

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 22
30:18 – 34:5



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.3)
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In the name of Allah, 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.



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Translation of Classical Qur'anic Commentaries Volume 22 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Rūm*, and the first verses of *Sūrat Saba*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

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

Sincerely
Ben Abrahamson

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Surat al-Rum 30:18

And to Him is praise in the heavens and the earth, and at evening and when you reach noon.

Surat al-Rum 30:18

And to Him is praise in the heavens and the earth, and at evening and when you reach noon.

Tafsir al-Jalalayn

18 - **And to Him be praise in the heavens and the earth** An objection, the meaning of which is that their people praise Him **and in the evening** An appositive of *when* and in it is the afternoon prayer **and when you appear** you enter the noonday and in it is the noon prayer

Tafsir al-Suyuti

Tafsir al-Tabari

And to Him be praise in the heavens and the earth He says: To Him be praise from all of His creation, without anyone else, in the heavens, from its inhabitants, the angels, and on the earth, from its people, from all kinds of His creation in it, **and in the evening** He says: And glorify Him also in the evening, and that is the afternoon prayer, **and when you appear** He says: And when you enter the time of noon.

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

Who said that?

Ibn Wakee' narrated: My father narrated to us, on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, who said: Nafi' ibn al-Azraq asked Ibn Abbas: Do we find the timings for the five daily prayers in the Book of God? He said: Ya-Sin 36: **So glory be to God when you reach the evening Maghrib**, and when you rise *Fajr Dawn*, and in the evening" *Asr*, and **when you appear Dhuhr**. He said: **And after the 'Isha' prayer, there are three 'awrahs for you** (al-Nur 24:58).

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Asim, on the authority of Abu Razin, who said: Nafi' ibn al-Azraq asked Ibn Abbas about the five daily prayers in the Qur'an. He said: Yes. So he recited: **So glory be to God when you reach the evening** He said: The Maghrib prayer. **And when you reach the morning** He said: The dawn prayer. **And in the evening** He said: The Asr prayer. **And when you reach the noon** The noon prayer. Then he recited: **And after the 'Isha' prayer there are three 'awrahs for you** (al-Nur 24:58).

Abu Al-Sa'ib told me, he said: Ibn Idris told us, on the authority of Layth, on the authority of Al-Hakam Ibn Abi Ayyad, on the authority of Ibn Abbas, he said: These two verses combine the times of prayer: **So glory be to God when you reach the evening** he said: the sunset and the night, **and when you rise** the dawn, and in the evening **the afternoon** "and when you appear" the noon.

Ibn Wakee' told us: Ibn Idris told us, on the authority of Layth, on the authority of Al-Hakam, on the authority of Abu Ayyad, on the authority of Ibn Abbas, something similar.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Layth, on the authority of Al-Hakam, on the authority of Abu Ayyad, on the authority of Ibn Abbas, regarding his statement: **So glory be to God when you reach the evening and when you reach the morning**...to His statement: **and when you reach the noon prayer**. He said: The prayers were combined: **So glory be to God when you reach the evening** the Maghrib and Isha prayers, and when you reach the morning" the Fajr prayer, and in the evening" the Asr prayer, and **when you reach the noon prayer**.

Ibn Wakee' told us: Ishaq bin Sulayman al-Razi told us, on the authority of Abu Sinan, on the authority of Layth, on the authority of Mujahid: **So glory be to God when you reach the evening Maghrib and Isha' and when you rise Fajr** and in the evening" *Asr* **and when you appear Dhuhr**. Every prostration in the Qur'an is a prayer.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So glory be to God when you reach the evening** for the Maghrib prayer, **and when you rise** for the Fajr prayer, **and in the evening** for the Asr prayer, **and when you reach the noon prayer** four prayers.

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding the statement of God, "So exalted is God when you reach the evening and when you reach the morning. To Him be praise in the heavens and the earth, and in the evening and when you reach the noon." He said: When you reach the evening: the Maghrib prayer, and when you reach the morning: the Fajr prayer, and in the evening: the Asr prayer, and when you reach the noon: the Dhuhr prayer.

Tafsir al-Qurtubi

Second: The Almighty's saying: **And to Him be praise in the heavens and the earth** is an interjection between the speech about the constant praise of His blessings and favors. It was said: The meaning of **To Him be praise** is prayer to Him, since it is specific to the recitation of Al-Hamd. The first is more apparent, because praise be to God is a type of glorifying God Almighty and urging people to worship Him and to continue His blessings, so it is a different type than prayer, and God knows best. He began with the Maghrib prayer because the night precedes the day. In Surah Subhan, He began with the Dhuhr prayer, since it was the first prayer that Gabriel led the Prophet (peace and blessings of God be upon him).

Al-Mawardi said: He specified the night prayer with the name Tasbeeh and the daytime prayer with the name Al-Hamd because during the day a person is in fluctuating states that require praising God Almighty for them, and at night he is in seclusion that requires declaring God free from evil in it, so that is why the

night prayer was named Al-Hamm.

Third: Ikrimah read, **Sometimes you spend the evening and sometimes you accompany**, meaning, **Sometimes you spend the evening and sometimes you spend the morning**. So, he deleted it for the sake of alleviation, and the ruling on it is like the ruling on, **Beware of a Day when no soul shall suffice for another soul at all**. (Surat al-Baqarah 2:123) And about 'ashyiyah, Al-Jawhari said: "The 'ashyiyah and the 'ashiyah are from the Maghrib prayer until the night prayer. You say, 'I came to him yesterday in the evening' and 'ashyiyah yesterday.'" The diminutive of 'ashyiyah is 'ashiyan, not according to the rule of the amplified form, as if they made the diminutive 'ashiyan, and the plural is 'ashiyanat. It was also said in its diminutive: with a kasra and a long vowel like 'ashi. The two 'asha's are Maghrib and 'ashyiyah. Some people claimed that 'ashyiyah is from the sun's zenith until the break of dawn, and they recited:

We went out in the morning, at dawn, at night, and then at noon.

Al-Mawardi: The difference between evening and nightfall is that evening is the beginning of darkness after sunset, and nightfall is the end of the day when the sun sets. It is derived from the word 'asha', which means a lack of light from the observer, like a lack of sunlight.

Tafsir Ibn Kathir

This is glorification from Him, the Most High, to His Holy Self, and guidance to His servants to glorify and praise Him at these successive times that indicate the perfection of His power and the greatness of His authority, in the evening, which is the approach of the night with its darkness, and in the morning, which is the dawning of the day with its light. Then He interrupted with His praise an occasion for glorification, which is praise, so the Most High said: **And to Him is praise in the heavens and the earth**, meaning He is the One praised for what He created in the heavens and the earth. Then the Most High said: **And in the evening and when you appear**, so the evening is the intense darkness, and the appearance is the strength of the light, so glory be to the Creator of this and that, the Cleaver of dawn, and the Maker of the night for rest, as the Most High said: **And the day when it displays it * And the night when it covers it**, and the Most High said: **And the night when it covers * And the day when it appears**, and the Most High said: **And the forenoon * And the night when it covers** And the verses about this are many.

Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Zaban bin Fa'id told us, on the authority of Sahl bin Mu'adh bin Anas Al-Juhani, on the authority of his father, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "Shall I not tell you why God called Abraham His faithful friend? Because he used to say every morning and every evening: 'Glory be to God when you reach the evening and when you reach the morning, and to Him be praise in the heavens and the earth, and in the

evening and when you reach the zenith.'" At-Tabarani said: Mutalib bin Shu'aib Al-Azdi told us, Abdullah bin Salih told us, Al-Layth bin Sa'id bin Muhammad bin Abdur-Rahman bin Al-Baylamani told me, on the authority of his father, on the authority of Abdullah bin Abbas, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "Whoever says in the morning: 'Glory be to God when you reach the evening and when you reach the morning, and to Him be praise in the heavens and the earth, and in the evening and when you reach the zenith,' the verse in its entirety will make up for what he missed during that day, and whoever says it in the evening will make up for what he missed during the night." Its chain of transmission is good. Abu Dawud narrated it in his Sunan.

And the Almighty's saying: **He brings forth the living from the dead and brings forth the dead from the living** is what we are discussing regarding His ability to create opposite things. These consecutive noble verses are all of this type, for He mentions in them His creation of things and their opposites, so that His creation indicates the perfection of His ability. Among these is bringing forth plants from grain and grain from plants, eggs from chickens and chickens from eggs, humans from sperm and sperm from humans, believers from unbelievers and unbelievers from believers. And the Almighty's saying: **And He revives the earth after its death** is like His saying: "And a sign for them is the dead earth. We have given it life and brought forth from it grain from which they eat. And We placed therein gardens of date palms and grapevines and caused springs to gush forth therein." And the Almighty said: "And you see the earth lifeless, but when We send down upon it water, it quivers and swells and grows [abundantly] of every beautiful pair. That is because God is the Truth and that He gives life to the dead and that He is over all things competent. And that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves." And the Almighty said: **And it is He who sends the winds as good tidings before the angels**. His mercy, until, when it has carried heavy clouds, We drive it to a dead land and send down water thereby and bring forth thereby all kinds of fruits. Thus do We bring forth the dead that you may remember. And for this reason He said here, **And thus you will be brought forth**.

Fath al-Qadir

And the sentence 18- **And to Him be praise in the heavens and the earth** is parenthetical and intended to guide to praise and to indicate the permissibility of combining it with glorification as in His saying, the Most High: **So glorify the praises of your Lord** and His saying: **And we glorify Your praise**. It was said that the meaning of **To Him be praise** is that the prayer in which praise is recited is reserved for Him, but the first is more appropriate. Ikrimah read **sometimes you spend the evening and sometimes you rise**, meaning: sometime you spend the evening and sometime you rise. And the 'ishi' is from the sunset prayer until the darkness. Al-Jawhari said this. Some people said: It is from the time of the sun's decline until the break of dawn. From this is the saying of the poet:

Surat al-Rum 30:18

And to Him is praise in the heavens and the earth, and at evening and when you reach noon.

We went out at dawn, at night, in the evening after noon

His saying: **in the evening** is connected to *while*, and **in the heavens** is related to the praise itself: that is, praise to Him will be in the heavens and the earth.

Tafsir al-Baghawi

18- And to Him is praise in the heavens and the earth. Ibn Abbas said: The people of the heavens and the earth praise Him and pray to Him. **And in the evening**, meaning: Pray to God in the evening, meaning the afternoon prayer. **And when you appear**, you enter the noon prayer, which is the noon prayer.

Nafi' ibn al-Azraq said to Ibn Abbas: Do you find the five daily prayers in the Qur'an? He said: Yes. He recited these two verses and said: This verse mentions the five daily prayers and their times.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Sami, the freed slave of Abu Bakr ibn 'Abd al-Rahman, on the authority of Abu Salih al-Samman, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "Whoever says: 'Glory be to God and His praise' one hundred times every day, his sins will be forgiven, even if they are like the foam of the sea."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Tahir Muhammad ibn Muhammad ibn Mah mash al-Ziyadi told us, Abu Bakr Muhammad ibn Umar ibn Hafs al-Tajir told us, al-Sari ibn Khuzaymah al-Abiwardi told us, al-Mu'alla ibn Sa'd told us, Abd al-Aziz ibn al-Mukhtar told us, on the authority of Suhayl, on the authority of Sami, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever says in the morning and in the evening: 'Glory be to God and His praise,' one hundred times, no one will come on the Day of Resurrection with anything better than what he has come with, except someone who says the same as he said or more."

Abdul Wahid bin Ahmad Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Qutaybah bin Saeed told us, Muhammad bin Fadil told us, Amara bin Al-Qaqa' told us, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Two phrases are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty."

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Ali bin Al-Madini told us, Ibn Uyaynah told us, on the authority of Muhammad bin Abdul Rahman, the client

of the family of Talhah, who said: I heard Kurayb Abu Rashdin narrating on the authority of Ibn Abbas, on the authority of Juwayriyah bint Al-Harith bin Abi Dharar, "That the Prophet, may God bless him and grant him peace, went out one morning from her house, and her name was Barra, so the Messenger of God, may God bless him and grant him peace, changed it and named her Juwayriyah, and he disliked it being said that he went out from Barra, so he went out while she was in the mosque, and returned after the day had risen, and he said: Have you not remained in this place since you left? She said: Yes. He said: After you left, I said four words three times, which, if they were weighed against your words, they would outweigh them: Glory be to God and praise be to Him, the number of His creation, and the pleasure of His soul, and the weight of His throne, and the ink of His words."

Tafsir al-Baidawi

18 - And to Him be praise in the heavens and the earth, and in the evening and when you reach the zenith. Praise is given specifically to the evening, which is the end of the day, from the twilight of the eye when its light decreases, and to noon, which is its middle, because blessings are renewed more in them. It is possible that **in the evening** is connected to **when you reach the evening**. His statement, **And to Him be praise in the heavens and the earth** is an objection. It was narrated from Ibn Abbas, may God be pleased with him, that the verse includes the five daily prayers. **When you reach the evening** is the Maghrib and Isha prayers, **When you reach the morning** is the Fajr prayer, **In the evening** is the Asr prayer, and **When you reach the zenith** is the Dhuhr prayer. That is why Al-Hasan claimed that it was Madinan, because he used to say that two rak'ahs were obligatory in Makkah at any time they coincided, but the five were only made obligatory in Madinah, and most of them were made obligatory in Makkah. It was narrated from him, peace and blessings be upon him, **Whoever would like to be measured with the fullest measure, let him say, 'Glory be to God when you reach the evening' the verse.** And on the authority of him, may God's prayers and peace be upon him, "Whoever says in the morning, 'Glory be to God, when you go to bed,' until his saying, 'And thus you go out,' will make up for what he missed during the night. And whoever says it in the evening will make up for what he missed during the day." And it was recited, **When you go to bed and When you go to bed**, meaning you spend the evening there and you spend the morning there.

Surat al-Rum 30:19

He brings the living out of the dead and brings the dead out of the living, and He gives life to the earth after its lifelessness. And thus you will be brought out.

Tafsir al-Jalalayn

19 - **He brings forth the living from the dead** like the human from the sperm and the bird from the egg **and brings forth the dead** the sperm and the egg **from the living and revives the earth** with plants **after its death** its drying up **and thus** the bringing forth **you will come forth** from the graves in the active and passive construction

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Pray at these times in which He has commanded you to pray, O people, to God who brings forth the living from the dead, that is, the living human being from the dead water, and brings forth the dead water from the living human being. **And He gives life to the earth after its death**, so He makes it grow, and brings forth its crops after its destruction and barrenness. **And thus you will be brought forth**, He says: Just as He gives life to the earth after its death, so He brings forth its crops and plants, thus He gives you life after your death, so He brings you forth alive from your graves to the place of reckoning.

We have previously explained the interpretation of His statement: **He brings the living out of the dead and brings the dead out of the living**, and we mentioned the differences of opinion among the people of interpretation regarding it, so that makes it unnecessary to repeat it in this place. However, we will mention some of what we did not mention of the hadith there, God willing.

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: **He brings forth the living from the dead and brings forth the dead from the living**. He said: Dead water comes forth from the human being and creates a human being from it, so that dead person is from the living, and the living person is brought forth from the dead. By that he means that He creates a human being from the water, so that living person is from the dead.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, his statement: **He brings the living out of the dead and brings the dead out of the living** means the believer from the disbeliever, and the disbeliever from the believer.

Ibn Wakee' told us: Jarir and Abu Mu'awiyah told us on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah: **He brings forth the living from the dead and brings forth the dead from the living**.

He said: The sperm is the man's semen, dead while he is alive, and the man comes forth from it alive while she is dead.

Tafsir al-Qurtubi

God Almighty says: "He brings the living out of the dead and brings the dead out of the living, and He gives life to the earth after its lifelessness. And thus you will be brought out."

He demonstrated the perfection of His power, that is, just as He revived the earth by producing plants after its dormancy, so He will revive you through resurrection. This is evidence of the validity of analogy, and the statement, **He brings the living out of the dead**, has already been mentioned in the Surah Al Imran.

Tafsir Ibn Kathir

This is glorification from Him, the Most High, to His Holy Self, and guidance to His servants to glorify and praise Him at these successive times that indicate the perfection of His power and the greatness of His authority, in the evening, which is the approach of the night with its darkness, and in the morning, which is the dawning of the day with its light. Then He interrupted with His praise an occasion for glorification, which is praise, so the Most High said: **And to Him is praise in the heavens and the earth**, meaning He is the One praised for what He created in the heavens and the earth. Then the Most High said: **And in the evening and when you appear**, so the evening is the intense darkness, and the appearance is the strength of the light, so glory be to the Creator of this and that, the Cleaver of dawn, and the Maker of the night for rest, as the Most High said: **And the day when it displays it * And the night when it covers it**, and the Most High said: **And the night when it covers * And the day when it appears**, and the Most High said: **And the forenoon * And the night when it covers** And the verses about this are many.

Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Zaban bin Fa'id told us, on the authority of Sahl bin Mu'adh bin Anas Al-Juhani, on the authority of his father, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "Shall I not tell you why God called Abraham His faithful friend? Because he used to say every morning and every evening: 'Glory be to God when you reach the evening and when you reach the morning, and to Him be praise in the heavens and the earth, and in the evening and when you reach the zenith.'" At-Tabarani said: Mutalib bin Shu'aib Al-Azdi told us, Abdullah bin Salih told us, Al-Layth bin Sa'id bin Muhammad bin Abdur-Rahman bin Al-Baylamani told me, on the authority of his father, on the authority of Abdullah bin Abbas, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "Whoever says in the morning: 'Glory be to God when you reach the evening and when you reach the morning, and to Him be praise in the heavens and the earth, and in the evening and when you reach the

Surat al-Rum 30:19

He brings the living out of the dead and brings the dead out of the living, and He gives life to the earth after its lifelessness. And thus you will be brought out.

zenith,' the verse in its entirety will make up for what he missed during that day, and whoever says it in the evening will make up for what he missed during the night." Its chain of transmission is good. Abu Dawud narrated it in his Sunan.

And the Almighty's saying: **He brings forth the living from the dead and brings forth the dead from the living** is what we are discussing regarding His ability to create opposite things. These consecutive noble verses are all of this type, for He mentions in them His creation of things and their opposites, so that His creation indicates the perfection of His ability. Among these is bringing forth plants from grain and grain from plants, eggs from chickens and chickens from eggs, humans from sperm and sperm from humans, believers from unbelievers and unbelievers from believers. And the Almighty's saying: **And He revives the earth after its death** is like His saying: "And a sign for them is the dead earth. We have given it life and brought forth from it grain from which they eat. And We placed therein gardens of date palms and grapevines and caused springs to gush forth therein." And the Almighty said: "And you see the earth lifeless, but when We send down upon it water, it quivers and swells and grows [abundantly] of every beautiful pair. That is because God is the Truth and that He gives life to the dead and that He is over all things competent. And that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves." And the Almighty said: **And it is He who sends the winds as good tidings before the angels.** His mercy, until, when it has carried heavy clouds, We drive it to a dead land and send down water thereby and bring forth thereby all kinds of fruits. Thus do We bring forth the dead that you may remember. And for this reason He said here, **And thus you will be brought forth.**

Fath al-Qadir

19- **He brings forth the living from the dead**, like a human being from a sperm-drop and a bird from an egg. **And He brings forth the dead from the living**, like a sperm-drop and an egg from an animal. This has been previously explained in Surah Al Imran. It has been said that the connection between this verse and the one before it is that in the morning a human being emerges from a semblance of death, which is sleep, to a semblance of existence, which is wakefulness, and at nightfall he emerges from wakefulness to sleep. **And He revives the earth after its lifelessness**, that is, He revives it with vegetation after its death by dryness. This is similar to bringing forth the living from the dead. **And thus you will emerge**, that is, and like this bringing forth you will emerge from your graves. The majority of scholars read **you emerge** in the passive form. Hamzah and Al-Kisa'i read it in the active form, and so the emergence is attributed to them, as in His statement, **The Day they emerge from the graves.**

Tafsir al-Baghawi

God Almighty said: 19- "He brings the living out of the dead and brings the dead out of the living and gives life to the earth after its lifelessness. And thus you will be brought out." Hamzah and Al-Kisa'i read: **You will be brought out** with a fatha on the ta' and a damma on the ra'. The rest read it with a damma on the ta' and a fatha on the ra'.

Tafsir al-Baidawi

19 - **He brings forth the living from the dead** like a human being from a sperm-drop and a bird from an egg. **And He brings forth the dead from the living** like a sperm-drop and an egg, or life is followed by death and vice versa. **And He revives the earth** with vegetation. **After its death** He dries it up. **And likewise** and similar to that bringing forth. **You come forth** from your graves, for it is also the following of life by death. Hamzah and Al-Kisa'i read it with a fat-ha on the ta'.

Surat al-Rum 30:20

And among His signs is that He created you from dust, then, suddenly, you are human beings dispersing.

Tafsir al-Jalalayn

20 - **And among His signs** the Most High, which indicate His power **is that He created you from dust** meaning your origin is Adam **then suddenly you are human beings** of blood and flesh *dispersing* throughout the earth

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among His proofs that He is able to do whatever He wills, O people, of creation and annihilation, and of bringing into existence and annihilating, is that everything that exists is created like your father's creation from dust, meaning by that the creation of Adam from dust. So He described them as having created them from dust, since that was what He did to their father Adam, similar to what we have explained previously of the speech of the Arabs when you address them with what you did to their predecessor, by saying: We did to you and we did.

And His saying: **Then you will be human beings spreading out**, meaning: Then you will be a group of descendants of the one We created from human dust spreading out, meaning: you will act.

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 among His signs is that He created you from dust** He created Adam, peace be upon him, from dust **Then, suddenly, you were human beings dispersing** meaning his offspring.

Tafsir al-Qurtubi

His saying, **And among His signs is that He created you from dust; then, suddenly, you were human beings dispersing**.

Tafsir Ibn Kathir

God Almighty says: **And among His signs** indicating His greatness and perfect power, is that He created your father Adam from dust **then, behold, you are human beings dispersing** Your origin is from dust, then from despised water, then He took form and became a clot, then a lump of flesh, then it became bones, its shape in the shape of a human being, then God

clothed those bones with flesh, then He breathed into him the soul and behold, he was all-hearing and all-seeing. Then he emerged from his mother's womb as a small child, weak in strength and movement. Then, as his life grew longer, his strength and movements became more perfected until he built cities and fortresses, traveled to the ends of the regions, rode the seas, and traversed the ends of the earth, earning and gathering wealth. He had thought, insight, cunning, deceit, opinion, knowledge, and breadth in the affairs of this world and the hereafter, each according to his ability. So glory be to He who empowered them, directed them, subjugated them, and directed them to various forms of livelihood and earnings, and differentiated between them in knowledge and thought, beauty and ugliness, wealth and poverty, and happiness. And misery, and that is why God Almighty said: **And among His signs is that He created you from dust; then, suddenly, you were human beings dispersing**.

Imam Ahmad said: Yahya bin Saeed and Ghandar told us: Aouf told us, on the authority of Qasama bin Zuhair, on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam from a handful which He took from all of the earth. Then the children of Adam came according to the proportions of the earth. Among them came the white, the red, the black, and those in between, the wicked, the good, the easy, the rough, and in between." Abu Dawud and al-Tirmidhi narrated it through various chains of transmission on the authority of Aouf al-A'rab. Al-Tirmidhi said: This is a hasan saheeh hadith.

And the Almighty said: **And among His signs is that He created for you mates from among yourselves** meaning He created for you from your own kind females who will be your mates **that you may find tranquility in them** as the Almighty said: **It is He who created you from one soul and created from it its mate that he might find tranquility in her** meaning Eve, whom God created from Adam, from his shorter left rib. If the Almighty had made all the children of Adam males and made their females from another kind, whether from a jinn or an animal, this harmony between them and the mates would not have occurred. Rather, there would have been aversion if the mates were from a different kind. Then, from the perfection of His mercy to the children of Adam, He made their mates from their own kind, and placed between them and them affection, which is love, and mercy, which is compassion. A man keeps a woman only because of his love for her or mercy for her, such that she will have a child from him, or because she needs him for support, or for the sake of intimacy between them, etc. **Indeed in that are signs for a people who reflect**.

Fath al-Qadir

20- **And among His signs is that He created you from dust** meaning that His dazzling signs indicating resurrection are that He created you: that is, He created your father Adam from dust and created you within His creation, because the branch is derived from the root and taken from it. The explanation of this has already been mentioned in Al-An'am. *An* is in the

Surat al-Rum 30:20

And among His signs is that He created you from dust, then, suddenly, you are human beings dispersing.

nominative case as a subject, and **among His signs** is its predicate. **Then, behold, you are human beings dispersing** in the earth. *If* is the suddenness: meaning, then you were surprised after that time when you were human beings, dispersing in the earth. *If* is the suddenness, although it most often comes after *fa*, but here it came after *thumma* in relation to what is appropriate for this special state, which is the stages of man as God has related in places: from his being a sperm-drop, then a clot, then a lump of flesh, then a bone covered with flesh, He surprised humanity and dispersal. The meaning of *disperse* is: you go about what is the basis of your livelihood.

Tafsir al-Baghawi

20- **And among His signs is that He created you from dust**, meaning He created your origin, meaning Adam, from dust, **then suddenly you were human beings spreading out**, spreading out on the earth.

Tafsir al-Baidawi

20 - **And among His signs is that He created you from dust** meaning in the origin of creation because He created their origin from it. **Then suddenly you were human beings spreading out** then you were suddenly surprised at the time when you were human beings spreading out across the earth.

Surat al-Rum 30:21

And among His signs is that He created for you mates from among yourselves that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

Tafsir al-Jalalayn

21 - **And among His signs is that He created for you mates from among yourselves** by creating Eve from Adam's rib and all other women from the sperm of men and women **that you may dwell in tranquility with them** and be at peace with them **and He placed between you** all of you (affection and mercy. Indeed in that) what is mentioned **are signs for a people who give thought** to the creation of God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Among His arguments and proofs for this is also His creation of a wife for your father Adam from himself so that he might find peace with her, and that is that He created Eve from one of Adam's ribs.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And among His signs is that He created for you mates from among yourselves.** He created them for you from one of His ribs.

And His statement: **And He has placed between you affection and mercy**, meaning: He has placed between you through marriage and circumcision affection by which you may love one another and maintain contact for its sake, and mercy by which He has made you kind to one another. **Indeed in that are signs for a people who reflect**, meaning: God Almighty says: Indeed in His action there are lessons and admonitions for a people who remember God's proofs and evidence, and they will know that He is the God for whom nothing He wills is impossible, and nothing He wills is impossible for Him to do.

Tafsir al-Qurtubi

God Almighty says: "And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He has put between you affection and mercy. Indeed in that are signs for a people who give thought."

Tafsir Ibn Kathir

God Almighty says: **And among His signs** indicating His greatness and perfect power, is that He created your father Adam from dust **then, behold, you are human beings dispersing** Your origin is from dust, then from despised water, then He took form and became a

clot, then a lump of flesh, then it became bones, its shape in the shape of a human being, then God clothed those bones with flesh, then He breathed into him the soul and behold, he was all-hearing and all-seeing. Then he emerged from his mother's womb as a small child, weak in strength and movement. Then, as his life grew longer, his strength and movements became more perfected until he built cities and fortresses, traveled to the ends of the regions, rode the seas, and traversed the ends of the earth, earning and gathering wealth. He had thought, insight, cunning, deceit, opinion, knowledge, and breadth in the affairs of this world and the hereafter, each according to his ability. So glory be to He who empowered them, directed them, subjugated them, and directed them to various forms of livelihood and earnings, and differentiated between them in knowledge and thought, beauty and ugliness, wealth and poverty, and happiness. And misery, and that is why God Almighty said: **And among His signs is that He created you from dust; then, suddenly, you were human beings dispersing.**

Imam Ahmad said: Yahya bin Saeed and Ghandar told us: Aouf told us, on the authority of Qasama bin Zuhair, on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "God created Adam from a handful which He took from all of the earth. Then the children of Adam came according to the proportions of the earth. Among them came the white, the red, the black, and those in between, the wicked, the good, the easy, the rough, and in between." Abu Dawud and al-Tirmidhi narrated it through various chains of transmission on the authority of Aouf al-A'rab. Al-Tirmidhi said: This is a hasan saheeh hadith.

And the Almighty said: **And among His signs is that He created for you mates from among yourselves** meaning He created for you from your own kind females who will be your mates **that you may find tranquility in them** as the Almighty said: **It is He who created you from one soul and created from it its mate that he might find tranquility in her** meaning Eve, whom God created from Adam, from his shorter left rib. If the Almighty had made all the children of Adam males and made their females from another kind, whether from a jinn or an animal, this harmony between them and the mates would not have occurred. Rather, there would have been aversion if the mates were from a different kind. Then, from the perfection of His mercy to the children of Adam, He made their mates from their own kind, and placed between them and them affection, which is love, and mercy, which is compassion. A man keeps a woman only because of his love for her or mercy for her, such that she will have a child from him, or because she needs him for support, or for the sake of intimacy between them, etc. **Indeed in that are signs for a people who reflect.**

Fath al-Qadir

21- **And among His signs is that He created for you mates from among yourselves** meaning, among His signs and indications of the resurrection is that He created for you mates from among yourselves: that is, from your kind in humanity. It was said that what is

Surat al-Rum 30:21

And among His signs is that He created for you mates from among yourselves that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

meant is Eve, for He created her from Adam's rib. **That you may dwell in tranquility with them** meaning, that you may be at peace with her and incline toward her, for two different kinds of being cannot dwell in tranquility with each other, nor incline toward each other. **And He placed between you affection and mercy** meaning, love and compassion because of the inviolability of marriage, by which you are kind to one another without there having been any prior acquaintance between you, let alone affection and mercy. Mujahid said: Affection is sexual intercourse, and mercy is children, and al-Hasan said the same. Al-Suddi said: Affection is love, and mercy is compassion. It was said that affection is the love of a man for his wife, and mercy is his mercy towards her from harming her. His saying that He created for you is in the nominative case as a subject, and among His signs is its predicate, **Indeed in that** mentioned previously, **are signs** of great importance, wonderful in expression, and clear indicative of His ability, glory be to Him, to resurrect and revive **for a people who give thought** because they are the ones who are able to deduce evidence, since thinking is a source of it, and as for those who are heedless of thinking, they are nothing but like livestock.

from Us. "Indeed in that are signs for a people who give thought" so that they know the wisdom in it.

Tafsir al-Baghawi

21- **And among His signs is that He created for you mates from among yourselves**, it was said: from your kind from among the children of Adam. And it was said: He created Eve from Adam's rib, **that you may dwell in tranquility with them, and He placed between you affection and mercy**, He placed affection and mercy between the spouses, so they love and are merciful to one another, and nothing is more beloved to one of them than the other without kinship between them, **Indeed in that are signs for a people who give thought**, in the greatness and power of God.

Tafsir al-Baidawi

21 - **And among His signs is that He created for you mates from among yourselves** because Eve was created from Adam's rib and all other women were created from the sperm of men, or because they are of their kind and not another kind. **That you may find tranquility in them** so that you may be drawn to them and be at peace with them, because kindred spirits are a cause for inclusion and difference is a cause of discord. **And He placed between you** that is, between men and women, or between members of the species, **affection and mercy** by means of marriage during arousal and other things, unlike other animals, to regulate the matter of livelihood, or so that human life depends on knowing one another and cooperating, which requires affection and compassion. It was said that affection is a metaphor for sexual intercourse and mercy for children, as God Almighty said: **and a mercy**

Surat al-Rum 30:22

And among His signs is the creation of the heavens and the earth and the diversity of your languages and colors. Indeed in that are signs for those of knowledge.

Tafsir al-Jalalayn

22 - **And among His signs is the creation of the heavens and the earth and the diversity of your languages** your languages, such as Arabic, foreign, and others **and your colors** such as white, black, and others, and you are the children of one man and one woman **Indeed in that are signs** indications of His Almighty power **for those of knowledge** with the opening of the lam and its breaking, meaning those with intellects and those of knowledge.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among His arguments and proofs that nothing is beyond His power, and that if He wills, He can cause to die whoever of His creation was alive, then if He wills, He can resurrect him and restore him as he was before He caused him to die. He created the heavens and the earth without anything that came about from Him, but rather with His power with which nothing He wills is impossible for Him. **And the diversity of your tongues** means: And the diversity of the speech and languages of your tongues. **And your colors** means: And the diversity of the colors of your bodies. **Indeed in that are signs for those of knowledge** means: Indeed in His doing that like that are lessons and proofs for His creation who understand that He is not exhausted by returning them to the form they were in before their death after their annihilation. We have already explained the meaning of **the worlds** previously.

Tafsir al-Qurtubi

God Almighty says: "And among His signs is the creation of the heavens and the earth and the diversity of your languages and colors. Indeed in that are signs for those of knowledge."

Tafsir Ibn Kathir

God Almighty says: **And among His signs** indicating His great power **is the creation of the heavens and the earth** meaning the creation of the heavens in their height and breadth, the ceilings of their bodies, the brightness of their planets and stars, both fixed and moving, and the earth in its lowness and density, and what is in it of mountains, valleys, seas, deserts, animals, and trees. And the Almighty's saying: **And the differences in your tongues** means languages. So these people speak the Arabic language, and these

Tatars have another language, and these are Georgians, and these are Romans, and these are Franks, and these are Berbers, and these are Takrur, and these are Abyssinians, and these are Indians, and these are Persians, and these are Slavs, and these are Khazars, and these are Armenians, and these are Kurds, and other things that only God Almighty knows about the differences in the languages of the children of Adam and the differences in their colors, which are their beauty. So all the people of the earth, indeed the people of the world, since God created Adam until the Day of Resurrection, each one has two eyes, two eyebrows, a nose, a forehead, a mouth, and two cheeks, and not one of them resembles another, but rather he must differ from him in something of the appearance, or the form, or the speech, whether it was apparent or hidden, that appears upon contemplation. Each face of them has a style in itself and its form does not resemble another, and if a group of people agree in a quality of beauty or ugliness, there must be a difference between each one of them and the other. "Indeed in that are signs for those of knowledge. And among His signs is your sleep by night and by day and your seeking of His grace: "And among the signs is what God has made a characteristic of sleep during the night and the day, in which rest is achieved, movement ceases, and fatigue and exhaustion are removed. And He has made for you the ability to spread out and strive for causes and travel during the day, and this is the opposite of sleep." **Indeed in that are signs for a people who listen**, that is, who understand.

Al-Tabarani said: Hajjaj bin Imran Al-Sadosi told us, Amr bin Al-Hussain Al-Uqaili told us, Muhammad bin Abdullah bin Alatha told us, Thawr bin Yazid told us on the authority of Khalid bin Ma'dan, I heard Abdul Malik bin Marwan narrating on the authority of his father on the authority of Zaid bin Thabit, may God be pleased with him, who said: "I was afflicted with insomnia at night, so I complained about it to the Messenger of God, may God bless him and grant him peace, and he said: 'Say: O God, the stars have set, and the eyes have quieted, and You are the Ever-Living, the Self-Sustaining. O Ever-Living, O Self-Sustaining, let my eyes sleep and calm my night.' So I said it, and it went away from me."

Fath al-Qadir

22- **And among His signs is the creation of the heavens and the earth.** For He who created these great bodies, which are the bodies of the heavens and the earth, and made them eternal as long as this world exists, and created in them such wondrous creations and marvels of formation as a lesson for those who reflect, is able to create you after your death and resurrect you from your graves. **And the diversity of your tongues**, that is, your languages, from Arabs and Persians, and Turkish, and Romans and other languages, **and your colors**, from white, black, red, yellow, blue, and green, despite you being the children of one man and one mother, and you are united by one kind, which is humanity, and one distinction, which is speaking, until you became distinct in your essence, and this is not confused with that. Rather, each individual among you has that which distinguishes him

Surat al-Rum 30:22

And among His signs is the creation of the heavens and the earth and the diversity of your languages and colors. Indeed in that are signs for those of knowledge.

from other individuals. In this is from the wonder of power what only the knowledgeable can comprehend, and only the thoughtful can understand. **Indeed in that are signs for those of knowledge**, who are of the same kind as this world, with no difference between righteous and wicked. The majority read with the opening of the lam of **the knowledgeable**. Hafs alone read it with a kasra. Al-Farra' said: This has a good interpretation because he said: **Signs for a people who understand**, "Signs for those of understanding," and **None will understand them except those of knowledge**.

Tafsir al-Baghawi

22- **And among His signs is the creation of the heavens and the earth and the diversity of your languages**, meaning: the diversity of languages, such as Arabic, Persian, and others, **and your colors**, white, black, and red, and you are the offspring of one man and one woman. **Indeed in that are signs for those of knowledge**, Hafs read: **for those of knowledge** with a kasra on the lam.

Tafsir al-Baidawi

22 - **And among His signs is the creation of the heavens and the earth and the diversity of your languages** your languages by teaching each species its language or inspiring it to create it and enabling it to do so, or the kinds of your sperm and its shapes, for you will hardly ever hear two speeches that are equal in quality. **And your colors** the whiteness and blackness of the skin, or the outlines of the limbs and their shapes and colors, and their adornments such that distinction and recognition have occurred, so that twins, despite the agreement of their materials and causes and the matters that meet them in creation, will inevitably differ in some of that. **Indeed in that are signs for those of knowledge** that are hardly hidden from any rational being, whether angel, human, or jinn. Hafs read it with a kasra on the lam, and this supports his statement: **And none grasps it except those of knowledge**.

Surat al-Rum 30:23

And among His signs is your sleep by night and by day and your seeking of His bounty. Indeed in that are signs for a people who listen.

Tafsir al-Jalalayn

23 - **And among His signs is your sleep by night and by day** by His will, for comfort for you **and your seeking by day of His bounty** that is, your disposition to seek a livelihood by His will **Indeed in that are signs for a people who listen** listening with contemplation and consideration.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among His proofs against you, O people, is His determination of hours and times, and His distinction between night and day. He made the night a resting place for you in which you dwell and sleep, and He made the day a light for you to manage your livelihoods and to gather together in it from the provision of your Lord. **Indeed in that are signs for a people who listen.** God Almighty says: Indeed in God's action in this way, there are lessons, reminders, and evidence that nothing is beyond the power of the One who does that. He intended it for a people who listen to God's admonitions, are admonished by them, take heed, and understand God's proofs against them.

Tafsir al-Qurtubi

God Almighty says: "And among His signs is your sleep by night and by day and your seeking of His bounty. Indeed in that are signs for a people who listen."

Tafsir Ibn Kathir

God Almighty says: **And among His signs** indicating His great power **is the creation of the heavens and the earth** meaning the creation of the heavens in their height and breadth, the ceilings of their bodies, the brightness of their planets and stars, both fixed and moving, and the earth in its lowness and density, and what is in it of mountains, valleys, seas, deserts, animals, and trees. And the Almighty's saying: **And the differences in your tongues** means languages. So these people speak the Arabic language, and these Tatars have another language, and these are Georgians, and these are Romans, and these are Franks, and these are Berbers, and these are Takrur, and these are Abyssinians, and these are Indians, and these are Persians, and these are Slavs, and these are Khazars, and these are Armenians, and these are Kurds, and other things that only God Almighty knows

about the differences in the languages of the children of Adam and the differences in their colors, which are their beauty. So all the people of the earth, indeed the people of the world, since God created Adam until the Day of Resurrection, each one has two eyes, two eyebrows, a nose, a forehead, a mouth, and two cheeks, and not one of them resembles another, but rather he must differ from him in something of the appearance, or the form, or the speech, whether it was apparent or hidden, that appears upon contemplation. Each face of them has a style in itself and its form does not resemble another, and if a group of people agree in a quality of beauty or ugliness, there must be a difference between each one of them and the other. "Indeed in that are signs for those of knowledge. And among His signs is your sleep by night and by day and your seeking of His grace: "And among the signs is what God has made a characteristic of sleep during the night and the day, in which rest is achieved, movement ceases, and fatigue and exhaustion are removed. And He has made for you the ability to spread out and strive for causes and travel during the day, and this is the opposite of sleep." **Indeed in that are signs for a people who listen**, that is, who understand.

Al-Tabarani said: Hajjaj bin Imran Al-Sadosi told us, Amr bin Al-Hussain Al-Uqaili told us, Muhammad bin Abdullah bin Alatha told us, Thawr bin Yazid told us on the authority of Khalid bin Ma'dan, I heard Abdul Malik bin Marwan narrating on the authority of his father on the authority of Zaid bin Thabit, may God be pleased with him, who said: "I was afflicted with insomnia at night, so I complained about it to the Messenger of God, may God bless him and grant him peace, and he said: 'Say: O God, the stars have set, and the eyes have quieted, and You are the Ever-Living, the Self-Sustaining. O Ever-Living, O Self-Sustaining, let my eyes sleep and calm my night.' So I said it, and it went away from me."

Fath al-Qadir

23- **And among His signs is your sleep by night and by day and your seeking of His bounty.** It has been said that there is an inversion of this intonation, meaning: And among His signs is your sleep by night and your seeking of His bounty by day. It has also been said that the meaning is correct without this inversion: that is, among His great signs is that you sleep at night and during the day in some cases to rest, such as during the siesta, and to seek of His bounty in both. This occurs in each of them, even though seeking bounty during the day is more common. The first is more appropriate for the rest of the verses that mention this meaning, and the second is more appropriate to the Qur'anic structure here. The reason for mentioning sleep and seeking here and making them among the proofs for the resurrection is that sleep is similar to death, and dealing with needs and striving for earnings is similar to life after death. **Indeed in that are signs for a people who listen.** That is, they listen to the verses and admonitions with thoughtful, contemplative listening, and thus they deduce from that the resurrection.

Surat al-Rum 30:23

And among His signs is your sleep by night and by day and your seeking of His bounty. Indeed in that are signs for a people who listen.

Tafsir al-Baghawi

23- **And among His signs is your sleep by night and by day and your seeking of His bounty**, meaning: your sleep by night and your seeking of His bounty by day, meaning: your going about seeking a livelihood, **Indeed in that are signs for a people who listen**, listening with contemplation and consideration.

Tafsir al-Baidawi

23 - **And among His signs is your sleep by night and by day and your seeking of His bounty**. Your sleep in both times is for the rest of the psychological powers and the strengthening of the natural powers and for seeking your livelihood in them, or your sleep by night and your seeking it by day. He separated and joined the two times and the two actions with two conjunctions to indicate that each of the two times, if it is specific to one of them, is suitable for the other when needed, and this is supported by all the other verses that came about it. **Indeed in that are signs for a people who listen**. Hearing with understanding and insight, for the wisdom in it is clear.

Surat al-Rum 30:24

And among His signs is that He shows you the lightning, [causing] fear and hope, and He sends down water from the sky and revives the earth thereby after its lifelessness. Indeed in that are signs for a people who reason.

Tafsir al-Jalalayn

24 - **And among His signs is that He shows you** that is, He shows you **the lightning, causing fear** for the traveler from thunderbolts **and hope** for the resident for rain **and He sends down from the sky water and revives thereby the earth after its lifelessness** that is, He dries it out by causing it to grow. **Indeed in that** what is mentioned **are signs for a people who reason** who reflect.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among His proofs is **He shows you lightning, as a fear** for you when you are traveling, lest it rain and you be harmed by it, **and as hope** for you when you are staying, that it rains and you become alive and fertile, **and He sends down water from the sky** meaning: He sends down rain from the sky, and with that water He revives the dead earth, so it grows and its crops come out after its death, meaning its barrenness and its being destroyed. **Indeed in that are signs** meaning: Indeed in His doing that are lessons and evidence **for a people who understand** about God's proofs and evidence.

And similar to what we said about the meaning of His statement: **He shows you lightning, causing fear and hope**, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And among His signs is that He shows you lightning, causing fear and hope**. He said: Fear for the traveler, and hope for the resident. The Arab scholars differed about the reason for the omission of *an* in his statement: **He shows you lightning, causing fear and hope**. Some of the grammarians of Basra said: *An* was not mentioned here because this indicates the meaning. The poet said:

Oh, you who deter! I am preparing for battle and witnessing pleasures. Will you make me immortal?

He said: He said:

If I said what is in her people, she would not be orphaned. He prefers her in lineage and stature.

He said: He means: There is no one among her people. Some of the grammarians of Kufa said: If you make *an* clear, then it is in the nominative case, as he said: **And among His signs is the creation of the heavens and the earth and your sleep**. So if it is deleted, it is made

min a substitute for an abandoned noun, and the verb becomes a relative clause, as the poet said:

Life is nothing but two tarts, one of which I die, and the other I struggle to live.

As if he meant: **From them is an hour when I die, and an hour when I live**. Likewise: **And among His signs He shows you the sign of lightning**, and a sign for such-and-such. If you wish, you can mean: **And He shows you among His signs the lightning**. Do not imply *an* or anything else. Some of those who rejected Al-Basri's statement said: *An* should only be deleted from the place where it is indicated, but not in every place. As for **He brought the battle**, since **I warned you to stand up**, and **I warned you to stand up**, indicate the future, it was permissible to delete *an*, because the place is known and does not occur in all speech. As for his statement: **And among His signs is that you are standing, and that you stand up, and that you stand up**, this place is not deleted because it does not indicate one thing.

The correct statement in this regard is that the word *min* in the phrase **and among His signs** indicates something omitted, as it comes with the meaning of partiality. If this is the case, it is known that it requires some, and therefore the Arabs omit the noun with it to indicate it.

Tafsir al-Qurtubi

God Almighty says: "And among His signs is that He shows you lightning, [causing] fear and hope, and that He sends down water from the sky and gives life thereby to the earth after its lifelessness. Indeed in that are signs for a people who reason."

Tafsir Ibn Kathir

God Almighty says: **And among His signs** indicating His greatness is that **He shows you lightning, causing fear and hope**. That is, sometimes you fear what comes after it of disturbing rains and destructive thunderbolts, and sometimes you hope for its flash and the much-needed rain that comes after it. That is why God Almighty said: **And He sends down water from the sky and revives the earth with it after its lifelessness**. That is, after it had been lifeless, with no vegetation or anything on it. Then, when the water came to it, **it quivers and swells and grows [abundantly] of every beautiful pair**. In that is a lesson and clear indication of the Resurrection and the establishment of the Hour. That is why He said: **Indeed in that are signs for a people who understand**. Then God Almighty said: **And among His signs is that the heaven and the earth stand by His command**. Like His saying: **And He holds back the heaven from falling upon the earth except by His permission**. And His saying: **Indeed, God holds back the heavens and the earth lest they cease to exist**. Whenever Omar ibn al-Khattab **may God be pleased with him** strove to make an oath, he would say: No, by the One by Whose command the heavens and the earth stand, meaning they are established and

Surat al-Rum 30:24

And among His signs is that He shows you the lightning, [causing] fear and hope, and He sends down water from the sky and revives the earth thereby after its lifelessness. Indeed in that are signs for a people who reason.

fixed by His command and His making them subservient. Then, on the Day of Resurrection, the earth will be replaced by another earth and the heavens, and the dead will emerge from their graves alive by His command and His call to them. For this reason, God the Almighty said: **Then when He calls you with a single call from the earth, at once you will emerge** just as God the Almighty said: **The Day He calls you, you will respond with His praise and you will think that you had remained only a little** and God the Almighty said: **It will be only a single blast, and at once they will be awake** and God the Almighty said: **It will be only a single blast, and at once they will all be brought before Us**

Fath al-Qadir

24- **And among His signs is that He shows you lightning, causing fear and hope.** The meaning is: that He shows you, so the *that* was omitted because the speech indicates it, as Tarafa said:

Oh you who blame me, I attend the battle and witness the pleasures, will you make me immortal?

The estimation: to attend, so when the letter was deleted in the verse and the house, its function was invalidated, and from it the famous proverb **hearing about Al-Mu'idi is better than seeing him** and it was said that it is on the advancement and delay: that is, and He shows you lightning as one of His signs, so it is from the conjunction of a verbal sentence with a nominal sentence, and it is possible that He shows you is an attribute of a deleted described: that is, and among His signs is a sign with which He shows you and in it is lightning, and it was said that the estimation: and among His signs He shows you lightning, fear and hope of His signs. Al-Zajaj said: so it is from the conjunction of a sentence with the cause of a sentence. Qatada said: fear for the traveler and hope for the resident. Al-Dahhak said: fear of lightning and hope for rain. Yahya bin Salam said: fear of the cold that it will destroy the crops, and hope for rain that it will revive the crops. Ibn Bahr said: fear that the lightning will be a deceptive lightning that does not rain, and hope that it will be a rainmaker, and he recited:

Let not your lightning be a deceptive lightning, for the best lightning is that which is accompanied by rain.

And the object is erected out of fear and hope for the reason **And He sends down water from the sky and revives the earth with it after its lifelessness** meaning He revives it with vegetation after its death by dryness **Indeed in that are signs for a people who reason** for whoever has a share of reason knows that this is a sign by which he proves the dazzling power.

thunderbolts, **and hope**, for the resident for rain. **And He sends down water from the sky and revives thereby**, meaning with rain, **the earth after its lifelessness**, that is, after its dryness and barrenness. **Indeed in that are signs for a people who reason.**

Tafsir al-Baidawi

24 - **And among His signs is that He shows you lightning.** It is understood that the source is *an*, as in His saying:

Oh you who deter! Come to the battle and witness the pleasures! Will you make me immortal?

Or the verb has the status of a verbal noun, as in their saying: Hearing about Al-Mu'idi is better than seeing him, or it is an attribute of something omitted, the meaning of which is a sign with which he shows you lightning, as in his saying:

Life is nothing but two tarts, one of which I die, and the other I struggle to live.

For fear of lightning for the traveler. **And in hope** of rain for the resident. They are in the accusative case as a reason for an action that is necessary for the mentioned, since seeing them necessitates seeing them or him, based on the estimation of an added word, such as wanting fear and hope, or interpreting fear and hope as frightening and hoping, like your saying, **I did it in spite of Satan**, or as a state, such as speaking to him verbally. **And He sends down water from the sky**, and it is read with emphasis. **And He revives the earth thereby** with vegetation. **After its death**, it dries it up. **Indeed in that are signs for a people who reason**, who use their minds to deduce its causes and how it comes into being, so that the perfection of the Creator's power and wisdom may be revealed to them.

Tafsir al-Baghawi

24- **And among His signs is that He shows you lightning, causing fear**, for the traveler from

Surat al-Rum 30:25

And among His signs is that the heaven and the earth stand by His command. Then, when He calls you with a single call from the earth, at once you emerge.

Tafsir al-Jalalayn

25 - **And among His signs is that the heaven and the earth stand by His command** by His will without intention **then when He calls you with a single call from the earth** by Israfil blowing the trumpet for resurrection from the graves **at once you will emerge** from it alive. So your emergence from it by a call is among His signs, the Most High.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among His proofs, O people, of His ability to do whatever He wills, is that the heavens and the earth stand by His command, submitting to Him in obedience without intention. You see, **Then when He calls you with a single call from the earth, at once you will emerge**. He says: When you emerge from the earth, when He calls you with a single call, responding to His call to you.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And among His signs is that the heaven and the earth stand by His command** they stand by His command without pillars **Then when He calls you with a single call from the earth, at once you will emerge** he said: He called them and they emerged from the earth.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say, in his statement: **When you come forth**, he said: from the earth.

Tafsir al-Qurtubi

God Almighty says: "And among His signs is that the heaven and the earth stand by His command. Then, when He calls you with a single call from the earth, at once you come forth."

Tafsir Ibn Kathir

God Almighty says: **And among His signs** indicating His greatness is that **He shows you lightning, causing fear and hope**. That is, sometimes you fear what comes after it of disturbing rains and destructive thunderbolts, and sometimes you hope for its flash and

the much-needed rain that comes after it. That is why God Almighty said: **And He sends down water from the sky and revives the earth with it after its lifelessness**. That is, after it had been lifeless, with no vegetation or anything on it. Then, when the water came to it, **it quivers and swells and grows [abundantly] of every beautiful pair**. In that is a lesson and clear indication of the Resurrection and the establishment of the Hour. That is why He said: **Indeed in that are signs for a people who understand**. Then God Almighty said: **And among His signs is that the heaven and the earth stand by His command**. Like His saying: **And He holds back the heaven from falling upon the earth except by His permission**. And His saying: **Indeed, God holds back the heavens and the earth lest they cease to exist**. Whenever Omar ibn al-Khattab **may God be pleased with him** strove to make an oath, he would say: No, by the One by Whose command the heavens and the earth stand, meaning they are established and fixed by His command and His making them subservient. Then, on the Day of Resurrection, the earth will be replaced by another earth and the heavens, and the dead will emerge from their graves alive by His command and His call to them. For this reason, God the Almighty said: **Then when He calls you with a single call from the earth, at once you will emerge** just as God the Almighty said: **The Day He calls you, you will respond with His praise and you will think that you had remained only a little** and God the Almighty said: **It will be only a single blast, and at once they will be awake** and God the Almighty said: **It will be only a single blast, and at once they will all be brought before Us**

Fath al-Qadir

25- **And among His signs is that the heaven and the earth stand by His command** meaning that they stand and hold fast by His will and power without any pillars that He supports them, nor any stable place for them to rest on. Al-Farra' said: He means that they will remain standing by His command. **Then when He calls you with a single call from the earth, at once you will emerge** meaning, after your death and destiny in the graves, if He calls you with a single call, you will suddenly emerge from it quickly, without delay or hesitation, just as the called and obedient one answers the call of the caller who is obeyed. And from the earth is connected to **he called**: that is, he called you from the land you are in, just as one says, **I called him from the bottom of the valley, so he came up to me**. Or it is connected to something omitted, which is an attribute of *calling*. Or it is connected to something omitted, which is an indication of **you come out**: that is, you came out of the earth. It is not permissible for it to be connected to **you come out**, because what comes after *if* does not affect what comes before it. This call is the final blowing of the trumpet by Israfil, as was explained above. The reciters agreed to open the *ta* in **you come out** here, and whoever said that it was read here with a damma on the passive form was mistaken. Rather, it was read with a damma in Al-A'raf.

Surat al-Rum 30:25

And among His signs is that the heaven and the earth stand by His command. Then, when He calls you with a single call from the earth, at once you emerge.

Tafsir al-Baghawi

25- **And among His signs is that the heaven and the earth stand by His command.** Ibn Mas'ud said: They stand unsupported by His command. It was also said: They will continue to stand by His command. **Then when He calls you with a single call from the earth.** Ibn Abbas said: From the graves, **at once you will emerge**, from it. Most scholars agree that the meaning of the verse is: **Then when He calls you with a single call, at once you will emerge from the earth.**

Tafsir al-Baidawi

25 - **And among His signs is that the heaven and the earth stand by His command** Their standing by His establishment of them and His will for them to stand in their specified spaces without a perceptible custodian. The expression *command* is used to exaggerate the perfection of power and independence from a tool. **Then when He calls you with a single call from the earth, at once you will emerge** is in apposition to **that you will emerge** with a singular interpretation as if it were said: And among His signs is the establishment of the heavens and the earth by His command, then you will emerge from the graves **when He calls you with a single call** and He says, **O dead ones, come forth**. What is meant is to liken the speed of the occurrence of that to the connection of His will without pause or need to undertake an action to the speed of the connection of the answer to the caller who is obeyed to his call. Then, either because of the lenient nature of its time or because of the greatness of what is in it and of the earth connected to his call, like your saying: I called him from the bottom of the valley, so he came up to me. You will not emerge, because what comes after *if* does not affect what comes before it. The second *if* is for surprise and therefore it takes the place of *fa* in the answer to the first.

Surat al-Rum 30:26

And to Him belongs whoever is in the heavens and the earth. All are devoutly obedient to Him.

Tafsir al-Jalalayn

26 - **And to Him belongs whoever is in the heavens and the earth** as kings, creation, and servants **all are obedient to Him** obedient.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: "And to God belongs whoever is in the heavens and the earth of angels, jinn, and mankind - slaves and angels. "All are obedient to Him." That is, all are obedient to Him. Someone might say: How can it be said **All are obedient to Him** when it is known that most of mankind and jinn are disobedient to Him? We say: The people of interpretation differed in their interpretation of that, so we will mention their differences, then we will explain what is correct in our view regarding that statement. Some of them said: That is a statement that can be interpreted as general, but what is meant by it is specific, and its meaning is: All are obedient to Him in life, eternity, death, annihilation, resurrection, and the Hereafter. None of that is impossible for Him, even if some of them disobey Him in other matters.

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, regarding His statement, **And among His signs is that the heaven and the earth stand by His command... to all are obedient to Him**, meaning obedient, meaning life, resurrection, and death, and they are disobedient to Him in all other forms of worship.

Others said: Rather, the meaning of this is: All are obedient to Him, acknowledging that He is their Lord and Creator.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **All are obedient to Him**: meaning obedient and acknowledging that God is their Lord and Creator.

Others said: It is specific, and the meaning is: He has whoever is in the heavens and the earth, of kings and servants who believe in God and obey Him, and no one else.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **All are devoutly obedient to Him**, he said: All are obedient to Him. The obedient is the devout. He said: There is nothing but

that it is obedient, except the son of Adam, and he is the most deserving of being the most obedient to God. And regarding His statement, **And stand before God, devoutly obedient Al-Baqarah 2:238**, he said: This is in prayer. Do not speak during prayer as the People of the Book speak during prayer. He said: The People of the Book walk toward one another in prayer. He said: They face each other in prayer, and when they are asked about that, they say: So that the animosity may leave our hearts and our hearts may be in peace with one another. So God said: And stand before God, devoutly obedient. Do not move away as they move away, devoutly obedient. Do not speak as they speak. He said: As for everything else in the Qur'an about devoutness, it is obedience except for this one.

The most correct of the sayings on this matter is the one we mentioned on the authority of Ibn Abbas, which is that everyone in the heavens and the earth, created by God, is obedient to His actions in what He, the Most High, has willed of life and death, and the like, even if he disobeys Him in what he earns by his words, and in what he has the ability to choose and prefer over what is contrary to it.

I said: This is more correct in interpreting it, because the disobedient among His creation, in what they have the means to acquire, are many in number, and the Most High has informed us about all of them that they are obedient to Him, so it is not permissible to inform us about the one who is a protector that he is obedient to Him in what he is disobedient to Him. If that is the case, then the one in whom he is disobedient is what I have described, and the one who is obedient to Him is what I have explained.

Tafsir al-Qurtubi

The Almighty says: **And among His signs is that He created you from dust**. That is, among the signs of His Lordship and Oneness is that He created you from dust, that is, He created your father from it, and the branch is like the root. This was previously explained in Al-An'am. And *that* is in the nominative case as a subject, and so is **that He created for you mates from among yourselves**.

"Then you are human beings spreading out" Then you are rational, speaking beings who act in what is essential to your livelihood. He would not have created you in vain. Whoever is able to do this is worthy of worship and glorification. The meaning of **He created for you mates from among yourselves** is women with whom you may find peace. **From among yourselves** means from the sperm of men and from your kind. It was said that what is meant is Eve, whom He created from Adam's rib, as Qatada said.

And He has placed between you affection and mercy. Ibn Abbas and Mujahid said: Affection is sexual intercourse, and mercy is children. Al-Hasan also said the same. It was also said: Affection and mercy are the affection of their hearts towards one another. Al-Suddi said: Affection is love, and mercy is preemption. Its meaning was narrated from Ibn Abbas, who said: Affection is the love of a man for his wife, and mercy is

And to Him belongs whoever is in the heavens and the earth. All are devoutly obedient to Him.

his mercy towards her that he would harm her. It is said that man is originally from the earth and in him is the strength of the earth, and in him is the vagina from which his creation began, so he needs a place of rest. Woman was created as a place of rest for man. God the Most High said: **And among His signs is that He created you from dust.** And He said: **And among His signs is that He created for you from yourselves mates that you may find tranquility in them.** So the first comfort a man feels with a woman is his tranquility with her, which is the boiling of strength in her. That is because when the vagina is carried in it, the semen is stirred towards it, so it finds tranquility towards her and through her he is freed from the arousal. And the vagina was created for men from women, as God the Most High said: **And you leave what your Lord has created for you of your mates** (Ash-Shu'ara': 166). So God the Almighty informed men that this position in them was created for men, so she must make it available whenever the husband calls her. If she refuses, then she is unjust and will be in great difficulty. Sufficient for you is what is proven in Sahih Muslim from the hadith of Abu Hurayrah, who said: The Messenger of God (blessings and peace of God be upon him) said: **By the One in Whose Hand is my soul, no man calls his wife to his bed and she refuses him, but the One in heaven is angry with her until he is pleased with her.** In another version: **If a woman spends the night avoiding her husband's bed, the angels curse her until morning. And among His signs is the creation of the heavens and the earth** [Surah Al-Baqarah], and they acknowledged that God is the Creator. **And the diversity of your tongues and colors** [Surah Al-Baqarah] means the tongue and the mouth, and this includes the difference in languages: from Arabic to Persian, Turkish and Roman. And the colors differ in images: from white, black and red, so you can hardly see one person without distinguishing him from the next. These things are not the action of the sperm nor the action of the parents, so there must be an agent, so it is known that the agent is God, the Most High, and this is one of the clearest proofs of the Planner and Creator. **Indeed in that are signs for those of knowledge** [Surah Al-Baqarah], meaning for the righteous and the wicked. Hafs read: **for those of knowledge** with a kasra on the lam, the plural of *world*. **And among His signs is your sleep by night and by day.** It has been said that there is an inversion of the meaning in this verse: **And among His signs is your sleep by night and your seeking of His bounty by day.** The preposition was omitted because it is connected to the night and is conjoined to it. The waw takes the place of a preposition when it is connected to the conjoined noun in particular, so sleeping at night is evidence of death, and acting during the day is evidence of resurrection. **Indeed in that are signs for a people who listen.** He means hearing with understanding and contemplation. It has also been said that they hear the truth and follow it. It has also been said that they hear the sermon and fear it. It has also been said that they hear the Qur'an and believe it, and the meanings are close. It has also been said that among them were those who, when the Qur'an was recited while they were present, would plug their ears so as not to hear. So God, the Almighty, made these

proofs clear to Him.

And among His signs is that He shows you lightning, causing fear and hope. It was said that the meaning is that He shows you, but the *that* was omitted because the speech indicates it. Tarafa said:

Oh you who blame me for the green of war and witnessing pleasures, will you make me immortal?

It was said: It is an inversion of the former, meaning that He shows you lightning as one of His signs. It was also said: And among His signs is a sign with which He shows you lightning, as the poet said:

Life is nothing but two tarts, one of which I die, and the other I struggle to live.

It was said: that is, among His signs is that He shows you lightning, for fear and hope of His signs. Al-Zajaj said this, so it is a sentence connected to another sentence. For fear, that is, for the traveler. And hope for the resident, said Qatadah. Ad-Dahhak: For fear of lightning, and hope for rain. Yahya ibn Salam: For fear of the cold that will destroy the crops, and hope for the rain that will revive the crops. Ibn Bahr: For fear that the lightning will be a deceptive lightning that does not bring rain, and hope that it will bring rain. He recited the words of the poet:

Let not your lightning be a deceptive lightning, for the best lightning is that which is accompanied by rain.

Another said:

He wanted water without any provision except for the lightning that passed through the clouds.

And the deceptive lightning: that which does not bring rain, as if it is deceiving. And from this it is said to someone who promises but does not fulfill: You are only like a deceiving lightning. And deceit is also: the clouds that do not have rain. And it is said: deceiving lightning, with the addition. "And He sends down from the sky water and revives the earth with it after its lifelessness. Indeed in that are signs for a people who reason." Previous.

And among His signs is that the heaven and the earth stand by His command [An] is in the nominative case as mentioned previously, meaning that they stand and hold fast by His power without pillars. It was also said: by His management and wisdom, meaning that He holds them up without pillars for the benefit of creation. It was also said: by His command with His permission, but the meaning is the same. **Then when He calls you with a single call from the earth, at once you will emerge** [Al-Bukhari and Muslim] meaning that the One Who did these things is able to raise you from your graves, and what is meant is the speed of that happening without delay or hesitation, just as the obeyed caller answers the one he calls, as the murderer said:

I called Kilab by his name, and it was as if I called the top of a mountain, or he was faster.

He means by the top of the mountain: the echo or the stone when it rolls down. And this is connected to the

rising of the heavens and the earth with *then* because of the enormity of what will happen in that matter and His ability to do something similar, which is that He says: O people of the graves, arise, so not a soul from the first or the last will remain but will rise and look, as God Almighty said: **Then He will blow into it again, and at once they will be standing, looking on Az-Zumar 39:68.** The first *if* in God Almighty's statement: **When He calls you** is for the condition, and the second in God Almighty's statement: **When you** is for surprise, and it replaces the *fa* in the answer to the condition. The reciters agreed on the opening of the *ta* here in *taharijoon*. They differed regarding the one in Al-A'raf. The people of Madinah read: **And from it you will emerge A'raf 7:25** with a damma on the *ta*, while the people of Iraq read it with a fatha, and Abu Ubaid is inclined towards this. The two meanings are close, except that the people of Madinah distinguished between them due to the context of the speech. The context of the speech in Al-A'raf with a damma is more similar, since death was not of their doing, and so was the expulsion. The opening in Surat Ar-Rum is more like the order of the speech, meaning if he calls you, you will go out, i.e., you will obey, so the action with them is more like that. And this going out will be at the final blast of Israfil, as mentioned above and will come. And it was read: you will go out, with a damma and a fatha on the *ta*. Al-Zamakhshari mentioned this and did not add anything to this, and he did not mention the difference we mentioned, and God knows best.

To Him belongs whoever is in the heavens and the earth, as creation, king, and servant. **All are devoutly obedient to Him.** It was narrated on the authority of Abu Sa'id al-Khudri that the Prophet (peace and blessings of God be upon him) said: **Every devoutly obedient mention of the Qur'an is an act of obedience.** An-Nahhas said: **Obedying in the obedience of submission.** It was also said: *Obedying* is accompanied by servitude, either by statement or by implication. This was said by Ikrimah, Abu Malik, and As-Suddi. Ibn Abbas said: **Obedying and praying.** Ar-Rabi' ibn Anas said: **All are devoutly obedient to Him,** meaning they will stand on the Day of Resurrection, as He said: **The Day mankind will stand before the Lord of the worlds** (Al-Mutafaqqeen: 6), meaning for the reckoning. Al-Hasan said: **All are devoutly obedient to Him, testifying that they are His servants.** Sa'id ibn Jubayr said: **Obedying and sincere.**

Tafsir Ibn Kathir

God Almighty says: **To Him belongs whoever is in the heavens and the earth,** meaning His kingdom and His servants. **All are obedient to Him,** meaning they are submissive and humble, willingly or unwillingly. And in the hadith of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Saeed, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Every letter in the Qur'an in which qunut is mentioned is obedience.** And His statement, **And it is He who begins creation and then repeats it, and that is easier for Him,** Ibn Abi Talhah said, on the authority of Ibn Abbas: meaning it is easier for Him. And Mujahid said: Repeating is

easier for Him than beginning, and beginning is easy for Him. And this is what Ikrimah and others said. And al-Bukhari narrated: Abu al-Yaman told us: Shu'ayb told us, Abu al-Zinad told us, on the authority of al-A'raj, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: "God said, 'The son of Adam denied Me, and he had no right to do so, and he reviled Me, and he had no right to do so. As for his denying Me, it is his saying, 'He will not repeat Me as He began me, and I am not the first of creation,' that is easier for Me than His revival. And as for his reviling Me, it is his saying, 'God has taken a son,' while I am the One, the Self-Sufficient, Who neither begets nor was born, and There is none comparable to Him.'" Al-Bukhari is the only one who transmitted it, just as he is the only one who narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu It was narrated by Imam Ahmad alone on the authority of Hasan ibn Musa on the authority of Ibn Lahi'ah: Abu Yunus Salim ibn Jubayr told us on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, in a similar or similar manner.

Others said: Both are equally in relation to ability. Al-Awfi said on the authority of Ibn Abbas: Everything is easy for Him. Ar-Rabi' ibn Khathim said the same, and Ibn Jarir inclined towards it and mentioned many supporting evidences for it. He said: It is possible that the pronoun in His statement, **And it is easier for Him,** refers to creation, meaning He is easier for creation. And His statement, **And to Him belongs the highest example in the heavens and the earth,** Ali ibn Abi Talha said on the authority of Ibn Abbas is like the statement of God Almighty, **There is nothing like Him.** Qatada said: His example is that there is no god but Him and no lord other than Him. Ibn Jarir said something similar. Some of the commentators recited when mentioning this verse to some of the scholars:

If the pond is calm and clear and the breeze does not stir it

You see the sky without doubt, just like the sun and the stars.

Thus, the hearts of the masters of manifestation see the Almighty God in their purity.

He is the Mighty Who cannot be overcome or resisted, but rather He has overcome everything and subdued everything with His power and authority. He is the Wise in His words and actions, in terms of law and destiny. And on the authority of Malik in his interpretation narrated on the authority of Muhammad ibn al-Munkadir regarding the words of God Almighty: **And to Him belongs the highest description,** he said: There is no god but God.

Fath al-Qadir

26- **And to Him belongs whoever is in the heavens and the earth** of all creatures in dominion, control, and creation. No one else has any of that. **All are devoutly obedient to Him** meaning they are obedient in submission and submission. It was said that they are

Surat al-Rum 30:26

And to Him belongs whoever is in the heavens and the earth. All are devoutly obedient to Him.

committed to servitude, and it was said that they are praying, and it was said that they will stand on the Day of Resurrection, as He said: **The Day when mankind will stand before the Lord of the worlds** meaning for the reckoning. It was said that they testify that they are His servants, and it was said that they are sincere.

Tafsir al-Baghawi

26- “And to Him belongs whoever is in the heavens and the earth. All are devoutly obedient to Him.” Obedient. Al-Kalbi said: This is specific to whoever among them is obedient. Ibn Abbas reported: All are obedient to Him in life, eternity, death, and resurrection, even if they disobey in worship.

Tafsir al-Baidawi

26 - “And to Him belongs whoever is in the heavens and the earth. All are obedient to Him.” They submit to His actions in them and do not refrain from them.

Surat al-Rum 30:27

And it is He who begins creation and then repeats it, and it is easier for Him. And to Him belongs the highest description within the heavens and the earth. And He is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

27 - **And it is He who begins creation** for mankind **then He will repeat it** after their destruction **and that is easier for Him** than beginning it, in view of what those addressed believe, that repeating something is easier than beginning it, otherwise they are equal in ease before God Almighty **and to Him belongs the highest description in the heavens and the earth** meaning the highest attribute, which is that there is no god but God **and He is the Exalted in Might** in His kingdom **the Wise** in His creation.

Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Ikrimah, who said: The infidels were amazed at God's revival of the dead, so the verse was revealed: He is the One who begins creation and then repeats it, and that is easier for Him.

Tafsir al-Tabari

And His statement, **And it is He who begins creation and then repeats it**, God Almighty says: The One who has these attributes, blessed and exalted be He, is the One who begins creation from nothing, so He creates it and brings it into existence, after it was nothing, then He annihilates it after that, then He repeats it, just as He began it after its annihilation, and that is easier for Him.

The commentators differed on the meaning of his statement, **And it is easier for Him**. Some of them said: It means: And it is easy for Him.

Who said that?

Ibn Wakee' told us: Yahya bin Saeed Al-Baytar told us, on the authority of Sufyan, on the authority of the one who mentioned it, on the authority of Mundhir Al-Thawri, on the authority of Al-Rabi' bin Khaitham, **And it is easier for Him**, he said: Nothing is difficult for Him.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And it is He who originates creation and then repeats it, and it is easier for Him**, meaning: Everything is easy for Him.

Others said: Its meaning is: Recreating them after their annihilation is easier for Him than creating them in the first place.

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 it**

is easier for Him, he said: He says: Easier for Him.

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 Mujahid, regarding his statement, **And it is easier for Him**, he said: Repeating is easier for Him than starting over, and starting over is easy for Him.

Ibn Al-Muthanna told me, he said: Muhammad bin Ja'far told us, he said: Shu'bah told us, on the authority of Samak, on the authority of 'Ikrimah, he recited this verse: **And it is He who originates creation and then repeats it, and it is easier for Him**. He said: The unbelievers were amazed at God's bringing the dead back to life. He said: So this verse was revealed: **And it is He who originates creation and then repeats it, and it is easier for Him**. Recreating is easier for Him than initiating creation.

Ibn Wakee' told us: Ghundar told us, on the authority of Shu'bah, on the authority of Samak, on the authority of Ikrimah, in a similar manner, except that he said: Recreating creation is easier for Him than starting it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And it is easier for Him**: He says: Repeating it is easier for Him than starting it, and everything is easy for God. And in some readings: **And everything is easy for God**.

This statement may have two possible meanings, other than the two statements I mentioned. It could mean: He is the One who begins creation and then repeats it, and that is easier for creation: meaning that repeating something is easier for creation than beginning it. What we mentioned from Ibn Abbas in the report that Ibn Saad told me is also a statement of his and prepared.

More than one Arab scholar has interpreted the words of Dhu al-Rumma.

My brother, the translucent bones of the spines of sleep have crept into his bones, so he has submitted.

It means subject, and the other says:

By your life, Al-Zubayr is generous with his good deeds over the years and better

He is generous to him for every blame he has delayed and for every reason of generosity he is the first.

It means: and virtuous, and Ma'n said:

By God, I do not know which of us death will attack first.

It means: I am afraid, and the other said:

Imru' al-Qais wished for my death, and if I die, then that is a path in which I am not alone.

It means: I am not alone in it, and Al-Farazdaq said:

He who made the sky high built for us a house whose pillars are stronger and taller

It means: dear, tall. They said: And from it is their saying in the call to prayer: God is great, meaning: God is great. And they said: If someone says:

Surat al-Rum 30:27

And it is He who begins creation and then repeats it, and it is easier for Him. And to Him belongs the highest description within the heavens and the earth. And He is the Exalted in Might, the Wise.

God is not described with this, but rather creation is described with it. So he claimed that it is easier for creation, and the proof against him is the statement of God **And that is easy for God** (An-Nisa': 30), and His statement **And their preservation does not burden Him** (al-Baqarah 2:255): meaning that their preservation does not burden Him.

And His saying, **And to Him belongs the highest example**, means: God is the highest example in the heavens and the earth, which is that there is no god but Him alone, with no partner for Him. There is nothing like Him. That is the highest example. Exalted and sanctified is our Lord.

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

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 to Him belongs the highest example in the heavens**, meaning: There is nothing like Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And to Him belongs the highest description in the heavens and the earth**, is similar to the fact that there is no god but Him, and there is no lord other than Him.

And His statement, **And He is the Exalted in Might, the Wise**, God Almighty says: And He is the Exalted in His vengeance against His enemies, the Wise in His management of His creation, and His disposition of them as He wills of life and death, resurrection and spreading, as He wills.

Tafsir al-Qurtubi

And it is He who begins creation and then repeats it.

The beginning of his creation is with his conception in the womb before his birth, and as for his return, it is his revival after death with the second blast of the resurrection. So He made what is known about the beginning of his creation evidence of what is hidden about his return, inferring what is witnessed from what is absent. Then He emphasized that by saying, **And it is easier for Him**. Ibn Mas'ud and Ibn 'Umar read: **He begins**. 'Umar means He begins creation from the beginning. He begins. His evidence for this is the statement of God Almighty: **Indeed, it is He who begins and repeats**. (al-Buruj 85:13). The evidence for the reading of the common people is His statement: **As He began you, you will return**. (al-A'raf 7:29). Easier means easy, meaning that the return is easy for Him, as stated by Ar-Rabi' ibn Khaitham and Al-Hasan. Easier means easy, because nothing is easier for God than anything else. Abu Ubaid said: Whoever interprets *ahwa* as an expression for preferring one thing over another, his statement is rejected by the Almighty's statement: **And that is easy for God** (An-Nisa': 30) and by His statement: **And their**

preservation does not burden Him (al-Baqarah 2:225). The Arabs interpret *af'al as fa'il*, and from this is the statement of Al-Farazdaq:

He who made the sky high built for us a house whose pillars are stronger and taller

Its pillars are dear and long. Another said:

By God, I do not know, and I am afraid of where death will pass first.

He wanted to say: I am afraid. Abu Ubaidah also recited:

I will give you estrangement, and I swear to you that I will lean towards you despite estrangement.

He wanted to lean: And Ahmad bin Yahya recited:

Men wished that I would die, and if I die, then that is a path in which I am not alone.

He meant: with one. Another said:

By your life, Al-Zubayr is generous with his good deeds over the years and is better.

Any and virtuous. And from this is their saying: God is Great, but its meaning is God the Great. Muammar narrated on the authority of Qatadah who said: In the recitation of Abdullah Masoud, it is easy for Him. Mujahid, Ikrimah and Ad-Dahhak said: The meaning is that the repetition is easier for Him - that is, God - than the beginning, that is, easier, even though all of it is easy for God Almighty. Ibn Abbas said this. The reason for this is that this is a parable that God Almighty gave to His servants, saying: Repeating something is easier for the creation than its beginning, so the resurrection should be easier for those who were able to begin it, according to you and among you, than the creation. It was said: The pronoun in **for Him** refers to the creation, that is, it is easier for Him, that is, for the creation. They will be shouted at once and they will stand and it will be said to them: Be, and they will be. That is easier for them than being sperm, then a clot, then a lump of flesh, then fetuses, then children, then adults, then young men, then men or women. Ibn Abbas and Qutrub said this. It was said: Easier, easier. He said:

It is easy for Asma that the distance between us has gone far, and he yearns for her and longs for her.

That is, it was made easy for her. Ar-Rabi' ibn Khaitham said about the verse, **And it is easier for Him**, that is, nothing is difficult for God. Ikrimah said: The disbelievers were amazed at God's reviving the dead, so this verse was revealed. **And to Him belongs the highest example**, that is, whatever He, the Almighty and Majestic, willed was. Al-Khalil said: The example is the description, that is, to Him belongs the highest description **in the heavens and the earth**, just as He said: **The example of Paradise, which the righteous have been promised** (Ar-Ra'd: 35), that is, its description. We have already discussed that. Mujahid said: The highest example is the statement, **There is no god but God**, meaning that which has the highest

description, that is, the most exalted, which is the description of Oneness. Qatadah said the same: The highest example is the testimony that there is no god but God, and this is refuted by the verse, **He sets forth for you an example from among yourselves** (al-Rum 30:28), as we will explain earlier, God willing. Az-Zajaj said: And to Him belongs the highest example in the heavens and the earth, that is, His statement, **And it is easier for Him**, He has set forth an example for you, so what is difficult and what is easy, means the first interpretation. Ibn Abbas said: That is, there is nothing like Him. **And He is the Exalted in Might, the Wise** was mentioned above.

Tafsir Ibn Kathir

God Almighty says: **To Him belongs whoever is in the heavens and the earth**, meaning His kingdom and His servants. **All are obedient to Him**, meaning they are submissive and humble, willingly or unwillingly. And in the hadith of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Saeed, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Every letter in the Qur'an in which qunut is mentioned is obedience**. And His statement, **And it is He who begins creation and then repeats it, and that is easier for Him**, Ibn Abi Talhah said, on the authority of Ibn Abbas: meaning it is easier for Him. And Mujahid said: Repeating is easier for Him than beginning, and beginning is easy for Him. And this is what Ikrimah and others said. And al-Bukhari narrated: Abu al-Yaman told us: Shu'ayb told us, Abu al-Zinad told us, on the authority of al-A'raj, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: "God said, 'The son of Adam denied Me, and he had no right to do so, and he reviled Me, and he had no right to do so. As for his denying Me, it is his saying, 'He will not repeat Me as He began me, and I am not the first of creation,' that is easier for Me than His revival. And as for his reviling Me, it is his saying, 'God has taken a son,' while I am the One, the Self-Sufficient, Who neither begets nor was born, and There is none comparable to Him.'" Al-Bukhari is the only one who transmitted it, just as he is the only one who narrated it from the hadith of Abd al-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu It was narrated by Imam Ahmad alone on the authority of Hasan ibn Musa on the authority of Ibn Lahi'ah: Abu Yunus Salim ibn Jubayr told us on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, in a similar or similar manner.

Others said: Both are equally in relation to ability. Al-Awfi said on the authority of Ibn Abbas: Everything is easy for Him. Ar-Rabi' ibn Khathim said the same, and Ibn Jarir inclined towards it and mentioned many supporting evidences for it. He said: It is possible that the pronoun in His statement, **And it is easier for Him**, refers to creation, meaning He is easier for creation. And His statement, **And to Him belongs the highest example in the heavens and the earth**, Ali ibn Abi Talha said on the authority of Ibn Abbas is like the

statement of God Almighty, **There is nothing like Him**. Qatada said: His example is that there is no god but Him and no lord other than Him. Ibn Jarir said something similar. Some of the commentators recited when mentioning this verse to some of the scholars:

If the pond is calm and clear and the breeze does not stir it

You see the sky without doubt, just like the sun and the stars.

Thus, the hearts of the masters of manifestation see the Almighty God in their purity.

He is the Mighty Who cannot be overcome or resisted, but rather He has overcome everything and subdued everything with His power and authority. He is the Wise in His words and actions, in terms of law and destiny. And on the authority of Malik in his interpretation narrated on the authority of Muhammad ibn al-Munkadir regarding the words of God Almighty: **And to Him belongs the highest description**, he said: There is no god but God.

Fath al-Qadir

27- **And it is He who begins creation and then repeats it** after death, giving it life eternally. **And that is easier for Him**. That is, it is easy for Him, He does not find it difficult, or it is easier for Him in relation to your ability and what some of you say to one another. Otherwise, there is nothing in His ability, some of which is easier than others. Rather, all things are equal. He brings them into existence by saying, *Be*, and they are. Abu Ubaid said: Whoever makes *easier* an expression for preferring one thing over another, his statement is refuted by his statement, **And that is easy for God**, and by his statement, **And their preservation does not burden Him**. The Arabs often interpret *af'al* as *fa'il*, as in the saying of Al-Farazdaq:

He who raised the sky built for us a house whose pillars are stronger and taller.

Any tall, dear one, and Ahmad bin Yahya Tha'lab recited on that:

Men wished that I would die, and if I die, then that is a path in which I am not alone.

That is, I am not one, and similarly, another said:

By your life, Al-Zubayr is generous with his good deeds over the years and better

Any and excellent, and Abdullah bin Masoud read it and it is easy for him. Mujahid, Ikrimah and Ad-Dahhak said: Indeed, the return is easier for Him - meaning for God - than the beginning - meaning easier even though all of it was easy. It was said that what is meant is that the return among creation is easier than the beginning. It was said that the pronoun in **for Him** refers to creation - meaning, it is easier for creation because they will be shouted at once and they will stand and it will be said to them, *Be* and they will be. That is easier for them than being a sperm-drop, then a clot, then a lump of flesh, and so on until the end of creation. **And His is the highest example** - Al-Khalil said: The example is the description - meaning, His is

And it is He who begins creation and then repeats it, and it is easier for Him. And to Him belongs the highest description within the heavens and the earth. And He is the Exalted in Might, the Wise.

the highest description **in the heavens and the earth** as He said: **The example of Paradise which the righteous have been promised** - meaning, its description.

Mujahid said: The highest example is the statement, **There is no god but God**, and Qatadah said the same. Az-Zajaj said: **And His is the highest example in the heavens and the earth** - meaning, His statement, **And it is easier for Him** - He has given you an example of what is difficult and what is easy. It was said that the highest example is that there is nothing like Him, and it was said that what He intended was by saying *Be*, and in the heavens and the earth is related to the content of the previous sentence, and the meaning is that He, glory be to Him, is known by the highest example, and described by it in the heavens and the earth, and it is permissible for it to be related to something omitted as a state of the highest, or of the pronoun in the highest, **and He is the Exalted in Might** in His kingdom, the Able who cannot be overcome, **the Wise** in His words and actions.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, *يَبْلِسُ*, that he said: *يَبْتَسُّ*. Al-Faryabi, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, *يَهْبَرُونَ*, that he said: *يَبْتَسُّ*. Al-Iblas also narrated on the authority of Ibn Jarir and Ibn Al-Mundhir, that he said: *يَهْبَرُونَ*, that he said: **They are honored**. Al-Daylami narrated on the authority of Jabir, that he said: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will say: 'Where are those who kept their ears and eyes clear of the flutes of Satan?' They will be distinguished, and they will be distinguished in the closets of musk and ambergris. Then He will say to the angels: 'Let them hear My glorification, praise and exaltation.' He said: 'They will glorify Him with voices the like of which the listeners have never heard before.'" Al-Daynuri narrated in Al-Majalisah on the authority of Mujahid, who said: A crier will call out on the Day of Resurrection, and he mentioned something similar, but he did not name the one who narrated it to him on the authority of the Messenger of God, may God bless him and grant him peace. Ibn Abi Al-Dunya narrated something similar in Dham Al-Malahi and Al-Asbahani in Al-Targheeb on the authority of Muhammad ibn Al-Munkadir. Ibn Abi Al-Dunya and Al-Dhiya Al-Maqdisi both narrated in their description of Paradise. Al-Suyuti said with a sound chain of transmission on the authority of Ibn Abbas, who said: "In Paradise there is a tree with a trunk the length of which a diligent rider would travel in its shade for a hundred years. The people of Paradise, the people of the upper rooms and others, will come out and converse in its shade. Some of them will yearn and remember the amusements of this world. Then God will send a wind from Paradise that will stir up every amusement that was in this world." Al-Hakim Al-Tirmidhi narrated in Nawader Al-Usul on the authority of Abu Hurayrah, with a similar hadith. Al-Firyabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, and Al-Hakim narrated **and authenticated it** on the authority of Abu Razin, who said: Nafi' bin Al-Azraq came to Ibn Abbas and said: Do you find the

five daily prayers in the Qur'an? He said: Yes. So he recited: **So glory be to God when you reach the evening** [the Maghrib prayer], **and when you rise** [the Fajr prayer], **and in the afternoon** [the Asr prayer], **and when you appear** [the Dhuhr prayer], and he recited: **and after the 'Isha' prayer**. Ibn Abi Shaybah, Ibn Jarir and Ibn al-Mundhir narrated on his authority that he said: This verse includes the times of prayer: **So glory be to God when you reach the evening** meaning the sunset and the night. **And when you rise** meaning the dawn, **And in the afternoon** meaning the afternoon, **And when you appear** meaning the noon prayer. Ahmad, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn as-Sunni in **Amal Yawm wa Layla**, and al-Tabarani, Ibn Mardawayh and al-Bayhaqi in *Ad-Da'wa* narrated on the authority of Mu'adh ibn Anas that the Messenger of God (blessings and peace of God be upon him) said: "Shall I not tell you why God called Ibrahim His faithful friend? Because he used to say every morning and evening: Glory be to God when you reach the evening and when you rise, and to Him is praise in the heavens and the earth, and in the evening and when you appear" meaning the noon prayer. Ibn Lahi'ah is in its chain of transmission. Abu Dawud, Al-Tabarani, Ibn As-Sunni and Ibn Mardawayh narrated on the authority of Ibn Abbas that the Messenger of God (blessings and peace of God be upon him) said: "Whoever says in the morning: 'Glory be to God when you reach the evening and when you reach the morning. To Him be praise in the heavens and the earth, and in the evening and when you rise,' He brings the living out of the dead and brings the dead out of the living and gives life to the earth after its lifelessness, and thus you will be brought out,' will make up for what he missed during that day. And whoever says it in the evening will make up for what he missed during that night." Its chain of transmission is weak. Ibn Jarir narrated on the authority of Ibn Abbas, regarding His statement: **All are devoutly obedient to Him**, meaning obedient to Him, meaning life, resurrection and death, and they are disobedient to Him in all other forms of worship. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement: **And it is easier for Him**, he said: *Easier*. Ibn Al-Anbari also narrated on his authority, regarding His statement: **And it is easier for Him**, he said: "Recurrence is easier for the created being, because on the Day of Resurrection He will say to it, 'Be,' and it is. And He began creation from a sperm-drop, then from a clinging clot, then from a lump of flesh." Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated on his authority regarding his statement: **And to Him belongs the highest example**, meaning: There is nothing like Him.

Tafsir al-Baghawi

27- **And it is He who begins creation and then repeats it**, He creates them first then returns them after death for resurrection, **and that is easier for Him**, said Ar-Rabi' ibn Khathim, Al-Hasan, Qatadah, and Al-Kalbi: meaning: It is easy for Him and nothing is difficult for

Him, and this is the narration of Al-Awfi from Ibn Abbas. And Af'al sometimes comes in the sense of the doer, as in the saying of Al-Farazdaq.

He who made the sky high built for us a house whose pillars are stronger and taller

Meaning: tall and dear.

Mujahid and Ikrimah said: It is easier for him: meaning: easier. The reason for this is that it is a way of giving an example, meaning: it is easier for him according to what occurs in your minds, because what occurs in people's minds is that repetition is easier than creation, meaning: beginning.

It was said: It is easier for him than you.

It was said: It is easier for Him, meaning: for creation, they will rise with one shout, so it is easier for them than being sperm, then a clot, then a lump of flesh until they become men and women. This is the meaning of the narration of Ibn Hibban on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas.

To Him belongs the highest description, meaning the highest attribute, **in the heavens and the earth**. Ibn Abbas said: It means that there is nothing like Him. Qatada said: It means that there is no god but Him, **and He is the Exalted in Might**, in His kingdom, **the Wise**, in His creation.

Tafsir al-Baidawi

27 - **And it is He who begins creation and then repeats it** after their destruction. **And that is easier for Him** and the repetition is easier for Him than the original in addition to your power and the analogy to your origins, otherwise they are the same for Him. That is why the *ha* is said to be for *creation*, and it is said *easier* in the sense of easy and the masculine *he* is for *it* or because the repetition means that He repeats. **And to Him is the example** is the description of the wondrous affair such as the general power and the complete wisdom. And whoever interprets it as saying there is no god but God meant by it the description of Oneness. **The Most High** is the one who has nothing equal to Him or similar to Him. **In the heavens and the earth** describes Him with what is in them, in meaning and expression. **And He is the Exalted** is the Able who is not unable to create a possible thing and repeat it. **The Wise** is the one who conducts actions according to His wisdom.

Surat al-Rum 30:28

He has presented to you an example from yourselves. Do you have among those your right hands possess partners in what We have provided for you? So you are equal therein. Do you fear them as you fear yourselves? Thus do We detail the verses for a people who understand.

Surat al-Rum 30:28

He has presented to you an example from yourselves. Do you have among those your right hands possess partners in what We have provided for you? So you are equal therein. Do you fear them as you fear yourselves? Thus do We detail the verses for a people who understand.

Tafsir al-Jalalayn

28 - **He has given you** O polytheists **an example of yourselves**, which is **Do you have partners in what your right hands possess** that is, of your slaves *of* yours, of money and other things *that* We have provided for you, so you are equal in it, fearing them) like yourselves from the free people, and the question is in the sense of negation, meaning your slaves are not your partners to the end with you, so how do you make some of God's slaves partners with Him **like your fear of yourselves? Thus** We explain it in such detail **We detail the verses** so that they may ponder.

Tafsir al-Suyuti

And Al-Tabarani narrated on the authority of Ibn Abbas, who said: The polytheists used to say: Here I am, O God, here I am, here I am. You have no partner except a partner who is Yours. You own him and what he owns. Then God revealed: Do you have among those whom your right hands possess partners in what We have provided for you? The verse. And Juwaybir narrated something similar: Dawud bin Abi Hind on the authority of Abu Ja'far Muhammad bin Ali on the authority of his father.

Tafsir al-Tabari

God Almighty says: O people, let your Lord give you an example from yourselves. Do you have any of those whom your right hands possess? He says: From your slaves, any partners in the wealth We have provided you, so you are equal in it as they are. He says: If you are not satisfied with that for yourselves, then how can you be satisfied that your gods that you worship should be partners in your worship of Me, while you and they are My slaves and slaves, and I am the owner of all of you.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "He has set forth for you an example from among yourselves: Do you have among those whom your right hands possess partners in what We have provided for you so that you would be equal therein?" He said: An example that God set forth for the one who equates any of His creation with Him, meaning: If one

of you shares his bed and his wife with his slave, then likewise God is not pleased for any of His creation to equate Him with Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "He has set forth for you an example from among yourselves: Do you have among those your right hands possess partners in what We have provided for you so that you are equal therein?" He said: Do you find anyone who treats his slave like this with regard to his wealth? So how can you deliberately do so while you bear witness that they are My slaves and My creation, and give them a share in My worship? How can this be? He said: This is an example that God set forth for them, and he recited, **Thus do We detail the verses for a people who understand.**

The commentators differed in their interpretation of His statement, **You fear them as you fear yourselves.** Some of them said: The meaning of this is: You fear these partners among those whom your right hands possess that they will inherit your wealth after your death, just as you inherit from one another.

Who said that?

It was narrated on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas, who said: Concerning the gods, and in it he says: You fear that they will inherit you as some of you inherit one another.

Others said: Rather, the meaning of this is: You fear that these partners of what your right hands possess will share your wealth with you, as you share with one another.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir told us: I heard Imran say: Abu Majlaz said: Your slave, do not fear that he will share your wealth with you, even though he has no right to do so. This is how God is, with no partner.

The first of the two opinions is more correct in interpreting the second opinion, because it is more similar to what is indicated by the apparent meaning of the words. That is that God, the Most High, rebuked these polytheists who made gods from among His creation to worship, and associated them with Him in their worship, while they nevertheless acknowledged that they were His creation and they were His slaves. He reproached them for doing that, and said to them: "Do you have partners among your slaves in what We have bestowed upon you of Our blessings? They are equal, and in that you fear that they will share with you that wealth which is between you and them, just as some of you fear that one of you will share with another the wealth which is between you and him as a partnership." So the fear that God, the Most High, mentioned, that it is a fear of what a partner fears from his partner sharing the wealth which is between them,

is more similar to a fear of him inheriting it, because mentioning a partnership does not indicate a fear of inheritance, and it may indicate a fear of separation and sharing.

And His statement, **Thus do We detail the verses for a people who understand**, the Most High says: Just as We have made clear to you, O people, Our proofs in these verses of this Surah of Our ability to do whatever We will, of creating whatever We will, annihilating whatever We love, and restoring whatever We want to restore after its annihilation, and We have demonstrated that worship is only appropriate for the One, the Compeller, in Whose hand is the dominion over all things, thus do We make clear Our proofs in every truth for a people who understand, so that they may reflect upon them when they hear them, and take heed and learn from them.

Tafsir al-Qurtubi

There are two issues in this: The first: The Almighty said: **From yourselves** then He said: **From partners** then He said: **From what your right hands possess** The first *from* is for beginning, as if He said: He took an example and extracted it from the closest thing to you, which is yourselves. The second is for partiality, and the third is redundant to emphasize the question. The verse was revealed about the infidels of Quraysh, who used to say in the Talbiyah: **Here I am, you have no partner except a partner who is yours, you own him and what he owns**. Saeed bin Jabr said and Qatada said: This is an example that God gave to the polytheists, and the meaning is: Would any of you be pleased that his slave be like him in his wealth and soul? If you are not pleased with this for yourselves, how can you make them partners with God?

Second: Some scholars said: This verse is a principle for partnership between creation due to their need for one another and its denial for God, the Exalted. This is because when He, the Almighty, says: "He sets forth for you an example from yourselves: Do you have any of what your right hands possess?" (Al-Baqarah 2:17), they should say: Our slaves are not our partners in what You have provided us! It is said to them: How can you imagine that you would absolve yourselves from sharing with your slaves and consider My slaves as My partners in My creation? This is a corrupt judgment, lack of insight and blindness of heart! So if the partnership between slaves and their masters in what the masters own is nullified and all creation is slaves of God, the Exalted, then it is nullified that anything in the world could be a partner with God in any of His actions. All that remains is that He is One and it is impossible for Him to have a partner, since partnership requires assistance, and we are in need of assisting one another with money and work, and the Eternal Precedence is far removed from that, the Almighty and Exalted.

This issue is better for the student than memorizing an entire collection of jurisprudence, because all physical acts of worship are not valid unless this issue is corrected in the heart, so understand that.

Tafsir Ibn Kathir

This is an example that God the Most High has given to those who associate others with Him, who worship others besides Him, who make partners with Him, and yet they acknowledge that His partners from among the idols and rivals are His slaves and His property, just as they used to say in their Talbiyah: **Here I am, You have no partner except a partner who is Yours, whom You own and what He owns**. So God the Most High said: **He presents to you an example from yourselves**, meaning that you witness it and understand it from yourselves: **Do you have, among those whom your right hands possess, partners in what We have provided for you, so that you would be equal therein?** That is, would any of you be pleased to have his slave as a partner in his wealth, so he and he would be equal in it? **You fear them as you fear yourselves**, that is, you fear that they would share your wealth. Abu Majlaz said: "You do not fear that your slave will share your wealth with you, even though he has no right to do so. Similarly, God has no partner. The meaning is that any of you would be averse to that, so how can you make rivals to God from among His creation?" This is like the saying of God the Most High: **And they attribute to God that which they dislike**, meaning daughters, as they made the angels, who are the servants of the Most Merciful, females, and they made them daughters of God. When one of them was given the good report of a female child, his face would darken, and he would inwardly grieve. He would hide from the people because of the bad report he had been given. Should he keep her in humiliation or bury her in the dust? They are disgusted with daughters, and they made the angels daughters of God, so they attributed to Him what they would not accept for themselves. This is the most severe form of disbelief. Likewise in this case, they made partners for Him from among His servants and creation, and one of them would vehemently refuse and be extremely loath to have his servant as a partner in his wealth, equal to him in it. If he had so wished, he could have divided it with her, God the Most High is far above that.

Al-Tabarani said: Mahmud ibn al-Faraj al-Isfahani narrated to us, Ismail ibn Amr al-Bajali narrated to us, Hammad ibn Shuaib narrated to us, on the authority of Habib ibn Abi Thabit, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The polytheists used to say, "Here I am, O God, here I am. You have no partner except a partner who is Yours. You own him and what he owns." Then God Almighty revealed: **Do you have, among those whom your right hands possess, partners in what We have provided for you so that you would be equal therein? Do you fear them as you fear yourselves?** And since this example draws attention to God's innocence and purity, it is more appropriate and appropriate. God the Almighty said: **Thus do We detail the verses for a people who understand**. Then God the Almighty said, explaining that the polytheists worshipped other than Him out of foolishness and ignorance on their part: **Rather, those who do wrong** meaning the polytheists **follow their own desires** meaning in their worship of rivals without knowledge. **So who can guide those whom God has**

Surat al-Rum 30:28

He has presented to you an example from yourselves. Do you have among those your right hands possess partners in what We have provided for you? So you are equal therein. Do you fear them as you fear yourselves? Thus do We detail the verses for a people who understand.

led astray? meaning, no one can guide them if God has decreed their misguidance. **And they will have no helpers** meaning, they will have no one from God's power to save them, protect them, or ward off anything from Him, because whatever He wills will be, and whatever He does not will will not be.

Fath al-Qadir

His statement: 28- **He has given you an example.** The meaning of the example has already been explained, and the *min* in **from yourselves** is for the beginning of the goal, and it and its object are in the accusative case as an attribute of the example: that is, an example extracted and taken from yourselves, for it is the closest thing to you, and clearer than anything else to you. So if He gave you an example with it of the invalidity of polytheism, it would be more evident and more clear. Then he explained the aforementioned example, saying: **Do you have, from among those your right hands possess, partners in what We have provided you?** The *min* in *mamma malkat* indicates some, and the *min sharika* in *min* is redundant for emphasis. The meaning is: Do you have partners in what We have provided you who are of the same type as those your right hands possess, and they are the male and female slaves? The question is for denial, and the phrase **you are equal therein** is an answer to the question that has the meaning of negation, and it confirms the meaning of partnership between them and the male and female slaves who are owned by them in their wealth: that is, would you be satisfied for yourselves, while your male and female slaves are like you in humanity, that they be equal to you in disposing of what We have provided you of wealth, and share it with you without any difference between you and them? **Fear them as you fear yourselves** The *kaf* is an adjective of a deleted source: that is, you fear the free people who are similar to you in freedom, ownership of wealth, and the permissibility of disposing of it. The intended meaning is to deny the three things: partnership between them and the owned, equality with them, and their fear of them. The intended meaning is not to establish partnership and negate istiwa' and fear, as was said in their statement: **You do not come to us to speak to us.** What is intended is to establish proof against the polytheists, for they will inevitably say, **We are not satisfied with that.** It will be said to them, **How can you absolve yourselves from sharing with your slaves, who are like you in humanity, and make the slaves of God partners with Him?** Thus, if the partnership between slaves and their masters in what the masters own is nullified, then the partnership between God and any of His creation is nullified. All creation is the slaves of God, and nothing remains except that He is the Lord alone, with no partner. The majority of scholars read *yourselves* in the accusative case as the object of the verbal noun added to its subject. Ibn Abi Ubla read it in the nominative case as the verbal noun added to its object. **Thus do We detail the verses** in clear detail and explicit explanation **for a people who understand** because they are the ones

who benefit from the revealed and cosmic verses by using their minds to contemplate and reflect upon them.

Tafsir al-Baghawi

28- **He has given you an example from yourselves,** that is, He has shown you a similarity to your own condition, and that example is from yourselves. Then He explained the example and said: **Do you have from those whom your right hands possess,** that is, your male and female slaves, **partners in what We have provided for you,** of wealth, **so that you and they are equal in it,** that is, do your slaves share with you in your wealth that We have given you, **fearing them as you fear yourselves,** that is, you fear that they will share with you in your wealth and divide it with you, just as a free man fears his free partner in wealth, so that he may be alone in it in a matter that is not his, and just as a man fears his partner in inheritance, even though he wants to be alone in it.

Ibn Abbas said: You fear that they will inherit you as you inherit one another. If you do not fear this from your slaves and are not satisfied with that for yourselves, then how can you be satisfied that the gods you worship are my partners and they are my slaves?

The meaning of his saying: yourselves, meaning: your equals among the free people, as in his saying: **The believing men and believing women think well of themselves** (al-Nur 24:12), meaning: of their equals.

Thus do We detail the verses for a people who understand, who look at these proofs with their minds.

Tafsir al-Baidawi

28 - **He has given you an example from yourselves,** taken from their circumstances, which are the closest matters to you. **Do you have from those whom your right hands possess?** from your slaves? **Partners in what We have provided for you?** from wealth and other things. **Then you are equal therein.** So you and they are in it according to the law, acting in it as you act, even though they are human beings like you and it is on loan to you. The first *from* is for beginning, the second is for partiality, and the third is added to emphasize the question that runs in the course of negation. **You fear them** that they will monopolize control of it. **As you fear yourselves** as free people fear one another. *Likewise* is like that detail. **We detail the verses** We explain them, for detail is among the things that reveal and clarify meanings. **For a people who understand** who use their minds to ponder the examples.

Surat al-Rum 30:29

Rather, those who do wrong follow their own desires without knowledge. So who can guide he whom God has sent astray? And they will have no helpers.

Tafsir al-Jalalayn

29 - **Rather, those who do wrong** by associating partners with God (follow their own desires without knowledge. So who will guide he whom God has led astray?) That is, he has no guide. **And they will have no helpers.** To protect them from God's punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: That is not so, nor do these polytheists associate with God the gods and idols in the worship of God, because they have a share in what God has provided them from the possessions of their right hands, so they and their slaves are equal in it, fearing that they will share with them what they associate with them, so they accepted for God what they were satisfied with for themselves, so they associated them in His worship. But those who wronged themselves and disbelieved in God followed their desires, out of ignorance of God's right upon them, so they associated with gods and idols in His worship. **Then who will guide he whom God has led astray?** He says: So who will direct to the right path, meaning who will guide to Islam he whom God has led astray from righteousness and guidance? **And they will have no helpers.** He says: And who will support he whom God has led astray, to aid him and rescue him from the misguidance with which He, Almighty and Majestic, tests him.

Tafsir al-Qurtubi

The Almighty says: **Rather, those who do wrong follow their own desires without knowledge.** When the proof was established against them, He stated that they worship idols by following their own desires in worshipping them and imitating their ancestors in that. **Then who can guide one whom God has led astray?** That is, there is no guide for one whom God has led astray. This is a refutation of the Qadarites. **And they will have no helpers.**

Tafsir Ibn Kathir

This is an example that God the Most High has given to those who associate others with Him, who worship others besides Him, who make partners with Him, and yet they acknowledge that His partners from among the idols and rivals are His slaves and His property, just as they used to say in their Talbiyah: **Here I am, You have no partner except a partner who is Yours,**

whom You own and what He owns. So God the Most High said: **He presents to you an example from yourselves,** meaning that you witness it and understand it from yourselves: **Do you have, among those whom your right hands possess, partners in what We have provided for you, so that you would be equal therein?** That is, would any of you be pleased to have his slave as a partner in his wealth, so he and he would be equal in it? **You fear them as you fear yourselves,** that is, you fear that they would share your wealth. Abu Majlaz said: "You do not fear that your slave will share your wealth with you, even though he has no right to do so. Similarly, God has no partner. The meaning is that any of you would be averse to that, so how can you make rivals to God from among His creation?" This is like the saying of God the Most High: **And they attribute to God that which they dislike,** meaning daughters, as they made the angels, who are the servants of the Most Merciful, females, and they made them daughters of God. When one of them was given the good report of a female child, his face would darken, and he would inwardly grieve. He would hide from the people because of the bad report he had been given. Should he keep her in humiliation or bury her in the dust? They are disgusted with daughters, and they made the angels daughters of God, so they attributed to Him what they would not accept for themselves. This is the most severe form of disbelief. Likewise in this case, they made partners for Him from among His servants and creation, and one of them would vehemently refuse and be extremely loath to have his servant as a partner in his wealth, equal to him in it. If he had so wished, he could have divided it with her, God the Most High is far above that.

Al-Tabarani said: Mahmud ibn al-Faraj al-Isfahani narrated to us, Ismail ibn Amr al-Bajali narrated to us, Hammad ibn Shuaib narrated to us, on the authority of Habib ibn Abi Thabit, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The polytheists used to say, "Here I am, O God, here I am. You have no partner except a partner who is Yours. You own him and what he owns." Then God Almighty revealed: **Do you have, among those whom your right hands possess, partners in what We have provided for you so that you would be equal therein? Do you fear them as you fear yourselves?** And since this example draws attention to God's innocence and purity, it is more appropriate and appropriate. God the Almighty said: **Thus do We detail the verses for a people who understand.** Then God the Almighty said, explaining that the polytheists worshipped other than Him out of foolishness and ignorance on their part: **Rather, those who do wrong** meaning the polytheists **follow their own desires** meaning in their worship of rivals without knowledge. **So who can guide those whom God has led astray?** meaning, no one can guide them if God has decreed their misguidance. **And they will have no helpers** meaning, they will have no one from God's power to save them, protect them, or ward off anything from Him, because whatever He wills will be, and whatever He does not will will not be.

Fath al-Qadir

Then He, glory be to Him, turned away from addressing the polytheists and guiding them to the

Surat al-Rum 30:29

Rather, those who do wrong follow their own desires without knowledge. So who can guide he whom God has sent astray? And they will have no helpers.

truth with the example He gave them, saying: 29- **Rather, those who do wrong follow their own desires without knowledge.** That is, they did not understand the verses, but rather followed their own deviant desires and their corrupt, false opinions. The place of **without knowledge** is the accusative case of circumstance: that is, ignorant that they are astray. **Then who can guide one whom God has led astray?** That is, no one is able to guide him, because right guidance and direction are by the decree and will of God. **And they will have no helpers.** That is, those whom God has led astray will have no helpers to aid them and stand between them and the punishment of God, glory be to Him.

Tafsir al-Baghawi

29- **Rather, those who do wrong follow their own desires,** who associate others with God, **without knowledge,** out of ignorance of what is required of them. **So who can guide one whom God has led astray?** That is, whom God has led astray. **And they will have no helpers,** who will protect them from the punishment of God Almighty.

Tafsir al-Baidawi

29 - **Rather, those who do wrong follow their own desires without knowledge,** ignorantly, nothing will suffice them. If a scholar follows his own desires, his knowledge may deter him. **Then who can guide one whom God has led astray?** "And they will have no helpers," to save them from misguidance and protect them from its harms.

Surat al-Rum 30:30

So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God. That is the right religion, but most of the people do not know.

Tafsir al-Jalalayn

30 - **So direct** O Muhammad **your face toward the religion, inclining toward it**, meaning, make your religion sincere for God, you and those who follow you. **The nature of God His creation upon which He has created mankind** and it is His religion, meaning, adhere to it. **There is no change in the creation of God** His religion, meaning, do not change it by associating partners with God. **That is the right religion** the straight one, the oneness of God, **but most of the people** the disbelievers of Mecca **do not know** the oneness of God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So direct your face toward the face toward which your Lord has directed you, O Muhammad, to obey Him, which is the religion, inclining toward truth.** He says: Upright in His religion and obedience to Him, the nature of God upon which He created people. He says: The craftsmanship of God upon which He created people. And the word **inclining toward truth** is used as a source of the meaning of His statement: **So direct your face toward the religion, inclining toward truth.** This is because the meaning of that is: God created people upon that nature.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The nature of God upon which He created mankind**, he said: Islam has been since God created them all from Adam, they acknowledge that, and he recited **And when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying], Am I not your Lord? They said, Yes, we testify** (al-A'raf 7:172). He said: So this is the statement of God **Mankind was one community, then God sent the prophets** (al-Baqarah 2:213) after 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, **The nature of God** he said: Islam.

Ibn Hamid told us: Yahya ibn Wadh told us: Yunus ibn Abi Salih told us, on the authority of Yazid ibn Abi Maryam, who said: Umar passed by Muadh ibn Jabal

and said: What is the foundation of this nation? Muadh said: Three things, and they are the salvation: sincerity, which is the fitrah **the fitrah of God upon which He created mankind**; prayer, which is the religion; and obedience, which is protection. Umar said: You have spoken the truth.

Yaqub told me, he said: Ibn Ulayyah told me, he said: Ayoub told us, on the authority of Abu Qilabah, that Umar said to Muadh: What is the foundation of this nation? Then he mentioned something similar.

His saying, **There is no changing the creation of God**, means: There is no changing the religion of God: that is, that is not appropriate, and it should not be done.

The interpreters differed in their interpretation of this. Some of them said something similar to what we have said about this.

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, **There is no change in the creation of God**, he said: in His religion.

Abu Al-Sa'ib told me, he said: Ibn Idris told us, on the authority of Layth, he said: Mujahid sent a man called Qasim to Ikrimah asking him about the statement of God, **There is no change in the creation of God**, that it is only the religion, and he recited, "There is no change in the creation of God. That is the right religion."

Ibn Wakee' told us: Zaid bin Habbab told us, on the authority of Husayn bin Waqid, on the authority of Yazid al-Nahwi, on the authority of Ikrimah: **The nature of God upon which He created mankind** He said: Islam.

He said: My father told me, on the authority of Nadr ibn Arabi, on the authority of Ikrimah, **There is no change in the creation of God.** He said: The religion of God.

He said: My father told me, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid, who said: For the religion of God.

He said: My father told us, on the authority of Abdul-Jabbar bin Al-Ward, on the authority of Al-Qasim bin Abi Bazza, who said: Mujahid said, **Ask Ikrimah about it.** So I asked him, and Ikrimah said: "The religion of God Almighty, may God disgrace him? Did he not hear His saying, 'The nature of God upon which He has created mankind. There is no change in the creation of God.'"

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **There is no change in the creation of God**, meaning in the religion of God.

Ibn Wakee' told us: Hafs bin Ghayath told us, on the authority of Layth, on the authority of Ikrimah, who said: For the religion of God.

He said: Ibn Uyaynah told us, on the authority of Hamid al-A'raj, who said: Saeed ibn Jubayr said, **There is no change in the creation of God.** He said: In the religion of God.

Surat al-Rum 30:30

So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God. That is the right religion, but most of the people do not know.

He said: Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, **There is no change in the creation of God.** He said: God's religion.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **There is no change in the creation of God,** he said: God's religion.

Ibn Wakee' told us: My father told us, on the authority of Misa'ar and Sufyan, on the authority of Qais bin Muslim, on the authority of Ibrahim, who said: **There is no change in the creation of God.** He said: in the religion of God.

He said: My father told us, on the authority of Jaafar Al-Razi, on the authority of Mughira, on the authority of Ibrahim, who said: For the religion of God.

Others said: Rather, the meaning of this is: There is no change in God's creation of animals by castrating the males among them.

Who said that?

Ibn Wakee' told us: Ibn Fadil told us, on the authority of Mutraf, on the authority of a man who asked Ibn Abbas about castrating animals, and he disliked it and said, **There is no changing God's creation.**

He said: Ibn Uyaynah told us, on the authority of Hamid al-A'raj, who said: Ikrimah said: Castration.

He said: Hafs bin Ghayath told us, on the authority of Layth, on the authority of Mujahid, who said: Castration.

And His statement, **That is the right religion,** means that God Almighty says: Indeed, your directing your face toward the religion, inclining toward truth, without changing or altering it, is the right religion, meaning the straight religion in which there is no deviation from the straight path, from the true faith to Judaism and Christianity, and other misguidances and innovations.

Some of them have directed the meaning of religion in this context to accountability.

Who said that?

Muhammad ibn Amara told me, he said: Abdullah ibn Musa told us, he said: Abu Laila told us, on the authority of Buraidah, **That is the right religion,** he said: The right reckoning. **But most people do not know,** God Almighty says: But most people do not know that the religion that I have commanded you, O Muhammad, with by My saying, **So set your face toward the religion, inclining toward truth,** is the true religion, not all other religions.

Tafsir al-Qurtubi

The Almighty's saying: "So set your face toward the religion, inclining toward truth. [Adhere to] the fitrah of God." There are three issues: First: Al-Zajjaj said:

Fitrah is in the accusative case meaning follow the fitrah of God. He said: Because the meaning of **So set your face toward the religion** is **follow the true religion** and **follow the fitrah of God.** Al-Tabari said: **Fitrah of God** is a verbal noun derived from the meaning of **So set your face toward** because its meaning is: He created people upon that fitrah. It was also said that its meaning is: follow the religion of God for which He created people. According to this statement, the pause on *Hanif* is complete. According to the first two statements, it is connected, so one does not pause on *Hanif*. Fitrah is called religion because people are created for it. God, the Almighty, says: **And I did not create the jinn and mankind except to worship Me.** (al-Dhariyat 51:56) It is said: upon it, meaning for it, as in the saying of God the Almighty: **And if you do evil, it is for it** (al-Isra' 17:7). The address of **set your face** to the Prophet (peace and blessings of God be upon him) is an order to him to set his face towards the straight religion, as He said: **So set your face towards the right religion** (Al-Rum: 43), which is the religion of Islam. Setting the face is straightening the purpose and the strength to strive in the deeds of religion. The face was mentioned specifically because it encompasses the senses of man and is the most noble of them. His nation is included in this address by agreement of the people of interpretation. And *Haneef* means moderate, inclined away from all the distorted and abrogated religions.

Second: In Sahih Al-Bukhari, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "Every child is born except that he is born in a state of fitrah - in another narration: according to this religion - his father makes him a Jew, a Christian, or a Zoroastrian, just as an animal gives birth to a whole animal. Do you see any among them whose tails are mutilated?" Then Abu Hurairah said: "And read, if you wish, 'The fitrah of God in which He has created mankind. There is no change in the creation of God.'" In another narration: **until you yourselves mutilate it.** They said: O Messenger of God, what do you think of one who dies young? He said: **God knows best what they would have done.** Wording by Muslim.

Third: Scholars differed regarding the meaning of the fitrah mentioned in the Qur'an and Sunnah, with several opinions, including Islam, as stated by Abu Hurairah, Ibn Shihab and others. They said: This is what is known among the majority of the early Muslims among the people of interpretation. They provided evidence from the verse and the hadith of Abu Hurairah, and supported that with the hadith of 'Iyadh ibn Himar al-Majashi'i that the Messenger of God (peace and blessings of God be upon him) said to the people one day: **Shall I not tell you what God told me in His Book? That God created Adam and his children as monotheists, Muslims, and God gave them what is lawful and what is unlawful...** The hadith. And with his saying (peace and blessings of God be upon him): **Five are from the fitrah...** Among them, he mentioned trimming the mustache, which is one of the Sunnahs of

Islam. Based on this interpretation, the meaning of the hadith is that the child was created free from disbelief based on the covenant that God took from the descendants of Adam when He brought them forth from his loins, and that if they die before reaching adulthood in Paradise, they will be children of Muslims or children of disbelievers. Others said: Al-Fitra is the beginning upon which God created them, that is, upon what God created His creation upon, that He created them for life and death, happiness and misery, and to what they will become at maturity. They said: Al-Fitra in the speech of the Arabs means the beginning. Al-Fater is the beginner, and they provided evidence for that with what was narrated from Ibn Abbas that he said: I did not know what Fater the heavens and the earth was until two Arabs came arguing about a well, and one of them said: I created it, meaning I created it. Al-Marwazi said: Ahmad ibn Hanbal used to hold this opinion, then he abandoned it. Abu Omar said in his book Al-Tamhid: What Malik stated in his Muwatta and mentioned in the chapter on predestination therein of the narrations - indicates that his school of thought on that was something like this, and God knows best. Among the evidence they used as evidence is what was narrated on the authority of Ka'b al-Qurazi regarding the words of God Almighty: **A party He has guided and a party upon whom error is due** (al-A'raf 7:30). He said: Whoever God began to create for misguidance, He will turn him into misguidance even if he performs acts of guidance. And whoever God began to create for guidance, He will turn him into guidance even if he performs acts of misguidance. God began to create Iblis for misguidance and he performed acts of happiness with the angels, then God returned him to what He began to create him for. He said: And he was among the disbelievers.

I said: Ka'b's statement has already been mentioned in Al-A'raf, and its meaning has been transmitted with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, from the hadith of Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, was called to the funeral of a young boy from the Ansar, so I said: O Messenger of God, blessed is this bird from the birds of Paradise, who did not do evil nor was he afflicted with it! He said: Or is it something else, O Aisha? Indeed, God created people for Paradise, He created them for it while they were in the loins of their fathers, and He created people for Hell, He created them for it while they were in the loins of their fathers." Narrated by Ibn Majah in Al-Sunan. Abu Isa Al-Tirmidhi narrated on the authority of Abdullah bin Amr who said: "The Messenger of God (peace and blessings of God be upon him) came out to us with two books in his hand and said: 'Do you know what these two books are?' We said: 'No, Messenger of God, unless you tell us.' He said to the one in his right hand: 'This is a book from the Lord of the Worlds in which are the names of the people of Paradise, the names of their fathers and their tribes. Then it is summarized at the end of them, so nothing will ever be added to them or taken away from them.' Then he said to the one in his left: 'This is a book from the Lord of the Worlds in which are the names of the people of Hellfire, the names of their fathers and their tribes. Then it is summarized at the end of them, so nothing will ever be

added to them or taken away from them.' " He mentioned the hadith and said about it: It is a good hadith. A group said: The meaning of God's statement: 'He has created mankind upon it' and his statement: 'Every newborn is born upon the fitrah' is not general. Rather, what is meant by people are the believers, because if everyone was created upon Islam, no one would have disbelieved. It has been proven that He created people for Hellfire, as God the Almighty said: 'And We have certainly created for Hell' (al-A'raf 7:179). And He brought forth offspring from the loins of Adam, black and white. He said about the boy who was killed by Al-Khidr, he was marked as an unbeliever on the day he was marked. Abu Saeed Al-Khudri narrated that he said: The Messenger of God, may God bless him and grant him peace, led us in the Asr prayer during the day, and in it: And among what we have memorized is that he said: "Behold, the children of Adam were created in different classes. Among them is he who is born a believer, lives as a believer and dies as a believer, and among them is he who is born an unbeliever, lives as an unbeliever and dies as a believer, and among them is he who has good judgment and good request." Hammad bin Salamah mentioned it in Musnad Al-Tayalisi, he said: Ali bin Zaid told us on the authority of Abu Nadrah on the authority of Abu Saeed. They said: Generality with the meaning of specificity is common in the Arabic language. Do you not see the saying of God, the Almighty: **And everything was destroyed** (al-Ahqaf 46:25), and He did not destroy the heavens and the earth? And His saying: **And We opened to them the gates of every good thing** (al-An'am 6:44), and He did not open to them the gates of mercy. Ishaq bin Rahawayh Al-Hanthali said: The discussion ended with His statement: **So direct your face toward the religion, inclining toward truth.** Then he said: **The fitrah of God**, meaning that God created mankind with a fitrah that will either lead to Paradise or Hellfire. The Prophet (peace and blessings of God be upon him) referred to this in his statement: **Every newborn is born in a state of fitrah.** That is why he said: **There is no changing the creation of God.** Our Sheikh Abu Al-Abbas said: Whoever says that it precedes happiness and misery, this is only appropriate for the fitrah mentioned in the Quran, because God the Most High said: **There is no changing the creation of God.** As for the hadith, no, because He informed in the rest of the hadith that it can be changed and altered. A group of people of jurisprudence and theoretician said: The fitrah is the creation upon which the newborn was created in the knowledge of his Lord. It is as if he said: Every newborn is born with a creation by which he knows his Lord when he reaches the age of knowledge. He means a creation different from the creation of animals, whose creation does not enable them to know Him. They argued that fitrah is creation and al-Fâtir is the Creator, based on the statement of God, the Almighty: **Praise be to God, Creator of the heavens and the earth** (Fâtir:1), meaning their Creator. And by His statement: **And why should I not worship He who created me?** (Yâ Seen:24), meaning my creation. And by His statement: **Who created them** (Al-Anbiya:56), meaning their creation. They said: So fitrah is creation, and al-Fâtir is the Creator. They denied that a newborn is born with disbelief or faith, knowledge or denial. They said: Rather, a newborn is usually healthy, by

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nature and constitution, with no faith, disbelief, denial or knowledge. Then they believe in disbelief and faith after puberty when they reach maturity. They argued based on the statement in the hadith: **Just as an animal gives birth to a whole animal - meaning healthy - do you perceive any mutilated growth in it?** Meaning one with one's ear cut off. So the hearts of the sons of Adam are like those of animals because they are born complete in creation, with no defects, then their ears and noses are cut off, so it is said: These are bahâ'ir *free-born* and these are sâ'ib *free-born*. He says: "Similarly, the hearts of children at the time of their birth have neither disbelief nor faith, nor knowledge nor denial, just like grazing animals. But when they reach maturity, the devils tempt them, so most of them disbelieve, while God protects the fewest of them." They said: "If children had been created with some disbelief or faith at the beginning of their lives, they would never have abandoned it. We may find them believing and then disbelieving." They said: "It is logically impossible for a child at the time of his birth to understand disbelief or faith, because God brought them forth in a state in which they did not understand anything. God the Most High said: "And God brought you forth from the wombs of your mothers not knowing a thing." (al-Nahl 16:78) So whoever does not know anything, it is impossible for him to disbelieve or believe, or to know or deny." Abu 'Umar ibn 'Abd al-Barr said: **This is the most correct of what has been said about the meaning of the fitrah natural disposition with which people are born.** Another proof for this is God the Most High's saying: **You will only be recompensed for what you used to do.** (al-Tur 52:16) and **Every soul is a pledge for what it has earned.** (al-Muddaththir 74:38) And whoever has not reached the age of action is not held in pledge for anything." And He said: **And We never punish until We have sent a Messenger** (al-Isra' 17:15). And when they agreed to pay the blood money, retaliation, prescribed punishments, and sins from themselves in this world, the Hereafter was more deserving of that. And God knows best. It is impossible for the innate nature that reminds of Islam to be, as Ibn Shihab said, because Islam and faith are: words with the tongue, belief in the heart, and actions with the limbs, and this is absent from a child, and no rational person would be ignorant of that. As for Al-Awza'i's statement: I asked Al-Zuhri about a man who had a slave, would it be permissible for a boy to free him while he is a breastfed infant? He said: Yes, because he was born in a state of innate nature, meaning Islam. However, his freedom is more acceptable according to those who permit it, because his ruling is the ruling of his parents. Others disagreed with them and said: Only those who fasted and prayed are eligible for obligatory manumission. There is no evidence in God's statement, **As He began you, you will return** (al-A'raf 7:29), nor in the fact that God seals a person with what He has decreed and predestined for him, that a child is born as a believer or a disbeliever, since reason has testified that at that time he is not among those who can understand either faith or disbelief. The hadith which states that people are

created in different classes is not among the hadiths that cannot be criticized, because it was transmitted only by Ali ibn Zayd ibn Jud'an, and Shu'bah used to speak about it. However, his statement, **He is born a believer**, can be interpreted as meaning that he is born to be a believer, and he is born to be a disbeliever, based on God's prior knowledge of him. There is no more consideration in his statement in the hadith, **I have admitted these people to Paradise and created these people for Hellfire**, than what they will end with, not that they, during their childhood, are among those who deserve Paradise or Hellfire, or are able to understand whether they believe or disbelieve.

I said: And the same choice of Abu Omar and the evidence for it was adopted by more than one of the scholars, including Ibn Atiyyah in his interpretation of the meaning of fitrah, and our Sheikh Ibn Abbas. Ibn Atiyyah said: What is relied upon in the interpretation of this word is that it is the nature and disposition in the soul of the child, which is prepared and ready for him to distinguish between the creations of God, the Most High, and to use it as evidence about his Lord, and to know His laws and believe in Him. It is as if God, the Most High, said: "Set your face toward the religion that is the true faith, which is the fitrah of God, upon which mankind was created to be prepared. However, they are exposed to obstacles, such as the saying of the Prophet, may God bless him and grant him peace: 'Every child is born in a state of fitrah, then his parents make him a Jew or an Egyptian.' The mention of the parents is only an example of the obstacles, which are many. Our Sheikh said in his own words: God, the Most High, created the hearts of the children of Adam capable of accepting the truth, just as He created their eyes and ears receptive to what is seen and heard. As long as they remain in this state of acceptance and this capacity, they will grasp the truth and the religion of Islam, which is the true religion." The correctness of this meaning is indicated by his statement: **Just as an animal produces a whole animal, do you perceive among them any that are mutilated?** Meaning that the animal gives birth to its offspring with a perfect creation, free from defects. If it were left as it was, it would remain perfect and free from defects. However, it is manipulated by cutting off its ear or branding its face, and defects and imperfections occur to it, and it deviates from its original form. The same applies to humans, and this is a real simile, the meaning of which is clear.

I said: This statement is in agreement with the first statement in meaning, and that this was after realization when they understood the matter of the world, and the proof of God against them was confirmed by what He established of the apparent signs: the creation of the heavens and the earth, the sun and the moon, the land and the sea, and the alternation of night and day. Then when their desires were known within them, the devils came to them and called them to Judaism and Christianity, and their desires went right and left, and that if they died young, they would be in Paradise, I mean all the children,

because when God Almighty brought forth the offspring of Adam from his loins in the form of atoms, they acknowledged His Lordship, and this is His Almighty saying: **And when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes, we testify.'** (al-A'raf 7:172). Then He returned them to the loins of Adam if they acknowledged His Lordship and that He is God, there is no god but Him. Then He writes the servant in his mother's womb as wretched or blessed according to the first book. So whoever was wretched in the first book will live until the pen runs over him, and the covenant taken from him in the loins of Adam regarding polytheism will be annulled. And whoever was blessed in the first book will live until the pen runs over him and he will become blessed. And whoever of his Muslim children dies young before the pen runs over him will be with their fathers in Paradise. And whoever was from the children of polytheists and died before the pen runs over him will not be with their fathers because they died according to the first covenant taken from them in the loins of Adam and the covenant was not annulled. This is the opinion of a group of the people of interpretation, and it reconciles the hadiths. And the meaning of his saying, peace be upon him, when he was asked about the children of polytheists, he said: God knows best what they would have done, meaning if they had reached adulthood. This interpretation is also indicated by the hadith of Al-Bukhari on the authority of Samurah ibn Jundub on the authority of the Prophet, may God bless him and grant him peace - the long hadith of the vision, in which he said, peace be upon him: "As for the tall man in the garden, he is Abraham, peace be upon him. As for the children around him, every child is born in a state of fitrah." It was said: **O Messenger of God, and the children of the polytheists?** The Messenger of God, may God bless him and grant him peace, said: **And the children of the polytheists.** This is a text that resolves the dispute, and it is the most authentic hadith narrated on this topic. Other hadiths have flaws and are not from the hadiths of the leading jurists, as stated by Abu Omar ibn Abdul Barr. It was narrated on the authority of Anas that the Messenger of God, may God bless him and grant him peace, was asked about the children of the polytheists, and he said: "They did not have good deeds for which they would be rewarded and thus be among the kings of Paradise, nor did they have bad deeds for which they would be punished and thus be among the people of Hellfire, so they are servants to the people of Paradise." Yahya ibn Salam mentioned this in his commentary. We have expanded on this issue in the book *At-Tadhkira* and mentioned in the book *Al-Muqtabas* in the explanation of the Muwatta' of Malik ibn Anas what Abu Omar mentioned about it, and praise be to God. It was also mentioned by Ishaq ibn Rahawayh who said: Yahya ibn Adam told us who said: Jarir ibn Hazim told us on the authority of Abu Raja' Al-Attardi who said: I heard Ibn Abbas say: The affairs of this nation will continue to be favorable or similar - or a statement similar to these two - until they speak or look into children and predestination. Yahya ibn Adam said: I mentioned it to Ibn Al-Mubarak and he said: Can a person remain silent due to ignorance? I said: So are we commanded to speak? He said: So he remained silent. Abu Bakr

Al-Warraq said: The nature of God upon which He created people is poverty and destitution, and this is good, because from the time of birth until the time of death, one is poor and needy. Yes! And in the Hereafter.

God the Almighty says: **There is no change in the creation of God** meaning this innate nature cannot be changed by the Creator. And the command cannot be contrary to this in any way, meaning that whoever comes after Him will not be miserable, nor will whoever He created be happy, be miserable. Mujahid said: The meaning is: There is no change in the religion of God. This was also said by Qatadah, Ibn Jubayr, Ad-Dahhak, Ibn Zayd, and An-Nakha'i. They said: This is its meaning in beliefs. Ikrimah said: It was narrated from Ibn Abbas and Umar ibn Al-Khattab that the meaning is: There is no change in the creation of God among animals by castrating their males. Thus, its meaning is the prohibition of castrating male animals. This has already been mentioned in the chapter on women. **That is the right religion** meaning that is the straight judgment, as Ibn Abbas said. Muqatil said: That is the clear reckoning. It was also said: That is the right religion, meaning the religion of Islam is the right and straight religion. **But most people do not know** meaning they do not reflect and realize that they have a Creator who is worshipped, and an eternal God whose judgment and ruling have already occurred.

Tafsir Ibn Kathir

God the Almighty says: "So direct your face and adhere to the religion that God has prescribed for you, which is the true faith, the religion of Abraham, to which God has guided you and perfected for you to the utmost perfection. You must nevertheless adhere to your sound nature upon which God created creation, for He the Almighty created His creation upon the knowledge and oneness of Him and that there is no god but Him, as mentioned previously in His statement: "And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes.'" And in the hadith: **Indeed, I created My servants as true believers, but the devils led them astray from their religion.** We will mention in the hadiths that God the Almighty created His creation upon Islam, then corrupt religions such as Judaism, Christianity, and Zoroastrianism were introduced to some of them.

God the Almighty said: **There is no changing in the creation of God.** Some of them said: It means do not change the creation of God, lest you change people from the fitrah with which God created them. So it is a statement with the meaning of a request, like His statement: **And whoever enters it shall be safe.** This is a good and correct meaning. Others said: It is a statement in its proper form, and its meaning is that God the Almighty has made all of His creation equal in their innate nature, on the straight disposition. No one is born except with that, and there is no difference between people in that. For this reason, Ibn Abbas, Ibrahim Al-Nakha'i, Sa'id ibn Jubayr, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, and Ibn Zayd said regarding His statement: **There is no changing in the creation of God,** meaning in the religion of God. Al-Bukhari said: His

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So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God. That is the right religion, but most of the people do not know.

statement: **There is no changing in the creation of God** is in the religion of God, the creation of the ancients, the religion and innate nature is Islam.

Abdun told us: Abdullah told us: Yunus told us, on the authority of Az-Zuhri: Abu Salamah ibn Abd ar-Rahman told me that Abu Hurayrah said: The Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah **natural disposition**, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal gives birth to a whole animal. Do you see any among them whose tails are mutilated?" Then he said: "The fitrah of God in which He created mankind. There is no changing the creation of God. That is the right religion." Muslim narrated it from the hadith of Abdullah ibn Wahb, on the authority of Yunus ibn Yazid al-Ayli, on the authority of Az-Zuhri, on his authority. The two narrators also narrated it from the hadith of Abd ar-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him). There are hadiths with the same meaning as this hadith, from a group of the Companions, among them Al-Aswad ibn Sari' at-Tamimi.

Imam Ahmad said: Ismail told us, Yunus told us, on the authority of Al-Hasan, on the authority of Al-Aswad bin Sari', who said: I came to the Messenger of God, may God bless him and grant him peace, and I joined a military expedition with him, and I was killed on that day, and people were killed, even children. report of that reached the Messenger of God, may God bless him and grant him peace, and he said: **What is the matter with people who have gone so far in killing today that they have even killed their children?** A man said: **O Messenger of God, are they not the children of the polytheists?** He said: **No, the best of you are the children of the polytheists.** Then he said: **Do not kill their children, do not kill their children.** He said: **Every soul is born in a state of fitrah natural disposition until its tongue expresses it, then its parents make it a Jew or a Christian.** An-Nasa'i narrated it in the Book of Seerah on the authority of Ziyad bin Ayyub, on the authority of Hisham, on the authority of Yunus, who is Ibn Ubayd bin Al-Hasan Al-Basri, with this chain of transmission.

Among them is Jabir ibn Abdullah Al-Ansari. Imam Ahmad said: Hashim told us, Abu Jaafar told us, on the authority of Al-Rabi' ibn Anas, on the authority of Al-Hasan, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Every child is born in a state of fitrah **natural disposition** until his tongue expresses it. When his tongue expresses it, he is either grateful or ungrateful."

Among them is Abdullah bin Abbas Al-Hashemi. Imam Ahmad said: Affan told us, Abu Awana told us, Abu Bishr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with

them both, "That the Messenger of God, may God bless him and grant him peace, was asked about the children of polytheists, and he said: God knows best what they were doing when He created them." They included it in the two Sahihs on the authority of Abu Bishr Ja'far bin Iyas Al-Yashkuri, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace.

Imam Ahmad also said: Affan told us, Hammad told us, meaning Ibn Salamah, Ammar Ibn Abi Ammar told us, on the authority of Ibn Abbas, who said: There came a time when I was saying: The children of Muslims are with the children of Muslims, and the children of polytheists are with the polytheists, until so-and-so told me, on the authority of so-and-so, that the Messenger of God, may God bless him and grant him peace, was asked about them, and he said: **God knows best what they would have done.** He said: So I met the man and he told me, but I refrained from saying what I said.

Among them is Ayyadh bin Hammar Al-Majashi. Imam Ahmad said: Yahya bin Saeed told us, Hisham told us, Qatada told us, on the authority of Mutraf, on the authority of Ayyad bin Himar, "The Messenger of God, may God bless him and grant him peace, delivered a sermon one day, and he said in his sermon, 'My Lord, the Mighty and Sublime, has commanded me to teach you what you do not know of what He has taught me on this day: Everything I have given to My servants is lawful, and I created My servants as monotheists, all of them. But the devils came to them and led them astray from their religion and prohibited for them what I had made lawful for them, and commanded them to associate with Me that for which I had not sent down any authority. Then God, the Mighty and Sublime, looked at the people of the earth and hated them, their Arabs and their non-Arabs, except for a remnant of the People of the Book. He said, 'I only sent you to test you and to test you, and I have sent down to you a book that water cannot wash away, which you read while asleep and while awake. Then God commanded me to burn the Quraysh, so I said, 'O Lord, then my head will be cut off and it will be left as a loaf of bread.' He said, 'Extract them as they extracted you, and attack them as you attack, and spend on them.' " Then We will spend on you, and send an army, and We will send five like it, and fight with those who obey you against those who disobey you. He said: The people of Paradise are three: a just ruler, gives charity, and is successful; a merciful man who is tender-hearted towards every relative and Muslim; a chaste, poor man who gives charity. The people of Hellfire are five: the weak one who has no support, who are followers of you, seeking neither family nor wealth; the traitor who never hides his desire, no matter how small, except that he betrays it; and a man who does not wake up or go to bed except that he deceives you about your family and wealth. He mentioned the miser or the liar and the obscene. Muslim is the only one who transmitted it, and he narrated it through various chains of narration on the authority of Qatadah.

God the Almighty says: **That is the right religion**, meaning adherence to the Shariah and sound human nature is the right and upright religion. **But most people do not know**, meaning that is why most people do not know it, so they turn away from it, as God the Almighty says: **And most people are not believers, no matter how much you strive to do so**. And He the Almighty says: **And if you obey most of those on the earth, they will mislead you from the way of God**. And God the Almighty says: **Returning to Him**, Ibn Zayd and Ibn Jurayj said: meaning returning to Him. **And fear Him**, meaning fear Him and observe Him. **And establish prayer**, which is the great act of obedience. **And do not be of those who associate others with God**, meaning be among those who believe in the Oneness of God and are sincere in their worship to Him, not wanting anything other than Him. Ibn Jarir said: Ibn Humayd narrated to us, Yahya ibn Wadh narrated to us, Yusuf ibn Abi Ishaq narrated to us, on the authority of Yazid ibn Abi Maryam, who said: Umar **may God be pleased with him** passed by Muadh ibn Jabal and said: What is the foundation of this ummah? Muadh said: There are three things that save: sincerity, which is the natural disposition of God upon which He created people; prayer, which is the religion; and obedience, which is protection. Umar said: You have spoken the truth. Yaqub told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, that Umar, may God be pleased with him, said to Muadh: What is the basis of this matter? He mentioned something similar.

And the Almighty said: **Of those who have divided their religion and become sects, every party rejoicing in what it has** meaning, do not be among the polytheists who have divided their religion, i.e., changed and altered it, and believed in some and disbelieved in others. Some of them read: **left their religion**, meaning they left it behind them. These are like the Jews, Christians, Zoroastrians, idol worshippers, and all the people of false religions except the people of Islam, as the Almighty said: "Indeed, those who have divided their religion and become sects - you are not of them in anything. Their affair is only with God" (al-Mustadrak 2:17). The people of religions before us differed among themselves over false opinions and ideals, and each group among them claimed that they were on something. This nation also differed among themselves over sects, all of which are misguidance except one, and they are the people of the Sunnah and the Community, who adhere to the Book of God and the Sunnah of the Messenger of God, may God bless him and grant him peace, and to what the first generation of the Companions, Followers, and Imams of the Muslims were upon in ancient and modern times, as Al-Hakim narrated in his Mustadrak that the Messenger of God, may God bless him and grant him peace, was asked about the saved group among them. He said, **What I and my companions are doing**.

Fath al-Qadir

Then He commanded His Messenger, may God bless him and grant him peace, to worship Him alone and to worship Him as He commanded him, saying: 30- **So direct your face toward the religion, inclining toward it**. He likened turning toward the religion to straightening your face toward it and devoting oneself to it. The

accusative case of **inclining toward it** is in the state of the subject of *aqama* or its object, meaning inclined toward it, upright toward it, not turning to any other false religion. **The fitrah of God upon which He has created mankind**. Fitrah originally means creation, and what is meant by it here is religion, which is Islam and monotheism. Al-Wahidi said: This is the saying of the commentators regarding the victory of God, and what is meant by the people here are those whom God created upon Islam, because the polytheist did not start his fast upon Islam. Even though this address is specific to the Messenger of God, his nation is included with him in it. Al-Qurtubi said, with the agreement of the scholars of interpretation: It is preferable to interpret the Qur'an in general terms, without differentiating between Muslims and disbelievers, and that they are all created in this way, were it not for the obstacles that befall them that cause them to remain in disbelief, as in the authentic hadith of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Every child is born in a state of fitrah**. In another narration: "In this religion, but his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal gives birth to a whole animal. Do you see any among them whose tails are mutilated?" Then Abu Hurayrah said: "And read, if you wish, 'The fitrah of God in which He has created mankind. There is no change in the creation of God.'" In another narration: **Until you yourselves mutilate it**. We will come at the end of this discussion with what has been reported to support this hadith of Abu Hurayrah. Every individual among people is created in a state of Islam, but innate faith and Islam are not taken into account. Rather, what is considered is the legal faith and Islam. This is the opinion of a group of the Companions and those who came after them, and the opinion of a group of commentators, and it is the truth. The statement that what is meant by fitrah here is Islam is the doctrine of the majority of the early Muslims. Others said: It is the beginning with which God began them, for He began them for life and death, happiness and misery. In Arabic, fatir is the one who initiates. Those who believe in this tend to adopt the linguistic meaning of fitrah and neglect its legal meaning. The legal meaning takes precedence over the linguistic meaning by consensus among the scholars of Islamic law. This does not contradict the fact that fitrah is mentioned in the Qur'an or Sunnah in some places with the linguistic meaning intended, such as in the statement of God, the Most High: **Praise be to God, Creator of the heavens and the earth**, meaning their Creator and Originator. And in His statement: **And why should I not worship He who created me?** There is no dispute that this is the linguistic meaning. However, the dispute is over the legal meaning of fitrah, which is what the early scholars mentioned, as we have explained, and the accusative of fitrah as a verbal noun emphasizing the sentence before it. Al-Zajjaj said: fitrah is accusative meaning follow the fitrah of God. He said: Because the meaning of **direct your face toward the religion** is follow the religion and follow the fitrah of God. Ibn Jarir said: It is a verbal noun derived from the word **fa-'ujha wa-'ah direct your face** because its meaning is that God has created people upon the religion. It was also said that it is in the accusative case as an inducement, meaning adhere to God's nature, or upon you is God's

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So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of God upon which He has created mankind. No change should there be in the creation of God. That is the right religion, but most of the people do not know.

nature. Abu Hayyan rejected this interpretation and said: The word inducement is not implied since it is a substitute for the verb, so if it were deleted, the substitute and what is being replaced would be deleted, which would be unfair. It was responded to by saying that this is the opinion of the Basrans, but Al-Kisa'i and his followers permit it. The phrase **there is no changing of the creation of God** is an explanation of what precedes it of the command to adhere to the fitrah: meaning this fitrah that God created people upon cannot be changed by the Creator, glory be to Him. It was also said that it is a negation whose meaning is a prohibition: do not change the creation of God. Mujahid and Ibrahim Al-Nakha'i said: Its meaning is there is no changing of the religion of God. Qatadah, Ibn Jubayr, Ad-Dahhak, and Ibn Zayd said: This is regarding beliefs. Ikrimah said: The meaning is that there is no change in the creation of animals by castrating their males. **That is the right religion**, meaning that the religion that we are commanded to establish is the right religion, or the adherence to the fitrah is the right religion. **But most people do not know**, that until they do it and act upon it.

Tafsir al-Baghawi

God the Almighty said: 30- **So set your face toward the religion**, meaning: make your religion sincere for God, as Saeed bin Jubair said. Setting the face means establishing the religion. Another said: make your actions righteous. The face is that toward which a person turns, and his religion and actions are among those toward which he turns to straighten them, *upright*, inclined and upright toward it, **the fitrah of God**, the religion of God, and it is the accusative of enticement, meaning: adhere to the fitrah of God, **upon which He created mankind**, meaning: He created mankind upon it. This is the saying of Ibn Abbas and a group of commentators that what is meant by fitrah is the religion, which is Islam.

Some people said that the verse is specific to believers, who are those whom God created as Muslims:

Abu Ali Hassan bin Saeed Al-Munai'i told us, Abu Tahir Muhammad bin Mahmass Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, who said: Abu Hurairah told us, who said: The Messenger of God, may God bless him and grant him peace, said: "Everyone is born in a state of fitrah **natural disposition**, then his parents make him a Jew, a Christian, or a Zoroastrian, just as you breed an animal. Do you find among them any whose mutilated parts are such that you yourselves mutilate them?" They said: **O Messenger of God, what do you think of one who dies while he is young?** He said: **God knows best what they would have done.**

Al-Zuhri narrated it on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurairah, without mentioning the one who dies while he is young. He added: Then Abu Hurairah said: Read if you wish: **The nature of God upon which He has created mankind.**

His statement, **Whoever is born is born upon the fitrah**, meaning upon the covenant that God took from them when He said, **Am I not your Lord?** They will say, *Yes*. (al-A'raf 7:172). Every newborn in the world has this affirmation, which is the Hanafi school of thought upon which creation occurred, even if someone other than Him is worshipped. God the Almighty said, **And if you ask them, 'Who created them?' they will surely say, 'God.'** (al-Zukhruf 43:87), and they will say, **We only worship them that they may bring us closer to God.** (al-Zumar 39:3). However, innate faith is of no consequence in worldly rulings. Rather, what is considered is the religious faith that is commanded and acquired through will and action. Don't you see that he says, **Then his parents made him a Jew?** So, even though he has innate faith, he is ruled by the ruling of his disbelieving parents. This is the meaning of the Prophet's statement, peace and blessings be upon him, **God the Almighty says, 'Indeed, I created My servants as Hanifs, but the devils led them astray from their religion.'** This meaning is also narrated from Al-Awza'i and Hammad ibn Salamah.

It was narrated on the authority of Abdullah ibn al-Mubarak that he said: The meaning of the hadith is that every newborn is born in his fitrah, that is, in the way he was created in the knowledge of God Almighty, whether for happiness or misery. So each of them will eventually become what he was created with, and will behave in this world with actions that are inconsistent with it. So among the signs of misery for a child is that he is born to a Jew or a Christian, and they will make him - because of his misery - believe in their religion.

It was said: Its meaning is that every newborn is born at the beginning of creation in a state of fitrah, that is, with a sound nature and disposition prepared to accept religion. If he were left in this state, he would continue to adhere to it, because this religion is present and its beauty is in the minds. Only those who turn away from it and turn to something else turn away from it due to a defect of the defects of upbringing and imitation. If he were saved from those defects, he would not believe in anything else... Then we take as an example the children of the Jews and Christians and their following of their fathers and inclination towards their religions, and thus they stray from the sound nature and the straight path. Abu Sulayman al-Khattabi mentioned these meanings in his book.

His statement: **There is no changing the creation of God**. Whoever interprets the fitrah as referring to religion says: It means there is no changing the religion of God. It is a statement with the meaning of a prohibition, i.e., do not change the religion of God. Mujahid and Ibrahim said: The meaning of the verse is: Adhere to the fitrah of God, i.e., the religion of God, and follow it and do not exchange monotheism for

polytheism. **That is the right religion**, i.e., the straight one, **but most people do not know**.

It was said: There is no change in God's creation, meaning: what man was created with of happiness and misery does not change, so the happy person does not become miserable and the miserable person does not become happy.

Ikrimah and Mujahid said: It means the prohibition of castrating animals.

Tafsir al-Baidawi

30 - **So set your face toward the religion, inclining toward truth.** So set it straight for it, not turning away or turning away from it, and it is a metaphor for turning toward it, being steadfast toward it, and paying attention to it. **The nature of God** is his creation, accusative of enticement or the source of what is indicated by what comes after it. **In which He has created mankind** He created them upon it, which is their acceptance of the truth and their ability to have Adam and his offspring. **There is no changing the creation of God** No one has the power to change it or what should be changed. *That* is a reference to the religion that one is commanded to set one's face toward, or the nature if it is interpreted as the religion. **The upright religion** is the straight one in which there is no crookedness. **But most people do not know** straightness due to their lack of contemplation.

Surat al-Rum 30:31

Turning to Him in repentance, and fearing Him, and establishing prayer, and do not be among those who associate others with Him.

Surat al-Rum 30:31

Turning to Him in repentance, and fearing Him, and establishing prayer, and do not be among those who associate others with Him.

Tafsir al-Jalalayn

31 - *repenting* returning **to Him** the Most High in what He has commanded and forbidden. This is a state of the subject of *establish* and what is meant by it is, establish **and fear Him** fear Him **and establish prayer and do not be among those who associate others with God**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying **turning to Him** repentant, returning to God, and turning to Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **turning to Him**, he said: **The one who turns to God** is the one who obeys God, who turns to obeying God and His command, and turns away from the things he was doing before that. The people were disbelievers, so they turned away and returned to Islam.

The interpretation of the statement: So direct your face, O Muhammad, toward the religion, inclining toward truth, turning to it to God. Al-Mayboon is a state of the Kaf in your face.

If someone were to say: How can it be a state of it, when the kaf is a metaphor for one, and al-muniboon is an adjective for a group? It would be said: Because the command from the kaf is a metaphor for his name from God in this place, a command from Him to him and to his nation, so it is as if it was said to him: So direct your face, you and your nation, toward the religion, inclining toward God, turning to Him.

And His statement, **And fear God**, means, the Most High, that you fear God and be mindful of Him, lest you neglect to obey Him and commit sins against Him. **And do not be among those who associate others with God**, meaning, do not be among those who associate others with God by neglecting His obligations, committing sins against Him, and disobeying the religion to which He has called you.

Tafsir al-Qurtubi

The Almighty's saying: **turning to Him** has different meanings. Some say: returning to Him in repentance and sincerity. Yahya ibn Salam and Al-Farra' said: approaching Him. Abdur-Rahman ibn Zayd said: obedient to Him. It has also been said: repenting to

Him for sins. From this is the saying of Abu Qais ibn Al-Aslat:

If they repent, then Banu Sulaym and their people Hawazin have repented.

The meaning is the same, for naab, taaba, thaba, and abb mean to return. Al-Mawardi said: There are two opinions regarding the origin of inaaba: One of them is that its origin is to cut off, and from it is taken the name naab because it is cutting off, so it is as if inaaba is to turn to God Almighty in obedience. The second: Its origin is to return, taken from naab yanub if he returns time after time, and from it is the turn because it is to return to a habit. Al-Jawhari said: And he turned back to God means he approached and repented. The turn is the singular of nawb, you say: your turn has come and your turn has come, and they take turns turning among themselves in water and other places. And it is in the accusative case as a state. Muhammad bin Yazid said: Because the meaning of: Turn your face, so turn your faces in repentance. Al-Farra' said: The meaning is: Turn your face and those with you in repentance. It was said: It is in the accusative case as a cut off, meaning turn your face yourself and own those who turn to Him, because the command is His, a command for his nation, so it is appropriate to say turning to Him, and God the Most High said: {O Prophet, when you divorce women} (al-Talaq 65:1). **And fear Him** means fear Him and comply with what He has commanded you to do. **And establish prayer and do not be among those who associate others with God**. He made it clear that worship is of no benefit except with sincerity, so He said: **And do not be among those who associate others with God**. This has been explained previously in Surat An-Nisa', Surat Al-Kahf, and others.

Tafsir Ibn Kathir

God the Almighty says: "So direct your face and adhere to the religion that God has prescribed for you, which is the true faith, the religion of Abraham, to which God has guided you and perfected for you to the utmost perfection. You must nevertheless adhere to your sound nature upon which God created creation, for He the Almighty created His creation upon the knowledge and oneness of Him and that there is no god but Him, as mentioned previously in His statement: "And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes.'" And in the hadith: **Indeed, I created My servants as true believers, but the devils led them astray from their religion**. We will mention in the hadiths that God the Almighty created His creation upon Islam, then corrupt religions such as Judaism, Christianity, and Zoroastrianism were introduced to some of them.

God the Almighty said: **There is no changing in the creation of God**. Some of them said: It means do not change the creation of God, lest you change people from the fitrah with which God created them. So it is a statement with the meaning of a request, like His

statement: **And whoever enters it shall be safe.** This is a good and correct meaning. Others said: It is a statement in its proper form, and its meaning is that God the Almighty has made all of His creation equal in their innate nature, on the straight disposition. No one is born except with that, and there is no difference between people in that. For this reason, Ibn Abbas, Ibrahim Al-Nakha'i, Sa'id ibn Jubayr, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, and Ibn Zayd said regarding His statement: **There is no changing in the creation of God**, meaning in the religion of God. Al-Bukhari said: His statement: **There is no changing in the creation of God** is in the religion of God, the creation of the ancients, the religion and innate nature is Islam.

Abdun told us: Abdullah told us: Yunus told us, on the authority of Az-Zuhri: Abu Salamah ibn Abd ar-Rahman told me that Abu Hurayrah said: The Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah **natural disposition**, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal gives birth to a whole animal. Do you see any among them whose tails are mutilated?" Then he said: "The fitrah of God in which He created mankind. There is no changing the creation of God. That is the right religion." Muslim narrated it from the hadith of Abdullah ibn Wahb, on the authority of Yunus ibn Yazid al-Ayli, on the authority of Az-Zuhri, on his authority. The two narrators also narrated it from the hadith of Abd ar-Razzaq, on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him). There are hadiths with the same meaning as this hadith, from a group of the Companions, among them Al-Aswad ibn Sari' at-Tamimi.

Imam Ahmad said: Ismail told us, Yunus told us, on the authority of Al-Hasan, on the authority of Al-Aswad bin Sari', who said: I came to the Messenger of God, may God bless him and grant him peace, and I joined a military expedition with him, and I was killed on that day, and people were killed, even children. report of that reached the Messenger of God, may God bless him and grant him peace, and he said: **What is the matter with people who have gone so far in killing today that they have even killed their children?** A man said: **O Messenger of God, are they not the children of the polytheists?** He said: **No, the best of you are the children of the polytheists.** Then he said: **Do not kill their children, do not kill their children.** He said: **Every soul is born in a state of fitrah natural disposition until its tongue expresses it, then its parents make it a Jew or a Christian.** An-Nasa'i narrated it in the Book of Seerah on the authority of Ziyad bin Ayyub, on the authority of Hisham, on the authority of Yunus, who is Ibn Ubayd bin Al-Hasan Al-Basri, with this chain of transmission.

Among them is Jabir ibn Abdullah Al-Ansari. Imam Ahmad said: Hashim told us, Abu Jaafar told us, on the authority of Al-Rabi' ibn Anas, on the authority of Al-Hasan, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Every child is born in a state of fitrah **natural disposition** until his tongue expresses it.

When his tongue expresses it, he is either grateful or ungrateful."

Among them is Abdullah bin Abbas Al-Hashemi. Imam Ahmad said: Affan told us, Abu Awana told us, Abu Bishr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, "That the Messenger of God, may God bless him and grant him peace, was asked about the children of polytheists, and he said: God knows best what they were doing when He created them." They included it in the two Sahihs on the authority of Abu Bishr Ja'far bin Iyas Al-Yashkuri, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace.

Imam Ahmad also said: Affan told us, Hammad told us, meaning Ibn Salamah, Ammar Ibn Abi Ammar told us, on the authority of Ibn Abbas, who said: There came a time when I was saying: The children of Muslims are with the children of Muslims, and the children of polytheists are with the polytheists, until so-and-so told me, on the authority of so-and-so, that the Messenger of God, may God bless him and grant him peace, was asked about them, and he said: **God knows best what they would have done.** He said: So I met the man and he told me, but I refrained from saying what I said.

Among them is Ayyadh bin Hammar Al-Majashi. Imam Ahmad said: Yahya bin Saeed told us, Hisham told us, Qatada told us, on the authority of Mutraf, on the authority of Ayyad bin Himar, "The Messenger of God, may God bless him and grant him peace, delivered a sermon one day, and he said in his sermon, 'My Lord, the Mighty and Sublime, has commanded me to teach you what you do not know of what He has taught me on this day: Everything I have given to My servants is lawful, and I created My servants as monotheists, all of them. But the devils came to them and led them astray from their religion and prohibited for them what I had made lawful for them, and commanded them to associate with Me that for which I had not sent down any authority. Then God, the Mighty and Sublime, looked at the people of the earth and hated them, their Arabs and their non-Arabs, except for a remnant of the People of the Book. He said, 'I only sent you to test you and to test you, and I have sent down to you a book that water cannot wash away, which you read while asleep and while awake. Then God commanded me to burn the Quraysh, so I said, 'O Lord, then my head will be cut off and it will be left as a loaf of bread.' He said, 'Extract them as they extracted you, and attack them as you attack, and spend on them.'" Then We will spend on you, and send an army, and We will send five like it, and fight with those who obey you against those who disobey you. He said: The people of Paradise are three: a just ruler, gives charity, and is successful; a merciful man who is tender-hearted towards every relative and Muslim; a chaste, poor man who gives charity. The people of Hellfire are five: the weak one who has no support, who are followers of you, seeking neither family nor wealth; the traitor who never hides his desire, no matter how small, except that he betrays it; and a man who does not wake up or go to bed except that he deceives you about your family and wealth. He mentioned the miser or the liar and the obscene. Muslim is the only one who

Surat al-Rum 30:31

Turning to Him in repentance, and fearing Him, and establishing prayer, and do not be among those who associate others with Him.

transmitted it, and he narrated it through various chains of narration on the authority of Qatadah.

God the Almighty says: **That is the right religion**, meaning adherence to the Shariah and sound human nature is the right and upright religion. **But most people do not know**, meaning that is why most people do not know it, so they turn away from it, as God the Almighty says: **And most people are not believers, no matter how much you strive to do so**. And He the Almighty says: **And if you obey most of those on the earth, they will mislead you from the way of God**. And God the Almighty says: **Returning to Him**, Ibn Zayd and Ibn Jurayj said: meaning returning to Him. **And fear Him**, meaning fear Him and observe Him. **And establish prayer**, which is the great act of obedience. **And do not be of those who associate others with God**, meaning be among those who believe in the Oneness of God and are sincere in their worship to Him, not wanting anything other than Him. Ibn Jarir said: Ibn Humayd narrated to us, Yahya ibn Wadh narrated to us, Yusuf ibn Abi Ishaq narrated to us, on the authority of Yazid ibn Abi Maryam, who said: Umar **may God be pleased with him** passed by Muadh ibn Jabal and said: What is the foundation of this ummah? Muadh said: There are three things that save: sincerity, which is the natural disposition of God upon which He created people; prayer, which is the religion; and obedience, which is protection. Umar said: You have spoken the truth. Yaqub told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, that Umar, may God be pleased with him, said to Muadh: What is the basis of this matter? He mentioned something similar.

And the Almighty said: **Of those who have divided their religion and become sects, every party rejoicing in what it has** meaning, do not be among the polytheists who have divided their religion, i.e., changed and altered it, and believed in some and disbelieved in others. Some of them read: **left their religion**, meaning they left it behind them. These are like the Jews, Christians, Zoroastrians, idol worshippers, and all the people of false religions except the people of Islam, as the Almighty said: "Indeed, those who have divided their religion and become sects - you are not of them in anything. Their affair is only with God" (al-Mustadrak 2:17). The people of religions before us differed among themselves over false opinions and ideals, and each group among them claimed that they were on something. This nation also differed among themselves over sects, all of which are misguidance except one, and they are the people of the Sunnah and the Community, who adhere to the Book of God and the Sunnah of the Messenger of God, may God bless him and grant him peace, and to what the first generation of the Companions, Followers, and Imams of the Muslims were upon in ancient and modern times, as Al-Hakim narrated in his Mustadrak that the Messenger of God, may God bless him and grant him peace, was asked about the saved group among them. He said, **What I and my companions are doing**.

Fath al-Qadir

31- **Repenting to Him** means returning to Him in repentance and sincerity, and obeying Him in His commands and prohibitions. From this is the saying of Abu Qais ibn al-Aslat:

If they repent, then Banu Salim and their people Hawazin have repented.

Al-Jawhari said: **Anaba ila God** means he turned and repented. Its accusative case is in the state of the agent of *aqama*. Al-Mubarrad said: **Because the meaning of "aqama waja is: Turn your faces up**. Al-Farra' said: "The meaning is: Turn your face and those with you, turning back." Al-Zajjaj said the same. He said that its meaning is: Turn your face and your nation up, so the state is for all of them. It is permissible to delete the conjoined word because **turning back** indicates it. It was said that it is in the accusative case for severance, and it was said that it is the predicate of the deleted *kan*: meaning, **turn back to Him** because **and do not be among the polytheists** indicates that. Then the Almighty commanded them to fear Him after commanding them to turn back, so He said: **And fear Him** meaning by avoiding His disobedience, and it is conjoined with the understood verb, making **turn back** the subject. **And establish prayer** which you have been commanded with, **and do not be among those who associate others with God**.

Tafsir al-Baghawi

31- **turning to Him** meaning: So turn your face, you and your nation, turning to Him, because addressing the Prophet, may God bless him and grant him peace, includes the nation with him, as He said: **O Prophet, when you divorce women At-Talaq 1, turning to Him** meaning: returning to Him in repentance and approaching Him in obedience, **and fear Him and establish prayer and do not be among those who associate others with God**.

Tafsir al-Baidawi

31 - **Returning to Him** returning to Him from *anaba* if he returns time after time, and it was said that we are cut off to Him from *naab* which is a state of the pronoun in the accusative that is understood for the nature of God or in *umm* because the verse is addressed to the Messenger, may God bless him and grant him peace, and the nation for His saying: **And fear Him and establish prayer and do not be of those who associate others with God** except that it began by addressing the Messenger, may God bless him and grant him peace, to glorify him.

Surat al-Rum 30:32

Of those who have divided their religion and become sects, every faction rejoicing in what it has.

Tafsir al-Jalalayn

32 - **Of those** substituted with the return of the preposition **who divided their religion** by their differences in what they worship **and became sects** sects in that **each party** of them **rejoicing in what they have** with them **with them** happy. And in the reading they departed, meaning they abandoned their religion which they were commanded to follow.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Of those who divided their religion and became sects**, means: Do not be among the polytheists who changed their religion, opposed it, and departed from it. **And became sects**, means: And they were parties and groups like the Jews and Christians.

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: **Those who divided their religion and became sects**: they are the Jews and Christians.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Those who divided their religion and became sects**, to the end of the verse, he said: These are Jews. So if His statement, **Of those who divided their religion**, were to be interpreted as meaning that it is a new report separate from His statement, **And do not be of the polytheists**, and that its meaning is: Of those who divided their religion **and became sects** "parties," **each party rejoicing in what it has**, then that would be an interpretation that the speech could bear.

His statement, **Every party rejoices in what they have**, means: Every group and sect of those who divided their true religion and introduced the innovations they introduced rejoices in what they have. He says: in what they adhere to of the doctrine, they are happy and pleased, thinking that the truth is with them and not others.

Tafsir al-Qurtubi

Of those who have divided their religion Abu Hurairah, Aisha, and Abu Umamah interpreted it as referring to the people of the Qiblah, who follow whims and innovations. This has already been explained in Al-An'am. Ar-Rabi' ibn Anas said: Those who have divided their religion are the People of the Book, the

Jews and the Christians. Qatadah and Muammar said the same. Hamzah and Al-Kisa'i read it as: they left their religion, and Ali ibn Abi Talib read it that way, meaning they left their religion that must be followed, which is Tawhid. **And they became sects** meaning factions, as Al-Kalbi said. It was also said: religions, as Muqatil said. **Every party rejoices in what it has** meaning they are pleased and conceited, because they did not discern the truth, which they must discern. It was also said: This was before the obligatory duties were revealed. A third opinion is that sins against God, the Almighty, may be caused by rejoicing in disobeying Him, and that is Satan and highway robbers, and others, and God knows best. Al-Farraa claimed that it is permissible for the completion to be **and do not be among the polytheists** and the meaning to be: among those who abandoned their religion and became sects, as a new sentence, and that it could be connected to what preceded it. An-Nahhas: If it is connected to what preceded it, then according to the insightful, it is based on the addition of the letter, as God Almighty said: **The eminent ones among his people who were arrogant said to those who were oppressed among them, to those who believed.** (al-A'raf 7:75) If it were without a letter, it would be permissible.

Tafsir Ibn Kathir

God the Almighty says: "So direct your face and adhere to the religion that God has prescribed for you, which is the true faith, the religion of Abraham, to which God has guided you and perfected for you to the utmost perfection. You must nevertheless adhere to your sound nature upon which God created creation, for He the Almighty created His creation upon the knowledge and oneness of Him and that there is no god but Him, as mentioned previously in His statement: "And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes.'" And in the hadith: **Indeed, I created My servants as true believers, but the devils led them astray from their religion.** We will mention in the hadiths that God the Almighty created His creation upon Islam, then corrupt religions such as Judaism, Christianity, and Zoroastrianism were introduced to some of them.

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Of those who have divided their religion and become sects, every faction rejoicing in what it has.

Abdun told us: Abdullah told us: Yunus told us, on the authority of Az-Zuhri: Abu Salamah ibn Abd ar-Rahman told me that Abu Hurayrah said: The Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah **natural disposition**, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal gives birth to a whole animal. Do you see any among them whose tails are mutilated?" Then he said: "The fitrah of God in which He created mankind. There is no changing the creation of God. That is the right religion." Muslim narrated it from the hadith of Abdullah ibn Wahb, on the authority of Yunus ibn Yazid al-Ayli, on the authority of Az-Zuhri, on his authority. The two narrators also narrated it from the hadith of Abd ar-Razzaq, on the authority of Muammad, on the authority of Hammam, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him). There are hadiths with the same meaning as this hadith, from a group of the Companions, among them Al-Aswad ibn Sari' at-Tamimi.

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God the Almighty says: **That is the right religion**, meaning adherence to the Shariah and sound human nature is the right and upright religion. **But most people do not know**, meaning that is why most people do not know it, so they turn away from it, as God the Almighty says: **And most people are not believers, no matter how much you strive to do so.** And He the Almighty says: **And if you obey most of those on the earth, they**

will mislead you from the way of God. And God the Almighty says: **Returning to Him**, Ibn Zayd and Ibn Jurayj said: meaning returning to Him. **And fear Him**, meaning fear Him and observe Him. **And establish prayer**, which is the great act of obedience. **And do not be of those who associate others with God**, meaning be among those who believe in the Oneness of God and are sincere in their worship to Him, not wanting anything other than Him. Ibn Jarir said: Ibn Humayd narrated to us, Yahya ibn Wadh narrated to us, Yusuf ibn Abi Ishaq narrated to us, on the authority of Yazid ibn Abi Maryam, who said: Umar **may God be pleased with him** passed by Muadh ibn Jabal and said: What is the foundation of this ummah? Muadh said: There are three things that save: sincerity, which is the natural disposition of God upon which He created people; prayer, which is the religion; and obedience, which is protection. Umar said: You have spoken the truth. Yaqub told me, Ibn Ulayyah told us, Ayoub told us, on the authority of Abu Qilabah, that Umar, may God be pleased with him, said to Muadh: What is the basis of this matter? He mentioned something similar.

And the Almighty said: **Of those who have divided their religion and become sects, every party rejoicing in what it has** meaning, do not be among the polytheists who have divided their religion, i.e., changed and altered it, and believed in some and disbelieved in others. Some of them read: **left their religion**, meaning they left it behind them. These are like the Jews, Christians, Zoroastrians, idol worshippers, and all the people of false religions except the people of Islam, as the Almighty said: "Indeed, those who have divided their religion and become sects - you are not of them in anything. Their affair is only with God" (al-Mustadrak 2:17). The people of religions before us differed among themselves over false opinions and ideals, and each group among them claimed that they were on something. This nation also differed among themselves over sects, all of which are misguidance except one, and they are the people of the Sunnah and the Community, who adhere to the Book of God and the Sunnah of the Messenger of God, may God bless him and grant him peace, and to what the first generation of the Companions, Followers, and Imams of the Muslims were upon in ancient and modern times, as Al-Hakim narrated in his Mustadrak that the Messenger of God, may God bless him and grant him peace, was asked about the saved group among them. He said, **What I and my companions are doing**.

Fath al-Qadir

And His statement: 32- **of those who divided their religion and became sects** is a substitute for what came before it by repeating the preposition, and sects are groups: meaning do not be among those who divided into sects in religion, following one another from the people of innovations and whims. It was said that what is meant by those who divided their religion into sects are the Jews and Christians. Hamzah and Al-Kisa'i read **divided their religion** and this reading was narrated from Ali bin Abi Talib: meaning they abandoned their religion that must be followed, which is monotheism. The interpretation of this verse has been presented at the end of Surat Al-An'am **Every faction rejoices in what it has** meaning every group is

happy and joyful with what they have of the religion that is built on incorrectness, thinking that they are on the right path but they do not have any of it in their hands. Al-Farra' said: It is permissible for His statement of those who divided their religion and became sects to be a new sentence, just as it is permissible for it to be connected to what came before it.

Tafsir al-Baghawi

32- **Of those who divided their religion and became sects**, meaning: they became different sects, and they are the Jews and Christians. It was said: they are the people of innovations from this nation, **Every faction rejoices in what it has**, meaning: satisfied with what it has.

Tafsir al-Baidawi

32 - **Of those who divided their religion** instead of the polytheists, and their division is their disagreement over what they worship due to their differing desires. Hamzah and Al-Kisa'i read (*faraqu*) meaning they abandoned the religion they were commanded to follow. **And they were sects** groups, each following its imam who led its religion astray. **Every party rejoicing in what it has** happy, thinking that it is the truth. It is permissible to make rejoicing an attribute of each, so that the predicate is **of those who divided**.

Surat al-Rum 30:33

And when harm touches people, they call upon their Lord, turning to Him in repentance. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord.

Surat al-Rum 30:33

And when harm touches people, they call upon their Lord, turning to Him in repentance. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord.

Tafsir al-Jalalayn

33 - **And when people are touched** the infidels of Mecca and others **by hardship** severe **they supplicate their Lord, turning back** returning to Him and no one else **then when He makes them taste mercy from Him** by rain **at once a party of them associate others with their Lord**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when these polytheists who associate with God another god are touched by harm, and are afflicted with hardship, famine, and drought, **they call upon their Lord** meaning: they are sincere in monotheism to their Lord, and they single Him out in supplication and entreaty, and they seek His aid, turning to Him, repenting to Him for their polytheism and disbelief. **Then when He lets them taste mercy from Him** meaning: then when their Lord Almighty removes that harm from them and relieves them and grants them ease, fertility, and plenty, then a party of them, meaning: a group of them associate others with their Lord, meaning: they worship gods and idols with Him.

Tafsir al-Qurtubi

God the Almighty says: **And when harm touches people** meaning drought and hardship **they call upon their Lord** to lift that from them **turning to Him** Ibn Abbas said: Turning to Him with all their hearts, not associating anything with Him. The meaning of these words is astonishment, the astonishment of His Prophet at the polytheists for neglecting to turn to God the Almighty despite the successive arguments against them, meaning when these disbelievers are touched by harm of sickness or hardship, they call upon their Lord, meaning they seek His help to relieve what has befallen them, turning to Him alone and not to idols, because they know that there is no relief from them. **Then when He lets them taste mercy from Him** meaning well-being and blessings. **At once a party of them associate others with their Lord** meaning they associate others with Him in worship.

Tafsir Ibn Kathir

God the Almighty says, informing us about people that when they are forced to call upon God alone, with no partner, and that when He bestows blessings upon them, a group of them, when they have the choice, associate others with God and worship others besides Him. God the Almighty says, **That they may disbelieve in what We have given them**, with some people using the lam of consequence, and others using the lam of justification, but it is an justification for God's ordaining that for them. Then He threatens them with His saying, **Then you will come to know**. Some of them said, "By God, if a guard were to threaten me, I would fear him. So how can it be, when the one being threatened here is the one who says to a thing, "Be," and it is? Then He says, denouncing the polytheists for what they invented of worshipping other than Him without proof, argument, or evidence: "Or have We sent down to them an authority, **meaning an argument**, so it speaks, **meaning it utters** what they used to associate with Him?" This is a question of denial, meaning they did not have any of that.

Then God the Almighty said: "And when We let people taste mercy, they rejoice therein; but if evil befalls them for what their hands have put forth, at once they despair. **This is a denial of man as such, except for the one whom God protects and guides, because when a person is blessed with a blessing, he becomes arrogant and says**, The bad deeds have departed from me. Indeed, he is [truly] joyful and boastful." That is, he rejoices in himself and boasts to others. And if hardship befalls him, he despairs and loses hope that he will ever obtain any good after that. God the Almighty said: "Except for those who are patient and do righteous deeds." That is, they are patient in times of hardship and do righteous deeds in times of ease. As it is proven in the Sahih: "Amazing is the believer; God does not decree a decision for him except that it is good for him. If ease befalls him, he is thankful and that is good for him; and if hardship befalls him, he is patient and that is good for him." And God the Almighty said: "Do they not see that God expands provision for whom He wills and restricts it?" That is, He is the One Who disposes and does that by His wisdom and justice, so He expands for some people and restricts for others. "Indeed in that are signs for a people who believe."

Fath al-Qadir

33- **And when harm touches people** meaning drought and hardship **they call upon their Lord** to lift that from them and they seek help from Him **turning to Him** meaning returning to Him, seeking refuge in Him, not relying on anyone other than Him. It was also said that they turned to Him with all their hearts. **Then when He lets them taste mercy from Him** by answering their call and lifting those hardships from them, **at once a party of them associate others with their Lord** "when" is the suddenness that comes in response to the condition because it is like the *fa* in indicating immediate consequence: meaning, associating others with God

was taken by surprise by a party of them, and they were the ones who called upon Him, so He delivered them from what they were in. This statement is intended to express amazement at their state and what they have become of acknowledging the Oneness of God Almighty when hardships befall them and then returning to polytheism when that is lifted from them.

Tafsir al-Baghawi

God Almighty says: 33- **And when harm touches people**, drought and hardship, **they call upon their Lord, turning to Him**, turning to Him in supplication, **then when He gives them a taste of mercy from Him**, fertility and blessings, **at once a party of them associate others with their Lord**.

Tafsir al-Baidawi

33 - **And when distress touches people, they call upon their Lord, turning to Him in repentance**. Turning back from calling upon anyone other than Him. **Then when He lets them taste mercy from Himself**, as deliverance from that distress, **at once a party of them associate others with their Lord**. A party of them suddenly associate others with their Lord who has healed them.

Surat al-Rum 30:34

That they may disbelieve in what We have given them. So enjoy yourselves, for you will soon know.

Surat al-Rum 30:34

That they may disbelieve in what We have given them. So enjoy yourselves, for you will soon know.

Tafsir al-Jalalayn

34 - **To disbelieve in what We have given them** This is intended as a threat **So enjoy yourselves, for you are going to know** the consequences of your enjoyment in it, a shift from the absence

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says, threatening these polytheists, about whom He informed that if He removed their hardship they would disbelieve in Him: **So that they may disbelieve in what We have given them.** He says: If they associate partners with their Lord, so that they may disbelieve in: that is, deny the blessing I bestowed upon them by removing the hardship they were in and replacing it for them with ease, fertility, and well-being. That ease and abundance is what He the Most High gave them, who said when We gave them. And His statement, **Then enjoy yourselves** means: So enjoy, O people, what We have given you of ease and abundance in this world. **For you will soon know** when you come to your Lord, what you will encounter of His punishment and the great retribution for your disbelief in Him in this world. Some of them read **So they will soon know** with a *ya*, meaning: So that they may disbelieve in what We have given them. They enjoyed themselves as a statement, so they will soon know.

Tafsir al-Qurtubi

The Almighty's saying: **That they may disbelieve in what We have given them.** It was said: It is the lam of ki. It was also said: It is the lam of command in which there is a meaning of threat, as the Almighty said: **So whoever wills - let him believe; and whoever wills - let him disbelieve.** al-Kahf 18:29. **Then enjoy yourselves, and you will soon know.** It is a threat and a warning. In the Mushaf of Abdullah: **And that they may enjoy themselves,** meaning that they are forbidden from that in order to enjoy themselves. It is a statement about an absent person, like: **that they may disbelieve.** According to the script of the Mushaf, it is an address after the statement about an absent person, meaning enjoy yourselves, you who do this.

Tafsir Ibn Kathir

God the Almighty says, informing us about people that when they are forced to call upon God alone, with no

partner, and that when He bestows blessings upon them, a group of them, when they have the choice, associate others with God and worship others besides Him. God the Almighty says, **That they may disbelieve in what We have given them,** with some people using the lam of consequence, and others using the lam of justification, but it is an justification for God's ordaining that for them. Then He threatens them with His saying, **Then you will come to know.** Some of them said, "By God, if a guard were to threaten me, I would fear him. So how can it be, when the one being threatened here is the one who says to a thing, "Be," and it is? Then He says, denouncing the polytheists for what they invented of worshipping other than Him without proof, argument, or evidence: "Or have We sent down to them an authority, **meaning an argument,** so it speaks, **meaning it utters** what they used to associate with Him?" This is a question of denial, meaning they did not have any of that.

Then God the Almighty said: "And when We let people taste mercy, they rejoice therein; but if evil befalls them for what their hands have put forth, at once they despair. **This is a denial of man as such, except for the one whom God protects and guides, because when a person is blessed with a blessing, he becomes arrogant and says,** The bad deeds have departed from me. Indeed, he is [truly] joyful and boastful." That is, he rejoices in himself and boasts to others. And if hardship befalls him, he despairs and loses hope that he will ever obtain any good after that. God the Almighty said: "Except for those who are patient and do righteous deeds." That is, they are patient in times of hardship and do righteous deeds in times of ease. As it is proven in the Sahih: "Amazing is the believer; God does not decree a decision for him except that it is good for him. If ease befalls him, he is thankful and that is good for him; and if hardship befalls him, he is patient and that is good for him." And God the Almighty said: "Do they not see that God expands provision for whom He wills and restricts it?" That is, He is the One Who disposes and does that by His wisdom and justice, so He expands for some people and restricts for others. "Indeed in that are signs for a people who believe."

Fath al-Qadir

The lam in 34- that they may disbelieve in what We have given them" is the lam of ki, and it was said that it is the lam of command for the purpose of threat and intimidation, and it was said that it is the lam of consequence. Then the Almighty addressed those from whom what happened happened, saying: "Then enjoy yourselves, for you will soon come to know" what painful torment follows this fleeting enjoyment. The majority read "Fatamatu" as addressing. Abu Al-Aaliyah read it with the subjunctive mood in the passive form, and in the copy of Ibn Mas'ud it is li-laytamta'u.

Tafsir al-Baghawi

34- **So that they may disbelieve in what We have given**

them. Then He addressed those who did this with a threatening tone, saying: **Then enjoy yourselves, for you will soon know**, your condition in the Hereafter.

Tafsir al-Baidawi

34 - "That they may disbelieve in what We have given them." The lam in it is for the consequence, and it was said that it is for the command with the meaning of a threat, as He said: "Then enjoy yourselves." However, it was twisted in it for emphasis, and it was read as (*li-tamattu*). "You will soon know **the consequence of your enjoyment, and it was read with the ya below it on the basis that** tamattu" is past tense.

Surat al-Rum 30:35

Or have We sent down to them authority so that it speaks of what they used to associate with Him?

brings me clear authority. (al-Naml 27:21)

Surat al-Rum 30:35

Or have We sent down to them authority so that it speaks of what they used to associate with Him?

Tafsir al-Jalalayn

35 - *Or* meaning the hamza of denial **We sent down upon them authority** an argument and a book **so it speaks** speaks by implication **about what they used to associate with it** meaning it orders them to associate with God, not

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "We sent down to those who associate gods and idols in Our worship, a book confirming what they say and the truth of what they do. "It speaks of what they used to associate." He says: So that book speaks of the truth of their association. What He, the Most High, means by that is: He did not send down a book about what they say and do, nor did He send a messenger with it. Rather, it is something they fabricated and invented, following their whims.

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, **Or have We sent down to them an authority so that it speaks about what they used to associate with Him?** He said: That We sent down to them a book so that it speaks about their association with Him.

Tafsir al-Qurtubi

The Almighty's saying: **Or have We sent down to them authority?** is an interrogative that implies a decree. Ad-Dahhak said: **A sultan** means a book, and so did Qatada and Ar-Rabi' ibn Anas. He also expanded the discussion of the word to include the book. Al-Farra' claimed that the Arabs feminize *sultan*, saying: **The sultan has decreed it against you.** As for the Basrans, the masculine form is more eloquent, and this is how the Qur'an came about. The feminine form is permissible according to them because it means an argument, i.e. an argument that speaks for your polytheism, as Ibn Abbas and Ad-Dahhak also said. Ali ibn Sulayman said on the authority of Abu al-Abbas Muhammad ibn Zayd: **Sultan is the plural of sultan, like raghiif and raghfān, so its masculine form is in the plural sense and its feminine form is in the group sense.** We have also discussed the subject of *sultan* in detail in Al Imran. *Sultan* is that by which a person repels from himself a matter that warrants punishment, as God the Almighty said: **Or I will slaughter him, or he**

Tafsir Ibn Kathir

God the Almighty says, informing us about people that when they are forced to call upon God alone, with no partner, and that when He bestows blessings upon them, a group of them, when they have the choice, associate others with God and worship others besides Him. God the Almighty says, **That they may disbelieve in what We have given them**, with some people using the lam of consequence, and others using the lam of justification, but it is an justification for God's ordaining that for them. Then He threatens them with His saying, **Then you will come to know.** Some of them said, "By God, if a guard were to threaten me, I would fear him. So how can it be, when the one being threatened here is the one who says to a thing, "Be," and it is? Then He says, denouncing the polytheists for what they invented of worshipping other than Him without proof, argument, or evidence: "Or have We sent down to them an authority, **meaning an argument**, so it speaks, **meaning it utters** what they used to associate with Him?" This is a question of denial, meaning they did not have any of that.

Then God the Almighty said: "And when We let people taste mercy, they rejoice therein; but if evil befalls them for what their hands have put forth, at once they despair. **This is a denial of man as such, except for the one whom God protects and guides, because when a person is blessed with a blessing, he becomes arrogant and says,** The bad deeds have departed from me. Indeed, he is [truly] joyful and boastful." That is, he rejoices in himself and boasts to others. And if hardship befalls him, he despairs and loses hope that he will ever obtain any good after that. God the Almighty said: "Except for those who are patient and do righteous deeds." That is, they are patient in times of hardship and do righteous deeds in times of ease. As it is proven in the Sahih: "Amazing is the believer; God does not decree a decision for him except that it is good for him. If ease befalls him, he is thankful and that is good for him; and if hardship befalls him, he is patient and that is good for him." And God the Almighty said: "Do they not see that God expands provision for whom He wills and restricts it?" That is, He is the One Who disposes and does that by His wisdom and justice, so He expands for some people and restricts for others. "Indeed in that are signs for a people who believe.

Fath al-Qadir

35- Or have We sent down upon them authority? Or" is the disjunctive form, and the interrogative is for denial, and authority is the apparent proof. "So it speaks" means it indicates, as in His statement: "This is Our Book that speaks against you with the truth." Al-Farra' said: The Arabs feminize authority, they say: The authority decreed it against you. As for the Basrans, the masculine is more eloquent for them, and the Qur'an came with it, and the feminine is permissible for

them because it means proof. It was said that what is meant by authority here is the king "because of what they used to associate" meaning he speaks of their association with God, the Most High. It is possible for the preposition "with" to be causal: that is, because of the matter because of which they associate.

Tafsir al-Baghawi

35- **Or have We sent down to them authority?** Ibn Abbas, may God be pleased with him, said: **An argument and an excuse.** Qatada said: **A book, so it speaks,** utters, **about what they used to associate,** meaning: it takes action against their association and commands them to do it.

Tafsir al-Baidawi

35 - **Or have We sent down to them authority?** An argument. It was also said that it was an authority, meaning a king with proof. **So he speaks.** He spoke by implication, like his saying, **Our Book speaks to you with the truth.** Or he spoke. **What they used to associate with Him?** By their association and its validity, or by the matter because of which they associate with Him in His divinity.

Surat al-Rum 30:36

And when We let people taste mercy, they rejoice in it, but if evil befalls them for what their hands have put forth, at once they despair.

Surat al-Rum 30:36

And when We let people taste mercy, they rejoice in it, but if evil befalls them for what their hands have put forth, at once they despair.

Tafsir al-Jalalayn

36 - **And when We let the people taste** the infidels of Mecca and others **of mercy** a blessing **they rejoice therein** a joy of arrogance **but if evil befalls them** hardship **for what their hands have put forth, at once they despair** they lose hope in mercy. It is the nature of the believer to be grateful when receiving a blessing and to hope in his Lord when facing hardship.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when people are afflicted by us with fertility and prosperity, and well-being in body and money, they rejoice in that, but if they are afflicted by us with hardship, drought, and calamity in money and body, **because of what their hands have put forth** meaning: because of the bad deeds they have done between themselves and God, and the sins they have committed, **because then they despair** meaning: when they lose hope of relief, and despair is hopelessness, and from this is the saying of Hamid al-Arqat:

They found the pilgrims not despairing

His saying, **If they despair** is the answer to the conditional clause, because *if* replaces the verb by indicating it. It is as if it was said: **And if evil befalls them because of what their hands have put forth, you will find them despairing, or you will find them, or you will see them, or you will see them.** Some of the Basran grammarians used to say: *If* is an answer because it is related to the first statement in the same way as *fa*.

Tafsir al-Qurtubi

God the Almighty says: **And when We give people a taste of mercy, they rejoice in it**, meaning fertility, abundance, and well-being, said Yahya bin Salam. Al-Naqqash: blessing and rain. It was also said: security and ease, and the meanings are close. **They rejoice in it**, meaning in mercy. **But if evil befalls them**, meaning affliction and punishment, said Mujahid. Al-Suddi: drought. **Because of what their hands have put forth**, meaning because of the sins. **At once they despair**, meaning they lose hope of mercy and relief, said the majority. Al-Hasan said: Despair is abandoning the obligations of God the Almighty in secret. Qanuta yaqnutu, which is the reading of the common people. Qanuta yaqnutu, which is the reading

of Abu Omar, Al-Kisa'i, and Ya'qub. Al-A'mash read: Qanuta yaqnutu, with a kasra in both, like hasaba yahsubu. The verse describes the disbeliever; he despairs when faced with hardship and becomes arrogant when faced with blessings, as it was said:

Like a bad donkey, if you hang it on people's spears, it brays when it gets hungry.

Many people whose faith is not firmly established in this way, as has been mentioned elsewhere, but the believer thanks his Lord when he is blessed and hopes in Him when he is in difficulty.

Tafsir Ibn Kathir

God the Almighty says, informing us about people that when they are forced to call upon God alone, with no partner, and that when He bestows blessings upon them, a group of them, when they have the choice, associate others with God and worship others besides Him. God the Almighty says, **That they may disbelieve in what We have given them**, with some people using the lam of consequence, and others using the lam of justification, but it is an justification for God's ordaining that for them. Then He threatens them with His saying, **Then you will come to know.** Some of them said, "By God, if a guard were to threaten me, I would fear him. So how can it be, when the one being threatened here is the one who says to a thing, "Be," and it is? Then He says, denouncing the polytheists for what they invented of worshipping other than Him without proof, argument, or evidence: "Or have We sent down to them an authority, **meaning an argument**, so it speaks, **meaning it utters** what they used to associate with Him?" This is a question of denial, meaning they did not have any of that.

Then God the Almighty said: "And when We let people taste mercy, they rejoice therein; but if evil befalls them for what their hands have put forth, at once they despair. **This is a denial of man as such, except for the one whom God protects and guides, because when a person is blessed with a blessing, he becomes arrogant and says,** The bad deeds have departed from me. Indeed, he is [truly] joyful and boastful." That is, he rejoices in himself and boasts to others. And if hardship befalls him, he despairs and loses hope that he will ever obtain any good after that. God the Almighty said: "Except for those who are patient and do righteous deeds." That is, they are patient in times of hardship and do righteous deeds in times of ease. As it is proven in the Sahih: "Amazing is the believer; God does not decree a decision for him except that it is good for him. If ease befalls him, he is thankful and that is good for him; and if hardship befalls him, he is patient and that is good for him." And God the Almighty said: "Do they not see that God expands provision for whom He wills and restricts it?" That is, He is the One Who disposes and does that by His wisdom and justice, so He expands for some people and restricts for others. "Indeed in that are signs for a people who believe."

Fath al-Qadir

36- **And when We give people a taste of mercy**, meaning fertility, blessings, abundance, and well-being, **they rejoice therein**, a joy of arrogance and malice, not a joy of gratitude and exultation at its arrival to them. **Say, 'In the bounty of God and in His mercy—in that let them rejoice.'** Then the Almighty said: **But if evil befalls them**, any kind of hardship, **for what their hands have put forth**, meaning because of their sins, **at once they despair**, despair is hopelessness of mercy, as the majority said. Al-Hasan said: Despair is abandoning the obligations of God, the Almighty. The majority read *yaquntuun* with a damma on the *nun*, while Abu Amr, Al-Kisa'i, and Ya'qub read *yaquntuun* with a kasra on it.

Tafsir al-Baghawi

36- **And when We let people taste mercy**, meaning fertility and abundant rain, **they rejoice therein**, meaning the joy of arrogance, **but if evil befalls them**, meaning drought and little rain, and it is said: fear and calamity, **because of what their hands have put forth**, of evil deeds, **at once they despair**, they lose hope in the mercy of God. This is contrary to the description of the believer, for he thanks God when he is blessed, and hopes in his Lord when he is in difficulty.

Tafsir al-Baidawi

36 - "And when We let people taste mercy" a blessing of health and abundance. "They rejoice therein" they become arrogant because of it. "But if evil befalls them" severity. "For what their hands have put forth" the evil of their sins. "At once they despair" they are suddenly despairing of His mercy. Al-Kisa'i and Abu Amr read it with a kasra on the noon.

Surat al-Rum 30:37

Have they not seen that God extends provision to whom He wills and restricts it? Indeed in that are signs for a people who believe.

Surat al-Rum 30:37

Have they not seen that God extends provision to whom He wills and restricts it? Indeed in that are signs for a people who believe.

Tafsir al-Jalalayn

37 - **Have they not seen that they know that God expands provision for whom He expands it and restricts it** as a test *if* He constricts it for whom He wills **to test him** (in that are signs for a people who believe, so bring)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Have these people not seen, with the eyes of their hearts, those who rejoice when prosperity and abundance befall them, and despair of relief when hardship befalls them, and know that hardship and prosperity are in the hand of God, and that God expands provision for whomever He wills of His servants and makes it spacious for them, and restricts it for whomever He wills and makes it tight for them? **Indeed in that are signs for a people who believe.** He says: Indeed, in His expansion of that for whomever He expands it for, and His restriction of it for whomever He restricts it for, and His difference between those of His servants who differ with Him in wealth and poverty, is a clear proof for whoever believes in God's proofs and acknowledges them when he witnesses and sees them.

Tafsir al-Qurtubi

God Almighty says: **Do they not see that God expands provision for whom He wills and restricts it?** That is, He expands goodness in this world for whom He wills or restricts it. So poverty should not lead them to despair. **Indeed in that are signs for a people who believe.**

Tafsir Ibn Kathir

God the Almighty says, informing us about people that when they are forced to call upon God alone, with no partner, and that when He bestows blessings upon them, a group of them, when they have the choice, associate others with God and worship others besides Him. God the Almighty says, **That they may disbelieve in what We have given them**, with some people using the lam of consequence, and others using the lam of justification, but it is an justification for God's ordaining that for them. Then He threatens them with His saying, **Then you will come to know.** Some of them said, "By

God, if a guard were to threaten me, I would fear him. So how can it be, when the one being threatened here is the one who says to a thing, "Be," and it is? Then He says, denouncing the polytheists for what they invented of worshipping other than Him without proof, argument, or evidence: "Or have We sent down to them an authority, **meaning an argument**, so it speaks, **meaning it utters** what they used to associate with Him?" This is a question of denial, meaning they did not have any of that.

Then God the Almighty said: "And when We let people taste mercy, they rejoice therein; but if evil befalls them for what their hands have put forth, at once they despair. **This is a denial of man as such, except for the one whom God protects and guides, because when a person is blessed with a blessing, he becomes arrogant and says,** The bad deeds have departed from me. Indeed, he is [truly] joyful and boastful." That is, he rejoices in himself and boasts to others. And if hardship befalls him, he desponds and loses hope that he will ever obtain any good after that. God the Almighty said: "Except for those who are patient and do righteous deeds." That is, they are patient in times of hardship and do righteous deeds in times of ease. As it is proven in the Sahih: "Amazing is the believer; God does not decree a decision for him except that it is good for him. If ease befalls him, he is thankful and that is good for him; and if hardship befalls him, he is patient and that is good for him." And God the Almighty said: "Do they not see that God expands provision for whom He wills and restricts it?" That is, He is the One Who disposes and does that by His wisdom and justice, so He expands for some people and restricts for others. "Indeed in that are signs for a people who believe."

Fath al-Qadir

37- **Have they not seen that God expands provision for whom He wills** of His servants and expands for him **and restricts** that is, He restricts for whom He wills for the benefit of expanding for whom He expands and restricting for whom He restricts **Indeed in that are signs for a people who believe** so they deduce the truth because of its indication of the perfection of power, the marvelous creation, and the strangeness of creation.

At-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: The polytheists would chant: "Here I am, You have no partner except a partner who is Yours. You own him and what he owns." Then God revealed: **Do you have partners among those whom your right hands possess?** The verse. Ibn Jarir narrated on his authority regarding the verse that he said: It refers to the gods, and in it He says: You fear that they will inherit you as you inherit one another. Ibn Abi Hatim also narrated on his authority regarding His statement: **There is no change in the creation of God**, that he said: The religion of God. **That is the right religion**, that he said: The right judgment. Abd al-Razzaq, Ibn Abi Shaybah, Ahmad, al-Nasa'i, al-Hakim **who authenticated it**, and Ibn Mardawayh

narrated on the authority of al-Aswad ibn Sari' that "the Messenger of God (peace and blessings of God be upon him) sent an expedition to Khaybar and they fought the polytheists. The killing ended with the offspring. When they arrived, the Prophet (peace and blessings of God be upon him) said: What made you kill the offspring? They said: O Messenger of God, they were only the children of the polytheists. He said: Are the best of you except the children of the polytheists? By the One in Whose hand is my soul, no soul is born except in a state of fitrah **natural disposition** until its tongue expresses it." Ahmad narrated from Jabir ibn Abdullah that he said: The Messenger of God (peace and blessings be upon him) said: "Every child is born in a state of fitrah **natural disposition** until his tongue expresses it. When his tongue expresses it, he is either grateful or ungrateful." Narrated by Ahmad from al-Rabi' ibn Anas from al-Hasan from Jabir. Imam Ahmad said in al-Musnad: Yahya ibn Sa'id told us, Hisham told us, Qatadah told us, Mutraf told us, 'Ayad ibn Hammad said: "The Messenger of God (peace and blessings be upon him) delivered a sermon one day and said in his sermon, narrating from God the Almighty: 'Indeed, I created My servants all as monotheists. However, the devils came to them and led them astray from their religion and prohibited for them what I had permitted for them.'"

Tafsir al-Baghawi

37- **Have they not seen that God extends provision to whom He wills and restricts it? Indeed in that are signs for a people who believe.**

Tafsir al-Baidawi

37 - "Have they not seen that God expands provision for whom He wills and restricts it? **So why are they grateful and do not expect reward in prosperity and adversity like the believers?** Indeed in that are signs for a people who believe." They use it as evidence of the perfection of power and wisdom.

Surat al-Rum 30:38

So give the relative his right, and [also] the needy and the traveler. That is best for those who desire the countenance of God, and it is those who will be successful.

Surat al-Rum 30:38

So give the relative his right, and [also] the needy and the traveler. That is best for those who desire the countenance of God, and it is those who will be successful.

Tafsir al-Jalalayn

38 - **Then give to the relative** the kin **his right** of righteousness and kinship **and to the needy and the traveler** of charity and the nation of the Prophet follows him in that **that is best for those who desire the face of God** His reward for what they know **and it is those who are the successful** the winners.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So, O Muhammad, give your relatives their due from you in terms of kinship and kindness, and the poor and the wayfarer, what God has imposed for them in that.

Ibn Wakee' told us, he said: Ghundar told us, on the authority of Aouf, on the authority of Al-Hasan, **Then give the relative his right, and [also] the poor and the traveler.** He said: It is that you give them their right if you are able to do so, and if you are not able to do so, then speak to them in a gentle manner, speak to them in a good manner.

And His statement, **That is better for those who desire the face of God**, says the Most High: Giving these people their rights that God has obligated His servants to do is better for those who desire God by giving them that. **And those are the successful ones**, says: And whoever does that seeking the face of God with it, then those are the successful ones, the ones who attain their requests with God, the successful ones with what they sought and sought by giving them what they were given.

Tafsir al-Qurtubi

The Almighty's saying: **Then give the relative his right** contains three issues: The first: Since we mentioned earlier that He, the Almighty, expands provision for whomever He wills and decrees that whoever is provided with abundant provision should provide sufficiency to the poor in order to test the gratitude of the rich. The address is to the Prophet, peace be upon him, and what is meant is him and his nation, because He said: **That is best for those who desire the countenance of God** and He commanded giving to relatives because of their closeness of kinship, and the best charity is that which is given to a relative, and in it

is maintaining kinship ties. The Messenger of God, peace be upon him, preferred charity given to relatives over freeing slaves. He said to Maymuna when she freed a slave girl: **If you had given her to your maternal uncles, your reward would have been greater.**

Second: There is a difference of opinion regarding this verse. Some say that it was abrogated by the verse on inheritance. Others say that there was no abrogation, but rather the relative has a binding right to be kind to others in all circumstances, and this is the correct view. Mujahid and Qatadah said: Maintaining kinship ties is an obligation from God, the Almighty, to the point that Mujahid said: No charity will be accepted from anyone whose kinship is in need. It was also said that what is meant by kinship are the relatives of the Prophet, peace and blessings be upon him. The first view is more correct, as their right is clearly stated in the Book of God, the Almighty, in His saying: **Then for God is a fifth of it, and for the Messenger and for near relatives** (al-Anfal 8:41). Others say that the command to give to near relatives is recommended. Al-Hasan said: His right is to be supported in times of ease, and to speak to someone in times of difficulty. **And the needy** Ibn Abbas said: meaning, feed the beggar while circumambulating, and the wayfarer means the weak, so He made hospitality obligatory. All of this has been discussed in detail and explained in its proper places, and praise be to God.

Third: **That is better for those who desire the countenance of God.** That is, giving what is due is better than withholding it if the intention is to seek the countenance of God and draw closer to Him. **And those are the successful.** That is, those who will achieve their desired reward in the Hereafter. This has already been discussed in Surat Al-Baqarah.

Tafsir Ibn Kathir

God Almighty says, commanding that **the relative be given his due** i.e. of kindness and kinship ties, **and the needy** i.e. the one who has nothing to spend on or has something that is not sufficient for him, **and the wayfarer** i.e. the traveler who is in need of provisions and what he needs for his journey, **that is best for those who desire the countenance of God** i.e. to see Him on the Day of Resurrection, which is the ultimate goal, **and those are the successful** i.e. in this world and the hereafter. Then God the Almighty said: **And whatever you give in interest to increase within the people's wealth does not increase with God.** That is, whoever gives a gift intending that people will return to him more than what he gave them, then there is no reward for him from God. This is how Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ikrimah, Muhammad ibn Ka'b, and Ash-Sha'bi interpreted it. This action is permissible even though there is no reward for it, except that the Messenger of God (blessings and peace of God be upon him) specifically forbade it, as Ad-Dahhak said. He provided evidence for this by his statement: **And do not bestow a favor expecting more**

in return. That is, do not give a gift intending more in return.

Ibn Abbas said: "Usury is of two types: Usury that is invalid, meaning usury of sale? And usury that is permissible, which is a man's gift that he wants to receive multiples of. Then he recited this verse: "And whatever you give in interest that it may increase within the people's wealth - it does not increase with God." Rather, the reward with God is in zakat, and for this reason God the Almighty said: **And whatever you give in zakat, desiring the countenance of God - those will receive doubled.** That is, for whom God will multiply the reward and recompense. As it came in the Sahih: "And no one gives in charity the equivalent of a date from lawful earnings but that the Most Merciful takes it in His right hand and makes it grow for its owner, just as one of you makes his foal or young camel grow, until the date becomes greater than a mountain."

God the Almighty said: **God is He who created you and then provided for you** meaning He is the Creator, the Provider. Man emerges from his mother's womb naked, with no knowledge, hearing, sight or strength, then He provides him with all of that after that, as well as feathers, clothing, money, property and earnings. As Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Salam Abu Shurahbil, on the authority of Hubbah and Sawa' bin Khalid, they said: We entered upon the Prophet (peace and blessings of God be upon him) while he was fixing something, so we helped him, and he said, **Do not despair of provision as long as your heads are shaking, for man is born red with no scale on him, then God the Almighty provides for him.**

And the Almighty's saying: **Then He causes you to die** meaning after this life, **Then He brings you to life** meaning on the Day of Resurrection. And His saying: **Is there any of your associates** meaning those you worship besides God **who does any of that?** meaning none of them is able to do any of that. Rather, God, the Exalted, the Majestic, is the One who is independent in creation, provision, life, and death. Then He will resurrect the creation on the Day of Resurrection. That is why He said after all of this: **Glory be to Him and far above what they associate with Him.** Meaning, He is exalted, sanctified, transcendent, glorious, and mighty above having a partner, peer, equal, son, or parent. Rather, He is the One, the Unique, the Eternal Refuge, who neither begets nor is begotten, and there is none comparable to Him.

Fath al-Qadir

When God, the Almighty, explained how to glorify God's command, He indicated what is appropriate in terms of consoling relatives and those in need whom God has provided abundantly, saying: 38- **Give the relative his right.** The address is to the Prophet, peace and blessings be upon him, and his nation as an example, or to every accountable person who has wealth that God has provided for him. He mentioned doing good to relatives because the best charity is that which is given to a relative, so it is a doubled charity and a desirable way of maintaining family ties. What is meant is doing good to them through charity,

maintaining family ties, and being kind to them. **And the needy and the traveler.** That is, give the needy and the traveler their right that they deserve. The reason for mentioning these three categories specifically is that they are more deserving of doing good than all the other categories, and because it is obligatory for them from everyone who has wealth in excess of what suffices him and those he supports.

There is a difference of opinion as to whether this verse is decisive or abrogated. Some say it was abrogated by the verse on inheritance. Others say it is decisive and a relative has a right to the wealth of his rich relative, and this is the view of Mujahid and Qatadah. Mujahid said: Charity is not accepted from anyone whose womb is in need. Muqatil said: The right of the poor is that charity be given to him, and the right of the wayfarer is hospitality. It was also said that what is meant by *relatives* is the Prophet (peace and blessings of God be upon him). Al-Qurtubi said: The first view is more correct, as their right is stated clearly in the Book of God, the Almighty, in His saying: **Then for God is a fifth of it, and for the Messenger and for near relatives.** Al-Hasan said: The command to give to relatives is an encouragement. **That is best for those who desire the countenance of God** meaning that giving is better than withholding for those who seek to draw closer to God, the Almighty. **And those are the successful,** meaning those who achieve what they seek, as they spend for the sake of God, in compliance with His command.

Tafsir al-Baghawi

God Almighty says: 38- **So give the relative his right,** of kindness and kinship, **and the needy,** whose right is that charity be given to him, **and the wayfarer,** meaning the traveler, and it was said that he is the weak one. **That is best for those who desire the countenance of God,** seeking God's reward for what they do, **and those are the successful.**

Tafsir al-Baidawi

38 - **Give the relative his right** such as maintaining kinship ties, and the Hanafis used it as evidence for the obligation of spending on mahrams even though he is not aware of it. **The poor and the wayfarer** what is allocated for them from zakat, and the address is to the Messenger of God, peace and blessings be upon him, or to the one to whom God has provided for him, and that is why it is arranged after what came before it with the letter *fā*. **That is best for those who desire the countenance of God** Himself or His direction, meaning they intend their good deed purely for Him, or the purpose of drawing closer to Him and no other purpose. **And those are the successful** as they attained, through what God has provided for them, the eternal bliss.

Surat al-Rum 30:39

And whatever you give in interest that it may increase within the people's wealth will not increase with God. And whatever you give in zakat, desiring the countenance of God - it is those who will receive a multiplying reward.

Surat al-Rum 30:39

And whatever you give in interest that it may increase within the people's wealth will not increase with God. And whatever you give in zakat, desiring the countenance of God - it is those who will receive a multiplying reward.

Tafsir al-Jalalayn

39 - **And whatever you give in interest** by giving something as a gift or present in order to ask for more from it, so it is called by the name of what is sought from the increase in the transaction **so that it may increase within the wealth of the people** the givers, that is, increase **it does not increase** it does not grow **with God** there is no reward in it for the givers **and whatever you give in zakat** charity *intending* thereby the countenance of God - **it is those who will receive double** their reward for what they wanted in it is a shift from the address

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **And whatever you give, O people, to increase people's wealth by returning its reward to the one who gave it, will not increase with God.** He says: **It will not increase with God, because its owner did not give it to the one who gave it to him, seeking thereby His face.** "And whatever you give in zakat" He says: **And whatever you give in charity, seeking thereby the face of God.** Those, meaning those who give charity with their wealth, seeking thereby the face of God, will be multiplied. He says: **They are the ones who will have double the reward and recompense,** from the Arab saying: **The people became fat and thirsty,** when their camels became fat and thirsty.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And whatever you give in interest that it may increase within the people's wealth - it does not increase with God,** he said: It is what people give to one another, a man giving a gift to another, intending to give more than that.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur ibn Safiyya, on the authority of Sa'id ibn Jubayr: **And whatever you give in interest so that it may increase within the people's wealth,** he said: It is a man who

gives a gift to another man in order to reward him.

He said: Yahya told us, he said: Sufyan told us, on the authority of Mansur bin Safiyya, on the authority of Saeed bin Jubair, the same.

Ibn Wakee' told us: My father told me, on the authority of Sufyan, on the authority of Mansur ibn Safiyya, on the authority of Saeed ibn Jubayr: **And whatever you give in interest that it may increase within the people's wealth,** he said: A man gives to be rewarded for it.

Ibn Bashar told us: Yahya bin Saeed told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And whatever you give in interest so that it may increase within the people's wealth,** he said: Gifts.

Ibn Wakee' told us, he said: My father told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: They are gifts.

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: **And whatever you give in interest so that it may increase within the people's wealth** he said: He gives his money seeking something better than it.

Ibn Wakee' told us: Ibn Fadil told us, on the authority of Ibn Abi Khalid, on the authority of Ibrahim, who said: It is a man who gives a gift to another man, in order to reward him with something better than it.

He said: Muhammad bin Hamid Al-Maamari narrated to us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father: It is the man who gives a gift and offers a present, in order to be rewarded with something better than that, for there is no reward or sin in it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And whatever you give in interest so that it may increase within the people's wealth does not increase with God.** He said: Whatever you give of something seeking a worldly reward and a recompense from people, that is the interest that God does not accept and does not reward for.

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 whatever you give in interest that it may increase within the people's wealth,** it is what people exchange among themselves and give as gifts. A man gives a gift in order to receive something better than it, and this applies to people in general.

As for his saying **And do not bestow a favor, expecting more in return** (al-Muddaththir 74:6), this is specifically for the Prophet. He had no right to give except to God, and he did not give in order to be given more in return.

Others said: What is meant by this man is: He gives

his money to a man so that he can help him himself, serve him, and benefit from him, not to seek a reward from God.

Who said that?

Ibn Wakee' told us: My father and Muhammad ibn Fadil told us, on the authority of Zakariya, on the authority of Aamer: **And whatever you give in interest so that it may increase within the people's wealth**, he said: It is a man who sticks to another man, is kind to him, serves him, and travels with him, and gives him some of the profit from his wealth in order to reward him, but he only gave it to him seeking his help, and did not seek the pleasure of God.

Others said: It is giving a man his money so that the money of the one who gave it to him will increase, not to seek reward from God.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Abu Hasin, on the authority of Ibn Abbas: **And whatever you give in interest so that it may increase within the people's wealth**, he said: Have you not seen a man say to another: I will give you money, and he gives it to him? This does not increase with God, because he gives it to someone other than God so that his wealth may increase.

He said: Amr bin Abdul Hamid Al-Amili told us, he said: Marwan bin Muawiyah told us, on the authority of Ismail bin Abi Khalid, he said: I heard Ibrahim Al-Nakha'i say about His statement, **And whatever you give in interest that it may increase within the people's wealth does not increase with God**, he said: This was in the pre-Islamic period, when someone would give money to a relative so that his wealth would increase.

Others said: This is for the Prophet, may God bless him and grant him peace, specifically, but for others it is permissible.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Abu Rawad, on the authority of Ad-Dahhak: **And whatever you give in interest to increase within the people's wealth does not increase with God**. This is for the Prophet, may God bless him and grant him peace. This is permissible interest.

We chose the statement we chose in this regard because it is the most obvious of its meanings.

The reciters differed in their recitation of this. The majority of the reciters of Kufa and Basra, and some of the people of Mecca, recited it as *li-yarubu* with a fat-ha on the ya' from *yarbu*, meaning: **And whatever you give in interest, that interest will increase in the wealth of the people**. The majority of the reciters of Medina recited it as *li-tarbawa* with a ta' from *tarbawa* and a damma on it, meaning: **And whatever you give in interest, that you may increase in the wealth of the people**.

The correct view in this regard, in our view, is that they are two well-known readings among the reciters of various regions, although their meanings are close.

This is because when the owners of wealth increase, they use the wealth for usury, and when the wealth increases, then the increase in it is usury. Since this is the case, then whichever of the two readings the reciter recites, he is correct.

As for his saying, **And whatever you give in zakat, desiring the countenance of God - it is those who will receive a multiplying reward**, the people of interpretation said in their interpretation something similar to what we have said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And whatever you give in zakat, desiring the countenance of God - it is those who will receive a multiplying reward**. He said: This is what God accepts and multiplies for them ten times its value, or more than that.

It was narrated on the authority of Abd al-Razzaq, who said: Muammar informed us, on the authority of Qatada, who said: Ibn Abbas said, regarding His statement, **And whatever you give in interest that it may increase within the people's wealth - it does not increase with God**, he said: It is a gift. One gives something away wanting to be rewarded with something better than it, so that is the one that does not increase with God. Its owner will not be rewarded for it, nor will he be sinful for it. **And whatever you give in zakat**, he said: It is charity, seeking the countenance of God, **it is those who will receive multiples**.

Muammar said, Ibn Abi Nujayh said, on the authority of Mujahid, something similar.

Tafsir al-Qurtubi

The words of God the Almighty: **And whatever you give in interest that it may increase within the people's wealth - it does not increase with God**. There are four issues: First: When He mentioned what is intended by it for His sake and for which He will reward, He mentioned that description and what is also intended by it for His sake. The majority of scholars read *aytamat* with a long vowel, meaning you gave. Ibn Kathir, Mujahid, and Hamid read it without a long vowel, meaning **what you did in interest that it may increase**, just as you say **I did something right** and **I did something wrong**. They agreed on the long vowel in His words: **and what you give in zakat**. Interest is an increase, and its meaning has already been mentioned in Al-Baqarah. There it is forbidden and here it is permissible. This proves that it is of two types: what is permissible and what is forbidden. Ikrimah said about the words of God the Almighty: **And whatever you give in interest that it may increase within the people's wealth**, "Usury is of two types: permissible interest and forbidden interest. As for permissible interest, it is that which guides, seeking what is better than it. Ad-Dahhak said about this verse: It is the lawful usury that is given as a gift in order to be rewarded with something better than it, neither for it nor against it. He has no reward for it and there is no sin on him. Ibn Abbas also said: **And whatever interest you give**,

And whatever you give in interest that it may increase within the people's wealth will not increase with God. And whatever you give in zakat, desiring the countenance of God - it is those who will receive a multiplying reward.

intending that a man may give something in the hope of being rewarded with something better than it, that is the one that does not increase with God, nor is its owner rewarded, but there is no sin on him. And for this meaning the verse was revealed. Ibn Abbas, Ibn Jubayr, Tawus and Mujahid said: This verse was revealed about the gift of reward. Ibn Atiyyah said: And whatever is similar to it, which a person does in order to be rewarded for it, such as greetings and other things, even if there is no sin in it, there is no reward in it and no increase with God Almighty. Judge Abu Bakr ibn al-Arabi said the same. In the book of An-Nasa'i, it is narrated on the authority of Abdur-Rahman ibn Alqamah that he said: "A delegation of Thaqeef came to the Messenger of God (peace and blessings be upon him) with a gift. He said: 'Is it a gift or charity? If it is a gift, then it is intended for the sake of the Messenger of God (peace and blessings be upon him) and to fulfill a need. If it is charity, then it is intended for the sake of God Almighty.' They said: 'No, rather it is a gift.' So he accepted it from them and sat with them asking them and they asking him." Ibn Abbas and Ibrahim An-Nakha'i also said: This was revealed about a people who give to their relatives and brothers in the hope of benefiting, supporting, and being kind to them, and to increase their wealth for the sake of their own benefit. Ash-Sha'bi said: The meaning of the verse is that whatever a person serves someone with or does for them in order to benefit from it in this world, that benefit that results from service does not increase with God. It was said that this was forbidden for the Prophet (peace and blessings be upon him) in particular, as God Almighty says: **And do not bestow a favor, expecting more in return Al-Muddaththir 77:6.** Thus, it is forbidden to give something and then take more in return. It was said: It is forbidden usury. The meaning is: The matter does not exceed this statement in the sight of God. It is not ruled by the one who takes it, but rather it is for the one from whom it is taken. Al-Suddi said: The verse was revealed regarding the usury of Thaqeef, because they knew about usury and the Quraysh knew about it among them.

Second: Judge Abu Bakr ibn al-Arabi said: The verse clearly indicates that someone who gives a gift seeks an increase in the reward from people's money. Al-Muhallab said: The scholars differed regarding someone who gives a gift seeking a reward. He said: I only meant the reward. Malik said: The matter should be looked into. If someone like him seeks a reward from the one to whom the gift was given, then he is entitled to it, such as a gift from a poor person to a rich person, a gift from a servant to his master, or a gift from a man to his leader or someone of higher standing. This is one of the two opinions of al-Shafi'i. Abu Hanifa said: He is not entitled to a reward if he did not stipulate it, which is the other opinion of al-Shafi'i. He said: A gift for a reward is invalid and of no benefit because it is a sale for an unknown price. Al-Kufi argued that the subject of a gift is voluntary donation. If we required compensation for it, the meaning of donation would be nullified and it would have the meaning of opposition. The Arabs distinguished

between the word for sale and the word for gift, so they made the word for sale refer to that for which compensation is due, while gift is the opposite. Our evidence is what Malik narrated in his Muwatta' from 'Umar ibn al-Khattab **may God be pleased with him** that he said: **Any man who gives a gift thinking that it will bring him reward, then he is bound by his gift until he is satisfied with it.** A similar narration was narrated from 'Ali **may God be pleased with him** who said: "Gifts are of three types: a gift intended for the sake of God, a gift intended for the sake of people, and a gift intended for reward. The gift of reward may be revoked by its owner if he does not receive reward for it." Al-Bukhari **may God have mercy on him** included a chapter on reward in gifts and included the hadith of 'Aishah who said: "The Messenger of God (blessings and peace of God be upon him) used to accept gifts and reward them. He rewarded a she-camel and rewarded someone who disapproved of the gift when the owner asked for reward. He disapproved of the gift out of displeasure because it was in excess of its value." Narrated by al-Tirmidhi.

Third: What Ali **may God be pleased with him** mentioned and his explanation of the gift is correct. That is because the giver is not permitted in his gift in three cases: First, that he intends thereby the face of God the Almighty and seeks a reward from Him. Second, that he intends thereby the faces of people to show off so that they will praise and commend him for it. Third, that he intends thereby the reward from the one to whom it was given. This has already been discussed. The Prophet (blessings and peace of God be upon him) said: **Actions are judged by their intentions, and each person will have but what he intended.** But if he intends thereby the face of God the Almighty and seeks a reward from Him, then he will have that with God by His grace and mercy. God the Almighty said: **And whatever you give in zakat, desiring the Face of God - those will receive a multiplying reward.**

Likewise, whoever connects his relatives to be a relative so that he is not a total, then the intention in that is followed. If it is to show that it is for the worldly sake, then it is not for the sake of God, but if it is because of the right of kinship that he has over him and the bond of kinship between them, then it is for the sake of God.

As for the one who intends to show off by giving his gift to people so that they will praise him and commend him for it, there is no benefit for him in his gift, nor any reward in this world or in the Hereafter. God Almighty said: **O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by people.** (al-Baqarah 2:264)

If a person intends to receive a reward from the one to whom he gave his gift, then he is entitled to what he intended with his gift, and he has the right to take it back unless he receives its value, according to the doctrine of Ibn al-Qasim, or unless he is satisfied with

more than its value, according to the apparent statement of Umar and Ali, which is the statement of Mutraf in al-Wadiha: that the gift is what is in effect, even if it increases or decreases, then the donor has the right to take it back even if the one to whom he gave gave him a reward of more than it. It has been said: that it was in effect and did not change, then he takes what he wants. It has been said: the value is due from him, like in a marriage of delegation. However, if it was after the loss of the gift, then he is only entitled to its value, by consensus, Ibn al-Arabi said.

Fourth: The Almighty's saying: **that it may grow**. The majority of the seven reciters read: *li-yarbu* with a ya', attributing the verb to usury. Nafi' alone read: with a damma on the ta' and a silent waw, addressing the female, meaning that you will be frequent visitors. This is the reading of Ibn Abbas, Al-Hasan, Qatadah, and Al-Sha'bi. Abu Hatim said: This is our reading. Abu Malik read: *li-tabarbuha* with a feminine pronoun. **So it will not grow with God** means that they will not be purified, nor will He reward them for it, because He only accepts that which is done purely for Him. This has been mentioned previously in An-Nisa'. **And whatever you give in zakat** Ibn Abbas said: meaning in charity. **You seek the countenance of God - it is those who will be multiplied** meaning the one who accepts it and multiplies it for him tenfold or more, as He said: **Who is it that would loan God a goodly loan so He may multiply it for him many times over? Al-Baqarah 2:245** And He said: **And the example of those who spend their wealth seeking the pleasure of God and to strengthen themselves is like that of a garden on a height Al-Baqarah 2:265** And He said: **These are the multiplied**. He did not say **you are the multiplied** because He changed from addressing to the third person, like His statement: **Until, when you are in the ship and it sails with them Yunus 10:22**. And there are two opinions about the meaning of the multiplied: One of them is that their good deeds are multiplied, as we mentioned. The other is that their goodness and bliss are multiplied, meaning they are people of multiples, as it is said: So-and-so is *maqwi* if his camels are strong, the beginning of **strong people**. And he is *musmin* if his camels are fat, and he is *mu'tash* if his camels are thirsty. And weak if his camels are weak, and from this is the saying of the Prophet, may God bless him and grant him peace: **O God, I seek refuge in You from the wicked, the wicked, the accursed Satan**. The wicked is the one who has been afflicted with wickedness. It is said: So-and-so is wicked, meaning he is wicked, in himself. And wicked: his companions are wicked.

Tafsir Ibn Kathir

God Almighty says, commanding that **the relative be given his due** i.e. of kindness and kinship ties, **and the needy** i.e. the one who has nothing to spend on or has something that is not sufficient for him, **and the wayfarer** i.e. the traveler who is in need of provisions and what he needs for his journey, **that is best for those who desire the countenance of God** i.e. to see Him on the Day of Resurrection, which is the ultimate goal, **and those are the successful** i.e. in this world and

the hereafter. Then God the Almighty said: **And whatever you give in interest to increase within the people's wealth does not increase with God**. That is, whoever gives a gift intending that people will return to him more than what he gave them, then there is no reward for him from God. This is how Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ikrimah, Muhammad ibn Ka'b, and Ash-Sha'bi interpreted it. This action is permissible even though there is no reward for it, except that the Messenger of God (blessings and peace of God be upon him) specifically forbade it, as Ad-Dahhak said. He provided evidence for this by his statement: **And do not bestow a favor expecting more in return**. That is, do not give a gift intending more in return.

Ibn Abbas said: "Usury is of two types: Usury that is invalid, meaning usury of sale? And usury that is permissible, which is a man's gift that he wants to receive multiples of. Then he recited this verse: "And whatever you give in interest that it may increase within the people's wealth - it does not increase with God." Rather, the reward with God is in zakat, and for this reason God the Almighty said: **And whatever you give in zakat, desiring the countenance of God - those will receive doubled**. That is, for whom God will multiply the reward and recompense. As it came in the Sahih: "And no one gives in charity the equivalent of a date from lawful earnings but that the Most Merciful takes it in His right hand and makes it grow for its owner, just as one of you makes his foal or young camel grow, until the date becomes greater than a mountain."

God the Almighty said: **God is He who created you and then provided for you** meaning He is the Creator, the Provider. Man emerges from his mother's womb naked, with no knowledge, hearing, sight or strength, then He provides him with all of that after that, as well as feathers, clothing, money, property and earnings. As Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Salam Abu Shurahbil, on the authority of Hubbah and Sawa' bin Khalid, they said: We entered upon the Prophet (peace and blessings of God be upon him) while he was fixing something, so we helped him, and he said, **Do not despair of provision as long as your heads are shaking, for man is born red with no scale on him, then God the Almighty provides for him**.

And the Almighty's saying: **Then He causes you to die** meaning after this life, **Then He brings you to life** meaning on the Day of Resurrection. And His saying: **Is there any of your associates** meaning those you worship besides God **who does any of that?** meaning none of them is able to do any of that. Rather, God, the Exalted, the Majestic, is the One who is independent in creation, provision, life, and death. Then He will resurrect the creation on the Day of Resurrection. That is why He said after all of this: **Glory be to Him and far above what they associate with Him**. Meaning, He is exalted, sanctified, transcendent, glorious, and mighty above having a partner, peer, equal, son, or parent. Rather, He is the One, the Unique, the Eternal Refuge, who neither begets nor is begotten, and there is none comparable to Him.

Surat al-Rum 30:39

And whatever you give in interest that it may increase within the people's wealth will not increase with God. And whatever you give in zakat, desiring the countenance of God - it is those who will receive a multiplying reward.

Fath al-Qadir

39- **And whatever you give in interest** The majority of scholars read *ataytum* with a long vowel, meaning you have given. Mujahid, Hamid, and Ibn Kathir read it with a short vowel, meaning what you did. They unanimously agreed to read it with a long vowel in the statement **And whatever you give in zakat**. The root of interest is increase, and the shortened reading can be interpreted as a long vowel reading, because it means what you did as a gift, just as you say, **I gave something wrong** and **I gave something right**. The meaning of the verse is: whatever you give in increase without compensation **so that it may increase in the wealth of the people** meaning so that their wealth may increase and be purified **will not increase with God** meaning that God will not bless it. As-Suddi said: Interest in this context is a gift that a man gives to his brother seeking a reward, because that does not increase with God, and its giver is not rewarded for it, nor is there any sin on him. Qatada and Ad-Dahhak said the same. Al-Wahidi said: This is the opinion of a group of commentators. Al-Zajaj said: It means that a person gives something in order to receive more in return. This is not forbidden, but there is no reward for it, because the one who gives it is asking for something more in return. Al-Sha'bi said: The meaning of the verse is that whatever a person serves someone in order for them to benefit from it in this world, that benefit for which the service is rewarded does not increase with God. It was said that this was forbidden for the Prophet (peace and blessings of God be upon him) in particular, because God, the Most High, said: **And do not bestow a favor, expecting more in return**. Its meaning is: to give and then take more in return. It was also said that this verse was revealed regarding the gift of reward. Ibn 'Atiyyah said: And what is similar to it of what a person does in order to be rewarded for it. 'Ikrimah said: Usury is of two types: lawful usury and unlawful usury. As for lawful usury, it is that which guides seeking what is better than it, meaning as in this verse. It was said that what is in this verse is forbidden usury, so the meaning of **does not increase with God** according to this statement is not ruled by it, but rather applies to the one from whom it is taken.

Al-Muhallab said: The scholars differed regarding someone who gives a gift seeking reward from it. Malik said: It should be looked into. If someone like him seeks reward from the one to whom it is given, then he is entitled to it, such as a gift from a poor person to a rich person, a gift from a servant to his master, or a gift from a man to his leader. This is one of the two opinions of al-Shafi'i. Abu Hanifa said: He is not entitled to reward if he did not stipulate it. This is the other opinion of al-Shafi'i. The majority of scholars read *li-yaribu* with a dhammah on the basis that the verb is attributed to the pronoun of usury. Nafi' and Ya'qub read it with a damma over the letter, addressing the group, meaning that you will have extras. Abu Malik read it as tarbooha, and the meaning of the verse is that it will not be purified by God nor will He reward it because He only accepts that which is

done sincerely for Him. **And whatever you give in zakat, desiring the countenance of God** meaning, and whatever you give in charity not seeking a reward, but rather intending by it what is with God, **those are the ones who will receive multiples**. The multiple is less than the multiples of good deeds, and they are given for a good deed ten times its value up to seven hundred times. Al-Farra' said: It is similar to their saying: fat, thirsty, and weak, if he has fat, thirsty, or weak camels. Abu Al-Mudha'foon read it with a fatha on the 'ayn, the passive participle.

Tafsir al-Baghawi

God the Almighty said: 39- **And whatever you give in interest**, Ibn Kathir read: **You give** in a shortened form, while others read it with a long vowel, meaning: You gave. Whoever shortens it means: What you give in interest, and their giving it is in the form of giving, just as you say: I gave something wrong, and I gave something right. So it leads in meaning to the saying of whoever lengthens it. **So that it may increase in the wealth of the people**, the people of Medina and Ya'qub read: **So that it may increase in the wealth of the people**, with the ta' and a damma and a sukoon on the waw for addressing, meaning: So that you may increase and be patient with an increase in the wealth of the people. The others read it with the ya' and a fatha, and they put the waw in the accusative case and made the verb for interest because of His saying: **So that it does not increase with God**, in the wealth of the people, meaning: in snatching the wealth of the people and attracting it.

They differed on the meaning of the verse. Sa'id ibn Jubayr, Mujahid, Tawus, Qatadah, Ad-Dahhak, and most of the commentators said: It is a man who gives a gift to another in order to receive more in return. This is permissible and lawful, but he will not be rewarded for it on the Day of Resurrection. This is the meaning of the Almighty's statement: **It will not increase with God**. This was forbidden to the Prophet, may God bless him and grant him peace, in particular, because God, the Almighty, said: **And do not bestow a favor, expecting more in return** (al-Muddaththir 74:6). That is, do not give and then ask for more than you were given.

Al-Nakha'i said: It is a man who gives to his friend or relative to increase his wealth, without seeking the pleasure of God.

Al-Sha'bi said: It is a man who sticks to another man, serves him, and travels with him, so he makes his money's profit seeking his support, not for the sake of God, so it does not increase with God because he did not do it for the sake of God Almighty.

And whatever you give in zakat, you give in charity, **seek[ing] the countenance of God - it is those who will receive a multiplication**, the reward will be multiplied for them, so they will be given ten times the like of a good deed. So the multiplied is the one who has many

good deeds. The Arabs say: **The people are lean and fat**: if their camels become lean or fat.

Tafsir al-Baidawi

39 - **And whatever you give in interest** is a forbidden increase in a transaction or a gift with the expectation of further reward. Ibn Kathir read it in the shortened form, meaning what you give in interest. **That it may increase in the wealth of the people** is for their wealth to increase and flourish. **But it will not increase with God** so it will not grow in His sight and will not be blessed in it. Nafi' and Ya'qub read **that it may increase** meaning that you may increase or become people of interest. **And whatever you give in zakat, desiring thereby the Face of God, sincerely, then those are the multiplied ones.** Those who have the reward multiplied. The equivalent of *multiplied* is the one who is strengthened and wealthy for those with strength and wealth, or those whose reward and wealth have been multiplied by the blessing of zakat. It was read with the opening of the 'ayn and changing it from the Sunnah of the parallel, in expression and structure for exaggeration, and the shift in it is for glorification as if he addressed it to the angels and the elite of creation, defining their state, or for generalization as if he said: **So whoever does that, then those are the multiplied ones.** The referent of it is omitted if you make *ma* a relative pronoun meaning those who are multiplied by it, or **give it to him** then those are the multiplied ones.

Surat al-Rum 30:40

God is He who created you, then provided for you, then will cause you to die, then will bring you to life. Is there any of your associates who does any of that? Glory be to Him, and He is far above what they associate with Him.

Surat al-Rum 30:40

God is He who created you, then provided for you, then will cause you to die, then will bring you to life. Is there any of your associates who does any of that? Glory be to Him, and He is far above what they associate with Him.

Tafsir al-Jalalayn

40 - (God is He who created you, then provided for you, then will cause you to die, then will bring you to life. Is there any of your associates) from those you associated with God **who does any of that?** No. **Glory be to Him, and He is exalted above what they associate** with Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to those who associate others with Him, informing them of the ugliness of their actions and the evil of their deeds: God, O people, is He to whom worship is only appropriate, and it should not be for anyone else. He is the One who created you when you were nothing, then He provided for you and empowered you, and you had no power before that. Then He will cause you to die after He created you alive, then He will bring you to life after your death for the Resurrection.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **God is He who created you, then provided for you, then will cause you to die, then will bring you to life** refers to the play after death.

And His statement, **Is there among your partners any that does any of that?** God the Most High says: Is there among your gods and idols that you make partners with God in your worship of Him any that does any of that, such as creating, providing for, causing death, or resurrecting? This is a rebuke from God to these polytheists. The meaning of the statement is that their partners do not do any of that, so how can someone who does not do any of that be worshipped besides God? Then He exonerated Himself from the slander that these polytheists fabricated against Him by claiming that their gods are partners with Him, so He the Most High said, **Glory be to Him:** that is, sanctifying and exonerating God. **And Exalted** means: and high **above what they associate** means: above the association of these polytheists 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, **Is there among your partners any who do anything of that?** No, by God, **Glory be to Him, and He is exalted above what they associate with Him,** He glorifies Himself when slander is said against Him.

Tafsir al-Qurtubi

The Almighty's saying: **God is He Who created you** is a subject and a predicate. The speech returns to the argument against the polytheists and that He is the Creator, the Provider, the One who causes death and gives life. Then He said in the form of a question: **Is there among your partners any who does any of that?** He does not do. Then He cleared Himself of rivals, opposites, companions, or children by His true saying: **Glory be to Him, and He is exalted above what they associate with Him.** He added partners to them because they used to refer to them as gods and partners, and to give them from their wealth.

Tafsir Ibn Kathir

God Almighty says, commanding that **the relative be given his due** i.e. of kindness and kinship ties, **and the needy** i.e. the one who has nothing to spend on or has something that is not sufficient for him, **and the wayfarer** i.e. the traveler who is in need of provisions and what he needs for his journey, **that is best for those who desire the countenance of God** i.e. to see Him on the Day of Resurrection, which is the ultimate goal, **and those are the successful** i.e. in this world and the hereafter. Then God the Almighty said: **And whatever you give in interest to increase within the people's wealth does not increase with God.** That is, whoever gives a gift intending that people will return to him more than what he gave them, then there is no reward for him from God. This is how Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ikrimah, Muhammad ibn Ka'b, and Ash-Sha'bi interpreted it. This action is permissible even though there is no reward for it, except that the Messenger of God (blessings and peace of God be upon him) specifically forbade it, as Ad-Dahhak said. He provided evidence for this by his statement: **And do not bestow a favor expecting more in return.** That is, do not give a gift intending more in return.

Ibn Abbas said: "Usury is of two types: Usury that is invalid, meaning usury of sale? And usury that is permissible, which is a man's gift that he wants to receive multiples of. Then he recited this verse: "And whatever you give in interest that it may increase within the people's wealth - it does not increase with God." Rather, the reward with God is in zakat, and for this reason God the Almighty said: **And whatever you give in zakat, desiring the countenance of God - those will receive doubled.** That is, for whom God will

multiply the reward and recompense. As it came in the Sahih: "And no one gives in charity the equivalent of a date from lawful earnings but that the Most Merciful takes it in His right hand and makes it grow for its owner, just as one of you makes his foal or young camel grow, until the date becomes greater than a mountain."

God the Almighty said: **God is He who created you and then provided for you** meaning He is the Creator, the Provider. Man emerges from his mother's womb naked, with no knowledge, hearing, sight or strength, then He provides him with all of that after that, as well as feathers, clothing, money, property and earnings. As Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Salam Abu Shurahbil, on the authority of Hubbah and Sawa' bin Khalid, they said: We entered upon the Prophet (peace and blessings of God be upon him) while he was fixing something, so we helped him, and he said, **Do not despair of provision as long as your heads are shaking, for man is born red with no scale on him, then God the Almighty provides for him.**

And the Almighty's saying: **Then He causes you to die meaning after this life, Then He brings you to life** meaning on the Day of Resurrection. And His saying: **Is there any of your associates** meaning those you worship besides God **who does any of that?** meaning none of them is able to do any of that. Rather, God, the Exalted, the Majestic, is the One who is independent in creation, provision, life, and death. Then He will resurrect the creation on the Day of Resurrection. That is why He said after all of this: **Glory be to Him and far above what they associate with Him.** Meaning, He is exalted, sanctified, transcendent, glorious, and mighty above having a partner, peer, equal, son, or parent. Rather, He is the One, the Unique, the Eternal Refuge, who neither begets nor is begotten, and there is none comparable to Him.

Fath al-Qadir

40- "God is He who created you, then provided for you, then will cause you to die, then will bring you to life. Is there any of your partners who does any of that?" The Almighty returned to the argument against the polytheists, and that He is the Creator, the Provider, the One who causes death and gives life. Then He said in the form of a question, **Is there any of your partners who does any of that?** It is known that they say that there is no one among them who does any of that, so the argument is established against them. Then the Almighty cleared Himself and said, **Glory be to Him and He is exalted above what they associate with Him.** That is, clear Himself of all that is, and He is exalted above anything of that being permissible for Him. His saying, **of your partners** is an advanced predicate, and *of* is for partiality, and the subject is the relative pronoun: I mean whoever does, and **of that** is related to something omitted because it is a state of *thing* mentioned after it, and *of* in **of something** is an additional emphasis. He added the partners to them because they called them gods and assigned them a share of their wealth.

Tafsir al-Baghawi

40- "God is He who created you, then provided for you, then will cause you to die, then will bring you to life. Is there among your associates any who do any of that? Glory be to Him, and exalted is He above what they associate with Him."

Tafsir al-Baidawi

40 - "God is He who created you, then provided for you, then will cause you to die, then will bring you to life. Is there any of your partners who does any of that?" He established for Him the requirements of divinity and denied them completely from what they took as partners with Him from idols and other things, emphasizing with denial what was indicated by proof and sight and agreed upon, then He concluded from that His sanctity from having partners, so He said: **Glory be to Him, and exalted above what they associate with Him.** It is possible that the relative word is an attribute and the predicate is **Is there any of your partners?** and the link is **of that** because it means of His actions, and the first and second *of* indicate that the rule is widespread in the type of partners and actions, and the third is added to generalize the negated, and each of them is independent to emphasize the inability of the partners, and Hamza and Al-Kisa'i read with the letter ta'.

Surat al-Rum 30:41

Corruption has appeared on land and sea because of what the hands of people have earned so that He may let them taste some of what they have done that perhaps they will return.

Surat al-Rum 30:41

Corruption has appeared on land and sea because of what the hands of people have earned so that He may let them taste some of what they have done that perhaps they will return.

Tafsir al-Jalalayn

41 - **Corruption has appeared on land** the deserts due to drought and scarcity of rain **and the sea** the lands on rivers due to scarcity of water **because of what the hands of people have earned** of sins **that He may make them taste** with the letter ya and the letter nun **some of what they have done** its punishment **that they may return** repent.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Sins have appeared on land and sea because people's hands have earned what God has forbidden them.

The people of interpretation differed regarding the meaning of his statement, **Corruption has appeared on land and sea**. Some of them said: By land he meant the deserts, and by sea he meant the cities and villages that are on water and rivers.

Who said that?

Abu Kurayb told us, he said: Uthman told us, he said: An-Nadr ibn Arabi told us, on the authority of Mujahid, **And when he turns away, he strives throughout the land to cause corruption therein** (al-Baqarah 2:205)... the verse. He said: When he turns away, he strives to transgress and oppress, so God withholds rain, then "He destroys crops and animals. He does not like corruption" (al-Baqarah 2:205). He said: Then Mujahid recited, **Corruption has appeared in the sea**... the verse. He said: Then he said: By God, it is not your sea, but every village on running water is a sea.

Ibn Wakee' told us: My father told us, on the authority of Al-Nadr Ibn Arabi, on the authority of Ikrimah, **Corruption has appeared on land and sea**. He said: As for me, I do not say this sea of yours, but every village has running water.

He said: Yazid bin Harun narrated to us, on the authority of Amr bin Farukh, on the authority of Habib bin Al-Zubayr, on the authority of Ikrimah, **Corruption has appeared on land and sea**. He said: The Arabs call the regions seas.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Corruption has appeared on land and sea because of what the hands of people have earned**, he said: This was before God sent His Prophet

Muhammad, may God bless him and grant him peace. It was filled with misguidance and injustice, but when God sent His Prophet, some people returned.

His saying, **Corruption has appeared on land and sea**. As for the land, it is the people of the column, and as for the sea, it is the people of the villages and the countryside.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Corruption has appeared on land and sea**, he said: sins, and he recited, **That He may let them taste some of what they have done that perhaps they will return**.

Ibn Bashar told us: Abu Amir told us: Qara told us, on the authority of Al-Hasan, regarding his statement, **Corruption has appeared on land and sea because of what the hands of people have earned**, he said: God corrupted them with their sins, on land and sea, through their evil deeds.

Others said: Rather, by land he meant the back of the earth, the cities and other things, and by sea he meant the well-known sea.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid: **Corruption has appeared on land and sea**. He said: On land: the son of Adam who killed his brother, and at sea: the one who took every ship by force.

Yaqub told me, he said: Abu Bishr said: meaning Ibn Ulayyah, he said: I heard Ibn Abi Nujayh say regarding His statement, **Corruption has appeared on land and sea because of what the hands of people have earned**, he said: because of the killing of the son of Adam, and the one who used to seize every ship by force.

Ibn Wakee' told us: Yazid ibn Harun told us, on the authority of Fadil ibn Marzuq, on the authority of Atiyyah, **Corruption has appeared on land and sea**. He said: I said: This is the land and sea, what corruption is there in it? He said: He said: When the rain decreases. He said: Diving.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told me, 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, **Corruption has appeared on land**, he said: The son of Adam killed his brother, and on the sea: he said: The king seized the ships by force.

The most correct of the sayings is that God, the Most High, mentioned that corruption has appeared on land and sea among the Arabs in the barren lands. The sea is of two types: a salt sea and a freshwater sea. They consider them both to be seas. God, the Most High, did not specify that this appeared in one sea rather than another. So it depends on what the name sea refers to, whether it is freshwater or salty. If that is the case, then it includes the villages that are on rivers and seas.

The interpretation of the statement then, since the matter was as you described: God's sins appeared in every place, on land and sea, **because of what the hands of people have earned**: that is, because of the sins of people, and injustice spread in them.

And His statement, **That He may let them taste some of what they have done**, means, the Most High, that He may afflict them with the punishment of some of the deeds they have done and the sins they have committed, **that they may return**, meaning that they may turn to the truth, return to repentance, and abandon the sins of God.

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

Who said that?

Ibn Wakee' told us: Ibn Fadil told us, on the authority of Ash'ath, on the authority of Al-Hasan: **Perhaps they will return**. He said: They will repent.

He said: Ibn Mahdi told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah, **Perhaps they will return** on the day of Badr, perhaps they will repent.

He said: Abu Usama told us, on the authority of Zaidah, on the authority of Mansur, on the authority of Ibrahim, **Perhaps they will return**. He said: To the truth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **That He may let them taste some of what they have done, that perhaps they will return**: Perhaps someone will return, perhaps someone who repents will repent, perhaps someone who seeks repentance will seek repentance.

Ibn Bashar told us, he said: Abu Amir told us, he said: Qurra told us on the authority of Al-Hasan, **Perhaps they will return**. He said: He will return after them.

The reciters differed in their reading of His statement, *li-yathiqhum*. The majority of the reciters of the regions read it as *li-yathiqhum* with a *ya*, meaning: **So that God may make them taste some of what they did**. It was mentioned that Abu Abd al-Rahman al-Salami read it with a *nun* as a way of informing God about Himself with that.

Tafsir al-Qurtubi

God the Almighty says: **Corruption has appeared throughout the land and sea**. Scholars differed about the meaning of corruption on land and sea. Qatadah and As-Suddi said: Corruption is polytheism, and it is the greatest corruption. Ibn Abbas, Ikrimah and Mujahid said: Corruption on land is when a son of Adam kills his brother, such as Cain killing Abel. And in the sea, it is the king who seized every ship by force. It was also said that corruption is drought, lack of vegetation and the loss of blessings. Ibn Abbas said something similar: It is the decrease in blessings due to the deeds of the servants so that they may grow rich. An-Nahhas said: This is the best statement made

about the verse. It was also narrated from him that corruption in the sea is the cessation of its catch due to the sins of the sons of Adam. Atiyah said: When rain decreases, diving decreases, fishermen fail, and sea creatures go blind. Ibn Abbas said: When it rains, the seashells open, and whatever falls from the sky is pearl. It was also said that corruption is the decline in prices and lack of livelihood. It was said: Corruption is sins, highway robbery, and injustice, meaning that this work has become an obstacle to agriculture, construction, and trade, and the whole meaning is close. The land and the sea are the two well-known and famous in the language and among the people, not what some of the servants said: that the land is the tongue and the sea is the heart, to reveal what is on the tongue and hide what is in the heart. It was also said: The land is the deserts, and the sea is the villages, said by Ikrimah. The Arabs call cities seas. Qatadah said: The land is the people of the column, and the sea is the people of the villages and countryside. Ibn Abbas said: The land is what is from the cities and villages not on a river, and the sea is what is on the bank of a river, said Mujahid, he said: By God, it is not your sea, but every village on running water is a sea. An-Nahhas said its meaning, he said: There are two opinions about its meaning: One of them: Attraction has appeared in the land, meaning in the deserts and its villages, and in the sea, meaning in the sea cities, like in the verse: **And ask the town** (Yusuf 12:82) meaning the scarcity of rain and high prices have appeared. **Because of what the hands of people have earned so that He may taste some of what they have done** then it was deleted. Another saying: That sins appeared on land and sea, so God withheld rain from them and raised their prices so that He might make them taste the punishment for some of what they did. **Perhaps they will return** means that they might repent. Ibn Abbas said with the letter *nun* - which is the reading of Al-Salami, Ibn Muhaisin, Qanbal, and Ya'qub for emphasis - meaning that We will make them taste the punishment for some of what they did.

Tafsir Ibn Kathir

Ibn Abbas, Ikrimah, Ad-Dahhak, As-Suddi and others said: What is meant by land here is the deserts, and by sea is the cities and villages. In a narration from Ibn Abbas and Ikrimah: The sea is the cities, and the villages are those that are on either side of a river. Others said: Rather, what is meant by land is the known land, and by sea is the known sea. Zaid bin Rafi' said: **Corruption has appeared** meaning the cessation of rain on land followed by drought, and by sea its animals go blind. Narrated by Ibn Abi Hatim, who said: Muhammad bin Abdullah bin Yazid Al-Maqri narrated to us from Sufyan from Humaid bin Qais Al-A'raj from Mujahid: **Corruption has appeared on land and sea**. He said: Corruption on land is the killing of the son of Adam, and corruption on sea is the seizure of ships by force.

Ata' al-Khurasani said: What is meant by land is its cities and villages, and by sea its islands. The first opinion is more apparent and is supported by the

Corruption has appeared on land and sea because of what the hands of people have earned so that He may let them taste some of what they have done that perhaps they will return.

majority. It is supported by what Muhammad ibn Ishaq said in his Seerah: The Messenger of God (peace and blessings of God be upon him) made peace with the king of Ayala and wrote to him about his sea, meaning his country. The meaning of God's statement: **Corruption has appeared throughout the land and sea because of what the hands of people have earned** is that the deficiency in crops and fruits has become apparent due to sins. Abu al-Aaliyah said: Whoever disobeys God on earth has indeed caused corruption on earth, because the improvement of the earth and sky is through obedience. For this reason it is stated in the hadith narrated by Abu Dawud: **A punishment established on earth is dearer to its people than forty mornings to rain on them.** The reason for this is that when punishments are established, people, or most of them, refrain from engaging in forbidden things, and if sins are abandoned, it is a cause for blessings from the sky and the earth. Therefore, when Jesus, son of Mary, peace be upon him, descends at the end of time, he will rule by this pure Sharia at that time, which includes killing pigs, breaking the cross, and imposing the Jizya, which he will abandon. He will accept nothing but Islam or the sword. When God destroys the Antichrist, his followers, Gog and Magog in his time, it will be said to the earth: Bring forth your blessing. Groups of people will eat from the pomegranate and seek shade under its shell, and the milk of a she-camel will be sufficient for a group of people. This is only due to the blessing of implementing the Sharia of Muhammad, peace and blessings be upon him. Whenever justice is established, blessings and goodness will increase. Therefore, it is proven in the Sahih that when a wicked person dies, the people, the country, the trees, and the animals are relieved from him.

Imam Ahmad ibn Hanbal said: Muhammad and al-Husayn told us: Aouf told us, on the authority of Abu Qudham, who said: A man found, during the time of Ziyad or Ibn Ziyad, a bag of grains - meaning wheat - like pits. Written on it was: This grew in a time when justice was practiced. Malik narrated on the authority of Zayd ibn Aslam that what is meant by corruption here is polytheism, but this is questionable. God the Almighty said: {That He may let them taste some of what they have done} (al-Baqarah 2:17), meaning that He tests them with a loss of wealth, lives and fruits as a test and recompense for their actions. **That they may return** (al-Baqarah 2:17), meaning that He tests them with a loss of wealth, lives and fruits as a test and recompense for their actions. **That they may return** (al-Baqarah 2:17), meaning that He tests them with good and bad that they may return (al-Baqarah 2:17). Then God the Almighty said: {Say, **Travel through the land and observe how was the end of those before** (al-Baqarah 2:17), meaning, before you. **Most of them were polytheists** (al-Baqarah 2:17).

Fath al-Qadir

41- **Corruption has appeared on land and sea because of what the hands of people have earned.** God Almighty has made it clear that polytheism and sins

are the reason for the appearance of corruption in the world.

There is disagreement over the meaning of the aforementioned appearance of corruption. Some say it refers to drought, lack of vegetation, decreased sustenance, increased fear, and the like. Mujahid and Ikrimah said: Corruption on land is the killing of a son of Adam by his brother, meaning Cain's killing of Abel. And on the sea, it refers to the king who used to seize every ship by force.

I wonder what evidence led them to this far-fetched specification and strange designation? The verse was revealed to Muhammad (peace and blessings of God be upon him), and the definite article in corruption refers to the genus, so it includes all corruption that occurs on land and at sea. Al-Suddi said: Corruption is polytheism, and it is the greatest corruption. It could be said that although polytheism is the perfect individual in the types of sins, there is no evidence that it is meant specifically. It was also said that corruption is the stagnation of prices and the scarcity of livelihood. It was also said that corruption is blocking roads and injustice. Others were said that are specific and for which there is no evidence. What is apparent from the verse is the emergence of what can be called corruption, whether it is related to the actions of the children of Adam, such as their sins and commission of evil deeds, their estrangement, injustice and fighting, or it is related to what is from God, the Most High, due to their sins, such as drought, frequent fear, death, loss of crops and loss of fruits. The land and sea are the two well-known and famous ones. It was said that the land is the wilderness, and the sea is the villages that are on water, as was said by Ikrimah. The Arabs call cities seas. Mujahid said: **The land is what is of the cities and villages that are not on a river, and the sea is what is on the bank of a river.** The first is more appropriate. The meaning of the land is the cities of the land, and the meaning of the sea is the cities of the sea, and what is connected to the cities of their farms and pastures. The *ba* in **bi-ma kasabt** is for causality, and *ma* is either a relative pronoun or a verbal noun **that He may make them taste some of what they have done.** The *lam* is related to *dahr* and it is the *lam* of cause: meaning that He may make them taste the punishment of some of their work or the recompense for their work **that they may return** from their sins and repent to God.

Tafsir al-Baghawi

God the Almighty said: 41- **Corruption has appeared on land and sea,** meaning: drought and scarcity of vegetation. By *land* He meant the deserts and open spaces, and by *sea* He meant the cities and villages that are on running water. Ikrimah said: The Arabs call a land a sea, saying: the land has become barren and the supply of the sea has been cut off, **because of what the hands of people have earned,** meaning: because of the evil of their sins. Atiyah and others said:

The land is the surface of the earth from cities and others, and the sea is the well-known sea, and the scarcity of rain affects the land as it affects the sea, so the insides of shells become empty because when the rain comes, the shell rises to the surface of the sea and opens its mouth, and whatever rain falls into its mouth turns into pearls.

Ibn Abbas, Ikrimah, and Mujahid said: Corruption on land means one of the sons of Adam killing his brother, and at sea means the usurpation of a ship by an unjust king.

Ad-Dahhak said: The earth was green and luxuriant, and no son of Adam would come to a tree without finding fruit on it. The seawater was fresh, and lions would not attack cows or sheep. But when Cain killed Abel, the earth trembled, the trees quaked, the seawater became salty and bitter, and the animals attacked each other.

Qatada said: This was before the mission of the Prophet, may God bless him and grant him peace. The earth was filled with injustice and misguidance. Then, when God sent Muhammad, may God bless him and grant him peace, some people returned with the sins that their hands had committed, meaning the infidels of Mecca.

That He may let them taste some of what they have done, that is, the punishment of some of the sins they have committed, **that they may return**, from disbelief and their evil deeds.

Tafsir al-Baidawi

41 - **Corruption has appeared on land and sea** such as drought, death, frequent burning, drowning, failure of divers, the eradication of blessings, and frequent harm, or misguidance and injustice. It was said that what is meant by the sea are the coastal villages, and it was read as **and the seas. Because of what the hands of people have earned** by the evil of their sins or by their earning it. It was said that corruption appeared on land by the killing of Cain by his brother, and on the sea by Julanda, the king of Oman, seizing every ship by force. **That He may make them taste some of what they have done** some of its recompense, for its completion will be in the Hereafter, and the lam is for the reason or the consequence. Ibn Kathir and Ya'qub said, **That We may taste them** with the noon, **perhaps they will return** from what they were doing.

Surat al-Rum 30:42

Say, "Travel through the land and observe what was the end of those before. Most of them were polytheists."

Surat al-Rum 30:42

Say, "Travel through the land and observe what was the end of those before. Most of them were polytheists."

Tafsir al-Jalalayn

42 - Say to the infidels of Mecca, (Travel through the land and observe what was the end of those before. Most of them were polytheists.) So they were destroyed because of their polytheism, and their dwellings and homes were empty.

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 among your al-Nas 114: Travel through the land and see the dwellings of those who disbelieved in God before you and denied His messengers. How was their final situation and the consequence of their denial of God's messengers and their disbelief? Did We not destroy them with a punishment from Us and make them an example for those who came after them? **Most of them were polytheists**, meaning: We did that to them because most of them were polytheists like them.

Tafsir al-Qurtubi

God Almighty says: **Say, 'Travel through the land.'** That is, say to them, O Muhammad, travel through the land so that they may take a lesson from those who came before them and see what was the end of those who denied the messengers. **Most of them were polytheists**, that is, disbelievers, so they were destroyed.

Tafsir Ibn Kathir

Ibn Abbas, Ikrimah, Ad-Dahhak, As-Suddi and others said: What is meant by land here is the deserts, and by sea is the cities and villages. In a narration from Ibn Abbas and Ikrimah: The sea is the cities, and the villages are those that are on either side of a river. Others said: Rather, what is meant by land is the known land, and by sea is the known sea. Zaid bin Rafi' said: **Corruption has appeared** meaning the cessation of rain on land followed by drought, and by sea its animals go blind. Narrated by Ibn Abi Hatim, who said: Muhammad bin Abdullah bin Yazid Al-Maqri narrated to us from Sufyan from Humaid bin Qais Al-A'raj from Mujahid: **Corruption has appeared on**

land and sea. He said: Corruption on land is the killing of the son of Adam, and corruption on sea is the seizure of ships by force.

Ata' al-Khurasani said: What is meant by land is its cities and villages, and by sea its islands. The first opinion is more apparent and is supported by the majority. It is supported by what Muhammad ibn Ishaq said in his Seerah: The Messenger of God (peace and blessings of God be upon him) made peace with the king of Ayla and wrote to him about his sea, meaning his country. The meaning of God's statement:

Corruption has appeared throughout the land and sea because of what the hands of people have earned is that the deficiency in crops and fruits has become apparent due to sins. Abu al-Aaliyah said: Whoever disobeys God on earth has indeed caused corruption on earth, because the improvement of the earth and sky is through obedience. For this reason it is stated in the hadith narrated by Abu Dawud: **A punishment established on earth is dearer to its people than forty mornings to rain on them**. The reason for this is that

when punishments are established, people, or most of them, refrain from engaging in forbidden things, and if sins are abandoned, it is a cause for blessings from the sky and the earth. Therefore, when Jesus, son of Mary, peace be upon him, descends at the end of time, he will rule by this pure Sharia at that time, which includes killing pigs, breaking the cross, and imposing the Jizya, which he will abandon. He will accept nothing but Islam or the sword. When God destroys the Antichrist, his followers, Gog and Magog in his time, it will be said to the earth: Bring forth your blessing. Groups of people will eat from the pomegranate and seek shade under its shell, and the milk of a she-camel will be sufficient for a group of people. This is only due to the blessing of implementing the Sharia of Muhammad, peace and blessings be upon him. Whenever justice is established, blessings and goodness will increase. Therefore, it is proven in the Sahih that when a wicked person dies, the people, the country, the trees, and the animals are relieved from him.

Imam Ahmad ibn Hanbal said: Muhammad and al-Husayn told us: Aouf told us, on the authority of Abu Qudham, who said: A man found, during the time of Ziyad or Ibn Ziyad, a bag of grains - meaning wheat - like pits. Written on it was: This grew in a time when justice was practiced. Malik narrated on the authority of Zayd ibn Aslam that what is meant by corruption here is polytheism, but this is questionable. God the Almighty said: {That He may let them taste some of what they have done} (al-Baqarah 2:17), meaning that He tests them with a loss of wealth, lives and fruits as a test and recompense for their actions. **That they may return** (al-Baqarah 2:17), meaning that He tests them with a loss of wealth, lives and fruits as a test and recompense for their actions. **That they may return** (al-Baqarah 2:17), meaning that He tests them with good and bad that they may return (al-Baqarah 2:17). Then God the Almighty said: {Say, **Travel through the land and observe how was the end of those before** (al-Baqarah 2:17), meaning, before you. **Most of them**

were polytheists (al-Baqarah 2:17).

Fath al-Qadir

42- **Say, 'Travel through the land and observe what was the end of those before.'** When God Almighty explained the appearance of corruption due to what the hands of the polytheists and sinners had earned, He explained to them the misguidance of their peers from the people of the earlier times, and He commanded them to travel to observe their traces and see what their end was, for their homes were empty and their lands were desolate and desolate, like the 'Aad and Thamud and similar groups of disbelievers. The phrase **most of them were polytheists** is a new sentence to explain the state they were in and to clarify the reason why their end came to be what it came to be.

Tafsir al-Baghawi

42- **Say, 'Travel through the land and observe what was the end of those before,' so that you may see their homes and dwellings empty, 'most of them were polytheists,'** meaning: they were polytheists, but they were destroyed because of their disbelief.

Tafsir al-Baidawi

42 - **Say, 'Travel through the land and observe what was the end of those before.'** So that you may witness the truth of that and ascertain its truth. **Most of them were polytheists.** This is a resumption to indicate that their bad end was due to the prevalence and prevalence of polytheism among them, or that polytheism was present in most of them and lesser sins were present in a few of them.

Surat al-Rum 30:43

So direct your face toward the right religion before there comes from God a Day for which there is no repelling. That Day they will be divided.

Surat al-Rum 30:43

So direct your face toward the right religion before there comes from God a Day for which there is no repelling. That Day they will be divided.

Tafsir al-Jalalayn

43 - **So direct your face toward the right religion** the religion of Islam **before there comes a Day from God for which there is no repelling** which is the Day of Resurrection **On that Day they will be split apart** in it the assimilation of the ta' in the original into the sad and they will be dispersed after the reckoning to Paradise and Hell.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So turn your face, O Muhammad, toward the direction toward which your Lord has directed you, **to the right religion**, to obey your Lord, and the straight path in which there is no deviation from the truth, **before there comes a Day from God of which there is no averting**, God Almighty says: before the coming of a day from God of which there is no averting its coming, because God has decreed its coming, so it will inevitably come. **On that Day they will be divided**, meaning: on the day that comes, people will be divided, meaning: people will be divided into two groups, from their saying: the sheep divided into two groups: a group in Paradise, and a group in the Blaze.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So direct your face toward the right religion** means Islam, "before there comes from God a Day for which there is no repelling. On that Day they will be divided" A group in Paradise, and a group in the Blaze.

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, **On that Day they will be split apart**, meaning: they will be scattered.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **They will be divided**, he said: They will be divided into Paradise and Hell.

Tafsir al-Qurtubi

The Almighty says: **So direct your face toward the right**

religion. Al-Zajaj said: That is, direct your intention and make your direction following the right religion. Meaning Islam. It was said: The meaning is make the truth clear and be extreme in your excuses, and be busy with what you are doing and do not grieve over them. **Before there comes a Day from God which there is no repelling** That is, God will not repel it from them, and if He does not repel it, no one will be able to repel it. According to people other than Sibawayh, it is permissible to say **there is no repelling**, but according to Sibawayh, this is far-fetched, unless there is a conjunction in the speech. What is meant is the Day of Resurrection. **On that Day they will be divided** Ibn Abbas said: It means they will be scattered. The poet said:

We were Mani Jadhima for a long time until it was said that we would never split.

That is, they will not separate. Similar to the Almighty's statement: **On that Day they will be separated** "a group in Paradise and a group in the Blaze." The root is yastasda'u **they will split apart**, and it is said: the people split apart if they disperse, and from this the word headache is derived, because it splits the hairs of the head.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to hasten to be steadfast in obeying Him and to hasten to do good deeds: **So direct your face toward the right religion before there comes a Day from God which there is no repelling** meaning the Day of Resurrection if He wills it to be, then there is no repelling it. **On that Day they will be split apart** meaning they will be separated, so a group will be in Paradise and a group will be in the Blaze. For this reason God the Almighty said: "Whoever disbelieves, upon him is his disbelief, and whoever does righteousness, it is for themselves that they prepare. * That He may reward those who believe and do righteous deeds out of His bounty" meaning He will reward them with the reward of bounty, a good deed tenfold up to seven hundredfold, to whatever God wills. **Indeed, He does not like the disbelievers**. And with this, He is the Just One toward them who does not act unjustly.

Fath al-Qadir

43- **So direct your face toward the upright religion before there comes a Day from which there is no averting**. This is addressed to the Messenger of God, may God bless him and grant him peace, and his nation, as his example in it, as if the meaning is that if corruption has become apparent due to the aforementioned reason, then direct your face, O Muhammad, etc. Al-Zajaj said: Make your direction toward following the upright religion, which is the straight Islam, before there comes a Day, meaning the Day of Resurrection, from which there is no averting, no one can turn it back. *Al-Mard* is the source of

Radda. It was said that the meaning is: make the truth clear and go to great lengths in making excuses. **From God** is related to *comes*, or to an omitted word indicated by the source: that is, no one from God can turn it back. It was said that the meaning may be that God will not turn it back, because His eternal will is related to its coming. It contains weakness and bad manners towards God that is not hidden. **On that Day they will be split apart**. Its root is **they will be split apart**, and **splitting apart** means dispersing. It is said: **The people split apart** if they disperse. From this comes the saying of the poet:

We were like Juthayma's companions for a while, until it was said that they would never split apart.

What is meant by their dispersion here is that the people of Paradise will go to Paradise, and the people of Hell will go to Hell.

Tafsir al-Baghawi

43- **So direct your face toward the right religion**, the straight religion, which is the religion of Islam, **before there comes a Day from God that cannot be repelled**, meaning: the Day of Resurrection, when no one will be able to repel it from God. **On that Day they will be divided**, meaning: they will be separated, a group in Paradise and a group in the Blaze.

Tafsir al-Baidawi

43 - **So direct your face toward the right religion**, the most upright. **Before there comes a Day from which there is no averting**, which no one can avert. His statement, **from God**, is connected to *comes*, and it is permissible for it to be connected to *repelled*, because it is a verbal noun meaning God does not avert it, due to His eternal will being connected to its coming. **On that Day they will be divided**, "will be divided," meaning they will be scattered. "A group will be in Paradise and a group in the Blaze," as He said.

Surat al-Rum 30:44

Whoever disbelieves, upon him is his disbelief, and whoever does righteousness, it is for themselves that they prepare.

Surat al-Rum 30:44

Whoever disbelieves, upon him is his disbelief, and whoever does righteousness, it is for themselves that they prepare.

Tafsir al-Jalalayn

44 - **Whoever disbelieves, his disbelief will be upon him** and the consequence of his disbelief, which is Hellfire **and whoever does righteousness, it is for themselves that they prepare** they prepare their home in Paradise

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whoever disbelieves in God, then upon him is he, or his disbelief increases, and the sins of his ingratitude for the blessings of his Lord. **And whoever does righteousness** means: whoever obeys God, and does what He has commanded him to do in this world, and refrains from what He has forbidden him to do in it. **Then for themselves they prepare** means: for themselves they prepare, and they make their bed so that they may be safe from the punishment of their Lord, and escape His torment, as the poet said:

Prepare yourself for illness and death, and do not waste a soul that has no successor.

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

Who said that?

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, **For themselves they prepare** he said: They make their beds.

Ibn Al-Muthanna, Al-Hussein bin Yazid Al-Tahhan, Ibn Wakee' and Abu Abd Al-Rahman Al-Ala'i told us: Yahya bin Salim told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They prepare for themselves** means in the grave.

Ibrahim bin Saeed Al-Jawhari told us: Yahya bin Salim told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And for themselves they prepare** He said: The grave.

Nasr bin Ali told us, he said: Yahya bin Salim told us, he said: Ibn Abi Nujayh told us, he said: I heard Mujahid say: Regarding His statement, **They prepare for themselves**, it is said: in the grave.

Tafsir al-Qurtubi

The Almighty says: **Whoever disbelieves, upon him shall be his disbelief** meaning the recompense for his disbelief. **And whoever does righteousness - then for themselves they prepare** meaning they prepare for themselves in the Hereafter a bed, a home, and a resting place through righteous deeds. From this comes the word *cradle* for a child. A cradle is a mattress. You have spread out and leveled the mattress. Preparing matters means arranging and fixing them. Preparing an excuse means extending and accepting it. Preparing means being able. Ibn Abi Nujayh narrated on the authority of Mujahid: **Then for themselves they prepare** meaning: in the grave.

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to hasten to be steadfast in obeying Him and to hasten to do good deeds: **So direct your face toward the right religion before there comes a Day from God which there is no repelling** meaning the Day of Resurrection if He wills it to be, then there is no repelling it. **On that Day they will be split apart** meaning they will be separated, so a group will be in Paradise and a group will be in the Blaze. For this reason God the Almighty said: "Whoever disbelieves, upon him is his disbelief, and whoever does righteousness, it is for themselves that they prepare. * That He may reward those who believe and do righteous deeds out of His bounty" meaning He will reward them with the reward of bounty, a good deed tenfold up to seven hundredfold, to whatever God wills. **Indeed, He does not like the disbelievers.** And with this, He is the Just One toward them who does not act unjustly.

Fath al-Qadir

44- **Whoever disbelieves, upon him shall be his disbelief** meaning the penalty for his disbelief, which is Hellfire. **And whoever does righteousness, then they prepare for themselves** meaning they prepare for themselves homes in Paradise through righteous deeds. A mattress is a bedding. You have spread out a mattress: you have laid it out and made it smooth. So righteous deeds, which are a reason for entering Paradise, are like building homes in Paradise and furnishing them. It has also been said that the meaning is: then they fear for themselves, from their saying about someone who fears: **Or have I spread out my mattress and slept?** The adverbial phrase is brought forward in both instances to indicate specificity. Mujahid said: then they prepare for themselves in the grave.

Tafsir al-Baghawi

44- **Whoever disbelieves, his disbelief will be upon him,** meaning: the consequences of his disbelief, **and**

whoever does righteousness, it is for themselves that they prepare, they prepare the beds and level them in the graves.

Tafsir al-Baidawi

44 - **Whoever disbelieves, upon him is his disbelief** meaning its consequences, which is the eternal fire.

And whoever does righteousness, they prepare for themselves they prepare a home in Paradise. The adverbial phrase is brought forward in both instances to indicate exclusivity.

Surat al-Rum 30:45

That He may reward those who believe and do righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

Surat al-Rum 30:45

That He may reward those who believe and do righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

Tafsir al-Jalalayn

45 - **To reward** related to **they are disturbed** (those who believe and do righteous deeds out of His bounty) He rewards them **Indeed, He does not like the disbelievers** He punishes them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **On that Day they will be separated... That He may reward those who believed** in God and His Messenger **and did righteous deeds** meaning: and did what God commanded them **out of His bounty** which He promised to reward those who obeyed Him in this world on the Day of Resurrection **Indeed, He does not like the disbelievers** God the Most High says: He only singled out for His reward out of His bounty those who believed and did righteous deeds, not those who disbelieved in God. Indeed, He does not like the disbelievers in Him. He resumed the report by saying: **Indeed, He does not like the disbelievers**, and in it is the meaning that I described.

Tafsir al-Qurtubi

The Almighty says: **That He may reward those who have believed.** That is, they prepare themselves so that God may reward them from His bounty. It was also said that they prepare themselves so that God may reward them, that is, to distinguish the disbeliever from the Muslim. **Indeed, He does not like the disbelievers.**

Tafsir Ibn Kathir

God the Almighty says, commanding His servants to hasten to be steadfast in obeying Him and to hasten to do good deeds: **So direct your face toward the right religion before there comes a Day from God which there is no repelling** meaning the Day of Resurrection if He wills it to be, then there is no repelling it. **On that Day they will be split apart** meaning they will be separated, so a group will be in Paradise and a group will be in the Blaze. For this reason God the Almighty said: "Whoever disbelieves, upon him is his disbelief, and whoever does righteousness, it is for themselves that they prepare. * That He may reward those who believe and do righteous deeds out of His bounty"

meaning He will reward them with the reward of bounty, a good deed tenfold up to seven hundredfold, to whatever God wills. **Indeed, He does not like the disbelievers.** And with this, He is the Just One toward them who does not act unjustly.

Fath al-Qadir

The lam in 45- **to reward those who have believed** is related to **they split apart**, or **they prepare**: that is, they disperse so that God may reward the believers with what they deserve **from His grace** or they prepare themselves with righteous deeds so that He may reward them. And it was said that it is related to something omitted. Ibn Atiyyah said: Its meaning is that it is so that He may reward, and the reference is to what came before from His statement: whoever works and whoever disbelieves. Abu Hayyan made the division of His statement **those who believe and do righteous deeds** omitted because of the indication of His statement: **Indeed He does not love the disbelievers** on it, because it is a metaphor for His hatred of them, which necessitates His anger, glory be to Him, and His anger entails His punishment.

Tafsir al-Baghawi

45- **That He may reward those who believe and do righteous deeds out of His bounty.** Ibn Abbas, may God be pleased with him, said: So that God may reward them more than the reward for their deeds, **For He does not love the disbelievers.**

Tafsir al-Baidawi

45 - **That He may reward those who have believed and done righteous deeds from His bounty** is the reason for **paving the way** or **spreading forth**, and restricting it to the reward of the believers is to indicate that it is the intended one in particular and to be satisfied with the meaning of His statement: **He does not love the disbelievers**, for it establishes hatred for them and love for the believers, and confirms the specificity of the righteousness understood from leaving their pronoun to explicitly mentioning them is a reason for it, and from His bounty indicates that the reward is pure favor, and interpreting it as giving or increasing the reward is a deviation from the apparent meaning.

Surat al-Rum 30:46

And among His signs is that He sends the winds as good tidings and that He may let you taste of His mercy and that the ships may sail by His command and that you may seek of His bounty and that you may be grateful.

Tafsir al-Jalalayn

46 - **And among His signs** the Most High **is that He sends the winds as good tidings** meaning to give you good tidings of rain and **that He may let you taste with them of His mercy** rain and fertility **and that the ships may sail** by them **by His command** by His will **and that you may seek** ask of His bounty provision by trading at sea **and perhaps you will be grateful** for these blessings, O people of Mecca, so declare Him One.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And among His proofs of His Oneness and His arguments against you that He is the God of all things is that He sends the winds as good tidings** of rain and mercy. **And that He may let you taste of His mercy** means: and that He may send down upon you of His mercy, which is the rain with which He revives the land, and that ships may sail in the seas by His command. **And that you may seek of His bounty** means: and that you may seek from His provisions and your livelihoods which He has apportioned among you. **And that you may be grateful** means: and that you may thank your Lord for that He sent these winds as good tidings.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **The winds are good tidings**, he said: of rain.

They said about His statement, **And that He may let you taste of His mercy**, the same as we said about it.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And that He may let you taste of His mercy**, he said: rain.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And that He may let you taste of His mercy**: rain.

Tafsir al-Qurtubi

The Almighty says: **And among His signs is that He sends the winds as good tidings**. That is, among the signs of His perfect power is sending the winds as good tidings, that is, with rain because they precede it. This has already been explained in Al-Hijr. **And that He may give you a taste of His mercy**. That is, rain and fertility. **And that the ships may sail**. That is, in the sea when they blow. He only increased this by His command because the winds may blow but not be favorable, so ships must be anchored and tricks made to stop them. Sometimes they will storm and sink them by His command. **And that you may seek of His bounty**. That is, provision through trade. **And perhaps you will be grateful**. For these blessings through monotheism and obedience. All of this has already been explained.

Tafsir Ibn Kathir

God the Almighty mentions His blessings upon His creation in sending the winds as good tidings before His mercy with the coming of rain after them. For this reason, God the Almighty said: **And that He may let you taste of His mercy**, meaning the rain that He sends down, by which He revives His servants and lands. **And that the ships may sail by His command**, meaning in the sea, and He only moves them by the wind. **And that you may seek of His bounty**, meaning in trade, livelihood, and travel from one region to another, or from one country to another. **And that you may be grateful**, meaning that you may thank God for the blessings He has bestowed upon you, both apparent and hidden, which are countless. Then God the Almighty said: **And We had certainly sent before you messengers to their people, and they brought them clear proofs, so We took retribution upon those who committed crimes**. This is a consolation from God the Almighty to His servant and messenger Muhammad, may God bless him and grant him peace, that even though many of his people and of the people denied him, the previous messengers had been denied despite the clear proofs they brought to their nations. But God took revenge on those who denied and opposed them and saved the believers with them. **And it is incumbent upon Us to support the believers**, meaning it is a right that He has made obligatory upon His noble self out of generosity and kindness, as God the Almighty says: **Your Lord has prescribed mercy for Himself**. Ibn Abi Hatim narrated: My father told us, Ibn Nufayl told us, Musa ibn A'yan told us, on the authority of Laith, on the authority of Shahr ibn Hawshab, on the authority of Umm al-Darda', on the authority of Abu al-Darda', may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is no Muslim man who defends the honor of his brother except that it is incumbent upon God to defend him from the fire of Hell on the Day of Resurrection**. Then he recited this verse: **And it is incumbent upon Us to support the believers**.

Fath al-Qadir

46- **And among His signs is that He sends the winds**

Surat al-Rum 30:46

And among His signs is that He sends the winds as good tidings and that He may let you taste of His mercy and that the ships may sail by His command and that you may seek of His bounty and that you may be grateful.

as good tidings. That is, among the signs of His wondrous power is sending the winds as good tidings of rain, because they precede it, as in His Almighty's statement: **As good tidings before His mercy.** The majority of scholars read *winds*. Al-A'mash read *wind* in the singular, intending the genus, because He said **good tidings.** The lam in His statement: **And that He may make you taste of His mercy** is connected to *sends*. That is, He sends the winds as good tidings, and He sends them to **send you a taste of His mercy.** That is, He sends them as *sends*. It was said that it is connected to something omitted: that is, **And that He may make you taste of His mercy.** It was said that the waw is an addition, according to the opinion of those who allow that, so the lam is connected to *sends*. "And that the ships may sail by His command." It is conjoined with **That He may make you taste of His mercy.** That is, He sends the winds so that the ships may sail in the sea when they blow. And when He attributed the sailing to the ships, He followed it with His statement **by His command.** "And that you may seek of His bounty." That is, seek provision through the trade carried by the ships. **And perhaps you will be grateful.** These blessings make you worship God alone and increase your obedience.

Ibn Abi Hatim narrated from Ibn Abbas, regarding the verse {And whatever you give in interest}, that he said: Usury is of two types: permissible interest and impermissible interest. As for permissible interest, it is a gift from one man to another, wanting more or multiples of it. Al-Bayhaqi narrated from him, that he said: This is permissible interest, that he gives a gift, wanting more than it, and there is no reward or sin for him. The Prophet, peace and blessings be upon him, specifically forbade it, saying: {And do not bestow favors, expecting more.} Abd al-Razzaq, Ibn Jarir, and Ibn Abi Hatim also narrated from him, {And whatever you give in zakat}, that he said: It is charity. Ibn Abi Hatim also narrated from him, regarding the verse {Corruption has appeared on land and sea}, that he said: Land is the wilderness that has no river near it, and sea is the towns and villages on the banks of a river. Ibn al-Mundhir and Ibn Abi Hatim also narrated from him, regarding the verse, that he said: The decrease in blessings is due to the deeds of the servants so that they may repent. Ibn al-Mundhir also narrated from him, {Perhaps they will return}, that he said: From sins. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated on his authority: **They split apart.** He said: They disperse.

Tafsir al-Baghawi

God Almighty says: 46- **And among His signs is that He sends the winds as good tidings**, giving good tidings of rain, **and that He may let you taste of His mercy**, a blessing, the rain, which is fertility, **the ships that you may sail through the sea**, with these winds, **by His command and that you may seek of His bounty**, to seek His provision by trading at sea, **and perhaps you**

will be grateful, the Lord of these blessings.

Tafsir al-Baidawi

46 - **And among His signs is that He sends the winds** the north, east, and south winds, for they are the winds of mercy, while the north wind is the wind of torment. From this is the saying of the Prophet (peace and blessings be upon him): **O God, make them winds and do not make them a cold wind.** Ibn Kathir, Hamzah, and Al-Kisa'i read **the wind** to mean the genus. **Good tidings** of rain. **And that He may let you taste of His mercy** meaning the benefits that come with it. It was said that it is the fertility that comes with the rain that is caused by it, or the spirit that is with its blowing. The conjunction is based on an omitted cause indicated by **good tidings** or on it based on the meaning, or on *sends* by implying a reasoned verb that it indicates. **And that the ships may sail by His command and that you may seek of His bounty** meaning trade at sea. **And that you may be grateful** and that you may be grateful for the blessing of God the Most High therein.

Surat al-Rum 30:47

And We had certainly sent before you messengers to their people, and they brought them clear proofs, so We took retribution from those who committed crimes, and it was incumbent upon Us to aid the believers.

Tafsir al-Jalalayn

47 - **And We had certainly sent before you messengers to their people, and they came to them with clear proofs** with clear arguments for their truthfulness in their message to them, but they denied them **and We took retribution from those who committed crimes** We destroyed those who denied them **and it was incumbent upon Us to support the believers** over the disbelievers by destroying them and saving the believers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, consoling His Prophet, may God bless him and grant him peace, regarding the harm he suffered from his people, with what he suffered from His messengers before him from their people, and teaching him His way with them and their people, and that He will follow with him and his people His way with them and their nations: "And We sent, O Muhammad, messengers before you to their disbelieving people, just as We sent you to your people who worshipped idols instead of God. "And they came to them with clear proofs" meaning: with clear arguments proving their truthfulness and that they are messengers of God, just as you came to your people with clear proofs, but they denied them just as your people denied you, and they rejected what they brought them from God, just as they rejected what you brought them from your Lord. **So We took retribution from those who committed crimes** meaning: We took retribution from those who committed sins and acquired evil deeds from their people, and We will do the same to the criminals of your people. **And it was incumbent upon Us to support the believers.** He says, "And We saved those who believed in God and believed in His messengers, when Our punishment came to them. And thus We will deal with you and with those of your people who believed in you. And it was incumbent upon Us to support the believers" over the disbelievers. And We will support you and those who believed in Him against those who disbelieved in you, and We will make them victorious over you.

Tafsir al-Qurtubi

God the Almighty says: **And We had certainly sent before you messengers to their people, and they came to them with clear proofs** meaning miracles and clear arguments. **Then We took retribution** meaning they disbelieved, so We took retribution from those who disbelieved. **And it was incumbent upon Us to support**

the believers "Haqq" is the accusative of the predicate of *kana*, and *Nasr* is its subject. Abu Bakr would pause at *Haqq*, meaning **Our punishment was incumbent**, then he said: **It is incumbent upon Us to support the believers** is the subject and predicate, meaning He informed that He does not break His promise, and there is no breaking of promise in Our report. It was narrated from the hadith of Abu Darda' who said: I heard the Prophet (peace and blessings of God be upon him) say: **There is no Muslim who defends the honor of his brother except that it is incumbent upon God the Almighty to avert the fire of Hell from him on the Day of Resurrection.** Then he recited: **And it was incumbent upon Us to support the believers.** This was mentioned by An-Nahhas, Ath-Tha'labi, Az-Zamakhshari, and others.

Tafsir Ibn Kathir

God the Almighty mentions His blessings upon His creation in sending the winds as good tidings before His mercy with the coming of rain after them. For this reason, God the Almighty said: **And that He may let you taste of His mercy**, meaning the rain that He sends down, by which He revives His servants and lands. **And that the ships may sail by His command**, meaning in the sea, and He only moves them by the wind. **And that you may seek of His bounty**, meaning in trade, livelihood, and travel from one region to another, or from one country to another. **And that you may be grateful**, meaning that you may thank God for the blessings He has bestowed upon you, both apparent and hidden, which are countless. Then God the Almighty said: **And We had certainly sent before you messengers to their people, and they brought them clear proofs, so We took retribution upon those who committed crimes.** This is a consolation from God the Almighty to His servant and messenger Muhammad, may God bless him and grant him peace, that even though many of his people and of the people denied him, the previous messengers had been denied despite the clear proofs they brought to their nations. But God took revenge on those who denied and opposed them and saved the believers with them. **And it is incumbent upon Us to support the believers**, meaning it is a right that He has made obligatory upon His noble self out of generosity and kindness, as God the Almighty says: **Your Lord has prescribed mercy for Himself.** Ibn Abi Hatim narrated: My father told us, Ibn Nufayl told us, Musa ibn A'yan told us, on the authority of Laith, on the authority of Shahr ibn Hawshab, on the authority of Umm al-Darda', on the authority of Abu al-Darda', may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is no Muslim man who defends the honor of his brother except that it is incumbent upon God to defend him from the fire of Hell on the Day of Resurrection.** Then he recited this verse: **And it is incumbent upon Us to support the believers.**

Fath al-Qadir

His statement: 47- **And We had certainly sent before you messengers to their people** just as We sent you to

Surat al-Rum 30:47

And We had certainly sent before you messengers to their people, and they brought them clear proofs, so We took retribution from those who committed crimes, and it was incumbent upon Us to aid the believers.

your people **and they came to them with clear proofs** meaning with miracles and clear arguments, so We took revenge on them: meaning they disbelieved, **and We took revenge on those who committed crimes** meaning they committed crimes, which are sins, **and it was incumbent upon Us to support the believers** This is information from God, the Most High, that His support for His believing servants is incumbent upon Him, and He is true to His promise and does not break His promise, and in it is an honor for the believers and further honor for His righteous servants, and some of the reciters stopped at *haqq* and made the subject of *kana* a pronoun in it and its predicate *haqq*: meaning, the vengeance was incumbent. Ibn Atiyyah said: This is weak, and what is correct is that **support the believers** is its subject and *haqq* is its predicate, and **upon Us** is related to *haqq* or to an omitted word that is an attribute of it.

Muslim man who defends the honor of his brother except that it is incumbent upon God to defend him from the fire of Hell, then he recited that. And it may be stopped at *incumbent* as being related to retribution.

Tafsir al-Baghawi

God Almighty says: 47- **And We had certainly sent before you messengers to their people, and they came to them with clear proofs**, with clear evidence of their truthfulness, **and We took retribution from those who committed crimes**, We punished those who denied them, **and it was incumbent upon Us to support the believers**, and save them from the punishment. In this there is good tidings for the Prophet, may God bless him and grant him peace, of victory in the end and triumph over the enemies. Al-Hasan said: He saved them with the messengers from the punishment of the nations.

Abdul Wahid bin Ahmad Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abd Al-Jabbar Al-Rayyani told us, Ahmad bin Zanjawayh told us, Abu Al-Sheikh Al-Harrani told us, Abu Musa bin A'yan told us, on the authority of Laith bin Abi Salim, on the authority of Shahr bin Hawshab, on the authority of Umm Al-Darda', on the authority of Abu Al-Darda', who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is no Muslim who defends the honor of his brother except that it is a right upon God to defend him from the fire of Hell on the Day of Resurrection.** Then he recited this verse: **And it is incumbent upon Us to support the believers.**

Tafsir al-Baidawi

47 - **And We had certainly sent before you messengers to their people, and they came to them with clear proofs, and We took retribution from those who committed crimes** by destroying them. **And it was incumbent upon Us to aid the believers** indicating that retribution is for them and demonstrating their honor, as He made them deserving of God's aid. And from him, peace and blessings be upon him, **There is no**

Surat al-Rum 30:48

God is He who sends the winds, and they stir up clouds, then He spreads them in the sky as He wills and makes them into fragments, and you see the rain emerge from within them. Then, when He causes it to fall on whom He wills of His servants, at once they rejoice.

Tafsir al-Jalalayn

48 - God is He who sends the winds, and they stir up clouds that disturb Him and He spreads them out in the sky as He wills from little to much and makes them into fragments with the opening of the seen or its sukoon, scattered pieces and you see the rain the rain emerging from within it its middle and when He causes it to fall with the rain on whomever He wills of His servants at once they rejoice they rejoice at the rain

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: God sends the winds, and they stir up clouds. He says: So the winds create clouds, which is the plural of cloud, and He spreads them out in the sky as He wills. He says: So God spreads them out and gathers them in the sky as He wills. He said: He spreads them out, so He made the ha' singular and used it as a metaphor for the masculine, and clouds are plural as I described in response to the word clouds, not to its meaning, as one says: These are good dates.

And in a similar manner to what we said in the interpretation of His statement, **He extends it**, 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: **He spreads it out in the sky as He wills** and gathers it.

And His saying, **And He makes it into fragments**, means: And He makes the clouds into scattered pieces.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And He makes it an eclipse**: meaning, a cut-off.

His saying, **Then you will see the drizzle**, meaning the rain, **coming out of it**, meaning from between the clouds.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then you will see the rain emerging from within it**.

Ibn Wakee' told us: My father told us, on the authority of Qatan, on the authority of Habib, on the authority of Ubaid ibn Umair, **He sends the winds and they stir up the clouds**. He said: The winds are four: God sends a wind that makes the earth swell, then God sends a

second wind that stirs up clouds and makes them scattered in the sky, then God sends a third wind that brings them together and makes them heaps, then He sends a fourth wind that causes rain.

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, **Then you will see the rain**, he said: the rain.

And His statement, **Then when He sends it down upon whomever He wills of His servants, at once they rejoice**, means: So when He directs that rain to the land of whomever He wills to direct it from among His creation, you will see them rejoicing that He directed that to them and they will be happy.

Tafsir al-Qurtubi

The Almighty says: **God is He who sends the winds**. Ibn Muhaisin, Ibn Kathir, Hamzah, and Al-Kisa'i read: *Al-Rih* in the singular form. The rest read it in the plural form. Abu Amr said: Everything that denotes mercy is plural, and everything that denotes torment is singular. The meaning of this verse and others has already been explained in Al-Baqarah. Kasfan is the plural of kiswa, which means a piece. In the reading of Al-Hasan, Abu Ja'far, Abd Al-Rahman Al-A'raj, and Ibn Amir, it is kasfan with a sukoon on the seen. It is also the plural of kiswa, as one says sidrah and sidr. According to this reading, the pronoun that follows it refers back to it, i.e., you see the rain coming out of the kiswa, because every plural has the ha' between it and its singular and nothing else, so the masculine form is good. Whoever reads kafsana, according to him, the rain refers back to the clouds. In the reading of Ad-Dahhak, Abu Al-'Aliyah, and Ibn Abbas, it is: you see the rain coming out of its gap. It is possible that khalal is the plural of khalal. **So when it afflicts with it** means with rain. **Whoever He wills of His servants, at once they rejoice** they rejoice when rain falls upon them.

Tafsir Ibn Kathir

God Almighty explains how He creates the clouds from which water descends, as He Almighty said: **It is God who sends the winds, and they stir up clouds**, either from the sea, as mentioned by more than one, or from whatever God Almighty wills, **and spreads them out in the sky as He wills**, meaning He extends them, multiplies them, and makes them grow from a little, creating a cloud that appears to the eye like a shield, then He spreads it out until it fills the horizon. Sometimes the clouds come from the direction of the sea, heavy and full, as God Almighty said: "And it is He who sends the winds as good tidings before His mercy. Until, when they have carried heavy clouds, We drive them to a dead land and send down water thereby and bring forth thereby all kinds of fruits. Thus do We bring forth the dead that you may remember." And likewise He said here, **It is God who sends the winds, and they stir up clouds, and spreads them out in the sky as He wills and makes them fragments**. Mujahid, Abu Amr

Surat al-Rum 30:48

God is He who sends the winds, and they stir up clouds, then He spreads them in the sky as He wills and makes them into fragments, and you see the rain emerge from within them. Then, when He causes it to fall on whom He wills of His servants, at once they rejoice.

ibn al-Ala', Matar al-Warraq, and Qatadah said: It means pieces. Another said: Accumulated, as Ad-Dahhak said. Another said: Black from the abundance of water. You see it dark and heavy, close to the ground.

God the Almighty said: {And you see the rain emerging from within it} meaning you see the rain, which is the raindrops, emerging from between those clouds. {And when He sends it upon whom He wills of His servants, at once they rejoice} meaning they rejoice in Him because of their need for it to descend upon them and reach them. God the Almighty said: {And although they were, before it was sent down upon them, in despair} The meaning of the statement is that these people upon whom this rain was sent down had been in despair for a long time, but when it came to them, it came to them in need, and it had a great impact on them. Grammarians differed regarding His statement: {before it was sent down upon them, in despair}. Ibn Jarir said: It is an emphasis, and he narrated it from some of the Arab scholars. Others said: Before the rain descended upon them, before it, meaning the descent of those who were destitute. It is possible that this is an indication of establishment, and the meaning of the speech is that they were in need of it before it descended, and before it also its descent had passed them by time after time, so they waited for it at its time, but it was delayed. Then a period passed and they waited for it, but it was delayed. Then it came to them suddenly after they had despaired of it and lost hope. After their land had been dry and lifeless, it had become shaken and swelled and produced every beautiful pair. For this reason, the Almighty said: **Then look at the traces of the mercy of God**, meaning the rain, **how He revives the earth after its death**. Then He pointed to the revival of bodies after their death, dispersion, and fragmentation, so the Almighty said: **Indeed, that is the Giver of Life to the dead**, meaning that the One who did that is able to revive the dead. **Indeed, He is over all things competent**. Then the Almighty said: **And if We send a wind and they see it yellow, they will continue after that to disbelieve**. The Almighty says: **And if We send a wind** If the crops they had planted had dried up and had grown and become firm on their stalks, and they had seen them yellow, that is, had turned yellow and begun to spoil, they would have remained ungrateful after that, that is, after this state, for the blessings that had come to them. Like the Almighty's saying: "Have you seen that which you till? Is it you who sow it, or are We the sower? If We willed, We could have made it debris, and you would have continued to be amused. Indeed, we are losers. Rather, we are deprived."

Ibn Abi Hatim said: My father told us, Muhammad ibn Isa ibn al-Tabba' told us, Hisham told us, on the authority of Ya'la ibn Ata', on the authority of his father, on the authority of Abdullah ibn Amr, who said: There are eight winds: four of them are mercy and four are torment. As for the mercy, they are the Broadsher, the Bearers of Good report, the Sent Back Wind, and the Scatterers. As for the torment, they are the Barren and

the Serious, and they are on land, and the Stormy and the Quasif, and they are at sea.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulaiman told me, on the authority of Darraj, 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 wind is controlled by the second one - meaning the second earth - and when he wanted to destroy 'Ad, he ordered the keeper of the wind to send upon them a wind that would destroy 'Ad. So he said: O Lord, send upon them a wind the size of a bull's nostril. The Almighty, Blessed and Exalted be He, said to him: No, then the earth and everything on it will be overturned, but send upon them the size of a ring. It is the one about which God said in His Book: 'It does not leave anything it comes upon except that it makes it like chaff.'" This is a strange hadith, and its attribution to the Prophet is rejected. It appears to be from the words of Abdullah bin Amr, may God be pleased with him.

Fath al-Qadir

28- **God is He Who sends the winds**. Hamzah, Al-Kisa'i, Ibn Kathir, and Ibn Muhaisin read **He sends** "the wind" in the singular. The rest read **the winds**. Abu Amr said: Everything that has the meaning of mercy is plural, and whatever has the meaning of torment is singular. This sentence is a new sentence introduced to explain what preceded about the states of the winds. Thus, the sentence **And We have sent** is interrupted by His statement, **And it was incumbent upon Us to support the believers**. "Then it stirs up a cloud," that is, it disturbs it from where it is. **Then He spreads it out in the sky however He wills**, sometimes moving, sometimes standing, sometimes closed, sometimes not closed, sometimes to a far distance, and sometimes to a short distance. The explanation of this verse has been presented previously in Surat Al-Baqarah and Surat An-Nur. **And He makes it into fragments**, another time, or He makes it after spreading it out into separate pieces. A fragment is the plural of a fragment, and a fragment is a piece of the cloud. The interpretation and difference of reading of it were presented above: **Then you will see the rain emerging from within it**. The rain is the rain, and from within it is from its middle. Abu Al-Aliyah and Al-Dahhak read it emerging from its middle. **Then when He sends down with it** meaning rain **whoever He wills of His servants** meaning their countries and lands. **At once they rejoice**. "At once" is the suddenness: meaning they are surprised by the rejoicing at the coming of the rain, and rejoicing is happiness.

Tafsir al-Baghawi

48- **It is God who sends the winds, and they stir up the clouds**, that is, spreads them out, **and spreads them**

out in the sky as He wills, a journey of a day or two or more for whomever He wills, **and makes them into fragments**, scattered pieces, **and you see the rain**, the rain, **emerging from within it**, its middle, **and when He causes it to fall upon whomever He wills**, that is, with the rain, **of His servants, at once they rejoice**, they rejoice at the rain.

Tafsir al-Baidawi

48 - God is He who sends the winds, and they stir up the clouds, then He spreads them out continuously at times. **In the sky** in its direction. **How He wills** moving or standing, closed or not closed from one side to another, etc. **And He makes it in fragments** in pieces at other times. Ibn Amir read it with a sukoon, as if it were a lightened form, or the plural of *fragment*, or a verbal noun describing it. **So you see the drizzle** is the rain. **It comes out from within it** in both cases. **So when He causes it to fall upon whomever He wills of His servants** meaning their countries and lands. **At once they rejoice** at the coming of fertility.

Surat al-Rum 30:49

And they were, before it was sent down to them, in despair.

Surat al-Rum 30:49

And they were, before it was sent down to them, in despair.

Tafsir al-Jalalayn

49 - *And* they were **before it was sent down to them** confirmation **in despair** of its being sent down

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these servants whom God afflicted with this rain before He sent down this rain upon them were in despair, meaning: they were depressed and sad because of its withholding from them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they were, before it was sent down to them, in despair.** That is, they were hopeless.

The Arab scholars differed on the reason for repeating **min qabdhu before it was sent down upon them** (ar-Rum 30:49). Some of the Basran grammarians said: **Min qabdhu** was repeated for emphasis, like his saying: **So the angels prostrated themselves, all of them together** (ar-Hijr 15:30 - 73). Another said: **That is not the case, because with "min qabdhu an nasalu** there is a letter that is not with the second one. He said: "So it is as if he said: before the sending down, before the rain," so they differed. As for **all of them together**, it was emphasized with **all of them together** because each can be a noun and it can be an emphasis, which is his saying **all of them**. And the opinion, in my opinion, is regarding his saying **min qabdhu** for emphasis.

Tafsir al-Qurtubi

And if they were, before it was sent down upon them, in despair meaning, they were hopeless and depressed, and grief had appeared on them because of the withholding of rain from them. And *before* is a repetition according to Al-Akhfash meaning emphasis, and most grammarians agree with this statement, as stated by An-Nahhas. Qutrub said: The first *before* is for the sending down and the second for the rain, meaning, if they were before the sending down, before the rain. It was also said: The meaning is before the sending down of rain upon them, before the crops. The rain indicates the crops because it is caused by it. It was also indicated by **they saw it yellow** as will be mentioned later. It was also said: The meaning is before the clouds, before seeing it, and this statement was chosen by An-Nahhas, meaning before seeing the clouds, **in despair** meaning, hopeless. The clouds were mentioned previously.

Tafsir Ibn Kathir

God Almighty explains how He creates the clouds from which water descends, as He Almighty said: **It is God who sends the winds, and they stir up clouds**, either from the sea, as mentioned by more than one, or from whatever God Almighty wills, **and spreads them out in the sky as He wills**, meaning He extends them, multiplies them, and makes them grow from a little, creating a cloud that appears to the eye like a shield, then He spreads it out until it fills the horizon. Sometimes the clouds come from the direction of the sea, heavy and full, as God Almighty said: "And it is He who sends the winds as good tidings before His mercy. Until, when they have carried heavy clouds, We drive them to a dead land and send down water thereby and bring forth thereby all kinds of fruits. Thus do We bring forth the dead that you may remember." And likewise He said here, **It is God who sends the winds, and they stir up clouds, and spreads them out in the sky as He wills and makes them fragments**. Mujahid, Abu Amr ibn al-Ala', Matar al-Warraq, and Qatadah said: It means pieces. Another said: Accumulated, as Ad-Dahhak said. Another said: Black from the abundance of water. You see it dark and heavy, close to the ground.

God the Almighty said: {And you see the rain emerging from within it} meaning you see the rain, which is the raindrops, emerging from between those clouds. {And when He sends it upon whom He wills of His servants, at once they rejoice} meaning they rejoice in Him because of their need for it to descend upon them and reach them. God the Almighty said: {And although they were, before it was sent down upon them, in despair} The meaning of the statement is that these people upon whom this rain was sent down had been in despair for a long time, but when it came to them, it came to them in need, and it had a great impact on them. Grammarians differed regarding His statement: {before it was sent down upon them, in despair}. Ibn Jarir said: It is an emphasis, and he narrated it from some of the Arab scholars. Others said: Before the rain descended upon them, before it, meaning the descent of those who were destitute. It is possible that this is an indication of establishment, and the meaning of the speech is that they were in need of it before it descended, and before it also its descent had passed them by time after time, so they waited for it at its time, but it was delayed. Then a period passed and they waited for it, but it was delayed. Then it came to them suddenly after they had despaired of it and lost hope. After their land had been dry and lifeless, it had become shaken and swelled and produced every beautiful pair. For this reason, the Almighty said: **Then look at the traces of the mercy of God**, meaning the rain, **how He revives the earth after its death**. Then He pointed to the revival of bodies after their death, dispersion, and fragmentation, so the Almighty said: **Indeed, that is the Giver of Life to the dead**, meaning that the One who did that is able to revive the dead. **Indeed, He is over all things competent**. Then the Almighty said: **And if We send a wind and they see it**

yellow, they will continue after that to disbelieve. The Almighty says: **And if We send a wind** If the crops they had planted had dried up and had grown and become firm on their stalks, and they had seen them yellow, that is, had turned yellow and begun to spoil, they would have remained ungrateful after that, that is, after this state, for the blessings that had come to them. Like the Almighty's saying: "Have you seen that which you till? Is it you who sow it, or are We the sower? If We willed, We could have made it debris, and you would have continued to be amused. Indeed, we are losers. Rather, we are deprived."

Ibn Abi Hatim said: My father told us, Muhammad ibn Isa ibn al-Tabba' told us, Hisham told us, on the authority of Ya'la ibn Ata', on the authority of his father, on the authority of Abdullah ibn Amr, who said: There are eight winds: four of them are mercy and four are torment. As for the mercy, they are the Broadsher, the Bearers of Good report, the Sent Back Wind, and the Scatterers. As for the torment, they are the Barren and the Serious, and they are on land, and the Stormy and the Quasif, and they are at sea.

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Fath al-Qadir

49- **And if they were before it descended upon them** meaning before the rain descended upon them. *And* is the lightened form and contains a pronoun of matter understood as its subject: meaning, and the matter was before it descended upon them. His saying, **before it** is a repetition for emphasis, as stated by Al-Akhfash and most of the grammarians as reported by An-Nahhas. Qatib said: The pronoun in **before it** refers to the rain: meaning, and if they were before the descent, before the rain. It was also said that the meaning is: before the rain was sent down upon them, before the crops and the rain. It was also said that it descended upon them, before the clouds: meaning before seeing it, and An-Nahhas chose this. It was also said that the pronoun refers to the eclipse, and it was said to the sending, and it was said to the good report. The first face is more correct, and what follows from all of these faces is extremely forced and arbitrary, and the predicate of *was* is **in despair** meaning hopeless or miserable. An investigation of this has

already been presented.

Tafsir al-Baghawi

49- **And if they were**, and they were, **before it was sent down to them before it, in despair**, meaning hopeless. And it was said: And if they were, meaning: and they were nothing but despairing. And he repeated his statement: before it, for emphasis.

It was said: The first refers to the sending down of rain, and the second to the creation of clouds.

In the letter of Abdullah bin Masoud: And they were, before it was revealed to them, in a state of confusion, not repeated.

Tafsir al-Baidawi

49 - **And if they were before the rain came down upon them.** "Before it" is a repetition to emphasize and indicate the length of time they had not had rain and the severity of their despair. It was said that the pronoun refers to the rain, the clouds, or the sending down. *Desperate* is for *hopeless*.

Surat al-Rum 30:50

Then look at the effects of God's mercy - how He revives the earth after its lifelessness. Indeed, that is the Giver of Life to the dead, and He is over all things competent.

Surat al-Rum 30:50

Then look at the effects of God's mercy - how He revives the earth after its lifelessness. Indeed, that is the Giver of Life to the dead, and He is over all things competent.

Tafsir al-Jalalayn

50 - **So look at the traces** and in reading the traces of **God's mercy** His blessing with rain **how He revives the earth after its death** its dryness by producing vegetation **Indeed, that is the One Who revives the dead, and He is over all things competent**

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed regarding his statement, **So look at the traces of God's mercy**. The majority of the reciters of Medina and Basra, and some of the Kufians, recited it as **to the traces of God's mercy** in the singular, meaning: So look, O Muhammad, at the traces of the rain that God has bestowed upon whomever He has afflicted among His servants, how that rain revives the earth after its death. The majority of the Kufian reciters recited it as **So look at the traces of God's mercy** in the plural, meaning: So look at the traces of the rain that God has bestowed upon whomever He has afflicted, how He revives the earth after its death.

The correct statement in this regard is that they are two well-known readings in the readings of the regions, and they are close in meaning. This is because when God revives the earth with rain that He sends down upon it, then the rain revives it by God reviving it with it. And when the rain revives it, then God is the One who revives with it. So whichever of the two readings the reader recites, he is correct. The interpretation of the statement then is: Look, O Muhammad, at the traces of the rain that God sends down from the clouds, how He revives the dead earth with it, causing it to sprout and become green after its death and destruction. Indeed, that is the One who revives the dead. God, the Most High, says: Indeed, He who revives this earth after its death with this rain will revive the dead after their death. And He is over all things competent, along with His ability to revive the dead. Nothing He wills is too difficult for Him, and nothing He wills is impossible for Him to do, glory be to Him.

Tafsir al-Qurtubi

The Almighty's saying: **Then look at the traces of God's mercy** meaning the rain, that is, look with insight and deduction, that is, they deduced from this that the One over whom He has power is able to revive the

dead. Ibn Amir, Hafs, Hamzah, and Al-Kisa'i read it as *Athar* in the plural. The rest read it as *Singular* because it is an adjunct to a singular noun. The effect is the subject of *Yahya*, and it is possible that the subject is the name of God. Whoever reads *Athar* in the plural, it is because God's mercy can be intended to mean abundance, as God the Almighty said: **And if you should count the favors of God, you could not enumerate them** (Ibrahim 14:34). Al-Jahdary, Abu Haywah, and others read **Kifayat yathiyya al-ard** with a ta'. The feminine gender was transferred to the word *mercy* because the effect of mercy takes its place, so it is as if it is mercy, that is, how mercy revives the earth or the effects. *Yahya* means God the Almighty revives or the rain or the effect for those who read it with a ya'. **How He revives the earth** is in the accusative case as a state, based on the meaning, because the word is a question and the state is the predicate. The meaning is: Look at the effect of God's mercy reviving the earth after its death. **Indeed, He is the Reviver of the dead, and He is over all things competent**. Proof of the unseen from the witness.

Tafsir Ibn Kathir

God Almighty explains how He creates the clouds from which water descends, as He Almighty said: **It is God who sends the winds, and they stir up clouds**, either from the sea, as mentioned by more than one, or from whatever God Almighty wills, **and spreads them out in the sky as He wills**, meaning He extends them, multiplies them, and makes them grow from a little, creating a cloud that appears to the eye like a shield, then He spreads it out until it fills the horizon. Sometimes the clouds come from the direction of the sea, heavy and full, as God Almighty said: "And it is He who sends the winds as good tidings before His mercy. Until, when they have carried heavy clouds, We drive them to a dead land and send down water thereby and bring forth thereby all kinds of fruits. Thus do We bring forth the dead that you may remember." And likewise He said here, **It is God who sends the winds, and they stir up clouds, and spreads them out in the sky as He wills and makes them fragments**. Mujahid, Abu Amr ibn al-Ala', Matar al-Warraaq, and Qatadah said: It means pieces. Another said: Accumulated, as Ad-Dahhak said. Another said: Black from the abundance of water. You see it dark and heavy, close to the ground.

God the Almighty said: {And you see the rain emerging from within it} meaning you see the rain, which is the raindrops, emerging from between those clouds. {And when He sends it upon whom He wills of His servants, at once they rejoice} meaning they rejoice in Him because of their need for it to descend upon them and reach them. God the Almighty said: {And although they were, before it was sent down upon them, in despair} The meaning of the statement is that these people upon whom this rain was sent down had been in despair for a long time, but when it came to them, it came to them in need, and it had a great impact on

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Fath al-Qadir

50- **So look at the traces of God's mercy** resulting from the sending down of rain in the form of plants, fruits, and crops through which comes fertility and ease of living: that is, look with consideration and insight so that you may conclude from this the Oneness of God and His uniqueness in this wondrous creation. The majority read *Athar* in the singular form. Ibn Amir, Hafs, Hamzah, and Al-Kisa'i read *Athar* in the plural form. **How He revives the earth after its death?** The subject of *Revival* is a pronoun referring to God, the Most High. It was also said that it is a pronoun referring to the trace. This sentence is in the accusative case with **Look at**: that is, look at the manner of this wondrous revival of the earth. Al-Jahdary and Abu Haywah read it with the fathah, meaning that its subject is a pronoun referring to mercy or to the effects, according to the reading of those who read it with the plural. The reference in his saying: *That* is to God Almighty: meaning that God, the Great in status, the Inventor of these mentioned things, **is the Giver of Life to the dead**, meaning that He is able to give them life in the Hereafter, raise them up, and reward them, just as He gave life to the dead earth with rain. **And He is over all things competent**, meaning that He is of great and abundant power.

Tafsir al-Baghawi

50- **So look at the traces of God's mercy**, this is how the people of Hijaz, Basra, and Abu Bakr read it. Others read it: **at the traces of God's mercy**, in the plural. By God's mercy, he meant the rain, meaning: look at its good effect on the earth. Muqatil said: The trace of God's mercy means: His blessing, which is the vegetation. "How He revives the earth after its lifelessness. Indeed, that is the One who revives the dead." Meaning: The One who revives the earth is the One who revives the dead. **And He is over all things competent**.

Tafsir al-Baidawi

50 - **So look at the traces of God's mercy** The traces of rain on plants, trees, and various types of fruits. That is why Ibn Amir, Hamzah, Al-Kisa'i, and Hafs collected it together. **How He revives the earth after its death** It was read with a ta' as it is attributed to the pronoun of mercy. *That* indicates that He who is able to revive the earth after its death. **The One Who revives the dead** is able to revive them, for He is bringing into being the like of what was in the materials of their bodies of animal powers, just as bringing the earth into being is the like of what was in it of plant powers. It is possible that among the present creatures there are materials that were disintegrated and scattered of their kind in some past years. **And He is over all things competent** because the proportion of His power to all possibilities is equal.

Surat al-Rum 30:51

And if We send a wind and they see it yellow, they will continue to disbelieve after that.

Surat al-Rum 30:51

And if We send a wind and they see it yellow, they will continue to disbelieve after that.

Tafsir al-Jalalayn

51 - **And if** the lam of an oath **We send a wind** harmful to plants **and they see it yellow, they will continue to be** they become the answer to the oath **after it** after it has turned yellow *disbelieve* they deny the blessing of rain.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if We sent a corrupting wind, what the rain which We sent down from the sky would not have grown, and those whom God afflicted with that rain by which their land was revived, and by which their crops grew, saw what their land had grown by that rain, yellowed, spoiled by that wind which We sent, and it had turned yellow after it had been green, they would have remained, after their rejoicing and happiness at it, disbelieving in their Lord.

Tafsir al-Qurtubi

The Almighty said: **And if We send a wind and they see it yellow** meaning the wind, and the wind can be made masculine. Muhammad ibn Yazid said: It is not forbidden to make any non-real feminine masculine, such as **I liked the house** and the like. It was also said: **They saw the clouds**. Ibn Abbas said: "The crops, which are the traces, and the meaning is: They saw the traces yellowing." The yellowing of the crops after their greening indicates that it will not rain, and the wind indicates that it does not pollinate. **They would have continued to disbelieve after it** means they would have continued to do so. The past tense is good in place of the future tense because of the meaning of recompense in the speech, and recompense can only occur in the future, as Al-Khalil and others said.

Tafsir Ibn Kathir

God Almighty explains how He creates the clouds from which water descends, as He Almighty said: **It is God who sends the winds, and they stir up clouds**, either from the sea, as mentioned by more than one, or from whatever God Almighty wills, **and spreads them out in the sky as He wills**, meaning He extends them, multiplies them, and makes them grow from a little, creating a cloud that appears to the eye like a shield, then He spreads it out until it fills the horizon. Sometimes the clouds come from the direction of the sea, heavy and full, as God Almighty said: "And it is He who sends the winds as good tidings before His mercy.

Until, when they have carried heavy clouds, We drive them to a dead land and send down water thereby and bring forth thereby all kinds of fruits. Thus do We bring forth the dead that you may remember." And likewise He said here, **It is God who sends the winds, and they stir up clouds, and spreads them out in the sky as He wills and makes them fragments**. Mujahid, Abu Amr ibn al-Ala', Matar al-Warraq, and Qatadah said: It means pieces. Another said: Accumulated, as Ad-Dahhak said. Another said: Black from the abundance of water. You see it dark and heavy, close to the ground.

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Ibn Abi Hatim said: My father told us, Muhammad ibn Isa ibn al-Tabba' told us, Hisham told us, on the authority of Ya'la ibn Ata', on the authority of his father, on the authority of Abdullah ibn Amr, who said: There

are eight winds: four of them are mercy and four are torment. As for the mercy, they are the Broadsher, the Bearers of Good report, the Sent Back Wind, and the Scatterers. As for the torment, they are the Barren and the Serious, and they are on land, and the Stormy and the Quasif, and they are at sea.

Ibn Abi Hatim said: Abu Ubaidullah bin Akhi bin Wahb told us, my uncle told us, Abdullah bin Ayyash told us, Abdullah bin Sulaiman told me, on the authority of Darraj, 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 wind is controlled by the second one - meaning the second earth - and when he wanted to destroy 'Ad, he ordered the keeper of the wind to send upon them a wind that would destroy 'Ad. So he said: O Lord, send upon them a wind the size of a bull's nostril. The Almighty, Blessed and Exalted be He, said to him: No, then the earth and everything on it will be overturned, but send upon them the size of a ring. It is the one about which God said in His Book: 'It does not leave anything it comes upon except that it makes it like chaff.' " This is a strange hadith, and its attribution to the Prophet is rejected. It appears to be from the words of Abdullah bin Amr, may God be pleased with him.

Fath al-Qadir

51- **And if We send a wind and they see it yellow** The pronoun in **they see it** refers to the crops and vegetation that were the result of God's mercy: that is, they see it yellow from the cold caused by the wind that God sent after it had turned green. It was also said that it refers to the wind, and it is permissible to make it masculine or feminine. It was also said that it refers to the effect indicated by the effects. It was also said that it refers to the clouds because if they were yellow, they would not rain, but the former is more appropriate. The *lam* is the introductory particle, and the answer to the oath **they would have continued to disbelieve after that** fulfills the role of the answer to the condition. The meaning is: And if We send a hot or cold wind, and it strikes their crops with yellow, they would have continued to disbelieve in God and deny His blessings. This is evidence of their quick changeability, lack of patience, and weak hearts, and this is not the case with the people of faith.

Tafsir al-Baghawi

51- **And if We send a wind**, a cold, harmful one that spoils the crops, **and they see it yellow**, that is, they see the plants and crops yellow after being green, **they would remain**, they would become, **after it**, that is, after the crops turn yellow, *ungrateful*, denying the previous blessings, meaning that they rejoice when they are fertile, and if I send a punishment upon their crops, they would deny My previous blessings.

Tafsir al-Baidawi

51 - **And if We send a wind and they see it yellow** they

see the trace or the crops, then this is indicated by what was mentioned above. It was also said that it refers to the clouds because if it is *yellow* then it does not rain, and the *lam* is used to indicate an oath and it was added to the conditional particle. His statement, **they would have continued to disbelieve after that** is an answer to the substitute for the consequence, and therefore it was interpreted as meaning the future. This verse is a reproach to the disbelievers for their lack of steadfastness, lack of contemplation, and quickness to falter due to their lack of thinking and bad opinion. Sound judgment dictates that they put their trust in God and turn to Him in seeking forgiveness when He deems rain to be from them, and that they not despair of His mercy, and that they hasten to be grateful and to continue to obey when He bestows His mercy upon them, and that they not be excessive in rejoicing, and that they be patient in His affliction when He strikes their crops with yellowness, and that they not be ungrateful for His blessings.

Surat al-Rum 30:52

For indeed, you do not make the dead hear, nor do you make the deaf hear the call when they turn their backs and depart.

Surat al-Rum 30:52

For indeed, you do not make the dead hear, nor do you make the deaf hear the call when they turn their backs and depart.

Tafsir al-Jalalayn

52 - **For indeed, you cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs** by realizing the two hamzas and facilitating the second between them and the ya' **and they turn their backs**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **For you, O Muhammad, do not make the dead hear**. He says: Do not give them ears by which they can understand what you say to them. This is an example of its meaning: For you are not able to make these polytheists understand, whose hearing God has sealed, and thus deprived them of understanding the admonitions of His revelation that are recited to them, just as you are not able to make the dead understand, whose hearing God has deprived, by giving them ears.

And His statement, **And the deaf cannot hear the call**, means: Just as you cannot make the deaf who have been deprived of hearing hear the call, if they turn away from you and depart, likewise you cannot help those whom God has deprived of understanding the verses of His Book, to hear and understand that.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **For indeed you cannot make the dead hear**: this is a parable that God gave for the disbeliever. Just as the dead cannot hear the call, so too the disbeliever cannot hear. **And the deaf cannot hear the call when they turn their backs and depart** means: If a deaf person turned their backs and you called him, he would not hear. Likewise the disbeliever does not hear nor benefit from what he hears.

Tafsir al-Qurtubi

The Almighty says: **For indeed, you cannot make the dead hear**. That is, the arguments are clear, O Muhammad, but because they are accustomed to imitating their forefathers in disbelief, their minds have died and their insights have become blind. Therefore, you will not be able to make them hear or guide them.

This is a refutation of the Qadarites.

You will not hear except those who believe in Our verses meaning, you will not hear God's admonitions except those who believe in the evidence of monotheism and for whom guidance was created. This was mentioned previously in An-Naml, and the phrase **with the guidance of the blind** was used here without the letter *yaa*.

Tafsir Ibn Kathir

God Almighty says: Just as you are not able to make the dead hear in their graves, nor convey your words to the deaf who do not hear and who nevertheless turn away from you, likewise you are not able to guide the blind to the truth and turn them back from their misguidance. Rather, that is up to God, for by His power He makes the dead hear the voices of the living if He wills, and He guides whomever He wills and misguides whomever He wills, and that is not for anyone other than Him. For this reason, God Almighty said: **You only make hear those who believe in Our verses, and they are Muslims**, meaning submissive, responsive, and obedient. Those are the ones who hear the truth and follow it, and this is the state of the believers, while the first is like the disbelievers, as God Almighty said: **Only those who hear respond, and the dead - God will raise them up, then to Him they will be returned**. The Mother of the Believers, Aisha, may God be pleased with her, used this verse, **You do not make the dead hear**, as evidence for the delusion of Abdullah ibn Umar in his narration of the Prophet, may God bless him and grant him peace, addressing the dead who were thrown into the well of Badr after three days, and his rebuking and reprimanding them. Until Omar said: O Messenger of God, why are you addressing people who have become corpses? He said: **By the One in Whose Hand is my soul, you do not hear what I say more than they do, but they do not respond**. Aisha interpreted it as meaning that he said: **They now know that what I used to say to them was the truth**. Qatada said: God brought them back to life for him so that they could hear his words as a rebuke, rebuke, and vengeance.

The most correct narration according to scholars is that of Abdullah ibn Umar, as it has many evidences to support its authenticity. The most famous of these is what Ibn Abd al-Barr narrated, with a chain of transmission traceable to the Prophet, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet: **There is no one who passes by the grave of his Muslim brother whom he knew in this world and greets him, except that God restores his soul to him so that he may return the greeting**.

Fath al-Qadir

Then he likened them to the dead and the deaf, saying: 52- **For indeed, you cannot make the dead hear** if you call them, so it is the same for these people due to their lack of understanding of the truths and their lack of knowledge of what is correct. **And the deaf cannot**

hear the call if you call them to the truth and admonish them with the admonitions of God, and remind them of the Hereafter and what is in it. And His saying: **When they turn away, departing** is a statement of their turning away from the truth after stating that they are like the dead and that they are deaf-eared. The explanation of this has already been presented in Surat An-Naml.

Tafsir al-Baghawi

52- **For you cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs and depart.**

Tafsir al-Baidawi

52 - **For you cannot make the dead hear** and they are like them because they have blocked their feelings from the truth. **And the deaf cannot hear the call when they turn their backs** He restricted the ruling to it to make it more impossible, for the deaf person who is approaching, even if he does not hear the speech, will understand something of it by means of the movements. Ibn Kathir read it with the yaa open and raising **(the deaf)**.

Surat al-Rum 30:53

And you cannot guide the blind away from their error. You can only make hear those who believe in Our verses, and they are Muslims.

Surat al-Rum 30:53

And you cannot guide the blind away from their error. You can only make hear those who believe in Our verses, and they are Muslims.

Tafsir al-Jalalayn

53 - (And you cannot guide the blind from their misguidance. You only hear those who believe in Our verses, the Qur'an, and they are Muslims, sincere in their belief in the Oneness of God.)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And you cannot guide the blind from their misguidance**, the Most High says: And you, O Muhammad, cannot guide one whom God has blinded from the straight path and the path of truth, and has not granted him success in finding the right path, and has not diverted him from his misguidance which he is upon, and his unjust riding of the paths, to the path of right guidance. He says: That is not in your hand nor is it up to you, and no one has the power to do that except Me, because I am the One who has power over all things. And it was said: He can guide the blind from their misguidance, and He did not say: From their misguidance. Because the meaning of the statement is what I described, that it is: And you cannot divert them from it, so it was carried on the meaning. If it had been said: From their misguidance, it would have been correct. And its meaning would have been: You cannot prevent them from their misguidance.

And His statement, **None hears except he who believes in Our verses**, the Most High says to His Prophet: You do not hear the hearing from which its listener benefits and understands it, except he who believes in Our verses, because the one who believes in Our verses, if he hears the Book of God, ponders it, understands it, and understands it, and acts according to what is in it, and adheres to the limits of God, which He has set in it, then he is the one who hears the beneficial hearing.

His saying, **They are Muslims**, means that they are submissive to God in their obedience to Him, and humbled by the admonitions of His Book.

Tafsir al-Qurtubi

God Almighty says: "And you cannot guide the blind from their misguidance. You can only make hear those who believe in Our verses, and they are Muslims."

Tafsir Ibn Kathir

God Almighty says: Just as you are not able to make the dead hear in their graves, nor convey your words to the deaf who do not hear and who nevertheless turn away from you, likewise you are not able to guide the blind to the truth and turn them back from their misguidance. Rather, that is up to God, for by His power He makes the dead hear the voices of the living if He wills, and He guides whomever He wills and misguides whomever He wills, and that is not for anyone other than Him. For this reason, God Almighty said: **You only make hear those who believe in Our verses, and they are Muslims**, meaning submissive, responsive, and obedient. Those are the ones who hear the truth and follow it, and this is the state of the believers, while the first is like the disbelievers, as God Almighty said: **Only those who hear respond, and the dead - God will raise them up, then to Him they will be returned**. The Mother of the Believers, Aisha, may God be pleased with her, used this verse, **You do not make the dead hear**, as evidence for the delusion of Abdullah ibn Umar in his narration of the Prophet, may God bless him and grant him peace, addressing the dead who were thrown into the well of Badr after three days, and his rebuking and reprimanding them. Until Omar said: O Messenger of God, why are you addressing people who have become corpses? He said: **By the One in Whose Hand is my soul, you do not hear what I say more than they do, but they do not respond**. Aisha interpreted it as meaning that he said: **They now know that what I used to say to them was the truth**. Qatada said: God brought them back to life for him so that they could hear his words as a rebuke, rebuke, and vengeance.

The most correct narration according to scholars is that of Abdullah ibn Umar, as it has many evidences to support its authenticity. The most famous of these is what Ibn Abd al-Barr narrated, with a chain of transmission traceable to the Prophet, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet: **There is no one who passes by the grave of his Muslim brother whom he knew in this world and greets him, except that God restores his soul to him so that he may return the greeting**.

Fath al-Qadir

Then he described them as blind, saying: 53- **And you cannot guide the blind from their misguidance** because they cannot benefit from their sight as they should, or because they cannot gain insight. **You only hear those who believe in Our signs** meaning you only hear these people because they are people of contemplation, reflection, and reasoning based on the effects of the effect. **So they are Muslims** meaning they oppose the truth and follow it.

Tafsir al-Baghawi

53- "And you cannot guide the blind from their

misguidance. You can only make hear those who believe in Our verses, and they are Muslims."

Tafsir al-Baidawi

53 - **And you cannot guide the blind from their misguidance.** He called them blind because they lost the true purpose of sight or because their hearts were blind. Hamza alone read it as **You guide the blind.** "You only make hear those who believe in Our verses." Their faith calls them to receive the wording and ponder the meaning. It is possible that what is meant by the believer is the one who is close to faith. "They are Muslims" to what you command them to do.

Surat al-Rum 30:54

God is He who created you from weakness, then made after weakness strength, then made after strength weakness and gray hair. He creates what He wills, and He is the Knowing, the Competent.

Surat al-Rum 30:54

God is He who created you from weakness, then made after weakness strength, then made after strength weakness and gray hair. He creates what He wills, and He is the Knowing, the Competent.

Tafsir al-Jalalayn

54 - **God is He who created you from weakness** of insignificant water **then made after weakness** another, which is the weakness of childhood *strength* the strength of youth **then made after strength weakness and gray hair** the weakness of old age and the gray hair of senility and weakness in the three with the first letter pronounced with a damma and a fatha **He creates what He wills** from weakness and strength and youth and gray hair **and He is the Knowing** of the management of His creation **the Able** to do what He wills.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to these polytheists of Quraysh who denied the resurrection, arguing with them that He is able to do that and do whatever He wills. **God is He who created you** O people **from weakness** meaning: from clean, despised water, then produced you as well-proportioned human beings. **Then, after weakness, He made strength** meaning: Then He gave you the strength to act, after He created you from weakness, and after your weakness in youth and childhood. **Then, after strength, He made weakness and gray hair** meaning: Then He created for you weakness through old age and decrepitude, compared to when you were strong in your youth and gray hair.

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, **Who created you from weakness** means from a sperm-drop, **Then made after weakness strength, then made after strength weakness** old age **and gray hair** is the hairy hair.

And His statement, **He creates what He wills**, means that the Most High says: He creates what He wills of weakness and strength, youth and old age. **And He is the All-Knowing** of the management of His creation. **The All-Powerful** over what He wills. Nothing He wills is impossible for Him. Just as He did these things, so too He causes His creation to die and brings them to life whenever He wills. He says: Know that the One who performed these actions with His power will bring the dead to life whenever He wills.

Tafsir al-Qurtubi

The Almighty's saying: **God is He Who created you from weakness** He mentioned another proof of His power in the soul of man so that we may consider. The meaning of: from weakness is from a weak spot. It was said: from weakness, meaning in a state of weakness, which is what they were in the beginning of childhood and young age. **Then He made, after weakness, strength** means youth. **Then He made, after strength, weakness** means old age. Asim and Hamzah read it with a fatha on the dad in both of them, the rest with a damma. Two dialects, and the damma is the language of the Prophet, peace and blessings be upon him. Al-Jahdary read: from weakness, then made after weakness with a fatha in both of them, weakness with a damma in particular. He wanted to combine the two dialects. Al-Farra' said: The damma is the language of Quraysh, and the fatha is the language of Tamim. Al-Jawhari: Weakness and weakness: the opposite of strength. It was said that weakness with a fatha is in opinion, and with a damma is in the body, and from this is the hadith about the man who used to cheat in sales: that he would buy but his knot was weak. **And old age** is a verbal noun like old age, and the verbal noun can be used for a sentence, and the same is said about weakness and strength. **He creates what He wills** meaning strength and weakness. **And He is the All-Knowing** of His planning. **The All-Powerful** over His will. The Kufi grammarians permitted the opening of the 'ayn to be pronounced with a fat-ha on the 'ayn, as well as anything that contains a throat letter as a second or third letter.

Tafsir Ibn Kathir

God the Almighty points out that man moves through the stages of creation, one state after another. His origin is from dust, then from a sperm-drop, then from a clot, then from a lump of flesh, then he becomes bones, then the bones are covered with flesh, and the soul is breathed into him. Then he emerges from his mother's womb weak, thin, and feeble. Then he grows up little by little until he is a child, then a youth, then a young adolescent. This is strength after weakness. Then he begins to decrease, so he matures, then becomes old, then becomes decrepit. This is weakness after strength. So his will, movement, and power weaken, his body turns gray, and his outward and inward characteristics change. For this reason God the Almighty said: "Then, after strength, He made weakness and gray hair. He creates what He wills." That is, He does what He wills and disposes of His servants as He wishes. **And He is the Knowing, the Competent.**

Imam Ahmad said: Waki' narrated to us from Fudayl and Yazid, Fudayl ibn Marzuq narrated to us from Atiyyah al-'Awfi who said: I recited to Ibn 'Umar, **God is He who created you from weakness, then made**

after weakness strength, then made after strength weakness. So he said, **God is He who created you from weakness, then made after weakness strength, then made after strength weakness.** Then he said: I recited to the Messenger of God, may God bless him and grant him peace, as I recited to him, and he took from me as I took from you. Abu Dawud and al-Tirmidhi narrated it and authenticated it from the hadith of Fudayl. Abu Dawud narrated it from the hadith of Abdullah ibn Jabir from Atiyyah from Abu Sa'id in a similar manner.

Fath al-Qadir

54- **God is He Who created you from weakness.** God the Almighty mentioned another proof of His perfect power, which is the creation of man himself in different stages, and the meaning of **from weakness** is **from a sperm-drop**. Al-Wahidi said: The commentators said: from a sperm-drop, and the meaning is **from a weak person**. It was said that what is meant is the state of childhood and youth. **Then He made, after weakness, strength.** This is the strength of youth, for at that time the strength is strengthened and the creation is strengthened until it reaches its peak. **Then He made, after strength, weakness.** This means in old age and decrepitude. **And gray hair.** Gray hair is the completion of weakness and the end of old age. The majority of scholars read *difference* with a damma on the letter *Ḍād* in these instances. Asim and Hamzah read it with a fatha. Al-Jahdary read it with a fatha in the first two and a damma in the third. Al-Farra' said: **Damm is the language of Quraysh and fatha is the language of Tamim.** Al-Jawhari said: Weakness and weakness are the opposite of strength. It was said that it is with the fat-ha in opinion, and with the damma in body. **He creates what He wills**, meaning from all things, including strength and weakness in the children of Adam. **And He is the All-Knowing** of His management. **The All-Powerful** to create what He wants. The Kufians permitted weakness with the fat-ha on the dad and the ayn.

Tafsir al-Baghawi

54- **God is He Who created you from weakness**, it is read with a damma or fatha on the *sad*, as damma is the language of Quraysh, and fatha is the language of Tamim. The meaning of **from weakness** is: from a sperm, meaning **from weak**, meaning: from weak water, as God the Almighty said: **Did We not create you from a despised water?** (al-Mursalat 77:20), **Then after weakness He made strength**, after the weakness of childhood, youth, which is the time of strength, **Then after strength He made weakness**, old age, "and gray hair. He creates what He wills," from weakness, strength, youth, and gray hair, **and He is the Knowing**, of managing His creation, **the Powerful**, over what He wills.

Tafsir al-Baidawi

54 - **God is He who created you from weakness**

meaning He began you weak and made weakness the basis of your affair, as He said, **He created man weak** or He created you from a weak origin, which is the sperm. **Then after weakness He made strength**, that is when you reach puberty or the soul has attached to your bodies. **Then after strength He made weakness and gray hair**, when you have become old. Asim and Hamzah opened the *dād* in all of them, and the *dammah* is stronger, based on the statement of Ibn Umar, may God be pleased with them both: I recited it to the Messenger of God, peace and blessings be upon him, **from weakness, so he recited to me from weakness.** They are two languages, like poverty and poverty, and the indefinite article is the repetition because the later is not the same as the earlier. **He creates what He wills** of weakness, strength, youth, and gray hair. **And He is the Knowing, the All-Powerful**, for repetition in different situations when it is possible to do otherwise is evidence of knowledge and power.

Surat al-Rum 30:55

And on the Day the Hour appears, the criminals will swear that they had not remained [in the world] more than an hour. Thus they were deluded.

Surat al-Rum 30:55

And on the Day the Hour appears, the criminals will swear that they had not remained [in the world] more than an hour. Thus they were deluded.

Tafsir al-Jalalayn

55 - **And on the Day the Hour comes, the criminals and disbelievers will swear** swear that they did not remain in the graves except for an hour. God Almighty said: **Thus were they lying.** They were distracted from the truth of the Resurrection, just as they were distracted from the truth of the truth during the period of remaining.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And on the Day the Hour of Resurrection comes, and creation is resurrected from their graves, the criminals will swear - they are those who disbelieved in God in this world and committed sins therein - and their oath is their oath by God, **They did not remain but an hour:** meaning, they will swear that they did not remain in their graves more than one hour. God the Most High says: Thus in this world they were lying: meaning, they lied in their saying and their oath, **We did not remain but an hour,** just as they used to lie and swear lies in this world while they knew.

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 on the Day the Hour will come, the criminals will swear that they had not remained [in the world] except for an hour. Thus they were deluded." That is, they lied in this world. What he means by his saying *deluded* is about truthfulness and turning away from it to falsehood.

Tafsir al-Qurtubi

The Almighty's statement: **And on the Day the Hour will appear, the criminals will swear,** meaning the polytheists will swear, **They did not remain [in the world] more than an hour.** This does not negate the punishment of the grave, as it has been authenticated from the Prophet (peace and blessings of God be upon him) through more than one chain of narration that he sought refuge from it and commanded others to seek refuge from it. Among this is what was narrated by Abdullah ibn Mas'ud, who said: "The Prophet (peace and blessings of God be upon him) heard Umm Habibah saying: 'O God, protect me by means of my

husband, the Messenger of God, and by means of Abu Sufyan, and by means of my brother Mu'awiyah.' The Prophet (peace and blessings of God be upon him) said to her: 'You have asked God for fixed terms of life and allotted provisions, but ask Him to punish you with the punishment of Hell and the punishment of the grave.'" This is in well-known hadiths narrated by Muslim, al-Bukhari, and others. We have already mentioned a number of them in the Book of Remembrance. Concerning the meaning of **they did not remain more than an hour**, there are two opinions: One of them is that there must be an end before the Day of Resurrection. Based on this, they said: We did not remain more than an hour. Another saying: That they mean in this world because of its transience and cessation, as God Almighty said: **On the Day they see it, it will be as if they had not remained [in the world] except for an afternoon or a morning thereof** (al-Nazi'at 79:46), as if **they had not remained except for an hour of a day**, even though they had sworn to something unseen and something they did not know. God Almighty said: **Thus they were lying** meaning they were lying in this world. It is said: A man is *akka* if he is turned away from truthfulness and goodness. And a land that is forbidden from rain. A group of people of insight have claimed that there cannot be a lie about what they are in on the Day of Resurrection, and the Qur'an indicates otherwise. God the Almighty said: **Thus were they deluded**, meaning just as they were turned away from the truth in their oath that they had not remained except for an hour, so too were they turned away from the truth in this world. God the Almighty said: **Then the only trial they had was that they said, 'By our Lord, we were not polytheists.' See how they denied it.** al-An'am 6:23-24

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the infidels in this world and the hereafter. In this world, they worshipped idols, and in the hereafter, they will also be extremely ignorant. One example of this is their swearing by God that they had only remained in this world for one hour. What they meant by that was that no proof would be established against them and that they would not be given respite so that they could be excused. God the Almighty said: "Thus they used to lie. And those who were given knowledge and faith will say, 'You have indeed remained in the Book of God until the Day of Resurrection.'" That is, the believing scholars will respond to them in the Hereafter, just as they established God's proof against them in this world. They will say to them when they swear that they had not remained more than an hour, **You have indeed remained in the Book of God**, that is, in the Book of deeds, **until the Day of Resurrection**, that is, from the day you were created until you were resurrected, **but you did not know.** God the Almighty said: **So on that Day**, that is, the Day of Resurrection, **their excuse will not benefit those who did wrong**, that is, their apology for what they did, **nor will they be asked to repent**, that is, they will not be returned to this world, as God the

Almighty said: **And if they ask to repent, they will not be among those who are asked to repent.**

Fath al-Qadir

55- **And on the Day the Hour is established** meaning the Resurrection. It is called an hour because it will occur in the last hour of the worldly life. **The criminals will swear that they had not remained more than an hour** meaning they will swear that they had not remained in this world, or in their graves, more than an hour. It is possible that they had assumed that the length of their stay was insignificant and that this had settled in their minds, so they swore to it while thinking that their oaths were in accordance with reality. Ibn Qutaybah said: They lied at this time just as they had lied before, and this is what is apparent because if they had intended that they would remain in this world, then each one of them knew the amount of time that would have passed, and if they had intended that they would remain in their graves, then they swore out of ignorance if they did not know the times in the intermediate realm. **Thus were they led astray** It is said that a man was *akka* meaning he was diverted from the truth. The meaning is: they were diverted in a similar manner. It was also said that what was meant was that they would be diverted from the truth, and it was also said that they would be diverted from goodness. The first is more appropriate and is evidence that their oaths were lies.

Tafsir al-Baghawi

55- **And on the Day the Hour appears, the criminals will swear**, the polytheists will swear, **that they had not remained** in this world **more than an hour**, except for an hour. They considered the appointed time of this world insignificant when they saw the Hereafter. Muqatil and Al-Kalbi said: They had not remained in their graves more than an hour, as He said: **On the Day they see that which they are promised, it will be as if they had not remained [in the world] except for an hour of a day** (al-Ahqaf 46:35).

Likewise, they were lying, they were distracted from the truth in this world. Al-Kalbi and Muqatil said: They lied in their statement for more than an hour, just as they lied in this world that there would be no resurrection.

The meaning is that God wanted to expose them, so they swore an oath about something that became clear to the people of the gathering that they were lying about. This was by God's decree and predestination, as evidenced by His statement: **They are turned away from the truth**, meaning: they are diverted from the truth.

Tafsir al-Baidawi

55 - **And the Day the Hour will come to pass.** The Resurrection was named thus because it will come in the last hour of the worldly hours, or because it will happen suddenly and will become known by force, like

the planet Venus. **The criminals will divide how long they remained** in this world or in the graves or between the passing of this world and the resurrection and the cessation of their punishment. In the hadith, **Between the passing of this world and the resurrection is forty**, which may mean hours, days, or years. **Other than an hour** They considered the length of their remaining to be in addition to the length of their punishment in the Hereafter, or they forgot. *Likewise* is like that, turning away from truth and verification. **They were lying** They were turning away in this world.

Surat al-Rum 30:56

And those who were given knowledge and faith said, "You have certainly remained in the Book of God until the Day of Resurrection, so this is the Day of Resurrection, but you did not know."

Surat al-Rum 30:56

And those who were given knowledge and faith said, **You have certainly remained in the Book of God until the Day of Resurrection, so this is the Day of Resurrection, but you did not know.**

Tafsir al-Jalalayn

56 - **And those who were given knowledge and faith** from the angels and others said, **You have remained in the Book of God** in what He wrote in His prior knowledge (until the Day of Resurrection. So this is the Day of Resurrection) which you denied **but you did not know** of its occurrence.

Tafsir al-Suyuti

Tafsir al-Tabari

Qatada used to say: This is from the word *al-muqaddam* which means *al-tadda*.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And those who were given knowledge and faith said, 'You have indeed remained in the Book of God until the Day of Resurrection.'** He said: This is one of the basic principles of speech. Its interpretation is: And those who were given faith and knowledge said, 'You have indeed remained in the Book of God until the Day of Resurrection.'

It was reported on the authority of Ibn Jurayj that he used to say: The meaning of this is: And those who were given knowledge of the Book of God and faith in God and His Book said.

And his saying, **In the Book of God**, he says: In what God wrote, what He previously knew that you would remain there. **This is the Day of Resurrection**, he says: This is the day when people will be resurrected from their graves. **But you did not know**, he says: But you did not know in this world that it would happen, and that you would be resurrected after death, and that is why you were lying.

Tafsir al-Qurtubi

God the Almighty says: **And those who have been given knowledge and faith will say, 'You have remained in the Book of God until the Day of Resurrection.'** There is disagreement about those who have been given knowledge. Some say it is the angels. Others say it is the prophets. Others say it is the scholars of the nations. Others say it is the believers of this nation. Others say it is all the believers, meaning the believers will say to the unbelievers in response to them, 'You have remained in your graves until the Day

of Resurrection.' The *fa* in His statement, **This is the Day of Resurrection** is the answer to an omitted condition indicated by the speech, figuratively: If you deny the Resurrection, then this is the Day of Resurrection. Ya'qub narrated from some of Al-Farra' that it is Al-Hasan's reading: 'until the Day of Resurrection' with a fat-ha, and this is one of the throat letters. It was said that the meaning of **in the Book of God is in the judgment of God**. Others say that there is an inversion in the speech, meaning that those who have been given knowledge and faith will say, 'You have remained until the Day of Resurrection.' This was said by Muqatil, Qatadah, and As-Suddi. Al-Qushayri said: Based on this, **those who have been given knowledge** means the Book of God. It was said: Those who were judged in the Book with knowledge, **This is the Day of Resurrection**, meaning the day that you denied.

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the infidels in this world and the hereafter. In this world, they worshipped idols, and in the hereafter, they will also be extremely ignorant. One example of this is their swearing by God that they had only remained in this world for one hour. What they meant by that was that no proof would be established against them and that they would not be given respite so that they could be excused. God the Almighty said: "Thus they used to lie. And those who were given knowledge and faith will say, 'You have indeed remained in the Book of God until the Day of Resurrection.'" That is, the believing scholars will respond to them in the Hereafter, just as they established God's proof against them in this world. They will say to them when they swear that they had not remained more than an hour, **You have indeed remained in the Book of God**, that is, in the Book of deeds, **until the Day of Resurrection**, that is, from the day you were created until you were resurrected, **but you did not know**. God the Almighty said: **So on that Day**, that is, the Day of Resurrection, **their excuse will not benefit those who did wrong**, that is, their apology for what they did, **nor will they be asked to repent**, that is, they will not be returned to this world, as God the Almighty said: **And if they ask to repent, they will not be among those who are asked to repent.**

Fath al-Qadir

56- **And those who were given knowledge and faith will say, 'You have remained in the Book of God until the Day of Resurrection.'** There is disagreement about identifying those who were given knowledge. Some say they are the angels, others the prophets, others the scholars of the nations, and others the believers of this nation. There is nothing wrong with applying it to all of them. The meaning of 'in the Book of God' is in His knowledge and judgment. Al-Zajjaj said: In the knowledge of God established in the Preserved Tablet. Al-Wahidi said: The commentators interpreted this as an inversion, estimating: And those who were given

knowledge said in the Book of God. The response of those who were given knowledge was an oath for emphasis, or to counter an oath with an oath. Then they alerted them in a way of rebuke that *this* time in which they had become **is the Day of Resurrection, but you did not know** that it was true. Rather, you were hastening it in denial and mockery.

Tafsir al-Baghawi

Then he mentioned the believers' denial of their lies, saying:

56- **And those who were given knowledge and faith will say, 'You have indeed remained in the Book of God,'** meaning, in what God had already decreed for you in His previous knowledge of remaining in the graves. It was also said: **In the Book of God**, meaning, in the judgment of God. Qatada and Muqatil said: There is an inversion of the meaning of this, and those who were given knowledge and faith will say, **You have indeed remained until the Day of Resurrection**, meaning those who know the Book of God. They recited the words of God the Most High: **And behind them is a barrier until the Day they are resurrected** (al-Mu'minun 23:100), meaning, they said to the deniers: "You have indeed remained until the Day of Resurrection. This is the Day of Resurrection," which you denied in this world, **but you did not know**, that it would occur in this world.

Tafsir al-Baidawi

56 - **And those who were given knowledge and faith said**, from among the angels and mankind. **You have remained in the Book of God**, in His knowledge or His judgment, or what He has written for you, i.e., what He has made obligatory, or the Tablet or the Qur'an, which is His statement: **And behind them is a barrier**, "until the Day of Resurrection," thereby rejecting what they had said and sworn to. **This is the Day of Resurrection**, which you denied. **But you did not know**, that it was true due to your negligence in considering. The *fa* is the answer to an omitted condition, the meaning of which is: If you were to deny the Resurrection, then this is its day, meaning the invalidity of your denial has become clear.

Surat al-Rum 30:57

Then on that Day, no excuse will benefit those who did wrong, nor will they be asked to repent.

Surat al-Rum 30:57

Then on that Day, no excuse will benefit those who did wrong, nor will they be asked to repent.

Tafsir al-Jalalayn

57 - **On that Day, those who did wrong will not be helped by their excuse** with the letter ya and the letter ta **nor will they be asked to repent** in their denial of him **nor will they be asked to seek repentance** they will not be asked to repent, that is, to return to what pleases God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: On the Day they are resurrected from their graves, **Their excuse will not benefit those who did wrong.** That is, those who denied the resurrection in this world, their excuses, which is their saying: **We did not know that it would happen, nor that we would be resurrected.** "Nor will they be asked to repent." That is, these wrongdoers will not be asked to turn back on that day for what they denied in this world.

Tafsir al-Qurtubi

God the Almighty says: **On that Day, no excuse will benefit those who did wrong.** That is, neither knowledge of the Resurrection nor apologies on that Day will benefit them. It was said: When the believers responded to them, they asked to return to the world and apologized, but they were not excused. **Nor will they seek forgiveness.** That is, their condition will not be the same as that of someone who seeks forgiveness and returns. It is said: **I sought his forgiveness, so he excused me,** meaning I appeased him, so he appeased me. This is when you were against him. The true meaning of **I appeased him** is: I removed his reproach. This will be explained in Fussilat. Asim, Hamza, and Al-Kisa'i read: **On that Day, no excuse will benefit** with a ya', and the rest with a ta'.

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the infidels in this world and the hereafter. In this world, they worshipped idols, and in the hereafter, they will also be extremely ignorant. One example of this is their swearing by God that they had only remained in this world for one hour. What they meant by that was that no proof would be established against them and that they would not be given respite so that they could be excused. God the Almighty said: "Thus they used to lie. And those who were given knowledge and faith will

say, 'You have indeed remained in the Book of God until the Day of Resurrection.'" That is, the believing scholars will respond to them in the Hereafter, just as they established God's proof against them in this world. They will say to them when they swear that they had not remained more than an hour, **You have indeed remained in the Book of God,** that is, in the Book of deeds, **until the Day of Resurrection,** that is, from the day you were created until you were resurrected, **but you did not know.** God the Almighty said: **So on that Day,** that is, the Day of Resurrection, **their excuse will not benefit those who did wrong,** that is, their apology for what they did, **nor will they be asked to repent,** that is, they will not be returned to this world, as God the Almighty said: **And if they ask to repent, they will not be among those who are asked to repent.**

Fath al-Qadir

57- **On that Day, no excuse will benefit those who did wrong.** That is, their apologies will not benefit them on that Day, nor will their knowledge of the Resurrection benefit them. It was said that when the believers responded to them, they asked to return to the world and apologized, but they were not excused. The majority of scholars read **will not benefit** with a fat-ha, while Asim, Hamza, and Al-Kisa'i read it with a dhamma. **Nor will they be asked to repent.** It is said, **I sought his repentance, so he repented to me,** meaning, **I sought his satisfaction, so he satisfied me.** This applies if you have wronged him. The true meaning of **I sought his repentance** is to remove a rebuke. The meaning is that they will not be called to remove their repentance and obedience as they were called to do in this world.

Tafsir al-Baghawi

Knowing it now will not benefit you, as evidenced by the Almighty's saying:

57- **On that Day, their excuse will not benefit those who did wrong,** meaning their excuse, **nor will they be asked to repent,** meaning they will not be asked to repent and return in the Hereafter. The people of Kufa read: **will not benefit** with a ya' here and in Ha Mim al-Mu'min, and Nafi' agreed with him in Ha Mim al-Mu'min, and the rest read it with a ta' in both of them.

Tafsir al-Baidawi

57 - **On that Day, the excuse of those who did wrong will not benefit them.** The Kufians read it with a ya' because excuse means apology, or because its feminine form is not real and a distinction has been made between them. **Nor will they be asked to repent** they will not be called to what necessitates their repentance, i.e., the removal of their repentance through repentance and obedience, as they were called to in this world, when they said, **So-and-so asked me to repent, so I repented to him,** meaning he

satisfied me, so I satisfied him.

Surat al-Rum 30:58

And We have certainly presented for the people in this Qur'an from every [kind of] example. And if you bring them a sign, those who disbelieve will surely say, "You are not but falsifiers."

Surat al-Rum 30:58

And We have certainly presented for the people in this Qur'an from every [kind of] example. And if you bring them a sign, those who disbelieve will surely say, **You are not but falsifiers.**

Tafsir al-Jalalayn

58 - **And We have certainly presented** We made for the people in this Qur'an from every [kind of] example as a warning to them **and if the lam of an oath you bring them** O Muhammad **a sign** like the staff and the hand of Moses **those who disbelieve will surely say** the nun of the subject was deleted from it due to the succession of the nuns and the waw is a plural pronoun due to the meeting of two quiescent letters **you are** Muhammad and his companions **except falsifiers** people of falsehoods

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have certainly given the people in this Qur'an every kind of example as an argument against them and a warning to them about the Oneness of God. And His statement, **And if you bring them a sign**, means: And if you, O Muhammad, bring these people a sign, meaning: as evidence of the truth of what you say, **those who disbelieve will surely say**, 'You are not but falsifiers,' meaning those who denied your message and rejected your prophethood will surely say: You, O believers in what Muhammad has brought you, are not but falsifiers in what you bring us of these matters.

Tafsir al-Qurtubi

God Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example.** That is, from every example to guide them to what they need and alert them to monotheism and the truthfulness of the messengers. **And if you bring them a sign**, that is, a miracle, such as the splitting of the sea, the staff, and others, **those who disbelieve will surely say**, 'You are nothing but falsifiers.' That is, you follow falsehood and magic.

Tafsir Ibn Kathir

God the Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example.** That is, We have made clear to them the truth, and explained it to them, and presented to them in it examples so that they may understand the

truth and follow it. **And if you bring them a sign, those who disbelieve will surely say, 'You are not but falsifiers.'** That is, if they saw any sign, whether it was suggested by them or otherwise, they would not believe in it and would believe that it was magic and falsehood, as they said about the splitting of the moon and the like. God the Almighty also said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** That is why He said here: "Thus does God set a seal upon the hearts of those who do not know. So be patient. Indeed, the promise of God is truth." That is, be patient in their opposition and stubbornness, for God the Almighty will fulfill what He promised you of His victory over them and making it the outcome for you and for those who follow you in this world and the hereafter. **And do not let those who have no certainty make you impatient.** That is, rather, remain steadfast in what God has sent you with. Indeed, it is the truth about which there is no doubt, and there is no deviation from it, and there is no guidance to be followed besides it. Rather, the whole of truth is confined to it. Sa'id said on the authority of Qatadah: A man from the Khawarij called out to Ali **may God be pleased with him** while he was in the dawn prayer, and said: **And it has already been revealed to you and to those before you that if you should associate [anything] with God, your work would surely become worthless, and you would surely be among the losers.** Ali listened attentively until he understood what he said, then he answered him while he was praying: "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty impress you." Narrated by Ibn Jarir and Ibn Abi Hatim.

Ibn Jarir narrated it from another chain of transmission, saying: Waki' told us: Yahya ibn Adam told us, on the authority of Sharik, on the authority of Uthman ibn Abi Zar'ah, on the authority of Ali ibn Rabi'ah, who said: A man from the Khawarij called out to Ali, may God be pleased with him, while he was praying the dawn prayer, and said: **And it has already been revealed to you and to those before you that if you should associate others with God, your work would surely become worthless, and you would surely be among the losers.** So Ali, may God be pleased with him, answered him while he was praying: "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty impress you."

Another path Ibn Abi Hatim said: My father told us, Ali bin Al-Ja'd told us, Sharik told us, on the authority of Imran bin Dhibyan, on the authority of Abu Yahya, who said: Ali bin Abi Talib, may God be pleased with him, prayed the dawn prayer, and a man from the Khawarij called out to him, **If you associate partners with God, your work will be in vain, and you will surely be among the losers.** So Ali, may God be pleased with him, answered him while he was praying, "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty make you impatient."

What was narrated about the virtue of this noble Surah and the desirability of reciting it at dawn

Imam Ahmad said: Muhammad ibn Ja'far narrated to us, on the authority of Shu'bah, on the authority of Abd al-Malik ibn Umair, I heard Shabib Abu Ruh narrating from a man from among the companions of the Prophet (peace and blessings of God be upon him) that the Messenger of God (peace and blessings of God be upon him) led them in the dawn prayer and recited Surat al-Rum in it, which confused them, so he said, "The Qur'an confuses us. Some of you pray with us but do not perform ablution well. Whoever attends the prayer with us should perform ablution well." This is a good chain of transmission and a good text, and it contains a wondrous secret and a strange story, which is that the Prophet (peace and blessings of God be upon him) was affected by the deficiency in the ablution of the one who followed him. This indicates that the prayer of the follower is connected to the prayer of the imam. End of the interpretation of Surat al-Rum. All praise and thanks are due to God.

Fath al-Qadir

58- **And We have certainly presented for the people in this Qur'an from every [kind of] example** meaning from every example of the examples that guide them to the Oneness of God and the truthfulness of His Messengers, and We have presented to them every argument that indicates the invalidity of polytheism. **And if you bring them a sign** from the verses of the Qur'an that speak of that, or if you bring them a sign like the staff and the hand, **those who disbelieve will surely say, 'You are not but falsifiers'** meaning, you, O Muhammad, and your companions, are nothing but falsifiers, followers of falsehoods who follow magic and what is similar to it in falsehood.

Tafsir al-Baghawi

58- "And We have certainly presented for the people in this Qur'an from every [kind of] example. And if you bring them a sign, those who disbelieve will surely say, 'You are not but falsifiers.'" You are nothing but falsehood.

Tafsir al-Baidawi

58 - **And We have certainly presented for the people in this Qur'an from every [kind of] example.** And We have described them therein with various descriptions that are as strange as examples, such as the description of those resurrected on the Day of Resurrection in what they will say and what will be said to them and what will not be of benefit from excuses and seeking forgiveness, or We have made clear to them from every example that alerts them to monotheism, resurrection, and the truthfulness of the Messenger. **And if you bring them a sign** from the verses of the Qur'an, **those who disbelieve will surely say** from the excess of their stubbornness and the hardness of their hearts, *You* meaning the Messenger and the believers, **are nothing but falsifiers** falsifiers.

Surat al-Rum 30:59

Thus does God seal the hearts of those who do not know.

Surat al-Rum 30:59

Thus does God seal the hearts of those who do not know.

Tafsir al-Jalalayn

59 - **Thus does God set a seal on the hearts of those who do not know** monotheism, just as He set a seal on the hearts of these people.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Thus does God seal the hearts of those who do not know the truth of what you bring them, O Muhammad, from God of these lessons, sermons, and clear signs. So they do not understand God's argument, nor do they comprehend what He recites to them from the verses of His Book. Therefore, they hesitate in their transgression.

Tafsir al-Qurtubi

Likewise meaning just as God has sealed their hearts so that they do not understand the verses from God, so too **God seals the hearts of those who do not know** the evidence of monotheism.

Tafsir Ibn Kathir

God the Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example.** That is, We have made clear to them the truth, and explained it to them, and presented to them in it examples so that they may understand the truth and follow it. **And if you bring them a sign, those who disbelieve will surely say, 'You are not but falsifiers.'** That is, if they saw any sign, whether it was suggested by them or otherwise, they would not believe in it and would believe that it was magic and falsehood, as they said about the splitting of the moon and the like. God the Almighty also said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** That is why He said here: "Thus does God set a seal upon the hearts of those who do not know. So be patient. Indeed, the promise of God is truth." That is, be patient in their opposition and stubbornness, for God the Almighty will fulfill what He promised you of His victory over them and making it the outcome for you and for those who follow you in this world and the hereafter. **And do not let those who have no certainty make you impatient.** That is, rather, remain steadfast in what God has sent you with. Indeed, it is the truth about which there is no doubt, and there is no deviation from it, and there is no guidance to be followed besides it. Rather, the whole

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Fath al-Qadir

59- **Thus does God set a seal upon the hearts of those who do not know.** That is, God sets a seal like that upon the hearts of those who lack beneficial knowledge by which they are guided to the truth and saved from falsehood.

Tafsir al-Baghawi

59- **Thus does God set a seal on the hearts of those who do not know** the Oneness of God.

Tafsir al-Baidawi

59 - *Likewise* is the nature. **God seals the hearts of those who do not know.** They do not invalidate knowledge and insist on the superstitions they believe, because compound ignorance prevents the perception of the truth and necessitates the denial of the truthful.

Surat al-Rum 30:60

So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty make you impatient.

Surat al-Rum 30:60

So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty make you impatient.

Tafsir al-Jalalayn

60 - (So be patient. Indeed, the promise of God) of your victory over them (is true. And do not let those who have no certainty) of the Resurrection make you impatient. Let them not make you frivolous and rash by abandoning patience. That is, do not abandon it.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: So be patient, O Muhammad, when they harm you, and convey to them the message of your Lord, for the promise of God which He promised you of victory over them, and triumph over them, and the empowerment of you and your companions and followers in the land is true. **And do not let those who have no certainty discourage you** meaning: And do not let these polytheists who do not believe in the afterlife and do not believe in the resurrection after death discourage you from the command of God and the fulfillment of what He has charged you with, which is conveying His message to them.

Ibn Wakee' told us: My father told us, on the authority of Saeed bin Jubair, on the authority of Ali bin Rabi'ah, that a man from the Khawarij recited after Ali, may God be pleased with him: **If you should associate others with God, your work will surely become worthless, and you will surely be among the losers** (al-Zumar 39:65). Ali said: "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty make you impatient."

He said: Yahya bin Adam narrated to us, on the authority of Sharik, on the authority of Uthman bin Abi Zar'ah, on the authority of Ali bin Rabi'ah, who said: A man from the Khawarij called out to Ali, may God be pleased with him, while he was praying Fajr, and said: **And it has already been revealed to you and to those before you that if you should associate others with God, your work would surely become worthless, and you would surely be among the losers.** (al-Zumar 39:65) So Ali, may God be pleased with him, answered him while he was praying: "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty make you impatient."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty make you impatient." He said: A man from the Khawarij said to Ali during the

morning prayer, **And it has already been revealed to you and to those before you that if you should associate others with God, your work would surely become worthless, and you would surely be among the losers.** (al-Zumar 39:65). Ali, may God be pleased with him, listened to him until he understood what he said, then he answered him while he was praying, "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty make you impatient."

Tafsir al-Qurtubi

"So be patient. Indeed, the promise of God is truth." That is, be patient in the face of their harm, for God will support you. **And do not let those who have no certainty impress you.** That is, do not provoke you away from your religion. **Those who have no certainty** It was said: He is An-Nadr ibn Al-Harith. The address is to the Prophet (peace and blessings of God be upon him), but what is meant is his nation. It is said: So-and-so impresses so-and-so, meaning he treated him with ignorance until he led him to follow in error. It is in the accusative case with the prohibition, emphasized with the heavy nun, so it is built on the fatha, as two things are stated when one of them is joined to the other. **Those who have no certainty** is in the nominative case, and some Arabs say *al-ladhun* is in the nominative case. This has been mentioned previously in Al-Fatihah.

Tafsir Ibn Kathir

God the Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example.** That is, We have made clear to them the truth, and explained it to them, and presented to them in it examples so that they may understand the truth and follow it. **And if you bring them a sign, those who disbelieve will surely say, 'You are not but falsifiers.'** That is, if they saw any sign, whether it was suggested by them or otherwise, they would not believe in it and would believe that it was magic and falsehood, as they said about the splitting of the moon and the like. God the Almighty also said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** That is why He said here: "Thus does God set a seal upon the hearts of those who do not know. So be patient. Indeed, the promise of God is truth." That is, be patient in their opposition and stubbornness, for God the Almighty will fulfill what He promised you of His victory over them and making it the outcome for you and for those who follow you in this world and the hereafter. **And do not let those who have no certainty make you impatient.** That is, rather, remain steadfast in what God has sent you with. Indeed, it is the truth about which there is no doubt, and there is no deviation from it, and there is no guidance to be followed besides it. Rather, the whole

of truth is confined to it. Sa'id said on the authority of Qatadah: A man from the Khawarij called out to Ali **may God be pleased with him** while he was in the dawn prayer, and said: **And it has already been revealed to you and to those before you that if you should associate [anything] with God, your work would surely become worthless, and you would surely be among the losers.** Ali listened attentively until he understood what he said, then he answered him while he was praying: "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty impress you." Narrated by Ibn Jarir and Ibn Abi Hatim.

Ibn Jarir narrated it from another chain of transmission, saying: Waki' told us: Yahya ibn Adam told us, on the authority of Sharik, on the authority of Uthman ibn Abi Zar'ah, on the authority of Ali ibn Rabi'ah, who said: A man from the Khawarij called out to Ali, **may God be pleased with him**, while he was praying the dawn prayer, and said: **And it has already been revealed to you and to those before you that if you should associate others with God, your work would surely become worthless, and you would surely be among the losers.** So Ali, may God be pleased with him, answered him while he was praying: "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty impress you."

Another path Ibn Abi Hatim said: My father told us, Ali bin Al-Ja'd told us, Sharik told us, on the authority of Imran bin Dhiyyan, on the authority of Abu Yahya, who said: Ali bin Abi Talib, may God be pleased with him, prayed the dawn prayer, and a man from the Khawarij called out to him, **If you associate partners with God, your work will be in vain, and you will surely be among the losers.** So Ali, may God be pleased with him, answered him while he was praying, "So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty make you impatient."

What was narrated about the virtue of this noble Surah and the desirability of reciting it at dawn

Imam Ahmad said: Muhammad ibn Ja'far narrated to us, on the authority of Shu'bah, on the authority of Abd al-Malik ibn Umair, I heard Shabib Abu Ruh narrating from a man from among the companions of the Prophet (peace and blessings of God be upon him) that the Messenger of God (peace and blessings of God be upon him) led them in the dawn prayer and recited Surat al-Rum in it, which confused them, so he said, "The Qur'an confuses us. Some of you pray with us but do not perform ablution well. Whoever attends the prayer with us should perform ablution well." This is a good chain of transmission and a good text, and it contains a wondrous secret and a strange story, which is that the Prophet (peace and blessings of God be upon him) was affected by the deficiency in the ablution of the one who followed him. This indicates that the prayer of the follower is connected to the prayer of the imam. End of the interpretation of Surat al-Rum. All praise and thanks are due to God.

Fath al-Qadir

Then God the Almighty commanded His Prophet, may God bless him and grant him peace, to be patient,

explaining that by the truth of God's promise and the impossibility of breaking it. He said: 60- **So be patient** with what you hear from them of harm and what you see of disbelieving acts, for God has promised you victory over them, the elevation of your argument and the manifestation of your call, and His promise is true and there is no breach in it. **And do not let those who have no certainty impress you** meaning, do not let those who do not have certainty in God, nor believe in His prophets nor in His books, make you frivolous and provoke you away from your religion and what you are following. The address is to the Prophet, may God bless him and grant him peace. It is said that someone impresses someone else, meaning he makes him follow him in error. The majority read *istakhfanakkanak* with a voiced kha and a fa, while Ya'qub and Ibn Abi Ishaq read it with a silent ha and a qaf from *al-istihaaq*. The prohibition in the verse is from the principle: I do not see you here.

Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Abu Darda' who said: I heard the Messenger of God (peace and blessings of God be upon him) say: **There is no Muslim who defends the honor of his brother except that it is a right upon God to defend him from the fire of Hell on the Day of Resurrection.** Then he recited: **And it is incumbent upon Us to support the believers.** This is on the authority of Shahr ibn Hawshab on the authority of Umm Al-Darda' on the authority of Abu Darda'. Abu Ya'la and Ibn Al-Mundhir narrated on his authority regarding His statement: **And He will make it into fragments**, he said: pieces one on top of the other. **Then you will see the rain**, he said: rain. **Emerging from within it**, he said: from between it. Ibn Mardawayh narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas who said: This verse: **Indeed, You cannot make the dead hear, nor can the deaf hear the call**, was revealed regarding the supplication of the Prophet (peace and blessings of God be upon him) for the people of Badr. The chain of transmission is weak. It is well-known in the two Sahihs and elsewhere that Aisha used this verse as evidence to reject the narration of the Companions who narrated that the Prophet, may God bless him and grant him peace, called out to the people of the well of Badr. This is an example of using a general term to reject a specific term, as "the Prophet, may God bless him and grant him peace, said when it was said to him: 'You are calling out to decaying bodies. You do not hear what I say any better than they do.'" In Muslim, from the hadith of Anas, "When Umar ibn al-Khattab heard the Prophet, may God bless him and grant him peace, calling out to them, he said: 'O Messenger of God, you are calling out to them after three days, and do they hear? God says: You do not hear the dead.' He said: 'By the One in Whose Hand is my soul, you do not hear any better than they, but they are not able to respond.'"

Tafsir al-Baghawi

60- "So be patient. Indeed, the promise of God is truth," in granting you victory and victory over your enemy. **And do not let those who are not certain fool**

Surat al-Rum 30:60

So be patient. Indeed, the promise of God is truth. And do not let those who have no certainty make you impatient.

you. "Do not let those who are not certain fool you" means: "Do not let those who are not certain" lead you to ignorance and follow them in error. It was also said: "Do not let those who are not certain **of the Resurrection and the Judgment fool your opinion and patience.**

Tafsir al-Baidawi

60 - So be patient" over their harm. "Indeed, the promise of God **to support you and make your religion prevail over all religions** is true" and must be fulfilled. "And let not He make you impatient" nor cause you to be light-hearted and anxious. "Those who have no certainty" of their denial and harm, for they are doubters and astray, and that is not something new from them. And it was narrated from Ya'qub with a lightened "nun", and it was read (**nor does He deserve you**) meaning, let Him not deviate you, so that they will be more deserving of you with the believers. It was narrated from the Messenger of God, may God bless him and grant him peace, "Whoever recites Surat Ar-Rum will have ten good deeds for the number of every angel who glorifies God between the heaven and the earth, and he will make up for what he wasted during his day and night."

Surat Luqman 31:1

Alif, Lam, Meem

Tafsir al-Jalalayn

1 - **Alif, Lam, Meem** God knows best what He means by it.

Tafsir al-Suyuti

Tafsir al-Tabari

We have already explained the interpretation of the words of God Almighty, **Alif, Lam, Meem**.

Abu Ja'far said: The translators of the Qur'an differed in their interpretation of the words of God Almighty: **Alif, Lam, Meem**. Some of them said: It is one of the names of the Qur'an. Those who said that mentioned:

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Alif, Lam, Meem**, he said: It is one of the names of the Qur'an.

Al-Muthanna bin Ibrahim Al-Amili told me: Abu Hudhayfah Musa bin Mas'ud told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Some of them said: They are opening verses with which God opens the Quran. Those who said this were:

Harun ibn Idris al-Asamm al-Kufi told me: Abd al-Rahman ibn Muhammad al-Maharbi told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: **Alif, Lam, Meem** are opening verses with which God opens the Qur'an.

Ahmad bin Hazim Al-Ghafari told us: Abu Naim told us: Sufyan told us, on the authority of Mujahid, who said: **Alif, Lam, Meem** are opening letters.

Al-Muthanna bin Ibrahim told me: Ishaq bin Al-Hajjaj told us, on the authority of Yahya bin Adam, on the authority of Sufyan, on the authority of Ibn Nujayh, on the authority of Mujahid, who said: **Alif, Lam, Meem, Alif, Muhammad, and Sad** are the opening letters with which God began.

Al-Qasim bin Al-Hasan told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, like the hadith of Harun bin Idris.

Others said: It is the name of the Surah. Those who said this are:

Yunus bin Abdul A'la told me, he said: Abdullah bin Wahb told us, he said: I asked Abdul Rahman bin Zaid bin Aslam about the words of God: "Alif, Lam, Meem. This is the Book," and "Alif, Lam, Meem. This is a revelation," and "Alif, Lam, Meem. That is the name of the chapters." He said: My father said: They are only the names of the chapters.

Some of them said: It is the greatest name of God. Those who said this are:

Muhammad ibn al-Muthanna told us: Abd al-Rahman ibn Mahdi told us: Shu'bah told us: I asked al-Suddi about **Ha Meem**, "Ta Seen Meem," and **Alif Lam Meem**. He said: Ibn Abbas said: They are the greatest name of God.

Muhammad ibn al-Muthanna told us: Abu al-Nu'man told us: Shu'bah told us, on the authority of Ismail al-Suddi, on the authority of Murrah al-Hamadani, who said: Abdullah said: He mentioned something similar.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us, on the authority of Ubaidullah bin Musa, on the authority of Ismail, on the authority of Al-Sha'bi, who said: The openings of the surahs are among the names of God.

Some of them said: It is an oath by which God swears, and it is one of His names. Those who said this were:

Yahya bin Othman bin Saleh Al-Sahmi told me, he said: Abdullah bin Saleh told us, he said: Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said: It is an oath by which God swears, and it is one of the names of God.

Yaqub bin Ibrahim told us: Ibn Ulayyah told us: Khalid Al-Hadha' told us, on the authority of Ikrimah, who said: **Alif, Lam, Meem** is an oath.

Some of them said: It is a collection of letters separated from nouns and verbs, each letter having a meaning different from the meaning of the other letter. Those who said this are:

Abu Kurayb told us, he said: Waki' told us, and Sufyan ibn Waki' told us, he said: My father told us, on the authority of Sharik, on the authority of Ata' ibn al-Sa'ib, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas: **Alif, Lam, Meem**. He said: I, God, know best.

It was narrated on the authority of Abu Ubaid, who said: Abu Al-Yaqzan narrated to us, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, who said: His statement, **Alif, Lam, Meem**, he said: I, God, know best.

Musa bin Harun Al-Hamdani told me: Amr bin Hammad Al-Qannad told us: Asbat bin Nasr told us, on the authority of Ismail Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Murrah Al-Hamdani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Alif, Lam, Meem**. He said: As for **Alif, Lam, Meem**, it is a letter derived from the letters of the spelling of the names of God, may His praise be exalted.

Surat Luqman 31:1

Alif, Lam, Meem

Muhammad ibn Muammar told us: Abbas ibn Ziyad al-Bahili told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding His statement: **Alif, Lam, Meem**, "Ha, Meem," and *Nun*, he said: It is a disconnected noun. Some of them said that they are letters of the alphabet that were placed. Those who said that were mentioned:

It was narrated on the authority of Mansur ibn Abi Nuwayrah, who said: Abu Saeed al-Mu'addab narrated to us, on the authority of Khasif, on the authority of Mujahid, who said: The opening letters of all the surahs, *Qaf*, "Sad, Ha Meem, Ta Seen Meem, Alif Lam Ra," and others, are a fabricated spelling. Some of them said: They are letters, each of which includes various different meanings. Those who said that were mentioned:

Al-Muthanna bin Ibrahim Al-Tabari told me: Ishaq bin Al-Hajjaj told us, on the authority of Abdullah bin Abi Jaafar Al-Razi, who said: My father told me, on the authority of Al-Rabi bin Anas, regarding the statement of God, the Most High: **Alif, Lam, Meem**, he said: These letters, from the twenty-nine letters, are spoken by all tongues. There is not a letter among them that is not a key to one of His names. There is not a letter among them that is not related to His favors and trials, and there is not a letter among them that is not related to the duration of a people and their appointed times. Jesus, son of Mary, said: **And it is strange that they speak of His names and live in His provision, so how can they deny Him?** He said: The Alif is the key to His name: God, the Lam is the key to His name: Latif, and the Mim is the key to His name: Majeed. The Alif is the favors of God, the Lam is His kindness, and the Mim is His glory. The Alif is years, the Lam is thirty years, and the Mim is forty years.

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', something similar.

Some of them said: These are letters from the abjad numeral system. We were reluctant to mention the one who narrated this, as the one who narrated it was someone whose narration and transmission were not reliable. A similar narration has already been reported from Al-Rabi' ibn Anas.

Some of them said: Every book has a secret, and the secret of the Qur'an is its openings.

As for the Arabists, they differed about the meaning of that. Some of them said: They are letters from the alphabetical letters, and mentioning what was mentioned of them at the beginnings of the surahs dispensed with mentioning the rest of them, which are the completion of the twenty-eight letters, just as the informant dispensed with mentioning what he reported that there are twenty-eight letters in the alphabet by mentioning **A B T Th**, without mentioning the rest of its letters, which are the completion of the twenty-eight. He said: Therefore, **that book** was raised, because the meaning of the speech is: Alif, Lam, and Mim are from the separate letters, that is the book which I have revealed to you all together, there is no doubt about it.

If someone says: **A B T Th** has become like a noun in the letters of the alphabet, just as Al-Hamd was the name of the Opening of the Book.

It was said to him: Since it was permissible for a speaker to say: My son is in **Tā Dah**, and it was known from his saying that if he said it that he wanted to report about his son that he was in the disconnected letters, it was known from that that **Tā Dah** does not have a name, even if that was more effective in mentioning than the rest of them.

He said: The difference between mentioning the letters of the alphabet in the openings of the surahs is that they are mentioned at their beginnings differently, and they are mentioned when they are mentioned at their beginnings, which are **A B T Th**, together, in order to separate the report about them if what is meant by mentioning what is mentioned from them differently is to indicate connected speech and if what is meant by mentioning what is mentioned from them together is to indicate the separate letters specifically. And they cited as evidence for the permissibility of the saying of the speaker: My son in **T Z** and the like, from the report about it that it is in the letters of the alphabet, and that this is from his saying in the statement that it takes the place of his saying: My son in **A B T Th** in the rajaz of some of the rajaz poets of Banu Asad:

When I saw her matter in Hatti and I joked about her lying and flattery

I took from her the horns of the Shamat, and she has not left me with her and her giving

Even the head was covered with blood

He claimed that he meant by that the report about the woman that she was in Abu Jad, so he made his statement: When I saw her matter in Hatti, in place of his report about her that she was in Abu Jad, since that was from his statement, indicating to his listener what his statement: When I saw her matter in Abu Jad indicates to him.

Others said: Rather, it was started with this at the beginning of the surahs to open the ears of the polytheists to listening to it, as they had advised each other to turn away from the Qur'an, so that when they listened to it, the composition of it would be recited to them.

Some of them said: The letters that open the Surahs are letters with which God opens His speech.

If it is said: Is there anything in the Qur'an that has no meaning?

It was said: The meaning of this is that he began with it to indicate that the surah before it had ended, and that he had begun another, so he made this a sign of the break between them. This is in the speech of the Arabs, when a man among them recites poetry and says:

But, a town whose people are not human

He says:

No, it did not stir up sorrows and grief

But it is not from the verse and is not counted in its meter, but it is used to interrupt a sentence and start another.

Abu Jaafar said: Each of the statements made by those whose statement we have described in this regard has a known basis.

As for those who said: **Alif, Lam, Meem** is one of the names of the Qur'an, there are two aspects to their statement:

One: That they meant that "Alif, Lam, Meem **is the name of the Qur'an, just as** Al-Furqan" is its name. If the meaning of the speaker is thus, then the interpretation of his statement, "Alif, Lam, Meem. This is the Book," is to mean an oath. It is as if he said: By the Qur'an, this Book, there is no doubt about it.

The other of them: That they meant that it is one of the names of the surah by which it is known, just as all other things are known by their names which have signs by which they are known. So the listener understands from the speaker saying: Today I read *Al-Muddaththir* and *Al-Nun*, meaning the surahs that he read from the surahs of the Qur'an, just as he understands from him if he says: Today I met Amr and Zayd, and they know by Zayd and Amr what he met from the people.

If the meaning of this is unclear to someone, he may say: How can this be so, when there are a number of surahs similar to **alif, lam, meem** and **alif, lam-ra** in the Qur'an? Names are only indicators if they distinguish between people, but if they are not distinguishing, then they are not indicators.

It has been said: Although the names have become, due to the commonality of many people in one of them, not distinctive except by other meanings with it, such as adding the relation of the named to it, or its description or attribute, in a way that distinguishes it from other forms of it, they were initially established for distinction, no doubt. Then, when there is a need for the meanings that distinguish between those named by them. Likewise, in the names of the surahs, each name, according to the one who said this, was made an indication of the surah named by it. So, since the named shares in it other surahs of the Qur'an, the one reporting a surah from it needed to add to its name the named by it something that would differentiate the hearer between reporting about it and others, of a description, attribute, or other than that. So the one reporting about himself says that he recited Surat Al-Baqarah, if he calls it by its name, which is **Alif, Lam, Meem**: I read Alif, Lam, Meem, Al-Baqarah. And in Al Imran 3: I read Alif, Lam, Meem, Al Imran. And "Alif, Lam, Meem. That is the Book."

"And "And, 'Alif, Lam, Mim. God, there is no god but He, the Ever-Living, the Self-Sustaining." It is as if he wanted to inform about two men, each of whose name was Amr, except that one of them was Tamimi and the other Azdi, he would have to say to the one he wanted to inform about them: I met Amr al-Tamimi and Amr al-Azdi, since there is no difference between them and others who share their names, except their lineage. This is also the case with those who interpret the

disconnected letters as names of surahs.

As for those who said: These are openings with which God Almighty begins His speech, they directed that to something similar to the meaning we narrated from the one we narrated that from among the Arabs, that he said: These are evidence of the end of a surah and the beginning of another, and a sign of the interruption of what is between them, just as you made *rather* at the beginning of a poem an indication of the beginning of it and the end of another before it. Just as we mentioned about the Arabs, when they wanted to begin reciting a poem, they would say:

Rather, what stirred up sorrows and grief had been grief.

But it is not from the house nor is it included in its meter, but it is used to indicate the end of one speech and the beginning of another.

As for those who said: These are disconnected letters, some of which are names of God Almighty, and some of which are attributes of Him, and each letter has a meaning other than the meaning of the other letter, then they interpreted this in a manner similar to the poet's saying:

We said to her: Stand for us. She said: Stand. Don't think that we forgot to stand.

Meaning by his saying: Qalata Qaf, she said: I have stopped. So by making the Qaf pronounced from Waqafa, she indicated what she meant by the completion of the word in which she stopped. So they diverted his saying Alif, Lam, Meem and the like to something like this meaning. Some of them said: The Alif is the Alif of Ana, the Lam is the Lam of God, and the Meem is the Meem of A'lam, and each letter of them indicates a complete word. They said: So the sum of these disconnected letters, if they appear with each letter of them, completes the letters of the word, Ana, God A'lam. They said: And likewise all that is at the beginning of the chapters of the Qur'an from that, so based on this meaning and this interpretation, they said: It is widespread and apparent in the speech of the Arabs that the speaker among them reduces letters from the word, if what remains indicates what was deleted from it and adds to it what is not from it, if the addition does not confuse its meaning to its listener, like their deletion in the reduction of the Tha' from Harith, so they say Ya Har, and from Malik the Kaf, so they say Ya Mal, and the like, and like the saying of their rajaz poet:

What is wrong with the oppressed? How can he not save his skin if he does not?

As if he wanted to say: If he does such and such, he was satisfied with the letter *ya* from *yaf'ala*, and as another of them said:

Good things come to you, and evil things come to you.

He wants: evil.

I don't want evil unless you

He wants: unless you wish, so he was satisfied with the ta' and the fa' in both words, from the rest of their letters, and other similar examples that would take too

Surat Luqman 31:1

Alif, Lam, Meem

long to cover in the book.

And as Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Ayoub and Ibn Awn, on the authority of Muhammad, he said: When Yazid bin Muawiyah died, Abda said to me: I do not see it except as a trial, so flee from your estate and join your family. I said: What do you command me? He said: I would prefer for you to... Ayoub and Ibn Awn said, with his hand under his right cheek, describing lying down until you see a matter that you recognize.

Abu Ja'far said: He meant by *Ṭadtajī* 'u, so he sufficed with the *Ṭadtajī* 'u from *Ṭadtajī* 'u. And as the other said in the addition to the statement, in the manner that I described:

I say, when you fell on the hump, O my camel, you have not traveled far

He wants: all of it, and as the other said:

My shape and your shape are different, so stick to the short ones and lower your whites

So he added a letter *Ḍād*, but it is not in the word.

They said: Likewise, what is missing from the complete letters of each of these words that we mentioned is the completion of the letters *Alif-Lam-Meem* and its counterparts is similar to what is missing from the speech that we narrated from the Arabs in their poetry and speech.

As for those who said: Every letter of *alif-laam-meem* and its counterparts indicates various meanings, like what we mentioned from Ar-Rabi' ibn Anas, they explained that to the same interpretation as he explained to him who said: It is based on the interpretation **God knows best**, in that every letter of it is some of the letters of a complete word, and its indication of its completeness suffices without mentioning its completeness, even though they disagreed with him regarding every letter of that: Is it from the word that the proponents of the first opinion claimed it was from, or from another one? They said: Rather, the alif of *alif-laam-meem* is from various words, and it indicates the meanings of all of that and its completeness. They said: Each letter of that was isolated, and was limited by it to completing the letters of the word, because if all of the letters of the word were made clear, the word that is made clear, in which some of these disconnected letters are some, would only indicate one meaning, not two meanings or more than that. They said: Since there is no indication in that, if all of them were made clear, except for their meaning, which is a single meaning, and since God, the Most High, intended to indicate with each letter many meanings for one thing, it is not permissible except to isolate the letter indicating those meanings, so that those addressed by it know that God, the Mighty and Sublime, did not intend to intend one meaning and indicate one thing with what He addressed them with, and that He only intended to indicate many things with it. They said: The Alif in **Alif, Lam, Meem** implies many meanings, including the completion of the name of the Lord, which is God, and the completion of the name of God's blessings, which are His favors, and the

indication that the lifespan of a people is one year, since the Alif in the abjad system is one. The Lam implies the completion of the name of God, which is Latif, and the completion of the name of His bounty, which is Lutf, and the indication that the lifespan of a people is thirty years. The Mim implies the completion of the name of God, which is Majestic, and the completion of the name of His Greatness, which is Majestic, and the indication that the lifespan of a people is forty years. The meaning of the speech, according to the interpretation of those who say the first opinion, is that God, may He be glorified and exalted, began His speech by describing Himself as the All-Knowing from whom nothing is hidden, and He made that a method for His servants to follow at the beginning of their sermons, letters, and affairs, and a test from Him for them so that they may deserve a great reward in the abode of recompense, just as He began with **Praise be to God, Lord of the worlds, and Praise be to God, who created the heavens and the earth** (al-An'am 6:1), and other similar surahs whose openings He made praise of Himself, and just as He made the openings of some of them glorifying and venerating Himself with praise, as He, may He be glorified and exalted, said: **Glory be to Him who took His servant by night** (al-Isra' 17:1), and other similar surahs of the Qur'an, the openings of some of which He made praising Himself, the openings of some of which glorifying Him, and the openings of some of which glorifying and sanctifying Him. Likewise, He made the keys to the other surahs, which begin with some letters of the alphabet, praises of Himself, sometimes with knowledge, sometimes with justice and fairness, and sometimes with generosity and kindness, in brief and concise terms, then the matters are summarized after that.

According to this interpretation, the alif, lam, and mim in the places of the nominative case should be raised by each other, without his saying **that book**, and **that book** would be a predicate subject separate from the meaning of **alif, lam, mim**. Likewise, *that* in the interpretation of the statement of the one who says this second statement, is raised by each other, even if its meaning is different from the meaning of the statement of the one who says the first statement.

As for those who said: They are letters from the letters of the abjad calculation without any meanings that contradict that, they said: We do not know of any meaning for the disconnected letters that can be understood other than the abjad calculation, and other than the spelling of the saying of the speaker: **Alif, Lam, Meem**. They said: It is not permissible for God, the Most High, to address His servants except in a way that they understand and comprehend. Since that is the case and His saying **Alif, Lam, Meem** does not have a rational face that could be directed to it, except one of the two faces that we mentioned, then one of its faces is invalidated, which is that it is intended by it to spell **Alif, Lam, Meem**. It is correct and proven that it is intended by it to mean the second face, which is the abjad calculation, because the saying of the speaker: **Alif, Lam, Meem** cannot be followed by the statement **That is the Book**, because the meaning of the statement is impossible and goes beyond reason, if

"Alif, Lam, Meem. That is the Book" follows it.

They also argued for their statement with the following:

Muhammad ibn Humayd al-Razi narrated to us: Salamah ibn al-Fadl narrated to us: Muhammad ibn Ishaq narrated to me: al-Kalbi narrated to me, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Jabir ibn Abdullah ibn Ri'ab, who said: "Abu Yasir ibn Akhtab passed by the Messenger of God, may God bless him and grant him peace, while he was reciting the opening verse of Surat al-Baqarah 2: 'Alif, Lam, Meem. This is the Book about which there is no doubt.' So his brother Huyayy ibn Akhtab from the Jews came and said: 'By God, you know that I heard Muhammad reciting, in what God, the Almighty, revealed to him, 'Alif, Lam, Meem. This is the Book.' They said: Did you hear it? He said: 'Yes!' So Huyayy ibn Akhtab walked with those Jews to the Messenger of God, may God bless him and grant him peace, and they said: 'O Muhammad, was it not mentioned to us that you recite, in what was revealed to you, 'Alif, Lam, Meem. This is the Book.' The Messenger of God, may God bless him and grant him peace, said: 'Yes.' They said: 'Did Gabriel bring this to you from God?' He said: 'Yes.' They said: God, the Almighty, has sent prophets before you, and we do not know of any prophet among them who explained what..." His reign was prolonged and his nation did not eat except you! So Huyayy ibn Akhtab said, and he turned to those who were with him and said to them: The Alif is one, the Lam is thirty, and the Mim is forty, so that is seventy-one years. Will you enter the religion of a prophet whose reign and nation did not eat except for seventy-one years? He said: Then he turned to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, is there anything else with this? He said: Yes. He said: What? He said: *Alif-Lam-Meem*. He said: This is heavier and longer. The Alif is one, the Lam is thirty, the Mim is forty, and the Sad is ninety, so that is one hundred and sixty-one years. Is there anything else with this, O Muhammad? He said: Yes. He said: What? He said: *Alif-Lam-Ra*. He said: By God, this is heavier and longer. The Alif is one, the Lam is thirty, and the Ra is two hundred, so that is two hundred and thirty-one years. He said: Is there anything else with this, O Muhammad? He said: Yes, *al-murr*. He said: By God, this is heavier and longer. The alif is one, the lam is thirty, the mim is forty, and the ra is two hundred. This is two hundred and seventy-one years. Then he said: Your matter has become so confusing to us, O Muhammad, that we do not know whether you have been given a little or a lot. Then they got up from him. Abu Yasir said to his brother Huyayy ibn Akhtab and the rabbis who were with him: How do you know? Perhaps he has gathered all of this for Muhammad: seventy-one, sixty-one and one hundred, two hundred and thirty-one, two hundred and seventy-one. That is seven hundred and thirty-four years! They said: His matter has become confusing to us! They claim that these verses were revealed about them: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others unspecific." (Al Imran 3:7)

They said: This report clearly proves the correctness of what we have said about this interpretation, and the corruption of what our opponents have said about it.

The correct statement in my opinion about the interpretation of the keys to the Surahs, which are the letters of the alphabet, is that God, the Most High, made them separate letters and did not connect some of them to others, making them like all other speech with connected letters, because He, the Most High, intended by His wording to indicate with each letter many meanings, not just one meaning, as Ar-Rabi' ibn Anas said. Even though Ar-Rabi' limited it to three meanings, without anything more than that.

The correct interpretation of this, in my opinion, is that each letter of it contains what Al-Rabi' said, and what all other commentators have said about it, except for what I mentioned from the people of Arabic who I mentioned: that he directed the interpretation of this to that they are letters of the alphabet. Mentioning what he mentioned of it in the keys to the surahs suffices, without mentioning the rest of the twenty-eight letters of the alphabet, by interpreting: that these letters, that book, are collected, there is no doubt about it, for it is a false and corrupt statement, as it departs from the statements of all the companions and followers and those who came after them from the dissenters of the people of interpretation and exegesis. So it is sufficient to indicate his error, the testimony of the proof against him of the error, with the invalidation of the one who said that, as we have narrated from him, when he turned to explaining the raising of **that book** by saying once that each one of them is raised by its companion, and another time that it is raised by the referent of what he mentioned in his saying **there is no doubt about it**, and once by his saying **a guidance for the righteous**. This is an omission from him, based on his statement that **alif, lam, mim** is the subject of **that book**, and a departure from the statement he claimed in the interpretation of "alif, lam, mim. That book," and that the interpretation of that is: these letters are that book.

If someone were to say to us: How can one letter be comprehensive in indicating many different meanings?

It was said: Just as it is possible for a single word to include many different meanings, such as their saying for a group of al-Nas 114: a nation, and for a particular moment in time: a nation, and for a devout and obedient man: a nation, and for religion and creed: a groan. And like their saying for recompense and retaliation: a religion, and for authority and obedience: a religion, and for humiliation: a religion, and for accountability: a religion, and there are many similar things that would take a long time to list, as speech is made with one word, and it includes many meanings. And likewise the statement of God, may He be praised: **Alif, Lam, Meem**, "Alif, Lam, Ra," **Alif, Lam, Meem**, and what is similar to that from the letters of the alphabet which are the opening letters of the surahs, each letter of which denotes various meanings, encompassing all of them from the names and attributes of God, the Almighty, as the commentators have said from the sayings we have mentioned. And they are, however, the opening letters of the surahs, as those who have said so have said. And the fact that these are from the letters of the names and attributes of God, may He be praised, does not prevent them from being opening letters for the surahs. Because God, may He be glorified and praised, has opened many chapters of the Qur'an with praise and thanks to Himself, and

many of them with glorification and exaltation of Him, so it is not impossible that some of them begin with an oath by Him.

As for the ones whose opening letters begin with the letters of the alphabet, one of the meanings of their opening letters is that they are the opening letters of the chapters of the Qur'an. They are among what God swore by, because one of their meanings is that they are letters of the names and attributes of God, the Most High, as we have explained previously. There is no doubt that the meaning of swearing by God, His names and attributes is correct. They are among the letters of the abjad system. They are symbols and names for the chapters that begin with them. This encompasses the meanings of all that we have described, from what we have explained, from its aspects. Because if God, the Most High, had intended by this, or part of it, to indicate a single meaning from what it could bear, without all other meanings, the Messenger of God, may God bless him and grant him peace, would have made that clear to them. This is because God, the Most High, only revealed His Book to His Messenger, may God bless him and grant him peace, to clarify to them what they differed about. And in the Prophet, may God bless him and grant him peace, not explaining that, that some of its interpretations are intended by it and not others, is the clearest evidence that it is intended by all of its aspects for which it is possible. It was not impossible in the mind for any of them to be from its interpretation and meaning, just as it was not impossible for the many meanings of one word to come together, in one expression, in one statement.

Whoever rejects what we have said about this should be asked about the difference between this and other letters that have a single pronunciation, yet contain many different meanings, such as nation, religion, and similar nouns and verbs. He will not say anything about one of these without necessarily saying the same thing about the other.

Likewise, anyone who interprets any of these things in a way that is different from the other ways we have described should be asked about the proof for his claim, from the way that must be accepted. Then he should counter with the statement of his opponent on this matter, and ask about the difference between them: from the origin, or from what the origin indicates. So he will not say one statement without requiring the same in the other.

As for the grammarians who claimed that this is similar to the saying of the poet:

Rather, what stirred up sorrows and grief had been grief.

And that it has no meaning, but rather it is an addition to the speech whose meaning is to throw it away, so he made a mistake in many ways:

One of them is that he described God Almighty as having addressed the Arabs in a language other than their own, nor in the language of any human being. Although the Arabs used to begin their poetry with *bal*,

it is known that they never began any of their speech with **alif, lam, meem**, "alif, ra," or **alif, mas**, in the sense of beginning it with *bal*. And since that was not part of their beginning, and God Almighty only addressed them with what He addressed them from the Qur'an, with what they knew of their languages and what they used among themselves of their speech, in every verse, then there is no doubt that the path of what we have described of the letters of the alphabet, with which the beginnings of the surahs, which are openings, is the path of the rest of the Qur'an, in that He did not deviate with them from the languages they knew and used among themselves in their speech. Because if this was deviated from the path of their languages and logic, it would be outside the meaning of clarification with which God, the Almighty, described the Qur'an, when He, the Most High, said: **The Trustworthy Spirit has brought it down upon your heart, that you may be among the warners, in a clear Arabic tongue** (Ash-Shu'ara': 193-195). How can something be made clear that no one in the world can comprehend or understand, according to the statement of the one who said this statement, and that is not known in the language of any of the created beings, according to his statement? And in God's statement that it is a clear Arabic, there is what belies this statement, and indicates that the Arabs were knowledgeable about it, and it is clear to them. This is one of the aspects of his error.

The second aspect of his error in this regard is that by attributing it to God, the Most High, He addressed His servants with something that has no benefit or meaning for them, through speech in which it is the same to address them with it or not to address them with it. This is by attributing the futility that is denied in the words of all monotheists about God to God, the Most High.

The third aspect of his error is that *bal* in the speech of the Arabs has an interpretation and meaning, and that they include it in their speech to return to a statement that has already been completed, like their saying: **It was not your brother who came to me, but rather your father, and I did not see Omar, but rather Abdullah**, and similar statements, as A'sha of Banu Tha'labah said:

And I will drink eight, eight, thirteen, two, and four.

He continued his speech until he said:

In the sitting, and the goodness of his arms is like a balloon that hits me like a finger

Then he said:

Rather, count this, in another verse, and mention a young man of generous nature, the most wonderful.

It is as if he said: Leave this and take up another style of poetry. Rather, it only comes in the speech of the Arabs in this manner of speech. As for opening their speech with a beginning meaning of length and deletion, without indicating a meaning, that is something that we do not know of anyone who has claimed from the people of knowledge of the Arabic language and its logic, except for the one whose

statement you mentioned. So that would be a principle by which the letters of the dictionary, which are the openings of the chapters of the Qur'an that were opened with it, could be likened if they were similar to it, so how is it that it is far from resembling it?

Tafsir al-Qurtubi

The Almighty said: **Alif, Lam, Meem.**

Tafsir Ibn Kathir

Surah Luqman

In the name of God, the Most Gracious, the Most Merciful

Surat Al-Baqarah discusses in general what is related to the beginning of this surah, which is that God, the Most High, made this Qur'an a guidance, healing and mercy for the doers of good, who are those who do good deeds by following the Shariah, so they establish the obligatory prayers within their limits and times and what follows them of voluntary and non-obligatory prayers, and give the obligatory zakat to those who deserve it, and maintain ties of kinship and relatives, and are certain of the reward in the Hereafter, so they desire the reward from God for that, not to show off with it, nor do they desire a reward from people or thanks. Whoever does that in this way, is among those about whom God, the Most High, says: **Those are upon guidance from their Lord**, meaning upon insight, evidence and a clear and distinct path, **and it is those who are the successful**, meaning in this world and the Hereafter.

Fath al-Qadir

It has thirty-four verses.

It is Meccan except for three verses, which are His statement: **And if all the trees on the earth were pens** until the end of the three verses. Ibn Abbas said this, as narrated by An-Nahhas from him. Ibn Ad-Durais, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il narrated from him that it is Meccan and he did not make any exception. Al-Qurtubi narrated from Qatadah that it is Meccan except for two verses. An-Nasa'i and Ibn Majah narrated from Al-Baraa' who said: We used to pray Dhuhr behind the Prophet (peace and blessings of God be upon him) and we would hear from him verse after verse from Surat Luqman and Surat Adh-Dhariyat.

His saying: 1- **Alif, Lam, Meem.** We have already discussed examples of the opening of this surah, and its grammatical position is complete, so we will not repeat it. The reference to the allusion is also explained.

Tafsir al-Baghawi

1- *Pain.*

Tafsir al-Baidawi

1 - *Pain.*

Surat Luqman 31:2

These are the verses of the Wise Book.

Surat Luqman 31:2

These are the verses of the Wise Book.

Tafsir al-Jalalayn

2 - *Those* are the verses **verses of the Book** the Qur'an **of wisdom** full of wisdom and the addition means from

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **These are the verses of the Wise Book**, God Almighty says: These are the verses of the Wise Book, clarification and detail.

Tafsir al-Qurtubi

God Almighty says: **These are the verses of the Wise Book**.

Tafsir Ibn Kathir

In Surat Al-Baqarah, we have discussed in general what is related to the beginning of this Surah, which is that God, the Most High, made this Qur'an a guidance, healing and mercy for the doers of good, and they are those who did good deeds in following the Shariah, so they established the obligatory prayers within their limits and times and what follows them of voluntary and non-obligatory prayers, and they gave the obligatory zakat to those who deserve it, and they maintained ties of kinship and relatives, and they were certain of the reward in the Hereafter, so they desired from God the reward for that, not showing off with it, nor did they want a reward from people or thanks. So whoever does that in this way, he is from those about whom God, the Most High, said: **Those are upon guidance from their Lord**, meaning upon insight, evidence and a clear and evident path, **and it is those who are the successful**, meaning in this world and the Hereafter.

Fath al-Qadir

2- **These are the verses of the Book**. We have already discussed examples of the opening of this surah, and their syntactic position is complete, so we will not repeat it. The reference of the allusion will also be explained. **The Wise** can either mean the active participle, the active participle, or the possessor of wisdom or the wise one who said it.

Tafsir al-Baghawi

2- **These are the verses of the Wise Book**.

Tafsir al-Baidawi

2 - **These are the verses of the Wise Book**. This was previously explained in (*Yunus*).

Surat Luqman 31:3

A guidance and mercy for the doers of good.

Tafsir al-Jalalayn

3 - It is **guidance and mercy** in the nominative case **for the doers of good** and in the general reading in the accusative case as a state of the verses in which the meaning of the indication is applied.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement, **Guidance and mercy**, means: These are the verses of the Book, an explanation and a mercy from God, with which He has mercy on those of His creation who follow Him and act upon it. And the reciters of the regions read the guidance and mercy in the accusative case, separating them from the verses of the Book, except for Hamzah, for he read it in the nominative case as a new sentence, since it was separated from the verse before it, in that it was the beginning of a verse and that it was praise. The Arabs do that with regard to definite nouns, and it is in the position of a state if it contains a meaning of praise or blame. In my opinion, both readings are correct, although I am more inclined towards the accusative case, due to the large number of reciters with it.

And His saying, **for the doers of good**, is those who did good in acting according to what God revealed in this Qur'an. God Almighty says: This wise Book is guidance and mercy for those who did good, and acted according to what is in it of God's commands and prohibitions.

Tafsir al-Qurtubi

God Almighty says: **Guidance and mercy for the doers of good**.

Tafsir Ibn Kathir

In Surat Al-Baqarah, we have discussed in general what is related to the beginning of this Surah, which is that God, the Most High, made this Qur'an a guidance, healing and mercy for the doers of good, and they are those who did good deeds in following the Shariah, so they established the obligatory prayers within their limits and times and what follows them of voluntary and non-obligatory prayers, and they gave the obligatory zakat to those who deserve it, and they maintained ties of kinship and relatives, and they were certain of the reward in the Hereafter, so they desired from God the reward for that, not showing off with it, nor did they want a reward from people or thanks. So whoever does that in this way, he is from those about whom God, the Most High, said: **Those are upon guidance from their Lord**, meaning upon insight, evidence and a clear and evident path, **and it is those**

who are the successful, meaning in this world and the Hereafter.

Fath al-Qadir

3- **Guidance and mercy** are in the accusative case as a state according to the reading of the majority. Al-Zajaj said: The meaning is that these are the verses of the Book in the state of guidance and mercy. Hamzah read **and mercy** in the nominative case as predicate of a deleted subject: i.e. it is guidance and mercy. It is also permissible for them to be predicate of those. The doer of good is the one who does good deeds, or the one who worships God as if he sees Him, as was proven from him, may God bless him and grant him peace, in the Sahih when Gabriel asked him about ihsan, so he said: **It is to worship God as if you see Him, and if you do not see Him, then He sees you.**

Tafsir al-Baghawi

3- **Guidance and mercy**. Hamza read: *mercy* in the nominative case as a subject, meaning: it is guidance and mercy. The others read it in the accusative case as a state **for the doers of good**.

Tafsir al-Baidawi

3 - **Guidance and mercy for the doers of good** are two states of the verses, and the factor in them is the meaning of indication, and Hamza raised them as report after the report or report for something deleted.

Surat Luqman 31:4

Those who establish prayer and give zakah, and they, of the Hereafter, are certain.

worship.

Surat Luqman 31:4

Those who establish prayer and give zakah, and they, of the Hereafter, are certain.

Tafsir al-Jalalayn

4 - **Those who establish prayer** a statement for the doers of good **and give zakat and they are certain of the Hereafter** they are the second confirmation

Tafsir al-Suyuti

Tafsir al-Tabari

Those who establish prayer means: those who establish the obligatory prayer within its limits. **And give zakat** means: those for whom God has made it obligatory from their wealth. **And they are certain of the Hereafter.** He means: they do that and they are certain of God's reward and recompense for whoever does that in the Hereafter.

Tafsir al-Qurtubi

God Almighty says: **Those who establish prayer and give zakat and, of the Hereafter, are certain.**

Tafsir Ibn Kathir

In Surat Al-Baqarah, we have discussed in general what is related to the beginning of this Surah, which is that God, the Most High, made this Qur'an a guidance, healing and mercy for the doers of good, and they are those who did good deeds in following the Shariah, so they established the obligatory prayers within their limits and times and what follows them of voluntary and non-obligatory prayers, and they gave the obligatory zakat to those who deserve it, and they maintained ties of kinship and relatives, and they were certain of the reward in the Hereafter, so they desired from God the reward for that, not showing off with it, nor did they want a reward from people or thanks. So whoever does that in this way, he is from those about whom God, the Most High, said: **Those are upon guidance from their Lord**, meaning upon insight, evidence and a clear and evident path, **and it is those who are the successful**, meaning in this world and the Hereafter.

Fath al-Qadir

Then he explained the actions of the righteous, saying:

4- **Those who establish prayer and give zakat and are certain of the Hereafter.** The word *muwasil* is in the accusative case as a description of the righteous, or in the nominative case, or in the accusative case as praise or emphasis. He singled out these three acts of worship because they are the mainstay of acts of

Tafsir al-Baghawi

4- **Those who establish prayer and give zakat and, of the Hereafter, are certain.**

Tafsir al-Baidawi

4 - **Those who establish prayer and give zakat and are certain of the Hereafter.** This is a statement of their goodness or a specification of these three from its branches for the virtue of being considered and the repetition of the pronoun for emphasis and because it was prevented from its predicate.

Surat Luqman 31:5

Those are upon guidance from their Lord, and it is those who are the successful.

Tafsir al-Jalalayn

5 - **Those are upon guidance from their Lord, and it is those who are the successful ones** the winners

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These are the ones whose characteristics have been described in clear terms from their Lord and in light. **And it is they who are the successful ones.** He says: And it is these who are the successful ones who will attain what they hoped for and expected of the reward of their Lord on the Day of Resurrection.

Tafsir al-Qurtubi

It is a Meccan surah consisting of two verses. Qatada said: The first is, **And if all the trees on the earth were pens**, to the end of the two verses. Ibn Abbas said: It is composed of three verses, the first of which is, **And if all the trees on the earth were pens**. It consists of thirty-four verses.

The Almighty says: "Alif, Lam, Meem. These are the verses of the Wise Book." We have already discussed the openings of the surahs, and *those* is in the nominative case with an implied subject, meaning *this* and *those*. It is also said: **Those are the verses of the Wise Book** instead of *those*. The Book is the Qur'an. And **the Wise** is the definitive, meaning there is no flaw or contradiction in it.

Guidance and mercy for the doers of good. It was said that it was from Dhu al-Hikmah and it was said that it was from al-Hakim. **Guidance and mercy** is in the accusative case as a state, like: **This she-camel of God is a sign for you** (al-A'raf 7:73). This is the reading of the Medinans, Abu Umar, Asim, and al-Kisa'i. Hamzah read it: **guidance and mercy** in the nominative case, and this is from two aspects: One of them: with an implied subject, because it is the first verse. The other: that it is the predicate of that. The doer of good is the one who worships God as if he sees him, and if he does not see him, then He sees him. It was said: they are the doers of good in religion, which is Islam. God the Most High said: **And who is better in religion than one who submits his face to God** (al-Nisa': 125). **Those who establish prayer** is in the place of an attribute. The nominative case is permissible for certainty, meaning: they are the ones, and the accusative case with an implied meaning. We have already discussed this verse and the one after it in al-Baqarah and others.

Tafsir Ibn Kathir

In Surat Al-Baqarah, we have discussed in general what is related to the beginning of this Surah, which is that God, the Most High, made this Qur'an a guidance, healing and mercy for the doers of good, and they are those who did good deeds in following the Shariah, so they established the obligatory prayers within their limits and times and what follows them of voluntary and non-obligatory prayers, and they gave the obligatory zakat to those who deserve it, and they maintained ties of kinship and relatives, and they were certain of the reward in the Hereafter, so they desired from God the reward for that, not showing off with it, nor did they want a reward from people or thanks. So whoever does that in this way, he is from those about whom God, the Most High, said: **Those are upon guidance from their Lord**, meaning upon insight, evidence and a clear and evident path, **and it is those who are the successful**, meaning in this world and the Hereafter.

Fath al-Qadir

5- **Those are upon guidance from their Lord, and it is those who are the successful.** The explanation of this was presented at the beginning of Surat Al-Baqarah. The meaning here is that those who are characterized by doing good and performing those acts of obedience, which are the mothers of worship, are on the path of guidance. They are the ones who achieve their goals and are victorious in the best of both worlds.

Tafsir al-Baghawi

5- **Those are upon guidance from their Lord, and it is those who are the successful.**

Tafsir al-Baidawi

5 - **Those are upon guidance from their Lord, and it is those who are the successful ones.** For they have combined the true belief and righteous deeds.

Surat Luqman 31:6

And among the people is he who buys the amusement of speech to mislead [others] from the way of God without knowledge and takes it in ridicule. Those will have a humiliating punishment.

Surat Luqman 31:6

And among the people is he who buys the amusement of speech to mislead [others] from the way of God without knowledge and takes it in ridicule. Those will have a humiliating punishment.

Tafsir al-Jalalayn

6 - **And among the people is he who buys the amusement of talk** that is, what distracts from what he means **to mislead** with the opening of the ya' and the closing of it **from the way of God** the way of Islam **without knowledge and takes it** in the accusative in apposition to mislead and in the nominative in apposition to buys **in ridicule** mocked by it **those will have a humiliating punishment** one who is humiliated.

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement, **And among the people is he who buys the amusement of speech**, he said, **It was revealed about a man from Quraysh who bought a singing slave girl.**

And Juwaybir narrated on the authority of Ibn Abbas, who said: It was revealed about Al-Nasr bin Al-Harith, who bought a slave girl. He would not hear of anyone who wanted to become a Muslim except that he would go with him to his slave girl and say: Feed him, give him drink, and enrich him. This is better than what Muhammad calls you to, of prayer and fasting, and that you fight in his presence. So it was revealed.

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **And among the people is he who buys the amusement of speech**. Some of them said: He who buys the known purchase for a price, and they narrated a report about that from the Messenger of God, may God bless him and grant him peace.

This is what Abu Kurayb told us. He said: We were told by Wakee', on the authority of Khallad al-Saffar, on the authority of Ubayd God ibn Zahr, on the authority of Ali ibn Yazid, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "It is not permissible to sell female singers, nor to buy them, nor to trade in them, nor to exchange their prices. This verse was revealed about them: 'And among the people is he who buys the amusement of speech.'"

Ibn Wakee' told us: My father told me, on the authority of Khallad al-Saffar, on the authority of Ubayd God ibn Zahr, on the authority of Ali ibn Yazid, on the authority of al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner, except that he said: **Eating their price is forbidden.** He also said: "And

regarding them God revealed this verse to me: 'And among the people is he who buys the amusement of speech to mislead [others] from the way of God.'"

Ubayd ibn Adam ibn Abi Ayyas al-Asqalani told me: My father told us: Sulayman ibn Hayyan told us, on the authority of Amr ibn Qays al-Kilabi, on the authority of Abi al-Muhallab, on the authority of Ubaydullah ibn Zahr, on the authority of Ali ibn Yazid, on the authority of al-Qasim, on the authority of Abi Umamah al-Bahili, who said: Ismail ibn Ayyash told us, on the authority of Mutrah ibn Yazid, on the authority of Ubaydullah ibn Zahr, on the authority of Ali ibn Zayd, on the authority of al-Qasim, on the authority of Abi Umamah al-Bahili, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: It is not permissible to teach female singers, nor to sell them, nor to buy them, and their price is unlawful. Confirmation of that has been revealed in the Book of God: 'And among the people is he who buys the amusement of speech...' to the end of the verse."

Others said: Rather, the meaning of this is: whoever chooses and prefers idle talk.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And of the people is he who buys the amusement of speech to mislead [people] from the way of God without knowledge**, by God, he may not spend money on it, but buying it is recommended. It is enough misguidance for a person to choose false speech over true speech, and that which is harmful over that which is beneficial.

Muhammad bin Khalaf Al-Asqalani told me, he said: Ayoub bin Suwaid told us, he said: Ibn Shawdb told us, on the authority of Matar, regarding the statement of God, **And among the people is he who buys the amusement of speech**, he said: Buying it means desiring it.

The first of the two interpretations that is more correct in my opinion is the interpretation of the one who said: Its meaning is: purchase, which is for a price, and that is because that is the more apparent of its two meanings.

If someone asks: How does he buy idle talk? It is said: He buys the one who is idle talk, or the one who is idle talk, so he is buying idle talk.

As for the hadith, the people of interpretation differed about it. Some of them said: It is singing and listening to it.

Who said that?

Yunus ibn Abd al-A'la told me, he said: Ibn Wahb told us, he said: Yazid ibn Yunus told me, on the authority of Abu Sakhr, on the authority of Abu Mu'awiyah al-Bajali, on the authority of Sa'id ibn Jubayr, on the authority of Abi al-Sahba' al-Bakri, that he heard Abdullah ibn Mas'ud being asked about this verse: **And of the people is he who buys the amusement of**

speech to mislead [others] from the way of God without knowledge. Abdullah said: **By the One besides Whom there is no god**, he repeated it three times.

Amr bin Ali told us: Safwan bin Isa told us: Hamid Al-Kharat told us, on the authority of Ammar, on the authority of Saeed bin Jubair, on the authority of Abu Al-Sahbaa, that he asked Ibn Masoud about the statement of God, **And among the people is he who buys the amusement of speech**, he said: singing.

Hadith of Abu Kuraib, he said: Ali bin Abbas told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And among the people is he who buys the amusement of speech**, he said: singing.

Amr bin Ali told us, he said: Imran bin Uyaynah told us, he said: Ata bin Al-Sa'ib told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And among the people is he who buys the amusement of speech**, he said: singing and the like.

Ibn Wakee' and Al-Fadl Ibn Al-Sabah told us: Muhammad Ibn Fadil told us, on the authority of Ata', on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas, regarding his statement, **And among the people is he who buys the amusement of speech**, he said: It is singing and the like.

Ibn Hamid told us: Hakam bin Salm told us, on the authority of Amr bin Abi Qais, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, the same.

Al-Husayn bin Abd al-Rahman al-Anmati told us: Ubayd God told us: Ibn Abi Layla told us, on the authority of al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, who said: It is singing and listening to it, meaning his statement, **And among the people is he who buys the amusement of speech**.

Al-Hasan bin Abdul Rahim told us: Ubaidullah bin Musa told us: Sufyan told us, on the authority of Qabus bin Abi Dhiyyan, on the authority of his father, on the authority of Jabir, regarding his statement, **And among the people is he who buys the amusement of speech**, he said: It is singing and listening to it.

Ibn Wakee' told us: My father told us, on the authority of Ibn Abi Laila, on the authority of Al-Hakam or Muqsim, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Buying a female singer.

Ibn Wakee' told us: Hafs and Al-Maharibi told us, on the authority of Layth, on the authority of Al-Hakam, on the authority of Ibn Abbas, who said: Singing.

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 among the people is he who buys the amusement of speech to mislead [others] from the way of God**, he said: False speech: it is singing and the like.

Ibn Bashar and Ibn Al-Muthanna told us: Abd Al-Rahman told us: Sufyan told us, on the authority of Habib, on the authority of Mujahid: **And among the people is he who buys the amusement of speech** He said: Singing. Ibn Al-Muthanna told us: Muhammad

Ibn Ja'far and Abd Al-Rahman Ibn Mahdi told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Mujahid that he said concerning this verse: **And among the people is he who buys the amusement of speech** He said: Singing.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Habib, on the authority of Mujahid, who said: Singing.

He said: My father told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Mujahid, the same.

Abu Kurayb told us: Al-Asha'i told us, on the authority of Sufyan, on the authority of Abdul Karim, on the authority of Mujahid: **And among the people is he who buys the amusement of speech**. He said: It is singing, and every game is amusement.

Al-Husayn ibn Abd al-Rahman al-Anmati told us: Ali ibn Hafs al-Hamadani told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And among the people is he who buys the amusement of speech**. He said: Singing, listening to it, and all forms of amusement.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And among the people is he who buys the amusement of speech**, he said: The male and female singers with a lot of money, or listening to him, or to similar falsehood.

Yaqub and Ibn Wakee' told me: Ibn Ulayyah told us, on the authority of Layth, on the authority of Mujahid, regarding his statement, **And among the people is he who buys the amusement of speech**, he said: It is singing, or singing from it, or listening to it.

Abu Kuraib told us: Othman bin Ali told us, on the authority of Ismail bin Abi Khalid, on the authority of Shuaib, on the authority of Yasar, on the authority of Ikrimah, who said: **Idle talk** means singing.

Ubaid bin Ismail Al-Habbari told me: Uthman told us, on the authority of Ismail bin Abi Khalid, on the authority of Shuaib bin Yasar - this is what Ikrimah said - on the authority of Ubaid, something similar.

Al-Husayn ibn al-Zubayr al-Nakha'i told us: Abu Usamah and Ubayd God told us, on the authority of Usamah, on the authority of Ikrimah, regarding His statement, **And among the people is he who buys the amusement of speech**, he said: singing.

Ibn Wakee' told us: My father told us, on the authority of Usamah ibn Zayd, on the authority of Ikrimah, who said: Singing.

Others said: What is meant by entertainment is the drum.

Who said that?

Abbas bin Muhammad told me: Hajjaj Al-Awar told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: Entertainment: the drum.

Others said: What is meant by idle talk is polytheism.

Surat Luqman 31:6

And among the people is he who buys the amusement of speech to mislead [others] from the way of God without knowledge and takes it in ridicule. Those will have a humiliating punishment.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Al-Dahhak say, regarding His statement: **And among the people is he who buys the amusement of speech**, meaning polytheism.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And of mankind is he who buys the amusement of speech to mislead [people] from the way of God without knowledge and takes it in ridicule**, he said: These are the people of disbelief. Do you not see His statement, **And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was deafness in his ears**, that is not how the people of Islam are. He said: And some people say: It is about you, but it is not like that. He said: It is the false speech in which they were engaging in idle talk.

The correct thing to say about this is: It means all the talk that distracts from the path of God, which God or His Messenger forbade listening to, because God Almighty was general in His statement **idle talk** and did not specify some over others. So this is general until something comes that indicates its specificity, and singing and polytheism are among that.

His statement, **to mislead from the path of God**, means: to divert the one who buys idle talk from the religion of God and His obedience, and from what brings one closer to Him, such as reading the Qur'an and remembering God.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **to lead astray from the path of God**. He said: The path of God: reading the Qur'an, and remembering God if he remembers Him, and he is a man from Quraysh who bought a singing slave girl.

His statement, **without knowledge**, means: He did what he did by buying idle talk, out of ignorance of the burden and sin that he will have to bear as a consequence of that with God. His statement, **and takes it in ridicule**, the reciters differed in their recitation of that. The majority of the reciters of Medina and Basra, and some of the people of Kufa, read it as **and takes it in ridicule** in the nominative case, in apposition to his statement, *buys*, as if its meaning to them is: And among the people is he who buys idle talk and takes the verses of God in ridicule. The majority of the reciters of Kufa read it as **and takes it in the accusative case** in apposition to *misleads*, meaning: to mislead from the path of God and to take it in ridicule.

The correct statement about this is that they are two well-known readings among the reciters of the regions, and they have similar meanings. So whichever one the

reciter recites, he will be correct in his reading. The ha' and the alif in His statement **and he takes it** are from the mention of the path of God.

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, regarding the statement of God, **and he takes it in ridicule**, he said: The path of God.

Others said: Rather, this is from the mention of the verses of the Book.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: It is enough misguidance for a person to choose false speech over true speech, and that which is harmful over that which is beneficial. **And takes it in jest** means mocking it and belying it. I think it is more likely that they are from mentioning the path of God due to their proximity to it, even though the other statement is not far from the truth. Taking it in jest is mocking it.

And His statement, **For them is a humiliating punishment**. God Almighty says: These are the ones whom We described as buying idle talk to mislead others from the path of God. For them on the Day of Resurrection is a humiliating and disgraceful punishment in the fire of Hell.

Tafsir al-Qurtubi

The Almighty said: **And of mankind is he who buys the amusement of speech** [Min] in the nominative case as a subject. And amusement of speech means singing, according to Ibn Mas'ud, Ibn Abbas and others. An-Nahhas said: It is forbidden in the Qur'an and Sunnah, and the meaning is: Who buys that which is amusement, male or female, like in the verse: **And ask the town** (Yusuf 12:82) or the meaning could be: Since he only bought it, he buys it and exaggerates its price as if he bought it for amusement.

I said: This is one of the three verses that scholars have used as evidence for the undesirability and prohibition of singing.

The second verse is the Almighty's saying: **And you are steadfast** (al-Najm 53:61). Ibn Abbas said: It is singing in the Himyarite language, *asmadi lana*, meaning sing for us.

The third verse is the saying of God the Almighty: **And incite with your voice whomever you can among them** (al-Isra' 17:64). Mujahid said: Singing and musical instruments. This has already been discussed in Subhan. At-Tirmidhi narrated on the authority of Abu Umamah that the Messenger of God (peace and blessings of God be upon him) said: **Do not sell female singers, nor buy them, nor teach them, and there is no good in trading in them, and their price is unlawful**.

Concerning such matters, this verse was revealed: **And of mankind is he who buys the amusement of speech to mislead [people] from the way of God** (al-Isra' 17:64). Abu 'Eesa said: This is a strange hadith. It is only narrated on the authority of Al-Qasim on the authority of Abu Umamah, and Al-Qasim is trustworthy, and 'Ali ibn Yazid is considered weak in hadith, according to Muhammad ibn Ismail. Ibn 'Atiyyah said: Ibn Mas'ud, Ibn 'Abbas, Jabir ibn 'Abdullah and Mujahid interpreted it this way. Abu al-Faraj al-Jawzi mentioned it on the authority of Al-Hasan, Sa'id ibn Jubayr, Qatadah and Al-Nakha'i.

I said: This is the most that has been said about this verse, and Ibn Masoud swore by God, there is no god but Him, three times, that it is singing. Saeed bin Jubair narrated on the authority of Abu Al-Sahbaa Al-Bakri, who said: Abdullah bin Masoud was asked about the verse: **And of mankind is he who buys idle talk**, so he said: **Singing, by God, there is no god but Him**, repeating it three times. Ibn Umar narrated that it is singing, and so did Ikrimah, Maymun bin Mihran, and Makhul. Shu'bah and Sufyan narrated on the authority of Al-Hakam and Hammad on the authority of Ibrahim, who said: Abdullah bin Masoud said: Singing causes hypocrisy to grow in the heart, and Mujahid said the same, and he added: Idle talk in the verse means listening to singing and similar falsehood. Al-Hasan said: Idle talk is musical instruments and singing. Al-Qasim bin Muhammad said: Singing is falsehood, and falsehood is in the Fire. Ibn Al-Qasim said: I asked Malik about it, and he said: God, the Most High, said: **So what is there after the truth except error?** (Yunus 10:32). Is it true? Al-Bukhari included a chapter on **Every amusement is false if it distracts from obeying God, and Whoever says to his companion, 'Come, let's gamble,'** and the statement of God the Almighty: **And of mankind is he who buys the amusement of speech to mislead [people] from the way of God without knowledge and takes it in ridicule.** His statement, **if it distracts [people] from the way of God, is taken from the statement of God the Almighty: to mislead [people] from the way of God.** And also from Al-Hasan: It refers to disbelief and polytheism. Some people interpreted it as referring to the hadiths that amuse the people of falsehood and play. It was said that it was revealed about Al-Nadr ibn Al-Harith, because he bought the books of the Persians, Rustam and Isfandiyar, and he used to sit in Makkah. When the Quraysh said that Muhammad said such and such, he would laugh at him and tell them the hadiths of the kings of the Persians, saying, **My hadith is better than the hadith of Muhammad.** This was narrated by Al-Farra', Al-Kalbi, and others. It was also said that he used to buy female singers and would not pass by anyone intending to become a Muslim except that he would go with him to his female singer and say, **Feed him, give him drink, and sing to him.** And he would say, **This is better than what Muhammad invites you to of prayer, fasting, and fighting in his presence.** This statement and the first are clear in referring to buying. A group said: The purchase in this verse is metaphorical, and the verse was revealed regarding the hadiths of the Quraysh and their distraction with the matter of Islam and their involvement in falsehood. Ibn Atiyyah said: So, abandoning what is required to be done and complying with these reprehensible acts

was purchasing them, as God Almighty said: **Those are the ones who have purchased error in place of guidance** Al-Baqarah 2:16, and they purchased disbelief in place of faith, meaning they exchanged it for it and chose it over it. Mutraf said: Purchasing the amusement of speech is its desirability. Qatadah said: Perhaps he does not spend money on it, but listening to it is purchasing it.

I said: The first statement is the most correct of what has been said in this regard, due to the authentic hadith on it, and the statements of the Companions and Followers regarding it. Al-Tha'labi and Al-Wahidi added in the hadith of Abu Umamah: "There is no man who raises his voice in singing except that God sends two devils against him, one on this shoulder and the other on that shoulder, and they continue to strike their feet until he is the one who silences." Al-Tirmidhi and others narrated from the hadith of Anas and others on the authority of the Prophet (peace and blessings of God be upon him) that he said: "Two cursed and wicked sounds that I have forbidden: the sound of a flute and the wailing of a devil at a tune or joy, and the wailing of a calamity, slapping cheeks and tearing garments." Ja'far ibn Muhammad narrated from his father, from his grandfather, from Ali (peace be upon him), who said: The Messenger of God (peace and blessings of God be upon him) said: **I was sent to break the flutes.** Narrated by Abu Talib Al-Ghailani. Ibn Bishran narrated on the authority of Ikrimah on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said: **I was sent to destroy flutes and drums.** Al-Tirmidhi narrated on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "If my nation does fifteen things, calamities will befall it - and he mentioned among them: if female singers and musical instruments are taken." And in the hadith of Abu Hurayrah: **And female singers and musical instruments appear.** Ibn al-Mubarak narrated on the authority of Malik ibn Anas on the authority of Muhammad ibn al-Munkadir on the authority of Anas ibn Malik who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever sits with a female singer and listens to her, molten lead will be poured into his ear on the Day of Resurrection.** Asad ibn Musa narrated from Abd al-Aziz ibn Abi Salamah from Muhammad ibn al-Munkadir who said: We have been informed that God the Almighty will say on the Day of al-Qiyamah 75: Where are My servants who purified themselves and their ears from amusement and the flutes of Satan? Let them be permitted the gardens of musk and inform them that I have made My pleasure permissible upon them. Ibn Wahb narrated a similar version from Malik from Muhammad ibn al-Munkadir, adding after the words: musk: Then He will say to the angels: Let them hear My praise, thanks, and glorification. And inform them that they have no fear, nor will they be disgraced. This meaning has been narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) from the hadith of Abu Musa al-Ash'ari who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever listens to the sound of singing will not be permitted to hear the spiritualists.** It was said: **Who are the spiritualists, O Messenger of God?** He said: **The**

And among the people is he who buys the amusement of speech to mislead [others] from the way of God without knowledge and takes it in ridicule. Those will have a humiliating punishment.

reciters of the people of Paradise. Narrated by al-Tirmidhi al-Hakim Abu Abdullah in Nawadir al-Usul. We have mentioned in the book al-Tadhkira with similar examples: **Whoever drinks alcohol in this world will not drink it in the hereafter, and whoever wears silk in this world will not wear it in the hereafter.** And so on. All of that is correct in meaning as we have explained there. From the narration of Makhul from Aisha, she said: The Messenger of God, peace and blessings be upon him, said: **Whoever dies and has a singing slave girl with him, do not pray over him.** For this and other narrations, the scholars have prohibited singing. This is the second issue: It is the usual singing among those who are famous for it, which stirs the souls and arouses them to passion and flirtation, and the licentiousness that stirs the still and awakens the hidden. If this type is in poetry in which the mention of women and their beauty are mentioned and alcohol and forbidden things are mentioned, there is no disagreement about its prohibition, because it is amusement and blameworthy singing by consensus. As for what is free from that, a little of it is permissible in times of joy, such as weddings and Eid, and when one is energetic for hard work, as was the case in digging the trench and at the borders of Anjasha and Salamah ibn al-Akwa'. As for what the Sufis have innovated today of addiction to listening to singing with musical instruments such as the shabbat, the tar, musical instruments and strings, it is prohibited. Ibn al-Arabi said: As for the drum of war, there is no harm in it, because it invigorates the soul and terrifies the enemy. And in the inkwell there is hesitation. The tambourine is permissible. Al-Jawhari: They may have called the shepherd's reed with which he plays it, *Hair'ah* and *Yara'ah*. Al-Qushayri said: It was played in front of the Prophet (peace and blessings of God be upon him) on the day he entered Madinah. Abu Bakr wanted to rebuke him, but the Messenger of God (peace and blessings of God be upon him) said: **Leave them, Abu Bakr, until the Jews know that our religion is spacious.** So they started playing it and saying: **We are the daughters of the carpenter, what a wonderful neighbor Muhammad is.** It has been said that the drum is like the tambourine in marriage, and similarly, the instruments used for marriage are permissible to be used in it in a way that improves speech and for someone who is not religious.

Third: Continuously engaging in singing is foolishness that invalidates testimony; if it does not continue, then it is not valid. Ishaq bin Isa al-Tabbaa' said: I asked Malik bin Anas about what the people of Madinah permit regarding singing. He said: **Only the immoral do it among us.** Abu al-Tayyib Tahir bin Abdullah al-Tabari said: "As for Malik bin Anas, he forbade singing and listening to it. He said: If someone buys a female slave and finds her to be a singer, should he return her due to a defect? This is the opinion of all the people of Madinah, except for Ibrahim bin Sa'd. Zakariya al-Saji narrated from him that he saw no harm in it." Ibn Khuwayz Mandad said: **As for Malik, it is said that he was knowledgeable in the craft, but his opinion was that it was forbidden.** It was narrated that he said: "I learned this craft when I was a young

scholar. My mother said to me: 'O my son, this craft is only suitable for one with a handsome face, but you are not like that. So seek religious knowledge.' So I became a Rabia'ah, and God made that a good thing." Abu Tayyib al-Tabari said: As for the school of thought of Abu Hanifa, it dislikes singing even though drinking wine is permitted, and it considers listening to singing a sin. This is also the school of thought of all the people of Kufa: Ibrahim, al-Sha'bi, Hammad, al-Thawri and others. There is no disagreement among them on this. Likewise, no disagreement is known among the people of Basra regarding its dislike and prohibition, except for what was narrated on the authority of Ubayd God ibn al-Hasan al-Anbari that he did not see anything wrong with it. He said: As for the school of thought of al-Shafi'i, he said: Singing is disliked because it resembles falsehood, and whoever indulges in it is a fool whose testimony is rejected. Abu al-Faraj al-Jawzi mentioned three narrations on the authority of his imam Ahmad ibn Hanbal. He said: Our companions mentioned the permissibility of singing on the authority of Abu Bakr al-Khalal and his companion Abd al-Aziz, but they only referred to the odes that were recited in their time. He said: This is what Ahmad did not dislike, and what is indicated by it is that he was asked about a man who died and left behind a son and a female slave, and the boy needed to sell her. He said: Can she be sold as a simple slave girl worth twenty thousand? He said: She cannot be sold except as a simple slave girl. Abu al-Faraj said: Ahmad said this because this singing slave girl does not sing poems of asceticism, but rather songs of enchanting poetry that arouse passion.

This is evidence that singing is forbidden, because if it were not forbidden, it would not be permissible to waste money on an orphan. This is like what Abu Talha said to the Prophet (peace and blessings of God be upon him): **I have wine for orphans.** He said: **Polish it.** If it were permissible to reclaim it, he would not have ordered the waste of orphans' money. Al-Tabari said: "The scholars of the regions agreed unanimously on the undesirability of singing and its prohibition. Only Ibrahim ibn Sa'd and Ubaydullah al-Anbari separated from the group, and the Messenger of God (peace and blessings of God be upon him) said: "Stick to the great masses" and **Whoever separates from the group dies a death of the ignorant.** Abu al-Faraj said: "Al-Qaffal, one of our companions, said: The testimony of a ma'ni and a dancer is not accepted."

I said: Since it has been proven that this matter is not permissible, then taking payment for it is not permissible. Abu Omar bin Abdul Barr claimed that there was consensus on the prohibition of payment for this. It was mentioned in Al-An'am when he said: **And with Him are the keys of the unseen** (Al-An'am: 59). That is enough for you.

Fourth: Judge Abu Bakr ibn al-Arabi said: As for listening to female singers, it is permissible for a man to listen to the singing of his female slave, since nothing of her is forbidden to him, neither her outward appearance nor her inward appearance, so how can he be prevented from enjoying her voice? As for it

being impermissible for women to uncover themselves before men, nor to tear down their veils, nor to listen to filth, if that deviates from what is permissible and impermissible, it is forbidden from the beginning and uprooted from its roots. Abu al-Tayyib al-Tabari said: As for listening to singing from a woman who is not a mahram, the followers of al-Shafi'i said it is not permissible, whether she is free or a slave. He said: Al-Shafi'i said: If the owner of a female slave gathers people to listen to her, then he is a fool whose testimony is rejected. Then he made a mistake in his statement and said: She is cuckoldry. He only made her owner a fool because he calls people to falsehood, and whoever calls people to falsehood is a fool.

Fifth: The Almighty's saying: **To mislead from the path of God.** The general reading is with a damma on the ya', meaning to mislead others from the path of guidance, and if he misleads others then he himself has gone astray. Ibn Kathir, Ibn Muhaisin, Hamid, Abu Amr, Ruways, and Ibn Abi Ishaq read it with a fatha on the ya' as intransitive, meaning to mislead himself. **And take it in jest** is the reading of the Medinans, Abu Omar, and Asim in the nominative case in apposition to **whoever buys**. It is permissible for it to be a new sentence. Al-A'mash, Hamza, and Al-Kisa'i read: **And take it in the accusative case in apposition to "to mislead.** From both readings, it is not appropriate to pause at the statement: **without knowledge**, and to pause at the statement: **in jest**. The ha' in **take it in jest** is a metaphor for the verses. It is permissible for it to be a metaphor for the path, because the path is feminine and masculine. **For those is a humiliating punishment**, meaning severe, which will humiliate them. The poet said:

I was afraid for the Christians after the cross suffered humiliating torture.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the happy ones, who are those who are guided by the Book of God and benefit from hearing it, as He the Almighty said: "God has sent down the best statement: a consistent Book, oft-repeated. The skins of those who fear their Lord shiver at it; then their skins and their hearts soften at the remembrance of God" *verse*, He followed it up by mentioning the state of the wretched ones who turned away from benefiting from hearing the Word of God and turned to listening to flutes and singing with melodies and musical instruments, as Ibn Masoud said about the Almighty's statement: **And of the people is he who buys the amusement of speech to mislead [others] from the way of God** *verse*. He said: By God, it is singing.

Ibn Jarir narrated: Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Yazid ibn Yunus told me, on the authority of Abu Sakhr, on the authority of Abu Mu'awiyah al-Bajali, on the authority of Sa'id ibn Jubayr, on the authority of Abu al-Sahba' al-Bakri, that he heard Abdullah ibn Mas'ud being asked about this *verse*: **And of mankind is he who buys the amusement of speech to mislead [people] from the way of God.** Abdullah ibn Mas'ud said: **Singing, by God, there is no**

god but Him, repeating it three times. Amr ibn Ali told us: Safwan ibn Isa told us: Hamid al-Kharraz told us, on the authority of Ammar, on the authority of Sa'id ibn Jubayr, on the authority of Abu al-Sahba' that he asked Ibn Mas'ud about the statement of God: **And of mankind is he who buys the amusement of speech**, he said: *Singing*. And this is what Ibn Abbas, Jabir, Ikrimah, Sa'id ibn Jubayr, Mujahid, Makhul, Amr ibn Shu'ayb, and Ali ibn Nadima said.

Al-Hasan Al-Basri said: This *verse*, **And of the people is he who buys the amusement of speech to mislead [people] from the way of God without knowledge**, was revealed about singing and musical instruments. Qatada said: His statement, **And of the people is he who buys the amusement of speech to mislead [people] from the way of God without knowledge**, by God, he might not spend money on it, but buying it is recommended, as it is enough of a person's misguidance to choose false speech over true speech, and that which is harmful over that which is beneficial. It was said that by his statement, **he buys the amusement of speech**, he meant buying female singers from among the slave girls. Ibn Abi Hatim said: Muhammad ibn Ismail al-Ahmasi told us, Wakee' told us, on the authority of Khallad al-Saffar, on the authority of Ubaydullah ibn Zahr, on the authority of Ali ibn Yazid, on the authority of al-Qasim ibn Abd al-Rahman, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, who said: "It is not permissible to buy or sell female singers, and consuming their price is forbidden. Concerning them, God, the Almighty, revealed: 'And among mankind is he who buys the amusement of speech to mislead [people] from the way of God.'" And thus it was narrated by al-Tirmidhi and Ibn Jarir from the hadith of Ubaydullah ibn Zahr in a similar manner. Then al-Tirmidhi said: This is a strange hadith, and the aforementioned Ali ibn Yazid is weak. **I say** Ali, his sheikh, and the one who narrated from him are all weak, and God knows best.

Ad-Dahhak said about the *verse*: {And of mankind is he who buys idle talk} He said: He means polytheism. Abdur-Rahman ibn Zayd ibn Aslam said the same. Ibn Jarir preferred that it is any speech that turns people away from the verses of God and following His path. His statement, {to mislead [people] from the path of God} means that he only does this to oppose Islam and its people. And if the ya' is read with a fat-ha, the lam is the lam of consequence or an explanation of the divine decree, meaning that they were destined to be like this. And the *verse*: {and takes it in ridicule} Mujahid said: And takes the path of God in ridicule, mocking it. Qatadah said: It means and takes the verses of God in ridicule, and Mujahid's statement is more appropriate.

And His statement, **For those is a humiliating punishment**, meaning, just as they belittled the verses of God and His path, they will be humiliated on the Day of Resurrection in eternal and ongoing punishment. Then God the Almighty said, **And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was deafness in his ears**, meaning, this person who is drawn to amusement, play, and entertainment, when the verses of the Qur'an are recited to him turns away from them, turns

Surat Luqman 31:6

And among the people is he who buys the amusement of speech to mislead [others] from the way of God without knowledge and takes it in ridicule. Those will have a humiliating punishment.

away, and turns a deaf ear, as if he did not hear them because he is harmed by hearing them, as he has no benefit from them and no interest in them. **So give him tidings of a painful punishment**, meaning on the Day of Resurrection, which will cause him pain just as he was harmed by hearing the Book of God and His verses.

Fath al-Qadir

6- And among the people is he who buys the amusement of speech The place of **of the people** is in the nominative case as explained previously in Surat Al-Baqarah, and its predicate is **who buys the amusement of speech** and *who* is either a relative pronoun or a description. Ambiguity of speech is everything that distracts from goodness such as singing, entertainment, fabricated hadiths, and everything that is reprehensible, and the addition is explanatory. It was said that what is meant is buying female singers and singers, so the interpretation would be: and who buys the people of ambiguous speech? Al-Hasan said: Ambiguity of speech is musical instruments and singing. It was narrated from him that he said: it is disbelief and polytheism. Al-Qurtubi said: The first thing that was said in this chapter is to explain ambiguous speech as singing. He said: It is the saying of the Companions and the Followers, and the lam in **to lead astray from the path of God** is for explanation. The majority read it with a damma on the ya of **to lead astray** meaning to lead others astray from the path of guidance and the method of truth, and if he leads others astray, then he has gone astray himself. Ibn Kathir, Abu Amr, Ibn Muhaisin, Hamid, Warsh and Ibn Abi Ishaq read it with a fatha on the ya', meaning that he may go astray in his own mind. Az-Zajaj said: Whoever reads it with a damma on the ya', its meaning is that he may lead others astray. So if he leads others astray, then he himself has gone astray. Whoever reads it with a fatha on the ya', its meaning is that his affair may lead to misguidance. Even if he does not buy to go astray, his affair may lead to that. This explanation indicates that only the one who buys idle talk for this purpose deserves to be blamed. This is supported by the reason for revelation of the verse, which will be discussed later. Al-Qurtubi said: The scholars of all regions have unanimously agreed that singing is disliked and forbidden. Only Ibrahim ibn Sa'd and Abdullah al-Anbari differed from the group. Judge Abu Bakr ibn al-Arabi said: It is permissible for a man to listen to his female slave singing, since nothing of her outward or inward nature is forbidden to him, so how can he be prevented from enjoying her voice?

I said: I have compiled a treatise containing the statements of the scholars on singing and the evidence used by those who permit it and those who prohibit it. I have verified this position in such a way that whoever examines it and ponders its meanings will not need to look at anything else. I have called it [Invalidating the Claim of Consensus on the Prohibition of Absolute Listening], so whoever wants to verify the position as it should be should refer to it.

The place of his statement **without knowledge** is in the

accusative case as a state: meaning, the state of his being unaware of the state of what he is buying, or the state of what is beneficial and what is harmful in trade. For this reason, he substituted good for what is pure evil. **And takes it in ridicule**. The majority of scholars read **with the nominative case** as an apposition to *buys*, so it is part of the relative clause. Some say that it is in the nominative case as a resumption, and the accusative pronoun in **takes it** refers to the verses mentioned previously, but the former is more appropriate. Hamzah, Al-Kisa'i, and Al-A'mash read **and takes it** in the accusative case as an apposition to **leads astray**. The accusative pronoun refers to the path, so according to this reading, it is part of the explanation for the prohibition. The meaning is that he buys idle talk to mislead [people] from the path of God and takes the path in ridicule: that is, mocked at. The path is masculine and feminine. The reference in his statement **Those will have a humiliating punishment** is to *whom*. The plural is in consideration of its meaning, just as the singular in both verbs is in consideration of their wording. The humiliating punishment is the severe one by which the one who it strikes becomes humiliated.

Tafsir al-Baghawi

6- And of the people is he who buys the amusement of speech, the verse. Al-Kalbi and Muqatil said: It was revealed about Al-Nadr bin Al-Harith bin Kalda, who used to trade and would come to Al-Hirah and buy report of the Persians and tell them to the Quraysh, saying: Muhammad tells you the story of Aad and Thamud, and I tell you the story of Rustam and Isfandiyar and the report of the Chosroes. They would find his speech amusing and stop listening to the Quran, so God revealed this verse.

Mujahid said: It means buying female singers and musicians. The explanation for this interpretation is: someone who buys something that is entertaining or something that is entertaining.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Tahir Muhammad bin Al-Fadl bin Muhammad bin Ishaq Al-Muzaki told us, my grandfather Muhammad bin Ishaq bin Khuzaymah told us, Ali bin Hajar told us, Mish'al bin Milhan Al-Ta'i told us, on the authority of Mutrah bin Yazid, on the authority of Abdullah bin Zajar, on the authority of Ali bin Yazid, on the authority of Al-Qasim bin Abdul Aziz, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "It is not permissible to teach female singers or sell them, and their prices are forbidden. This is the reason for the revelation of this verse: 'And among mankind is he who buys the amusement of speech to mislead [people] from the way of God.' And there is no man who raises his voice in singing except that God sends two devils against him: one on this shoulder, and the other on this shoulder, and they do not cease to strike him with their feet until he is the one

who is silenced."

Abdul Rahman bin Ahmad Al-Qaffal told us, Abu Mansur Ahmad bin Al-Fadl Al-Burujirdi told us, Abu Ahmad Bakr bin Muhammad bin Hamdan Al-Sayrafi told us, Muhammad bin Ghalib bin Tamam told us, Khalid bin Abi Yazid told us, on the authority of Hisham - he is Ibn Hassan - on the authority of Muhammad - he is Ibn Sirin - on the authority of Abu Hurairah, "The Prophet, may God bless him and grant him peace, forbade the price of a dog and the earnings of a flute player."

Makhool said: Whoever buys a female slave who is a singer to keep her for her singing and continues to beat her until she dies, I will not pray for him, because God says: **And among the people is he who buys the amusement of speech** Al-Masdar Online, 20:10.

On the authority of Abdullah bin Masoud, Ibn Abbas, Al-Hasan, Ikrimah, and Saeed bin Jubair, they said: Idle talk is singing, and the verse was revealed about it.

The meaning of his saying: **He buys the amusement of speech**, is: He replaces and chooses singing, flutes, and musical instruments over the Qur'an. Abu al-Saba' al-Bakri said: I asked Ibn Mas'ud about this verse, and he said: It is singing, and God is the One besides Whom there is no god, repeating it three times.

Ibrahim Al-Nakha'i said: "Singing causes hypocrisy to grow in the heart. Our companions used to take hold of the mouths of alleys and play tambourines." It was also said: **Singing is an incantation for adultery.**

Ibn Jurayj said: It is the drum. Ad-Dahhak said: It is polytheism. Qatada said: It is all forms of amusement and play.

To lead astray from the path of God without knowledge, meaning: he does it out of ignorance. Qatada said: It is enough misguidance for a person to choose false speech over true speech.

God the Almighty says: **And he takes it in ridicule**, meaning: he takes the verses of God in ridicule. Hamzah, Al-Kisa'i, Hafs, and Ya'qub read: **And he takes it** with the dāl in the accusative case, in apposition to His statement: **To mislead**. The others read it with the dāl in the nominative case, in conjunction with His statement: **To buy**.

Those will have a humiliating punishment.

that he used to buy female singers and urge them to associate with those who wanted to convert to Islam and prevent them from it. **To mislead [people] from the path of God** his religion or the recitation of His Book. Ibn Kathir and Abu Amr read it with a fat-ha on the yaa' meaning to persist in his misguidance and increase it. **Without knowledge** is the state of what he buys or trade, as he replaced idle talk with the recitation of the Quran. **And he takes it in ridicule** and takes the path in mockery. Hamza, Al-Kisa'i, Ya'qub, and Hafs put it in the accusative case in apposition to **to mislead**. "For those is a humiliating punishment" for humiliating the truth by making falsehood monopolize it.

Tafsir al-Baidawi

6 - **And among the people is he who buys idle talk** that distracts from what he means, such as baseless hadiths, myths that are not considered, jokes, and idle talk. The addition has the meaning of *from* and is explanatory if he means a rejected hadith and partial if he means a more general one. It was said that it was revealed about Al-Nadr ibn Al-Harith who bought the books of the non-Arabs and used to tell them to the Quraysh, saying: If Muhammad tells you the stories of Aad and Thamud, then I will tell you the stories of Rustom, Isfandiyar, and the Chosroes. It was also said

Surat Luqman 31:7

And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there were deafness in his ears. So give him tidings of a painful punishment.

Surat Luqman 31:7

And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there were deafness in his ears. So give him tidings of a painful punishment.

Tafsir al-Jalalayn

7 - **And when Our verses are recited to him** the Qur'an **he turns away arrogantly** haughtily **as if he had not heard them, as if there was deafness in his ears** deafness. The two similes are two states of the pronoun **turn away** or the second is an explanation of the first **so give him tidings** informing him **of a painful punishment** painful. And mentioning the tidings is a mockery of him. He is Al-Nadr ibn Al-Harith. He used to come to Al-Hirah to trade, so he would buy books of the history of the Persians and tell them to the people of Mecca, saying, **Muhammad tells you stories of 'Aad and Thamud, and I tell you stories of the Persians and the Romans**. They would find his stories interesting and stop listening to the Qur'an.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when the verses of the Book of God are recited to this one who has bought the idle talk to mislead from the path of God, **he turns away arrogantly** meaning: he turns away from it, acts arrogantly, and turns away from hearing the truth and responding to it **as if he had not heard it, as if there was a heaviness in his ears** meaning: a heaviness, so he cannot bear to hear it because of it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **In his ears is a heaviness**, he said, *heaviness*.

And His statement, **Then give him tidings of a painful punishment**. God Almighty says: So give this person who turns away from the verses of God when they are recited to him out of arrogance tidings of a painful punishment for him from God on the Day of Resurrection, and that is the punishment of the Fire.

Tafsir al-Qurtubi

The Almighty said: **And when Our verses are recited to him**, meaning the Qur'an. **And he turns away**, meaning he turns away. *Arrogantly* is the accusative of state. **As if he did not hear them, as if there was deafness in his ears**, meaning heaviness and deafness. This has already been mentioned. **Then give him tidings of a**

painful punishment, has also been mentioned.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the happy ones, who are those who are guided by the Book of God and benefit from hearing it, as He the Almighty said: "God has sent down the best statement: a consistent Book, oft-repeated. The skins of those who fear their Lord shiver at it; then their skins and their hearts soften at the remembrance of God" *verse*, He followed it up by mentioning the state of the wretched ones who turned away from benefiting from hearing the Word of God and turned to listening to flutes and singing with melodies and musical instruments, as Ibn Masoud said about the Almighty's statement: **And of the people is he who buys the amusement of speech to mislead [others] from the way of God** *verse*. He said: By God, it is singing.

Ibn Jarir narrated: Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Yazid ibn Yunus told me, on the authority of Abu Sakhr, on the authority of Abu Mu'awiyah al-Bajali, on the authority of Sa'id ibn Jubayr, on the authority of Abu al-Sahba' al-Bakri, that he heard Abdullah ibn Mas'ud being asked about this verse: **And of mankind is he who buys the amusement of speech to mislead [people] from the way of God**. Abdullah ibn Mas'ud said: **Singing, by God, there is no god but Him**, repeating it three times. Amr ibn Ali told us: Safwan ibn Isa told us: Hamid al-Kharrat told us, on the authority of Ammar, on the authority of Sa'id ibn Jubayr, on the authority of Abu al-Sahba' that he asked Ibn Mas'ud about the statement of God: **And of mankind is he who buys the amusement of speech**, he said: *Singing*. And this is what Ibn Abbas, Jabir, Ikrimah, Sa'id ibn Jubayr, Mujahid, Makhul, Amr ibn Shu'ayb, and Ali ibn Nadima said.

Al-Hasan Al-Basri said: This verse, **And of the people is he who buys the amusement of speech to mislead [people] from the way of God without knowledge**, was revealed about singing and musical instruments. Qatada said: His statement, **And of the people is he who buys the amusement of speech to mislead [people] from the way of God without knowledge**, by God, he might not spend money on it, but buying it is recommended, as it is enough of a person's misguidance to choose false speech over true speech, and that which is harmful over that which is beneficial. It was said that by his statement, **he buys the amusement of speech**, he meant buying female singers from among the slave girls. Ibn Abi Hatim said: Muhammad ibn Ismail al-Ahmasi told us, Wakee' told us, on the authority of Khallad al-Saffar, on the authority of Ubaydullah ibn Zahr, on the authority of Ali ibn Yazid, on the authority of al-Qasim ibn Abd al-Rahman, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, who said: "It is not permissible to buy or sell female singers, and consuming their price is forbidden. Concerning them, God, the Almighty,

revealed: 'And among mankind is he who buys the amusement of speech to mislead [people] from the way of God.'" And thus it was narrated by al-Tirmidhi and Ibn Jarir from the hadith of Ubaydullah ibn Zahr in a similar manner. Then al-Tirmidhi said: This is a strange hadith, and the aforementioned Ali ibn Yazid is weak. **I say** Ali, his sheikh, and the one who narrated from him are all weak, and God knows best.

Ad-Dahhak said about the verse: {And of mankind is he who buys idle talk} He said: He means polytheism. Abdur-Rahman ibn Zayd ibn Aslam said the same. Ibn Jarir preferred that it is any speech that turns people away from the verses of God and following His path. His statement, {to mislead [people] from the path of God} means that he only does this to oppose Islam and its people. And if the *ya'* is read with a fat-ha, the lam is the lam of consequence or an explanation of the divine decree, meaning that they were destined to be like this. And the verse: {and takes it in ridicule} Mujahid said: And takes the path of God in ridicule, mocking it. Qatadah said: It means and takes the verses of God in ridicule, and Mujahid's statement is more appropriate.

And His statement, **For those is a humiliating punishment**, meaning, just as they belittled the verses of God and His path, they will be humiliated on the Day of Resurrection in eternal and ongoing punishment. Then God the Almighty said, **And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was deafness in his ears**, meaning, this person who is drawn to amusement, play, and entertainment, when the verses of the Qur'an are recited to him turns away from them, turns away, and turns a deaf ear, as if he did not hear them because he is harmed by hearing them, as he has no benefit from them and no interest in them. **So give him tidings of a painful punishment**, meaning on the Day of Resurrection, which will cause him pain just as he was harmed by hearing the Book of God and His verses.

Fath al-Qadir

7- **And when Our verses are recited to him**, meaning when the verses of the Qur'an are recited to this mocker, **he turns away in arrogance**, meaning he turns away from them while being extremely arrogant. The phrase **as if he did not hear them** is in the accusative case as a reference to the one who did not hear, and the phrase **as if there was deafness in his ears** is a second state, or in place of the one before it, or a state of the pronoun **hears them**, and it is possible that it is a new sentence. Deafness is heaviness, and its explanation has been presented, and in it is an exaggeration in the turning away of that one who turns away. **Then give him tidings of a painful punishment**, meaning inform him that he will have a severe punishment in terms of pain.

Tafsir al-Baghawi

7- "And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was deafness in his ears. So give him tidings of a painful punishment."

Tafsir al-Baidawi

7 - **And when Our verses are recited to him, he turns away arrogantly**. Arrogant, not paying attention to them. **As if he had not heard them**. His condition is similar to that of someone who has not heard them. **As if there is a heaviness in his ears**. His condition is similar to that of someone who has a heaviness in his ears and is unable to hear. The first is a state of what is hidden in **turn away** or in *arrogantly*. The second is a substitute for it or a state of what is hidden in **did not hear it**. It is possible that they are both resumptives. Nafi' read **in his ears**. "Then give him tidings of a painful punishment." He informed him that the punishment would inevitably surround him, and he mentioned the tidings as a mockery.

Surat Luqman 31:8

Indeed, those who have believed and done righteous deeds will have Gardens of Pleasure.

Surat Luqman 31:8

Indeed, those who have believed and done righteous deeds will have Gardens of Pleasure.

Tafsir al-Jalalayn

8 - **Indeed, those who believe and do righteous deeds will have Gardens of Pleasure.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Indeed, those who have believed** in God, made Him One, believed in His Messenger and followed him, **and done righteous deeds** meaning, they obeyed God, did what He commanded them in His Book and on the tongue of His Messenger, and refrained from what He forbade them from, **for them are gardens of pleasure** meaning, to these people are orchards of pleasure.

Tafsir al-Qurtubi

God Almighty says: **Indeed, those who believe and do righteous deeds will have gardens of pleasure.**

Tafsir Ibn Kathir

This is a mention of the destiny of the righteous among the happy ones in the Hereafter, who believed in God and believed the messengers, and did righteous deeds in accordance with God's law. **For them are gardens of pleasure**, meaning they will enjoy therein various types of comforts and pleasures, including food, drink, clothing, housing, vehicles, women, freshness, and hearing, which no one has ever imagined. They will remain in that state forever, never moving away, nor seeking to be deprived of it. And the Almighty's saying: **The promise of God is true**, meaning this will inevitably come to pass because it is from God's promise, and God does not break His promise, because He is the Generous, the Giver of good things, the Doer of whatever He wills, the Able to do all things. **And He is the Exalted in Might**, who has subdued all things and everything is subject to Him. **The Wise**, in His words and deeds, who made the Qur'an a guidance for the believers. "Say, 'It is, for those who believe, a guide and a healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" And He said, **And We send down from the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.**

Fath al-Qadir

Then, when He, the Almighty, explained the state of

those who turn away from the signs, He explained the state of those who accept them, saying: 8- **Indeed, those who believe and do righteous deeds** meaning, they believe in God and His signs and do not turn away from them, but rather accept them and act upon them **for them are gardens of pleasure** meaning the pleasures of the gardens, so He reversed it for emphasis. He made for them gardens of pleasure, just as He made for the first group the humiliating punishment.

Tafsir al-Baghawi

8- **Indeed, those who believe and do righteous deeds will have gardens of pleasure.**

Tafsir al-Baidawi

8 - **Indeed, those who believe and do righteous deeds will have gardens of pleasure.** That is, they will have the pleasures of the gardens. This is an inversion for emphasis.

Surat Luqman 31:9

Abiding therein is the promise of God in truth, and He is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

9 - **They will abide therein eternally** a predicate noun, meaning that their eternity in it is predestined if they enter it. **The promise of God is true** meaning that God promised them that, and His right is true. **And He is the Exalted in Might** Whom nothing can overcome and prevent Him from fulfilling His promise and threat. **The Wise** Who does not place anything except in its proper place.

Tafsir al-Suyuti

Tafsir al-Tabari

They will abide therein meaning: they will remain therein forever. **The promise of God is true** meaning: God promised them a true promise, without doubt or breaking it. **And He is the Exalted in Might** meaning: He is the Severe in His vengeance against those who associate partners with Him and those who turn people away from His path. **The Wise** in managing His creation.

Tafsir al-Qurtubi

The Almighty says: **Indeed, those who have believed and done righteous deeds will have gardens of pleasure.** When He mentioned the punishment of the disbelievers, He also mentioned the pleasures of the believers. **They will abide therein** meaning, forever. **The promise of God is true** meaning, God promised them this true promise, without breaking it. **And He is the Exalted in Might, the Wise.** This was also mentioned previously.

Tafsir Ibn Kathir

This is a mention of the destiny of the righteous among the happy ones in the Hereafter, who believed in God and believed the messengers, and did righteous deeds in accordance with God's law. **For them are gardens of pleasure,** meaning they will enjoy therein various types of comforts and pleasures, including food, drink, clothing, housing, vehicles, women, freshness, and hearing, which no one has ever imagined. They will remain in that state forever, never moving away, nor seeking to be deprived of it. And the Almighty's saying: **The promise of God is true,** meaning this will inevitably come to pass because it is from God's promise, and God does not break His promise, because He is the Generous, the Giver of good things, the Doer of whatever He wills, the Able to do all things. **And He is the Exalted in Might,** who has subdued all things and everything is subject to Him. **The Wise,** in His words

and deeds, who made the Qur'an a guidance for the believers. "Say, 'It is, for those who believe, a guide and a healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'" And He said, **And We send down from the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.**

Fath al-Qadir

And the accusative of 9- **abiding therein** is in the state. Zabad bin Ali read **abiding therein** as a second predicate because **the promise of God is true** is two sources, the first confirms itself: meaning God promised a promise, and the second confirms something other than it, and it is the content of the first sentence and its estimation is true that is true. The meaning is that His promise will inevitably come to pass and there is no breach in it. **And He is the Exalted in Might** who is not overcome by anyone, **the Wise** in all His actions and words.

Tafsir al-Baghawi

9- "They will abide therein eternally. This is the promise of God, in truth. And He is the Exalted in Might, the Wise."

Tafsir al-Baidawi

9 - **They will abide therein eternally** is a state of the pronoun in **for them** or of **gardens of delight** and the factor is what the lam is attached to. **The promise of God is true** is two confirmed sources, the first for Himself and the second for someone else because His saying **for them are gardens** is a promise but not every promise is true. **And He is the Exalted in Might** who is not overcome by anything that prevents Him from fulfilling His promise and threat. **The Wise** who does nothing except what His wisdom calls for.

Surat Luqman 31:10

He created the heavens without pillars that you can see, and He cast into the earth firm mountains, lest it should shift with you, and He dispersed therein all kinds of creatures, and We sent down water from the sky and caused to grow therein every noble kind.

Surat Luqman 31:10

He created the heavens without pillars that you can see, and He cast into the earth firm mountains, lest it should shift with you, and He dispersed therein all kinds of creatures, and We sent down water from the sky and caused to grow therein every noble kind.

Tafsir al-Jalalayn

10 - **He created the heavens without pillars that you can see** Pillars is the plural of Imad, which is a column, and it is true that there are no pillars at all **and He cast into the earth firmly set mountains** high mountains so that it does not shake) move **with you and dispersed therein all kinds of creatures and sent down** in this is a shift from the third person **from the sky water and We caused to grow therein every noble kind** a good kind

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among His wisdom is that He **created the seven heavens without pillars that you can see**. I mentioned previously the difference of opinion among the people of interpretation regarding the meaning of His statement, **without pillars that you can see**, and we explained the correct statement regarding that in our view.

Ibn Wakee' told us: Muadh ibn Muadh told us, on the authority of Imran ibn Hudayr, on the authority of Ikrimah, on the authority of Ibn Abbas: **Without any intention that you can see**. He said: Perhaps it was intentional that you could not see.

He said: Al-Ala' bin Abdul-Jabbar told us, on the authority of Hammad bin Salamah, on the authority of Hamid, on the authority of Al-Hasan bin Muslim, on the authority of Mujahid, who said: It is intentional and you do not see it.

He said: Yahya bin Adam told us, on the authority of Sharik, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Perhaps it was done deliberately and you did not see it.

Ibn Al-Muthanna told us: Muhammad told us, on the authority of Samak, on the authority of Ikrimah, regarding this verse: **He created the heavens without pillars that you can see**. He said: You can see them without pillars, but they are pillars.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **He created the heavens without pillars that you can see**. He said: Al-Hasan and Qatada said: They are without pillars that you can see, they do not have pillars.

Ibn Abbas said: **Without pillars that you see**. He said: It has pillars that you do not see.

His statement, **And He has placed firm mountains on the earth, lest it should move with you**, means: He placed firm mountains on the back of the earth, **lest it should move with you**, that it not move with you. He says: that it not shake with you, nor move to the right or to the left, but that it remains still for you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He has cast into the earth firm mountains**: meaning mountains **lest it should move with you** He fixed it with the mountains, and were it not for that, He would not have established a creation upon it, and that is as the rajaz poet said.

The dowry refuses to stop burning

Meaning: still.

His statement, **And He dispersed therein every kind of moving creature**, means: He dispersed on the earth every kind of moving creature. It was said that moving creatures is the name for everything that eats and drinks, and in my opinion it is for everything that creeps on the earth. His statement, **And We sent down water from the sky and caused to grow therein every kind of noble pair**, means the Most High says: And We sent down rain from the sky, and caused to grow with that rain on the earth every kind of noble pair, meaning: every kind of noble plant, which is the beautiful plant.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **From every noble pair**: meaning beautiful.

Tafsir al-Qurtubi

The Almighty's saying: **He created the heavens without any pillars that you can see**. You can see them in the accusative case as an attribute of pillars, so it could be **then pillars** and **you cannot see**. It is also possible for it to be in the accusative case as a state of the heavens and **there are no pillars then** at all.

An-Nahhas: I heard Ali ibn Sulayman say: It is better to be a new sentence, **there are no pillars then**, as Makki said. And without pillars is the completion. We have already discussed this verse in Ar-Ra'd. **And He cast into the earth firmly set mountains**. "lest it should shake" is in the accusative case, meaning, lest it should shake. The Kufians interpret it to mean so that it does not shake. "And We dispersed therein every kind of creature and sent down water from the sky and produced therein every noble kind." From Ibn Abbas: of every beautiful color. Ash-Sha'bi interpreted it as referring to people, because they are created from the earth. He said: Whoever among them goes to Paradise is noble, and whoever among them goes to Hell is mean. Others have interpreted the sperm as being created from dust, and the apparent meaning of the Qur'an indicates this.

Tafsir Ibn Kathir

With this, the Almighty demonstrates His great power to create the heavens and the earth, and everything in them and between them. He the Almighty says: **He created the heavens without pillars**. Al-Hasan and Qatadah said: They have no visible or invisible pillars. Ibn Abbas, Ikrimah, and Mujahid said: They have pillars that you do not see. This issue has been explained earlier at the beginning of Surat Ar-Ra'd, so there is no need to repeat it. **And He has cast into the earth firmly set mountains**, meaning the mountains anchored the earth and weighed it down so that it would not move with its people on the surface of the water. For this reason, He said: **lest it should move with you**, meaning lest it should move with you.

God the Almighty says: {And He dispersed therein every kind of moving creature} meaning, He dispersed therein every kind of animal, the number of whose shapes and colors is known only to the One Who created them. Since He, the Almighty, has affirmed that He is the Creator, He points out that He is the Provider by saying: {And We sent down water from the sky and caused to grow therein every noble kind} meaning, every kind of plant is noble, that is, beautiful to look at. Al-Sha'bi said: People are also from the plants of the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. God the Almighty says: {This is the creation of God} meaning that what God the Almighty mentioned of the creation of the heavens and the earth and what is between them came from God's action, creation, and decree, and He alone has no partner in that. For this reason, God the Almighty says: {Then show me what those other than Him have created} meaning of what you worship and call upon of idols and rivals. {Rather, the wrongdoers} meaning those who associate others with God and worship others besides Him are in manifest error} meaning, ignorance and blindness. {Of course, there is no god but God} meaning, clear and apparent, with no hidden meaning.

Fath al-Qadir

Then the Almighty explained His glory and wisdom by saying: 10- **He created the heavens without any pillars that you can see**. Pillars is the plural of pillar, and we have already discussed this in Surat Ar-Ra'd. You can see them in the genitive case as an attribute of pillars, so it could be **then pillars**, but not seen. It could also be in the accusative case as a state: meaning, not pillars at all. Al-Nahas said: I heard Ali bin Sulaiman say: It is better to have it as a new sentence: that is, and no pillars. Then **And He has cast into the earth firmly set mountains** meaning fixed mountains **lest it should move with you** is in the accusative case as a reason: that is, to avoid it moving with you. The Kufians understand it as lest it should move. The meaning is that it was created and He made it stable and fixed so that it does not move with mountains that He placed on it and anchored it on its back. **And He dispersed therein of every kind of creature** meaning every kind of creature. The meaning of dispersing has already been explained. **And We sent down water from the sky and**

caused to grow therein of every noble pair meaning We sent down rain from the sky and caused to grow therein of every kind because of its sending down: that is, of every kind. He described it as being noble because of its beautiful color and many benefits. It was said that what is meant by this is people, so the noble among them is he who goes to Paradise, and the ignoble is he who goes to Hell. Al-Sha'bi and others said this, but the first is more appropriate.

Tafsir al-Baghawi

10- "He created the heavens without pillars that you can see, and He placed firm mountains on the earth, lest it should move with you, and He dispersed therein all kinds of creatures, and We sent down water from the sky and caused to grow therein every noble kind." Hasan.

Tafsir al-Baidawi

10 - "He created the heavens without pillars that you can see" has been mentioned previously in (*Al-Ra'd*). "And He has cast into the earth firmly set mountains" lofty mountains. "lest it should move with you" He hates that it should move with you, because the similarity of its parts necessitates the change of its spaces and positions, as it is impossible for each of them to be dedicated to itself or to something of its necessities in a specific space and position. "And He dispersed therein every kind of creature, and We sent down water from the sky and caused to grow therein every noble pair" of every kind of much benefit. It is as if He used this as evidence of His might, which is the perfection of power, and His wisdom, which is the perfection of knowledge, and He paved the way for the foundation of monotheism with it and established it with His saying:

Surat Luqman 31:11

This is the creation of God, so show me what those other than Him have created. Rather, the wrongdoers are in manifest error.

Surat Luqman 31:11

This is the creation of God, so show me what those other than Him have created. Rather, the wrongdoers are in manifest error.

Tafsir al-Jalalayn

11 - **This is the creation of God** His creation **so show me** tell me, O people of Mecca **what those other than Him have created** other than Him, that is, their gods, until you associated them with Him, the Most High. And *what* is an interrogative of denial, a subject, and *that* in the sense of *that* is its predicate, and **show me** is suspended from the action, and what follows it replaces the two objects. *Rather* for the transition **the wrongdoers are in manifest error** between their associating others with Him, and you are among them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This that I have enumerated for you, O people, is that I created in this verse the creation of God, to whom all things belong the divinity, and the worship of all creation, to whom worship is appropriate and not appropriate for anything other than Him. So show Me, O polytheists, in your worship of Him other than Him of gods and idols, what did those other than Him create of your gods and idols, so that they deserved to be worshipped from you and you distanced yourself from them, just as your Creator, the Creator of these things that I have enumerated for you, deserved that from you.

And the people of interpretation said something similar to 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, **This is the creation of God**, is what he mentioned of the creation of the heavens and the earth, and what He spread of the beasts, and what He caused to grow of every noble pair. So show me what those other than Him have created - the idols which you call upon besides Him.

And His statement, **Rather, the wrongdoers are in manifest error**, God Almighty says: These polytheists did not worship idols and statues because they create anything, but their misguidance and deviation from the path of truth called them to worship them. So they are in error. He says: They are in injustice toward the truth and in manifest deviation from the straight path. He says: It is clear to whoever contemplates it, looks into it and thinks with reason that it is misguidance and not guidance.

Tafsir al-Qurtubi

The Almighty says: **This is the creation of God** is a subject and predicate. Creation means created, that is, what you mentioned of what you designate as God's creation, that is, God's creation, that is, He created it without a partner. **Then show me**, O polytheists, **what those other than Him have created**, meaning the idols. **Rather, the wrongdoers**, that is, the polytheists, **are in manifest error**, that is, apparent loss. *What* is an interrogative in the nominative case as a subject, and its predicate is *that* and *that* in the sense of *who*. "Creation is based on a deleted *ha*, meaning show me" as to what those other than Him have created. The sentence is in the accusative case with "show me." According to this statement, you say: "What did you learn? Grammar or poetry? **It is permissible** for what **to be in the accusative case with** show me **and if**" to be redundant. According to this statement, he says: "What did you learn? Grammar or poetry?"

Tafsir Ibn Kathir

With this, the Almighty demonstrates His great power to create the heavens and the earth, and everything in them and between them. He the Almighty says: **He created the heavens without pillars**. Al-Hasan and Qatadah said: They have no visible or invisible pillars. Ibn Abbas, Ikrimah, and Mujahid said: They have pillars that you do not see. This issue has been explained earlier at the beginning of Surat Ar-Ra'd, so there is no need to repeat it. **And He has cast into the earth firmly set mountains**, meaning the mountains anchored the earth and weighed it down so that it would not move with its people on the surface of the water. For this reason, He said: **lest it should move with you**, meaning lest it should move with you.

God the Almighty says: {And He dispersed therein every kind of moving creature} meaning, He dispersed therein every kind of animal, the number of whose shapes and colors is known only to the One Who created them. Since He, the Almighty, has affirmed that He is the Creator, He points out that He is the Provider by saying: {And We sent down water from the sky and caused to grow therein every noble kind} meaning, every kind of plant is noble, that is, beautiful to look at. Al-Sha'bi said: People are also from the plants of the earth, so whoever enters Paradise is noble, and whoever enters Hell is ignoble. God the Almighty says: {This is the creation of God} meaning that what God the Almighty mentioned of the creation of the heavens and the earth and what is between them came from God's action, creation, and decree, and He alone has no partner in that. For this reason, God the Almighty says: {Then show me what those other than Him have created} meaning of what you worship and call upon of idols and rivals. {Rather, the wrongdoers} meaning those who associate others with God and worship others besides Him are in manifest error} meaning, ignorance and blindness. {Of course, there is no god but God} meaning, clear and apparent,

with no hidden meaning.

Fath al-Qadir

And the reference in His saying: 11- **"This to what was mentioned in the creation of the heavens and the earth, and it is the subject and its predicate is God's creation"** meaning His creation. "So show me what those other than Him have created" of your gods that you worship, and the question is for rebuke and rebuke, and the meaning is: So show me what thing they have created that imitates God's creation or comes close to it, and this command to them is for the purpose of incapacitating and rebuking. Then He turns away from rebuking them with what was mentioned to judging them with apparent misguidance, so He says, "Rather, the wrongdoers are in error," so He established their injustice first and their misguidance second, and He described their misguidance as clear and obvious, and whoever is like this does not understand the argument nor is guided to the truth.

Al-Bayhaqi narrated in Al-Shu'ab from Ibn Abbas regarding his statement, "And among mankind is he who buys idle talk," meaning false talk. He is Al-Nadr bin Al-Harith bin Alqamah who bought the hadiths of the non-Arabs and their practices in their time. He used to write books from Al-Hirah to Ash-Sham and lied about the Qur'an. Al-Faryabi, Ibn Jarir and Ibn Mardawayh narrated regarding the verse, saying: False talk. It is singing and the like. "To mislead [people] from the way of God," he said: Reciting the Qur'an and remembering God. This verse was revealed about a man from Quraysh who bought a female singer. Al-Bukhari narrated in Al-Adab Al-Mufrad, Ibn Abi Al-Dunya, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi in Al-Sunan also from him regarding the verse, saying: It refers to singing and the like. Ibn Jarir, Ibn Al-Mundhir and Ibn Mardawayh also narrated from him regarding the verse, saying: Female drummers. Ibn Abi Shaybah, Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it** and Al-Bayhaqi in Al-Shu'ab narrated from Abu Al-Sahba' who said: I asked Abdullah bin Mas'ud about his statement, "And among mankind is he who buys idle talk," he said: By God, it refers to singing. Ibn Jarir's wording: It is singing, and God is the One besides Whom there is no god, he repeats it three times. Sa'id ibn Mansur, Ahmad, al-Tirmidhi, Ibn Majah, Ibn Abi al-Dunya, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Abu Umaah that the Messenger of God (blessings and peace of God be upon him) said: **Do not sell female singers, nor buy them, and there is no good in trading in them, and their price is unlawful.** Concerning such matters, this verse was revealed: **And among mankind is he who buys the amusement of speech al-Ma'idah 2:17.** In its chain of transmission is 'Ubayd ibn Zuhri on the authority of 'Ali ibn Zayd on the authority of al-Qasim ibn 'Abd al-Rahman, and there is some weakness in them. Ibn Abi Al-Dunya and Ibn Mardawayh narrated on the authority of Aisha that she said: The Messenger of God (peace and blessings be upon him) said: "God has forbidden the singing girl, her sale, her price, her teaching, and listening to her. Then he recited: 'And among mankind is he who buys

the idleness of speech.'" Ibn Abi Al-Dunya and Al-Bayhaqi narrated in Al-Sunan on the authority of Ibn Mas'ud that he said: The Messenger of God (peace and blessings be upon him) said: **Singing sprouts hypocrisy just as water sprouts herbs.** They both narrated it from him as a complete narration. Ibn Abi Al-Dunya and Ibn Mardawayh narrated on the authority of Abu Umamah that the Messenger of God (peace and blessings be upon him) said: **No one raises his voice in singing except that God sends to him two devils who sit on his shoulders, striking his chest with their heels until he stops.** There are ahaadeeth on this topic, each of which has its own discussion. Al-Bayhaqi narrated in Al-Shu'ab on the authority of Ibn Mas'ud regarding his statement: **And among mankind is he who buys the idleness of speech,** he said: A man buys a slave girl who sings night and day. Ibn Mardawayh narrated on the authority of Abdullah ibn Umar that he heard the Messenger of God (peace and blessings of God be upon him) say, regarding the verse: **And among the people is he who buys idle talk,** "That is a man's purchase of play and falsehood." Ibn Abi al-Dunya and al-Bayhaqi narrated on the authority of Nafi' who said: "I was walking with Abdullah ibn Umar on a road. He heard a flute, so he put his fingers in his ears, then turned from the road. Nafi' kept saying: 'O Nafi', can you hear?' I said: 'No.' So he took his fingers out of his ears and said: 'This is what I saw the Messenger of God (peace and blessings of God be upon him) do.'" Ibn Abi al-Dunya narrated on the authority of Abd al-Rahman ibn Awf that the Messenger of God (peace and blessings of God be upon him) said: "I have only been forbidden from two foolish, wicked sounds: a sound at the sound of idle talk and the flutes of Satan, and a sound at the sound of a calamity: scratching faces, rending garments, and the wailing of Satan."

Tafsir al-Baghawi

11- *This*, meaning what you mentioned of what you see, "is what God created. So show me what those other than Him have created," of your gods that you worship. **Rather, the wrongdoers are in clear error.**

Tafsir al-Baidawi

11 - "This is the creation of God, so show me what those other than Him have created. **This is what He mentioned as His creation, so what did your gods create that they deserved to share with Him?** What is in the accusative case with created" or what is raised as a subject and its predicate is related to it. "Show me" is suspended from it. "Rather, the wrongdoers are in manifest error." This is a departure from rebuking them to recording them with the error that is not hidden from the observer, and the apparent is placed in the place of the implicit to indicate that they are wrongdoers by associating partners with God.

Surat Luqman 31:12

And We had certainly given Luqman wisdom, [saying], "Be grateful to God. And whoever is grateful is only grateful for [the benefit of] himself. And whoever disbelieves - then indeed, God is Free of need and Praiseworthy."

Surat Luqman 31:12

And We had certainly given Luqman wisdom, [saying], "Be grateful to God. And whoever is grateful is only grateful for [the benefit of] himself. And whoever disbelieves - then indeed, God is Free of need and Praiseworthy."

Tafsir al-Jalalayn

12 - **And We certainly gave Luqman wisdom** including knowledge, religion, and correct speech. There is much wisdom that is well-known. He used to issue fatwas before the mission of David, but he lived to see his mission and took knowledge from him and stopped issuing fatwas. He said about that: **Shall I not be satisfied if I am satisfied?** And he was asked: **Which of the people is evil?** He said: **The one who does not care if the people see him doing wrong?** *That* and We said to him: **Be grateful to God** for what He has given you of wisdom. **And whoever is grateful is grateful for himself** because the reward of his gratitude is for him. **And whoever is ungrateful** for the blessing **then indeed, God is free of need** of His creation. *Praiseworthy* in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave Luqman understanding of religion, reason, and correct speech.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **And We certainly gave Luqman wisdom**, means understanding, reason, and correctness of speech, without prophethood.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And We had certainly given Luqman wisdom**, meaning understanding of Islam. Qatada said: He was not a prophet, and revelation was not sent to him.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Yunus told us, on the authority of Mujahid, regarding his statement, **And We had certainly given Luqman wisdom**, he said: Wisdom means correctness. Others than Abu Bishr said: Correctness is other than prophecy.

Ibn Al-Muthanna told us, on the authority of

Muhammad Ibn Ja'far, who said: Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, who said: Luqman was a righteous man, but he was not a prophet.

Nasr bin Abdul Rahman Al-Awdi and Ibn Hamid told me: Hakam told us, on the authority of Saeed Al-Zubaidi, on the authority of Mujahid, who said: Luqman the Wise was an Ethiopian slave, with thick lips and smooth feet, and he was a judge over the Children of Israel.

Isa bin Othman bin Isa Al-Ramli told me: Yahya bin Isa told us on the authority of Al-A'mash, on the authority of Mujahid, who said: Luqman was a black slave, with thick lips and cracked feet.

Abbas bin Muhammad told me, he said: Khalid bin Mukhallad told us, he said: Sulayman bin Bilal told us, he said: Yahya bin Saeed told us, he said: I heard Saeed bin Al-Musayyab say: Luqman the Wise was a black man from the black people of Egypt.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Ash'ath, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Luqman was an Abyssinian slave.

Al-Abbas bin Al-Walid told us: My father told us: Al-Awza'i told us: Abd Al-Rahman bin Harmalah told us: A black man came to Saeed bin Al-Musayyab asking, so Saeed said to him: Do not be sad because you are black, for three of the best people were black: Bilal, Mahja', the freed slave of Omar bin Al-Khattab, and Luqman the Wise, who was a black Nubian with long lips.

Ibn Wakee' narrated: My father narrated to us, on the authority of Abu Al-Ashhab, on the authority of Khalid Al-Rab'i, who said: Luqman was an Ethiopian slave who was a carpenter. His master said to him: Slaughter this sheep for us. So he slaughtered it. He said: Take out the two best parts of it. So he took out the tongue and the heart. Then he waited as long as God willed, then he said: Slaughter this sheep for us. So he slaughtered it. He said: Take out the two worst parts of it. So he took out the tongue and the heart. His master said to him: I ordered you to take out the two best parts of it, so you took them out. And I ordered you to take out the two worst parts of it, so you took them out. Luqman said to him: There is nothing better than these two when they are good, and nothing worse than these two when they are bad.

Ibn Hamid told us: Al-Hakam told us: Amr ibn Qays told us: Luqman was a black slave with thick lips and smooth feet. A man came to him while he was talking with some people and said to him: **Aren't you the one who used to tend the sheep with me in such and such a place?** He said: *Yes*. He said: **What brought you to what he saw?** He said: **Be truthful in your speech and keep quiet about things that do not concern me.**

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of a man, on the authority of

Mujahid: **And We gave Luqman wisdom.** He said: The Qur'an.

He said: My father told me, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Wisdom is trustworthiness.

Others said: He was a prophet.

Who said that?

Ibn Wakee' told us: My father told me, on the authority of Israel, on the authority of Jabir, on the authority of Ikrimah, who said: Luqman was a prophet.

And His statement, **To be grateful to God,** means, **And We had certainly given Luqman wisdom, [saying], 'To praise God for what He has given you of His bounty.'** He made His statement, **To be grateful,** a translation of wisdom, because part of the wisdom that he was given was his gratitude to God for what He had given him. And His statement, **And whoever is grateful is only grateful for [the benefit of] himself,** means, **And whoever is grateful is only grateful for [the benefit of] himself,** because God will reward him abundantly for his gratitude to Him and save him from destruction. **And whoever is ungrateful, then indeed, God is Free of need and Praiseworthy,** means, "And whoever is ungrateful for God's favor upon him, has wronged himself, because God will punish him for his ingratitude to Him. God is Free of need of his gratitude to Him for His favors, and He has no need of them, because his gratitude to Him does not increase His power, nor does his ingratitude to Him decrease His kingdom." And by His statement, *Praiseworthy*, He means, **Praiseworthy in every situation,** to whom praise is due for His favor, whether the servant is ungrateful for His favor or grateful to Him for it." And it is changed from a passive participle to a passive participle.

Tafsir al-Qurtubi

The Almighty said: **And We had certainly given Luqman wisdom** as a direct object, and Luqman was not declined because at the end of it there is an extra alif and noon, so it is similar to the dual fa'laan, so it was not declined in the definite form because that is a second weight, and it was declined in the indefinite form because one of the two weights had disappeared, as stated by An-Nahhas. He is Luqman bin Ba'oura bin Nahor bin Tarah, and he is Azar of Abraham, this is how Muhammad bin Ishaq attributed him. It was also said that he is Luqman bin Anqa'a bin Sarun, and he was a Nubian from the people of Ayla, as mentioned by Al-Suhayli. Wahb said: He was the nephew of Job. Muqatil said: It was mentioned that he was the maternal cousin of Job. Al-Zamakhshari said: He is Luqman bin Ba'oura, the nephew of Job or the son of his maternal cousin, and it was also said that he was one of the sons of Azar, he lived for a thousand years and David, peace be upon him, lived during his lifetime and took knowledge from him, and he used to issue fatwas before the mission of David, but when he was sent, he stopped issuing fatwas, so it was said to him, and he said: Should I not be satisfied since I have been sufficient? Al-Waqidi said: He was a judge

among the Children of Israel. Saeed bin Al-Musayyab said: Luqman was a black man from the blacks of Egypt with thick lips. God gave him wisdom and prevented him from prophethood. The majority of interpreters agree that he was a saint and not a prophet. Ikrimah and Al-Sha'bi agreed that he was a prophet, and based on this, wisdom means prophethood. The correct view is that he was a wise man by the wisdom of God - which is the correctness in beliefs, understanding of religion and reason - a judge among the Children of Israel. He was black with cracked feet and thick lips, as Ibn Abbas and others said. It was narrated from the hadith of Ibn Umar that he said: I heard the Messenger of God (peace and blessings of God be upon him) say: Luqman was not a prophet, but he was a servant who thought a lot and had good faith. He loved God, so God loved him, so He bestowed wisdom upon him and gave him the choice to make him a caliph who would rule with justice. He said: O Lord, if you give me the choice, I will accept well-being and leave affliction, and if you decide upon me, then I will hear and obey, for You will protect me. Ibn Atiyyah mentioned this. Al-Tha'labi added: The angels said to him in a voice they could not see: **Why, O Luqman?** He said: "Because the ruler is in the toughest and most difficult of positions. The oppressed come to him from every direction. If he is humiliated in this world, that is better than being honorable in it. Whoever chooses this world over the Hereafter, this world will be denied him and he will not attain the Hereafter." The angels were amazed at the beauty of his speech. He slept and was given wisdom, and he awoke to speak with it. Then David was called after him and he accepted it - meaning the caliphate - without making any conditions as Luqman had made. He fell into sin more than once, but God pardoned him every time. Luqman supported him with his wisdom, so David said to him: **Blessed are you, O Luqman! You have been given wisdom and affliction has been averted from you.** David was given the caliphate and was tested with affliction and tribulation. Qatada said: God Almighty gave Luqman the choice between prophethood and wisdom, and he chose wisdom over prophethood. Gabriel, peace be upon him, came to him while he was asleep and sprinkled wisdom on him, and in the morning he was still speaking it. It was said to him: How did you choose wisdom over prophethood when your Lord gave you the choice? He said: If He had sent me a firm resolve with prophethood, I would have hoped for His support in it. But He gave me the choice, and I feared that I would be too weak for prophethood, so wisdom was dearer to me.

There is a difference of opinion about his profession. Some say he was a tailor, as stated by Saeed bin Al-Musayyab. He said to a black man: Do not be sad because you are black, for three of the best people were blacks: Bilal, Mahja', the freed slave of Umar, and Luqman. It was also said that he used to gather firewood every day for his master. He said to a man looking at him: If you see me with thick lips, then soft words come out of them, and if you see me black, then my heart is white. It was also said that he was a shepherd, and a man who knew him before saw him and said to him: Are you not the slave of so-and-so? He said: Yes. He said: What has brought you to this point? He said: The decree of God, fulfilling trusts,

Surat Luqman 31:12

And We had certainly given Luqman wisdom, [saying], "Be grateful to God. And whoever is grateful is only grateful for [the benefit of] himself. And whoever disbelieves - then indeed, God is Free of need and Praiseworthy."

speaking the truth, and leaving what does not concern me. Abd Al-Rahman bin Zaid bin Jabir said. Khalid Al-Rubai'i said: He was a carpenter, and his master said to him: Slaughter a sheep for me and bring me the tastiest two morsels of it. So he brought him the tongue and the heart, and the master said to him: Was there nothing in it tastier than these? He remained silent, then he ordered him to slaughter another sheep and said to him: Throw away the two most vile morsels. So he threw away the tongue and the heart. Then he said to him: I ordered you to bring me the two most delicious morsels and you brought me the tongue and the heart. And I ordered you to throw away the two most vile morsels and you threw away the tongue and the heart?! He said to him: There is nothing better than these two when they are good, and nothing worse than these two when they are bad.

I said: This meaning is transmitted in more than one hadith, including the saying of the Prophet (peace and blessings be upon him): "Beware, indeed in the body there is a morsel of flesh which, if it is sound, the entire body is sound, and if it is corrupt, the entire body is corrupt. Beware, it is the heart." Many authentic and famous narrations were reported in Al-Lisan, including his saying (peace be upon him): "Whoever God protects from the evil of two things will enter Paradise: what is between his jaws and his legs..." The hadith. Luqman has many well-known sayings, this is one of them. He was asked: Who is the worst of people? He said: The one who does not care if people see him doing wrong.

I said: This also has a meaning that is elevated. The Prophet (peace and blessings of God be upon him) said: "All of my nation will be forgiven except those who commit their sins openly. Among the sins committed openly is for a man to do something at night and then in the morning, although God has concealed him, he says, 'O so-and-so, I did such-and-such last night,' although his Lord had concealed him all night. In the morning, he uncovers what God had concealed from him." Abu Hurairah narrated it and Bukhari recorded it. Wahb ibn Munabbih said: I have read some of Luqman's wisdom that is more valuable than ten thousand chapters. It was narrated that he entered upon David (peace be upon him) while he was stringing together his armor, and God had softened iron for him like clay. He wanted to ask him, but wisdom overcame him and he remained silent. When he finished it, he put it on and said, **You are an excellent garment of war.** David said, **Silence is wisdom, but few do it.** David said to him, **By right, you are called wise.**

God the Almighty's statement: **That I should be grateful to God** has two interpretations: One of them is that *an* has the meaning of *which* explaining it, i.e., we said to him, **Be grateful.** The other interpretation is that it is in the accusative case and the verb is included in its relative clause, as Sibawayh reported: **I wrote to him to get up**, but he finds this interpretation far-fetched. Al-Zajaj said: The meaning is, **And We**

gave Luqman wisdom to be grateful to God the Almighty. It was also said: **That I should be grateful to God the Almighty**, so he was grateful, and thus he was wise in his gratitude to us. Gratitude to God means obeying Him in what He has commanded. The linguistic reality and meaning of Surat Al-Baqarah and other verses have already been discussed. **And whoever is grateful is grateful only for himself**, i.e., whoever obeys God the Almighty does what he does for himself, because the benefit of the reward returns to him. **And whoever is ungrateful**, i.e., is ungrateful to the blessings and does not believe in the Oneness of God, **then indeed, God is Free of need** of His creation, *Praiseworthy* before creation, i.e., praised. Yahya ibn Salam said: He is free of need of His creation, Praiseworthy in His actions.

Tafsir Ibn Kathir

The early Muslims differed about Luqman 31: Was he a prophet or a righteous servant without prophethood? There are two opinions, the majority are on the second. Sufyan al-Thawri narrated from al-Ash'ath from Ikrimah from Ibn Abbas who said: Luqman was an Abyssinian slave who was a carpenter. Qatadah narrated from Abdullah ibn al-Zubayr: I said to Jabir ibn Abdullah: What has reached you about Luqman? He said: He was short and had a flat nose due to his descent. Yahya ibn Sa'id al-Ansari narrated from Sa'id ibn al-Musayyab who said: Luqman was from the blacks of Egypt, with long lips. God gave him wisdom and prevented him from prophethood. Al-Awza'i said: Abd al-Rahman ibn Harmalah narrated to me that a black man came to Sa'id ibn al-Musayyab asking him, so Sa'id ibn al-Musayyab said to him: Do not be sad because you are black, for among the best of people were three blacks: Bilal, Mahja', the freed slave of Umar ibn al-Khattab, and Luqman the Wise. He was a black Nubian with long lips.

Ibn Jarir said: Ibn Wakee' narrated to us, my father narrated to us, on the authority of Abu Al-Ashhab, on the authority of Khalid Al-Rab'i, who said: Luqman was an Ethiopian slave who was a carpenter. His master said to him, **Slaughter this sheep for us.** So he slaughtered it. He said, **Take out the two best parts of it.** So he took out the tongue and the heart. Then he waited as long as God willed, then he said, **Slaughter this sheep for us.** So he slaughtered it. He said, **Take out the two worst parts of it.** So he took out the tongue and the heart. His master said to him, "I ordered you to take out the two best parts of it, so you took them out. And I ordered you to take out the two worst parts of it, so you took them out?" Luqman said, **There is nothing better than these two when they are good, and nothing worse than these two when they are bad.** Shu'bah said, on the authority of Al-Hakam, on the authority of Mujahid: Luqman was a righteous slave, but he was not a prophet.

Al-A'mash said: Mujahid said: Luqman was a black

slave with thick lips and cracked feet. Hakam bin Salim said on the authority of Saeed Al-Zubaidi on the authority of Mujahid: Luqman the Wise was an Abyssinian slave with thick lips and cracked feet, and he was a judge over the Children of Israel. Another narrator said that he was a judge over the Children of Israel during the time of David, peace be upon him. Ibn Jarir said: Ibn Hamid told us, Al-Hakam told us, Amr bin Qais told us: Luqman was a black slave with thick lips and cracked feet. A man came to him while he was talking to some people and said to him: Are you not the one who used to tend the sheep with me in such and such a place? He said: Yes. He said: What brought you to this point? He said: Truthfulness and keeping silent about what does not concern me.

Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abdur-Rahman bin Yazid told us, on the authority of Jabir, who said: God raised up Luqman the Wise by His wisdom. A man whom he had known before saw him and said to him: Are you not the slave of the Banu So-and-so whom you used to herd their flocks yesterday? He said: Yes. He said: What has brought you to this point? He said: The decree of God, fulfilling trusts, speaking the truth, and leaving what does not concern me. Some of these narrations explicitly deny that he was a prophet, and others imply that, because his being a slave who had been touched by slavery contradicts his being a prophet, because messengers were sent among the lineages of their people. For this reason, the majority of the early Muslims were of the view that he was not a prophet. His being a prophet is only transmitted from Ikrimah, if the chain of transmission to him is sound, because it was narrated by Ibn Jarir, and Ibn Abi Hatim said, on the authority of Wakee', on the authority of Isra'il, on the authority of Jabir, on the authority of Ikrimah, who said: Luqman was a prophet. This Jabir is Ibn Yazid Al-Ju'fi, and he is weak, and God knows best.

Abdullah ibn Wahb said: Abdullah ibn Ayyash al-Qatbani told me on the authority of Umar, the freed slave of Ghafra, who said: A man stood before Luqman the Wise and said: Are you Luqman? Are you a slave of Bani Al-Hashas? He said: Yes. He said: Are you a shepherd of sheep? He said: Yes. He said: Are you the black man? He said: As for my blackness, it is obvious, so what do you like about me? He said: People treading on your carpet, coming to your door, and being pleased with what you say. He said: O son of my brother, if you listen to what I say to you, you will be like that. Luqman said: Lower your gaze, hold your tongue, be chaste in your food, guard your private parts, speak truthfully, fulfill your covenant, honor your guest, protect your neighbor, and leave what does not concern me. That is what has brought me to what you see. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us, Amr ibn Waqid told us, on the authority of Abdah ibn Rabah, on the authority of Rabi'ah, on the authority of Abu al-Darda', that he said one day, mentioning Luqman the Wise, and said: He was not given what he was given because of his family, wealth, lineage, or qualities, but he was a quiet, silent man, who pondered for a long time, and had deep insight. He never slept during the day, and no one ever saw him spit or cough, or urinate or defecate, or wash, or play or laugh. He would not repeat a statement he had made unless he said a piece of wisdom that someone

would repeat to him. He had married and had children, but they died and he did not cry over them. He would visit the sultan and go to the judges to look, ponder, and consider, and that is why he was given what he was given.

A strange narration was reported on the authority of Qatada, narrated by Ibn Abi Hatim, who said: My father told us, Al-Abbas bin Al-Waleed told us, Zaid bin Yahya bin Ubaid Al-Khuza'i told us, Saeed told us on the authority of Ibn Bashir Qatada, who said: God gave Luqman the Wise the choice between prophethood and wisdom, and he chose wisdom over prophethood. Gabriel came to him while he was sleeping and sprinkled wisdom on him, or he sprinkled wisdom on him. He said: So he woke up speaking with it. Saeed said: I heard Qatada say: Luqman was asked: How did you choose wisdom over prophethood, when your Lord gave you the choice? He said: If He had sent me a firm resolve to prophethood, I would have hoped to achieve success from Him, and I would have hoped to carry it out, but He gave me the choice, and I feared that I would be too weak to prophethood, so wisdom was dearer to me. This is from the narration of Saeed bin Bashir, and it contains a weakness that they have spoken about because of it, and God knows best. What Saeed bin Abi Aruba narrated on the authority of Qatada regarding the Almighty's statement: **And We had certainly given Luqman wisdom**, meaning understanding of Islam, and he was not a prophet and revelation was not sent to him.

And His statement, **And We had certainly given Luqman wisdom**, meaning understanding, knowledge and expression, **to be grateful to God**, meaning We commanded him to thank God Almighty for what God had given him, bestowed upon him and granted him of the grace with which He had singled him out from among his kind and the people of his time. Then God the Almighty said, **And whoever is grateful is grateful only for himself**, meaning the benefit and reward of that only return to the grateful, as God the Almighty said, **And whoever does righteousness - it is for themselves that they prepare**. And His statement, "And whoever disbelieves - then indeed, God is Free of need of His servants, and will not be harmed by that, even if all the people of the earth disbelieved, for He is Free of need of anyone other than Him. There is no god but God, and we worship none but Him.

Fath al-Qadir

There is a difference of opinion about Luqman, was he a foreigner or an Arab? It is derived from the word luqm *marsef*. Those who said he was a foreigner denied it due to the definite article and foreignness, and those who said he was an Arab denied it due to the definite article and the addition of the alif and the nun. They also differed over whether he was a prophet or a righteous man. Most scholars held that he was not a prophet. Al-Wahidi narrated on the authority of Ikrimah, Al-Suddi and Al-Sha'bi that he was a prophet, and the former is more likely, as will be mentioned at the end of the research. It was also said that only Ikrimah acknowledged his prophethood, although the one who narrated it on his authority was Jabir Al-Ja'fi, and he is very weak. He is Luqman bin Ba'oura bin

Surat Luqman 31:12

And We had certainly given Luqman wisdom, [saying], "Be grateful to God. And whoever is grateful is only grateful for [the benefit of] himself. And whoever disbelieves - then indeed, God is Free of need and Praiseworthy."

Nahor bin Tarikh, who is Azar, the father of Ibrahim. It was also said that he is Luqman bin Anqa bin Marwan, and he was a Nubian from the people of Ayla, mentioned by Al-Suhayli. Wahb said: He is the nephew of Job. Muqatil said: He is his maternal cousin. He lived for a thousand years and took knowledge from him. He used to issue fatwas before the mission of David, but when David was sent, he stopped issuing fatwas. It was said to him: Isn't it enough for me since I have already been sufficient? Al-Waqidi said: He was a judge among the Children of Israel, and the wisdom that God gave him is jurisprudence, reason, and accuracy in speech. Wisdom was explained by those who say that his prophethood is prophethood. 1- "That you be grateful to Me" is the interpreter, because in giving wisdom there is the meaning of speech. It was said that the meaning is We told him to thank Me. Al-Zajaj said: The meaning is: We gave Luqman wisdom so that he would be grateful to Me. It was said: That he gave him is grateful to Me, so he was grateful and was wise in his gratitude. Thanks to God are praises to Him in return for the blessing and obedience to Him in what He commanded. Then God, the Almighty, made it clear that thanks are of no benefit except to the grateful one, as He said: **And whoever is grateful is only grateful for his own soul**, because the benefit of that returns to him and its advantage is attained by him, as through it the blessing is preserved and because of it more of it is brought to him from God, the Almighty. **And whoever is ungrateful - then indeed, God is Free of need and Praiseworthy**, meaning whoever makes ingratitude a substitute for gratitude for blessings, then God is Free of need of thanks, not in need of them, Praiseworthy and deserving of praise from His creation for bestowing upon them His blessings whose extent cannot be encompassed and whose number cannot be counted, even if none of His creation praises Him, because every existing being speaks His praise with the tongue of its state. Yahya ibn Salam said: He is Free of need of His creation and Praiseworthy in His actions.

Tafsir al-Baghawi

God Almighty said: 12- **And We had certainly given Luqman wisdom**, meaning: reason, knowledge, acting upon it, and being correct in matters. Muhammad ibn Ishaq said: He is Luqman ibn Na'ur ibn Nahor ibn Tarah, who is Azar. Wahb said: He was Job's nephew. Muqatil said: It was mentioned that he was Job's maternal uncle's son. Al-Waqidi said: He was a judge among the Children of Israel.

Scholars agreed that he was a wise man, but not a prophet, except for Ikrimah, who said: Luqman was a prophet. He was the only one to say this.

Some of them said: Luqman was given the choice between prophecy and wisdom, so he chose wisdom.

It was narrated that while he was sleeping during the

middle of the day, a voice was called, **O Luqman, would you like God to make you a successor on earth to judge between people with justice?** The voice answered and said, "If my Lord gives me the choice, I will accept well-being and not accept affliction. If He decides upon me, then I hear and obey, for I know that if He does that for me, He will support and protect me." The angels said in a voice they could not see, **Why, Luqman?** He said, "Because the ruler is in the toughest and most turbulent of positions, where injustice surrounds him from every side. If he acts justly, he is more likely to be saved, and if he errs, he misses the path to Paradise. To be humiliated in this world is better than to be noble. Whoever chooses this world over the Hereafter will be tempted by this world and never attain the Hereafter." The angels were amazed at his eloquent speech. He slept and was given wisdom. He awoke while speaking it. Then David was called after him and he accepted it without making any condition as Luqman had stipulated. He fell into sin more than once, but God pardoned him all the time, and Luqman supported him with his wisdom.

On the authority of Khalid Al-Rubai'i, he said: Luqman was an Ethiopian slave who was a carpenter. Saeed bin Al-Musayyab said: He was a tailor. It was also said: He was a shepherd. It was narrated that a man met him while he was speaking wisdom and said: Are you not so-and-so the shepherd? How did you reach what you reached? He said: By speaking truthfully, fulfilling trusts, and leaving what does not concern me. Mujahid said: He was a black slave with large lips and cracked feet.

God Almighty says: "That I should be grateful to God. And whoever is grateful is grateful only for himself. And whoever is ungrateful - then indeed, God is Free of need and Praiseworthy."

Tafsir al-Baidawi

12 - **And We had certainly given Luqman wisdom** meaning Luqman ibn Ba'oura, one of the sons of Azar, the nephew or maternal aunt of Job. He lived until he saw David (peace be upon him) and took knowledge from him. He used to issue fatwas before his mission. The majority say that he was a wise man but not a prophet. Wisdom, in the terminology of scholars, is the perfection of the human soul by acquiring theoretical knowledge and gaining the complete ability to perform virtuous deeds according to one's capacity. Part of his wisdom is that he accompanied David for months while sewing his coat of mail but he did not ask him about it. When he finished, he put it on and said, **You are an excellent garment of war**. He said, **Silence is wisdom, but few do it**. One day, David (peace be upon him) asked him, **How are you?** He said, **I am now in someone else's hands**. David thought about it and was struck dumb. And that he ordered him to slaughter a sheep and bring the two best morsels from it, so he brought the tongue and the heart. Then after a few

days he ordered him to bring the two worst morsels, so he brought them as well. He asked him about that, and he said: They are the best thing if they are good and the worst thing if they are bad. **To be grateful to God** to be grateful or any gratitude, because giving wisdom is in the meaning of speech. **And whoever is grateful is grateful for his own soul** because his benefit returns to it and it is the continuity of the blessing and the deserving of more of it. **And whoever is ungrateful, then indeed, God is Free of need** is in no need of gratitude. *Praiseworthy* is worthy of praise even if He is not praised, or Praised, all of His creatures speak His praise with the tongue of the state.

Surat Luqman 31:13

And when Luqman said to his son while he was advising him, "O my son, do not associate with God. Indeed, association is a great injustice."

Surat Luqman 31:13

And when Luqman said to his son while he was advising him, "O my son, do not associate with God. Indeed, association is a great injustice."

Tafsir al-Jalalayn

13 - And remember **and when Luqman said to his son while he was advising him, O my son** diminutive of compassion (do not associate anything with God. Indeed, association) with God **is a great injustice** so he returned to him and submitted.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember, O Muhammad, "when Luqman said to his son while he was advising him, 'O my son, do not associate anything with God. Indeed, association is a great wrong.'" He says: A great mistake in speech.

Tafsir al-Qurtubi

God Almighty said: **And when Luqman said to his son while he was advising him**, Al-Suhayli said: His son's name was Tharan, according to Al-Tabari and Al-Qutbi. Al-Kalbi said: Mishkam. It was also said: An'am, as narrated by Al-Naqqash. Al-Qushayri mentioned that his son and wife were disbelievers, and he continued advising them until they converted to Islam.

I said: This is indicated by His statement: "Do not associate anything with God. Indeed, association is a great wrong." In Sahih Muslim and elsewhere on the authority of Abdullah, he said: When the verse **Those who have believed and do not mix their belief with injustice** (al-An'am 6:82) was revealed, it was difficult for the companions of the Messenger of God (peace and blessings be upon him) and they said: Who among us does not wrong himself? The Messenger of God (peace and blessings be upon him) said: It is not as you think. Rather, it is as Luqman said to his son: O my son, do not associate anything with God. Indeed, association is a great wrong." There is a difference of opinion regarding His statement: **Indeed, association is a great wrong**. Some say that it is from the words of Luqman. It was said: It is a statement from God, the Most High, disconnected from Luqman's speech, connected to it to confirm the meaning. This is supported by the well-known hadith that when the verse: **Those who have believed and do not mix their belief with injustice** was revealed, the companions of the Messenger of God, peace and blessings be upon him, were afraid and said: Who among us has not committed injustice? Then God, the Most High,

revealed: **Indeed, associating others with God is a great wrong**, and their fear was calmed. Their fear is only calmed by it being a statement from God, the Most High. Fear may also be calmed by God mentioning that about a servant whom He has described as wise and right. *When* is in the accusative case meaning remember. Al-Zajaj said in his book on the Qur'an: *When* is in the accusative case with **We gave** and the meaning is: We had certainly given Luqman wisdom when he said. An-Nahhas said: I think it is a mistake, because there is a *waw* in the speech that prevents that. He said: O my son, with a kasra on the *yaa*, because it indicates the deleted *yaa*, and whoever opens it with a fatha, because in his opinion, the fatha is light. This has been discussed previously in Hud. His saying: **O my son** is not a true diminutive, even though it is pronounced as such. Rather, it is a softening, just as one says to a man: **O my brother**, and to a boy: **It is good**.

Tafsir Ibn Kathir

God the Almighty says, informing us about Luqman's advice to his son, who is Luqman bin Anqa' bin Sadun, and his son's name is Tharan, according to a statement narrated by Al-Suhayli. God the Almighty mentioned him in the best way, and that He gave him wisdom. He is advising his son, who is the most compassionate and beloved of people to him, so he deserves to be given the best he knows, and for this reason He first advised him to worship God and not associate anything with Him. Then He warned him, **Indeed, associating others with Him is a great injustice**, meaning it is the greatest injustice. Al-Bukhari said: Qutaybah narrated to us, Jarir narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse, **Those who have believed and have not mixed their belief with injustice**, was revealed, this was difficult for the Companions of the Messenger of God (peace and blessings of God be upon him), and they said: Who among us has not mixed his faith with injustice? The Messenger of God, may God bless him and grant him peace, said, "That is not the case. Have you not heard the words of Luqman, 'O my son, do not associate anything with God. Indeed, association is a great injustice.'" Muslim narrated it from the hadith of Al-A'mash with it. Then he coupled his command to him to worship God alone with being kind to his parents, as God the Almighty said, **And your Lord has decreed that you worship none but Him, and to parents, good treatment**. God the Almighty often couples this in the Qur'an, and here He said, "And We have enjoined upon man, concerning his parents: his mother carried him, with hardship upon hardship." Mujahid said, **The hardship and weakness of the child**. Qatadah said, **Exertion upon effort**. Ata' Al-Khurasani said, **Weakness upon weakness**.

And His statement, **And his weaning is in two years**, meaning his upbringing and breastfeeding after his birth is in two years, as God Almighty said: **Mothers**

shall breastfeed their children two complete years for whoever desires to complete the nursing (al-An'am 2:17). From here Ibn Abbas and other imams deduced that the minimum period of pregnancy is six months, because He said in the other verse, **And his gestation and weaning is thirty months.** Rather, God Almighty mentions the mother's upbringing, her fatigue and hardship in staying up night and day, to remind the child of her previous kindness to him, as God Almighty said, **And say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'** For this reason He said, "So be grateful to Me and to your parents. To Me is the final destination." That is, I will reward you for that with the greatest reward.

Ibn Hatim said: Abu Zur'ah told us, Abdullah bin Abi Shaybah and Mahmoud bin Ghailan told us: Ubayd God told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Sa'id bin Wahb, who said: Mu'adh bin Jabal came to us, and the Prophet, may God bless him and grant him peace, had sent him. He stood up, praised God, and extolled Him, then said: I am the Messenger of God's, may God bless him and grant him peace, to you, that you worship God and do not associate anything with Him, and that you obey me, and I will not fail you in good. The destination is to God, to Paradise or to Hell, residence, so there is no departure, and eternity, so there is no death.

And His statement, **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them,** meaning if they are very eager for you to follow them in their religion, do not accept that from them. But that should not prevent you from befriending them in this world with kindness, meaning treating them well. **And follow the way of those who turn back to Me,** meaning the believers. **To Me is your return, and I will inform you about what you used to do.** At-Tabarani said in the Book of the Ten: Abu Abd al-Rahman Abdullah ibn Ahmad ibn Hanbal told us, Ahmad ibn Ayyub ibn Rashid told us, Muslimah ibn Alqamah told us, on the authority of Dawud ibn Abi Hind, that Sa'd ibn Malik said: This verse was revealed concerning **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them,** he said: I was a man who was dutiful to my mother, but when I became Muslim, she said: O Sa'd, what is this that I see you have innovated, that you should abandon this religion of yours or I should not eat or drink until I die, and you should be mocked because of me, and it will be said: O killer of his mother. So I said: Do not do that, O mother. For I will not abandon this religion of mine for anything. So she remained a day and a night without eating, and in the morning she was exhausted. She remained another day and a night without eating, and in the morning she was very exhausted. When I saw that, I said: O mother, you know, by God, if you had a hundred souls and they left one by one, I would not abandon this religion of mine for anything. So if you wish, eat, and if you wish, do not eat. So she ate.

Fath al-Qadir

13- **And when Luqman said to his son,** Al-Suhayli said: His son's name was Tharan according to Ibn Jarir and Al-Qutaibi. Al-Kalbi said: Mishkam. Al-Naqqash said:

An'am. It was also said that they were both dead. Al-Qushayri said: His son and wife were disbelievers, and he continued to admonish them until they became Muslim. This sentence is connected to what came before, and the meaning is: We gave Luqman wisdom when we made him grateful in himself, and when we made him an admonisher to others. Al-Zajaj said: When is in the accusative case with **we gave.** The meaning is: We certainly gave Luqman wisdom when he said. Al-Nahhas said: I think it is a mistake because there is a *waw* in the sentence, and it prevents that. The meaning of **and he admonishes him** is that he addresses him with admonitions that encourage him to monotheism and deter him from polytheism. **O my son, do not associate partners with God.** The majority of scholars read it with a kasra over the *yaa*. Ibn Kathir read it with a sukoon. Hafs read it with a fat-ha, and his prohibition of polytheism indicates that he was a disbeliever, as mentioned above. The phrase **Indeed, polytheism is a great injustice** explains what came before it. He began his sermon by prohibiting polytheism because it is more important than anything else.

There is a difference of opinion regarding this sentence. Some say it is from the words of Luqman, and others say it is from the words of God, so it is separate from what preceded it. This is supported by what is proven in the authentic hadith that when the verse, **and they do not mix their faith with injustice,** was revealed, it was difficult for the Companions, and they said, **Who among us has not wronged himself?** So God revealed, **Indeed, associating others with God is a great wrong,** and their souls were at ease.

Tafsir al-Baghawi

13- **And when Luqman said to his son,** whose name was An'am, and it is said: Mishkam, "while he was admonishing him: O my son, do not associate anything with God. Indeed, association is a great wrong." Ibn Kathir read: O my son, do not associate anything with God with a sukoon on the *ya'*, and Hafs with a fatha, and the rest with a kasra. **O my son, establish prayer,** with a fatha on the *ya'*, according to Ibn Kathir and Hafs, and Al-Qawwas with a sukoon on it, and the rest with a kasra.

Tafsir al-Baidawi

13 - **And when Luqman said to his son,** Anaam or Ashkam or Mathan, **while he was admonishing him,** O my son. **The diminutive of ishfaq.** **Ibn Kathir read here and in** O my son, establish prayer **with a sukoon on the ya', and Hafs in both of them and in** O my son, if you are" with a fatha on the *ya'*, and likewise Al-Bazzi in the last one, and the rest read in the three with a kasra on the *ya'*. "Do not associate partners with God." It was said that he was a disbeliever, but he continued to do so until he converted to Islam. Whoever stops at "Do not associate partners" makes an oath with God. "Indeed, polytheism is a great injustice," because it equates between someone who has no blessing except from Him and someone who has no blessing

Surat Luqman 31:13

And when Luqman said to his son while he was advising him, "O my son, do not associate with God. Indeed, association is a great injustice."

from Him.

Surat Luqman 31:14

And We have enjoined upon man, concerning his parents - his mother carried him with hardship upon hardship, and his weaning and gestation are thirty months - [that] he be grateful to Me and to your parents. To Me is the final destination.

Tafsir al-Jalalayn

14 - **And We have enjoined upon man, concerning his parents** We commanded him to be dutiful to them **his mother carried him** and **weakened in weakness upon weakness** she weakened from the pregnancy and weakened from the labor pains and weakened from the birth **and his weaning** that is, his weaning **is in two years** and We said to him (that you be grateful to Me and to your parents. To Me is the final destination) that is, the return.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have commanded man to be dutiful to his parents. **His mother bore him with weakness upon weakness.** He says: weakness upon weakness, and hardship upon hardship. From this is the saying of Zuhair:

They will not say that a weak rope was created. If your people had been in its causes, they would have perished.

The people of interpretation said something similar to what we said about that, but they differed about the meaning of that. Some of them said: It means pregnancy.

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 We have enjoined upon man, concerning his parents. His mother carried him, with weakness upon weakness," meaning: hardship after hardship, and creation after creation.

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 here upon weakness**, he said: Weakness upon weakness.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **His mother bore him with weakness upon weakness**, meaning effort upon effort.

Others said: Rather, what he meant by it is the weakness and frailty of the child due to the weakness of the mother.

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 here upon weakness**, he said: It is the child upon the weakness and frailty of the mother.

His statement, **And his weaning is in two years**, means: And his weaning is at the end of two years. It was also said, **And his weaning is in two years**, and he omitted mentioning the end of two years, as the statement indicates it, just as it was said, **And ask the town in which we were** (Yusuf 12:82), meaning the people of the town.

His statement, **That you be grateful to Me and to your parents**, means: We have enjoined upon you to be grateful to Me for My blessings upon you, and to your parents for raising you and treating you with the hardship they endured until you attained maturity. His statement, **To Me is the final destination**, means: To God is your final destination, O human being. He will ask you about your gratitude to Him for His blessings upon you, and about your gratitude to your parents and your dutifulness to them for the suffering and hardship they endured from you during your childhood and youth, and about their dutifulness to you and their compassion toward you.

He mentioned that this verse was revealed regarding Saad bin Abi Waqqas and his mother.

Mentioning the narration mentioned in that:

Hannad bin Al-Sarri narrated to us: Abu Al-Ahwas narrated to us, on the authority of Samak bin Harb, on the authority of Mus'ab bin Sa'd, who said: Umm Sa'd swore that she would not eat or drink until Sa'd converted from his religion. He said: But he refused, and she remained like that until she fainted. He said: Then her sons came to her and gave her something to drink. He said: When she came to, she invoked God against him, and this verse was revealed: **And We have enjoined upon man, concerning his parents ...** until His saying: **in this world, [doing] good.**

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Samak bin Harb, on the authority of Mus'ab bin Sa'd, on the authority of his father, who said: Umm Sa'd said to Sa'd: Has not God commanded righteousness? By God, I will not eat food or drink anything until I die or you give up. He said: Whenever they wanted to feed her, they would close her mouth with a stick, then they would pull her out. Then this verse was revealed: **And We have enjoined upon man, concerning his parents, good treatment.**

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us, on the authority of Samak bin Harb, who said: Sa'd bin Malik said: This verse was revealed regarding, **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness.** He said: When I became Muslim, my mother swore that she would not eat any food or drink anything. He said: I appealed to her on the first day, but she refused and was patient. On the second day, I appealed to her, but she refused. On the third day, I appealed to her, but she refused. So I said: By

Surat Luqman 31:14

And We have enjoined upon man, concerning his parents - his mother carried him with hardship upon hardship, and his weaning and gestation are thirty months - [that] he be grateful to Me and to your parents. To Me is the final destination.

God, if you had a hundred souls, you would leave before I abandon this religion of mine. When she saw that and knew that I would not do it, she ate.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Abu Hubayrah say: This verse was revealed about Sa'd bin Abi Waqqas: **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them...** the verse.

Tafsir al-Qurtubi

It contains eight issues: First: The Almighty's saying: **And We have enjoined upon man, concerning his parents** These two verses are an interjection during Luqman's advice. It was said that this is among what Luqman enjoined upon his son, and God informed him of it, meaning that Luqman said to his son: Do not associate partners with God and do not obey your parents in associating partners with God, for God enjoined upon them in obeying them in a way that does not constitute polytheism or disobedience to God Almighty. It was also said that it was: And when Luqman said to his son, **And We said to Luqman regarding what We gave him of wisdom, and We enjoined upon man, concerning his parents**, meaning We said to him, **Thank God**, and We said to him, **And We enjoined upon man**. It was also said that it was: And when Luqman said to his son, **Do not associate partners with God**, and We have enjoined upon man, concerning his parents, good treatment, and We have commanded people to do this, and Luqman commanded his son to do this. Al-Qushayri mentioned these sayings. The correct view is that these two verses were revealed concerning Sa'd ibn Abi Waqqas, as mentioned previously in Al-Ankaboot, and the majority of commentators agree with this.

The gist of this chapter is that obeying parents is not required in committing a major sin or in neglecting an individual obligation. Obedience to them is obligatory in what is permissible. It is preferable to recommend something in neglecting acts of obedience, such as the command to fight collectively, and answering one's mother in prayer when it is possible to repeat it. This is stronger than recommending something, but it may be explained by fear of her death or similar things that permit interrupting the prayer, so it is not stronger than recommending something. Al-Hasan disagreed with this detail and said: If his mother gives him pleasure from attending the Isha prayer out of compassion, then he should not obey her.

Second: Since God, the Most High, singled out the mother with the degree of mention of pregnancy and the degree of mention of breastfeeding, she obtained three ranks, and the father obtained one. Similar to that is the statement of the Prophet, may God bless him and grant him peace, when a man said to him: Whom should I be dutiful to? He said: Your mother. He

said: Then who? He said: Your mother. He said: Then who? He said: Your father. So He gave him a quarter of the dutifulness, as in this verse. All of this has already been mentioned in Subhan.

Third: The Almighty's saying: **And here, with weakness**, meaning she carried him in her womb, and she became weaker every day. It was said: A woman is weak in creation, then pregnancy weakens her. Isa Al-Thaqafi read: **And here, with weakness**, with the ha' open in both. It was narrated on the authority of Abu Amr. **And here** has one meaning. Qanab bin Umm Sahib said: **Is there anyone who can stop the critics and admonish them? Indeed, the critics have weakness and weakness in them.**

It is said: wahan yahen, wahan yuhaan, wahan yahen, like waram yarm. Wahanan is in the accusative case as a verbal noun, as mentioned by Al-Qushayri. An-Nahhas: on the second object by dropping the preposition, meaning I carried it weakly upon weakly. The majority read: wa weasaluh, and Al-Hasan and Yaquub read: wa fadluhu, and they are two dialects, meaning his weaning is at the end of two years, and what is meant by weaning is weaning, so it was expressed by its goal and end. It is said: he separated from such-and-such and was distinguished, and the young camel is named after it.

Fourth: People agree that the period of breastfeeding is two years in the chapter on rulings and expenses. As for the prohibition of milk, a group set it at one year, no more and no less. A group said: If a boy is weaned before the age of two and stops drinking milk, then whatever he drinks after that within the two years is not prohibited. This has been fully discussed in Surah Al-Baqarah.

Fifth: The Almighty's statement: **that you be grateful to Me**. "An" is in the accusative case according to Al-Zajaj, and the meaning is: And We have enjoined upon man, concerning his parents, to be grateful to Me. An-Nahhas said: It is better to have *An* as an explanatory particle, and the meaning is: We told him to be grateful to Me and to your parents. It has been said: Thanks are to God for the blessing of faith, and to the parents for the blessing of upbringing. Sufyan ibn Uyaynah said: Whoever prays the five daily prayers has thanked God Almighty, and whoever supplicates for his parents after the prayers has thanked them.

Tafsir Ibn Kathir

God the Almighty says, informing us about Luqman's advice to his son, who is Luqman bin Anqa' bin Sadun, and his son's name is Tharan, according to a statement narrated by Al-Suhayli. God the Almighty mentioned him in the best way, and that He gave him wisdom. He is advising his son, who is the most compassionate and beloved of people to him, so he deserves to be given the best he knows, and for this reason He first advised him to worship God and not

associate anything with Him. Then He warned him, **Indeed, associating others with Him is a great injustice**, meaning it is the greatest injustice. Al-Bukhari said: Qutaybah narrated to us, Jarir narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse, **Those who have believed and have not mixed their belief with injustice**, was revealed, this was difficult for the Companions of the Messenger of God (peace and blessings of God be upon him), and they said: Who among us has not mixed his faith with injustice? The Messenger of God, may God bless him and grant him peace, said, "That is not the case. Have you not heard the words of Luqman, 'O my son, do not associate anything with God. Indeed, association is a great injustice.'" Muslim narrated it from the hadith of Al-A'mash with it. Then he coupled his command to him to worship God alone with being kind to his parents, as God the Almighty said, **And your Lord has decreed that you worship none but Him, and to parents, good treatment**. God the Almighty often couples this in the Qur'an, and here He said, "And We have enjoined upon man, concerning his parents: his mother carried him, with hardship upon hardship." Mujahid said, **The hardship and weakness of the child**. Qatadah said, **Exertion upon effort**. Ata' Al-Khurasani said, **Weakness upon weakness**.

And His statement, **And his weaning is in two years**, meaning his upbringing and breastfeeding after his birth is in two years, as God Almighty said: **Mothers shall breastfeed their children two complete years for whoever desires to complete the nursing** (al-An'am 2:17). From here Ibn Abbas and other imams deduced that the minimum period of pregnancy is six months, because He said in the other verse, **And his gestation and weaning is thirty months**. Rather, God Almighty mentions the mother's upbringing, her fatigue and hardship in staying up night and day, to remind the child of her previous kindness to him, as God Almighty said, **And say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'** For this reason He said, "So be grateful to Me and to your parents. To Me is the final destination." That is, I will reward you for that with the greatest reward.

Ibn Hatim said: Abu Zur'ah told us, Abdullah bin Abi Shaybah and Mahmoud bin Ghailan told us: Ubayd God told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Sa'id bin Wahb, who said: Mu'adh bin Jabal came to us, and the Prophet, may God bless him and grant him peace, had sent him. He stood up, praised God, and extolled Him, then said: I am the Messenger of God's, may God bless him and grant him peace, to you, that you worship God and do not associate anything with Him, and that you obey me, and I will not fail you in good. The destination is to God, to Paradise or to Hell, residence, so there is no departure, and eternity, so there is no death.

And His statement, **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them**, meaning if they are very eager for you to follow them in their religion, do not accept that from them. But that should not prevent you from befriending them in this world with kindness, meaning treating them well. **And follow the way of those who turn back to Me**, meaning the believers. To

Me is your return, and I will inform you about what you used to do. At-Tabarani said in the Book of the Ten: Abu Abd al-Rahman Abdullah ibn Ahmad ibn Hanbal told us, Ahmad ibn Ayyub ibn Rashid told us, Muslimah ibn Alqamah told us, on the authority of Dawud ibn Abi Hind, that Sa'd ibn Malik said: This verse was revealed concerning **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them**, he said: I was a man who was dutiful to my mother, but when I became Muslim, she said: O Sa'd, what is this that I see you have innovated, that you should abandon this religion of yours or I should not eat or drink until I die, and you should be mocked because of me, and it will be said: O killer of his mother. So I said: Do not do that, O mother. For I will not abandon this religion of mine for anything. So she remained a day and a night without eating, and in the morning she was exhausted. She remained another day and a night without eating, and in the morning she was very exhausted. When I saw that, I said: O mother, you know, by God, if you had a hundred souls and they left one by one, I would not abandon this religion of mine for anything. So if you wish, eat, and if you wish, do not eat. So she ate.

Fath al-Qadir

14- **And We have enjoined upon man, concerning his parents**. This commandment concerning the parents and what follows it until His saying: **because of what you used to do** is an interruption between Luqman's words with the intention of emphasizing what came before it of the prohibition of associating partners with God, and the interpretation of the commandment is His saying: **That you be grateful to Me and to your parents**. What is between them is an interruption between the interpreter and the interpreted, and in making gratitude to them linked to gratitude to God there is an indication that their right is one of the greatest rights over the child and the largest and most obligatory. The meaning of **his mother bore him with weakness upon weakness** is that she bore him in her womb and she increased in weakness every day. It was said that the meaning is that the woman is weak in creation, then pregnancy weakens her. The accusative of *weakness* is in the source. An-Nahhas said that it is a second object by dropping the letter: meaning she carried him weakly upon weakly. Al-Zajaj said that the meaning is that she was obliged by her carrying him to become weak time after time. It was said that it is in the accusative case as a state of his mother and on weakness as an attribute of weakness, meaning weakness being upon weakness. The majority read it with a sukoon on the ha' in both places. Isa Al-Thaqafi read it, and it is a narration from Abu Amr, with a fatha on them, and they are two languages. Qanab said:

Is there anyone who can stop the critics and admonish them? Critics are weak and feeble.

And his weaning is in two years. Weaning is weaning, which is to separate the child from his mother. It is the subject and its predicate is the circumstance. Al-Jahdary, Qatadah, Abu Raja', Al-Hasan, and Ya'qub read it as *wa-fasalahu* and they are two dialects. It is said *infasala 'an kada* meaning it was distinguished, and the young camel is named after it.

Surat Luqman 31:14

And We have enjoined upon man, concerning his parents - his mother carried him with hardship upon hardship, and his weaning and gestation are thirty months - [that] he be grateful to Me and to your parents. To Me is the final destination.

We have already mentioned that **his mother** in His statement, **So be grateful to Me and to your parents** is the explanatory word. Al-Zajjaj said: It is a verbal noun. The meaning is: So be grateful to Me. Al-Nahhas said: Better than that is for *an* to be explanatory, and the phrase **To Me is the destination** is an explanation of the obligation to obey the command: meaning to return to Me and to no one else.

Tafsir al-Baghawi

14- **And We have enjoined upon man, concerning his parents, his mother carried him, with weakness upon weakness.** Ibn Abbas said: Hardship after hardship. Ad-Dahhak said: Weakness upon weakness. Mujahid said: Hardship upon hardship. Az-Zajjaj said: When a woman becomes pregnant, weakness and hardship follow one another. It is said: Pregnancy is weakness, labor pains are weakness, and childbirth is weakness. **And his weaning**, meaning: his weaning, "is in two years. [And] be grateful to Me and to your parents. To Me is the final destination." Reference: Sufyan ibn Uyaynah said about this verse: Whoever prays the five daily prayers has thanked God, and whoever supplicates for the parents after the five daily prayers has thanked the parents.

Tafsir al-Baidawi

14 - **And We have enjoined upon man, concerning his parents, his mother bore him with weakness** with weakness or she became weak with weakness **upon weakness** meaning she became weaker with weakness, for she continues to double her weakness. The sentence is in the position of a circumstantial adverbial. It was read with a fat-ha, it is said wahan yasin wa hanna and wahan yahuwayn wa hanna. **And his weaning is in two years** and his weaning is at the end of two years, and she was breastfeeding him during that period. It was read (**and his weaning is in two years**) and in it is evidence that the maximum period of breastfeeding is two years. **That you be grateful to Me and to your parents** is an explanation of **We have enjoined** or a reason for it or a substitute for his parents as a substitute for inclusion. The mention of the pregnancy and weaning in between is an objection confirming the recommendation in her right in particular. Hence, the Prophet, peace and blessings be upon him, said to the one who said, **Who is most dutiful to you?** "Your mother, then your mother, then your mother, **then he said after that**, your father, To Me is the final destination," so I will hold you accountable for your gratitude and your ingratitude.

Surat Luqman 31:15

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness and follow the way of those who turn back to Me. Then to Me is your return, and I will inform you about what you used to do.

Tafsir al-Jalalayn

15 - **And if they endeavor to make you associate with Me that of which you have no knowledge** in accordance with reality **do not obey them but accompany them in this world with appropriate kindness** with appropriate righteousness and kinship **and follow the way of whoever turns back** returns to Me with obedience **then to Me is your return, and I will inform you about what you used to do** then I will reward you for it. The whole of the commandment and what follows it is an interruption.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: "And if your parents strive to make you, O man, associate with Me in your worship of Me someone other than Me, of whom you do not know that I have a partner, nor does He have a partner - exalted is He, the Most High, far above all - then do not give in to them what they want you to do of associating partners with Me. "And accompany them in this world with appropriate kindness." He says: And accompany them in this world by obeying them in that for which there is no responsibility upon you between you and your Lord and no sin. And His statement: **And follow the way of him who turns back to Me**. He says: And follow the way of he who repents from his polytheism, returns to Islam, and follows Muhammad, may God bless him and grant him peace.

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

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And follow the path of him who turns to Me**: meaning, of him who comes to Me.

And His statement, **To Me is your return, and I will inform you of what you used to do**, means that your final destination and return after your death is to Me, and I will inform you of all the good and evil that you did in this world, then I will reward you for your deeds, the good among you for his good deeds, and the evildoer for his evil deeds.

If someone were to say to us: What is the point of interrupting this statement between the report of my advice to his son Luqman? We would also say that even if it was a report from God, the Most High, about His advice to His servants, and that He only advised

his son Luqman about it, then the meaning of the statement would be: "And when Luqman said to his son while he was admonishing him, 'O my son, do not associate anything with God. Indeed, association is great injustice.'" "And do not obey your parents in associating anything with Him. "And accompany them in this world with appropriate kindness." For God had advised them, so the statement was resumed in the form of a report from God, and this meaning is in it. So that is the point of interrupting it between the two reports about His advice.

Tafsir al-Qurtubi

Sixth: The Almighty's saying: "But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me. Then to Me is your return, and I will inform you about what you used to do." We have explained that this verse and the one before it were revealed concerning Sa'd ibn Abi Waqqas when he converted to Islam, and that his mother, Hamna bint Abi Sufyan ibn Umayya, swore that she would not eat, as mentioned in the verse before it.

Seventh: The Almighty's saying: **And accompany them in this world with appropriate kindness**. This is an adjective for a deleted source, meaning, **accompany them with appropriate kindness**. It is said, **accompany them with appropriate kindness**. And **accompany them with appropriate kindness** means **what is appropriate**.

The verse is evidence of maintaining ties with unbelieving parents as much as possible if they are poor, and speaking gently and calling them to Islam. Asma bint Abi Bakr Al-Siddiq said to the Prophet (peace and blessings be upon him) when her maternal aunt, or according to some reports, her foster mother, had come to her. She said: "O Messenger of God, my mother has come to me and she is eager to maintain ties with her. Should I maintain ties with her?" He said: **Yes, and she is eager to support her**. It was also said that this means **about Islam**. Ibn Atiyyah said: **It appears to me that she was eager to maintain ties with her, and she would not have approached Asma had it not been for her need**. Asma's mother is Qutaylah bint Abd Al-Uzza ibn Abd Asad. Aisha and Abd Al-Rahman's mother is Umm Ruman, who embraced Islam early on.

Eighth: The Almighty's saying: **And follow the way of him who turns back to Me** is a command to the entire world, as if he were the one commanded. To turn back means to incline or return to something, and this is the way of the prophets and the righteous. Al-Naqqash narrated that the one commanded was Sa'd, and the one who turned back was Abu Bakr. He said: When Abu Bakr converted to Islam, Sa'd, Abdur-Rahman ibn Awf, Uthman, Talhah, Sa'id and Az-Zubair came to him and said: **Have you believed?** He said: **Yes**. So this verse was revealed: **Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord? Az-Zumar 39:9**. When the Sunnis heard it, they believed, so God the Almighty

Surat Luqman 31:15

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness and follow the way of those who turn back to Me. Then to Me is your return, and I will inform you about what you used to do.

revealed about them: **And those who avoid false deities, lest they worship them and turn back to God - for them are good tidings. Az-Zumar 39:17-18.** It was said that the one who turned back was the Prophet (peace and blessings of God be upon him). Ibn Abbas said: When Sa'd converted to Islam, his brothers Amir and Uwaymir converted with him, and no polytheist remained from them except Utbah. Then God Almighty promised to resurrect those in the graves and return to Him for recompense and to be held accountable for their small and great deeds.

Tafsir Ibn Kathir

God the Almighty says, informing us about Luqman's advice to his son, who is Luqman bin Anqa' bin Sadun, and his son's name is Tharan, according to a statement narrated by Al-Suhayli. God the Almighty mentioned him in the best way, and that He gave him wisdom. He is advising his son, who is the most compassionate and beloved of people to him, so he deserves to be given the best he knows, and for this reason He first advised him to worship God and not associate anything with Him. Then He warned him, **Indeed, associating others with Him is a great injustice**, meaning it is the greatest injustice. Al-Bukhari said: Qutaybah narrated to us, Jarir narrated to us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse, **Those who have believed and have not mixed their belief with injustice**, was revealed, this was difficult for the Companions of the Messenger of God (peace and blessings of God be upon him), and they said: Who among us has not mixed his faith with injustice? The Messenger of God, may God bless him and grant him peace, said, "That is not the case. Have you not heard the words of Luqman, 'O my son, do not associate anything with God. Indeed, association is a great injustice.'" Muslim narrated it from the hadith of Al-A'mash with it. Then he coupled his command to him to worship God alone with being kind to his parents, as God the Almighty said, **And your Lord has decreed that you worship none but Him, and to parents, good treatment.** God the Almighty often couples this in the Qur'an, and here He said, "And We have enjoined upon man, concerning his parents: his mother carried him, with hardship upon hardship." Mujahid said, **The hardship and weakness of the child.** Qatadah said, **Exertion upon effort.** Ata' Al-Khurasani said, **Weakness upon weakness.**

And His statement, **And his weaning is in two years**, meaning his upbringing and breastfeeding after his birth is in two years, as God Almighty said: **Mothers shall breastfeed their children two complete years for whoever desires to complete the nursing** (al-An'am 2:17). From here Ibn Abbas and other imams deduced that the minimum period of pregnancy is six months, because He said in the other verse, **And his gestation**

and weaning is thirty months. Rather, God Almighty mentions the mother's upbringing, her fatigue and hardship in staying up night and day, to remind the child of her previous kindness to him, as God Almighty said, **And say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'** For this reason He said, "So be grateful to Me and to your parents. To Me is the final destination." That is, I will reward you for that with the greatest reward.

Ibn Hatim said: Abu Zur'ah told us, Abdullah bin Abi Shaybah and Mahmoud bin Ghailan told us: Ubayd God told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Sa'id bin Wahb, who said: Mu'adh bin Jabal came to us, and the Prophet, may God bless him and grant him peace, had sent him. He stood up, praised God, and extolled Him, then said: I am the Messenger of God's, may God bless him and grant him peace, to you, that you worship God and do not associate anything with Him, and that you obey me, and I will not fail you in good. The destination is to God, to Paradise or to Hell, residence, so there is no departure, and eternity, so there is no death.

And His statement, **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them**, meaning if they are very eager for you to follow them in their religion, do not accept that from them. But that should not prevent you from befriending them in this world with kindness, meaning treating them well. **And follow the way of those who turn back to Me**, meaning the believers. **To Me is your return, and I will inform you about what you used to do.** At-Tabarani said in the Book of the Ten: Abu Abd al-Rahman Abdullah ibn Ahmad ibn Hanbal told us, Ahmad ibn Ayyub ibn Rashid told us, Muslimah ibn Alqamah told us, on the authority of Dawud ibn Abi Hind, that Sa'd ibn Malik said: This verse was revealed concerning **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them**, he said: I was a man who was dutiful to my mother, but when I became Muslim, she said: O Sa'd, what is this that I see you have innovated, that you should abandon this religion of yours or I should not eat or drink until I die, and you should be mocked because of me, and it will be said: O killer of his mother. So I said: Do not do that, O mother. For I will not abandon this religion of mine for anything. So she remained a day and a night without eating, and in the morning she was exhausted. She remained another day and a night without eating, and in the morning she was very exhausted. When I saw that, I said: O mother, you know, by God, if you had a hundred souls and they left one by one, I would not abandon this religion of mine for anything. So if you wish, eat, and if you wish, do not eat. So she ate.

Fath al-Qadir

15- **And if they endeavor to make you associate with Me that of which you have no knowledge**, meaning

that which you have no knowledge of associating, **do not obey them** in that. We have already presented the interpretation of the verse and the reason for its revelation in Surat Al-Ankaboot, and the accusative of *well-known* as an attribute of a deleted source: meaning, and keep them with well-known companions. It was said that it is accusative by removing the preposition, and the meaning is with well-known. **And follow the way of those who turn back to Me**, meaning, follow the way of those of My righteous servants who return to Me with repentance and sincerity. **Then to Me is your return**, all of you, not to anyone else. **Then I will inform you**, meaning, I will inform you when you return, **about what you used to do**, of good and evil, so I will reward every worker according to his work. It was said that this context from His saying, **And We have enjoined on man** up to here is from the speech of Luqman, so it is not an objection and there is some distance in it.

in religion **the way of him who turns back to Me** with monotheism and sincerity in obedience. **Then to Me is your return** your return and theirs. **Then I will inform you of what you used to do** by rewarding you for your faith and rewarding them for their disbelief. The two verses are interposed within the folds of Luqman's advice to emphasize what is in them of forbidding polytheism, as if he said: We have been commanded with the same as he was commanded. The parents are mentioned to emphasize that, as they prevented that they are after the Creator in deserving of reverence and obedience, and it is not permissible for them to deserve it in associating partners with God, so what do you think of others? They descended upon Sa'd ibn Abi Waqqas and his mother. She remained in the company of his converts for three days without eating anything during that time. Therefore, it was said that whoever Abu Bakr, may God be pleased with him, turned to him, then he converted to Islam through his call.

Tafsir al-Baghawi

15- **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness.** That is, with appropriate kindness, which is righteousness, kinship, and good companionship. **And follow the way of those who turn back to Me.** That is, the religion of those who turn to My obedience, which is the Prophet, may God bless him and grant him peace, and his companions.

Ata' said on the authority of Ibn Abbas: He means Abu Bakr. When he converted to Islam, Uthman, Talhah, Az-Zubayr, Sa'd ibn Abi Waqqas, and Abdur-Rahman ibn Awf came to him and said to him: Have you believed this man and have faith in him? He said: Yes, he is truthful. So they believed in him. Then he took them to the Prophet (peace and blessings of God be upon him) until they converted to Islam. These people had precedence in Islam; they converted to Islam under the guidance of Abu Bakr.

God Almighty said: **And follow the way of him who turns back to Me**, meaning Abu Bakr, **Then to Me is your return**, and **I will inform you about what you used to do**.

It was said: These two verses were revealed about Sa'd ibn Abi Waqqas and his mother, and the story has already been mentioned.

It was said: The verse is general and applies to all people.

Tafsir al-Baidawi

15 - **And if they endeavor to make you associate with Me that of which you have no knowledge** of its deserving association by imitating them, and it was said that what he meant by denying knowledge of it was its denial. **Do not obey them** in that. **And accompany them in this world with appropriate kindness** with appropriate companionship, as the Shari'ah approves and generosity requires. **And follow**

Surat Luqman 31:16

O my son, indeed, whether it be the weight of a mustard seed and be within a rock or within the heavens or within the earth, God will bring it forth. Indeed, God is Subtle and Acquainted.

Surat Luqman 31:16

O my son, indeed, whether it be the weight of a mustard seed and be within a rock or within the heavens or within the earth, God will bring it forth. Indeed, God is Subtle and Acquainted.

Tafsir al-Jalalayn

16 - **O my son, indeed** the bad trait **if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth** that is, in a more hidden place than that **God will bring it forth** and He will hold you accountable for it **Indeed, God is Kind** in extracting it *Aware* of its location.

Tafsir al-Suyuti

Tafsir al-Tabari

Arabists differed about the meaning of the ha' and alif in the phrase **it is**. Some of the grammarians of Basra said: This is a metaphor for disobedience and sin. The meaning of the statement according to him is: O my son, if the disobedience is the weight of a mustard seed, or if the sin is. Some of the grammarians of Kufa said: This ha' is a pillar. He said: We feminized tak because it means a seed, so he adopted the feminine form for it, as the poet said:

And shine with the words that you have broadcasted
as the chest of the canal shines with blood

The author of this article said: It is permissible to put mithqal in the accusative or nominative case. He said: Whoever puts it in the nominative case puts it in the nominative case with tk. The indefinite noun can have no verb in kana, laysa, and its sisters. Whoever puts it in the accusative case makes it an implied, anonymous noun, like the ha' in His statement, **Innahu, if it is...** He said: Similar to it is His statement, **For indeed, eyes will not be blind Al-Hajj 22:46**. He said: If it were if it were the mithqal of a grain, it would have been correct, and both interpretations would be permissible. As for the author of the first article, putting mithqal in the accusative case in his statement is on the basis that it is the predicate and the completion of kana. He said: Some of them put it in the nominative case and made it kana, which does not need a predicate.

The first of the two opinions is the more correct in my opinion, the second, because God, the Exalted, did not promise His servants that He would fully repay them for their bad deeds without repaying them for their good deeds. So it is said: If a sin is the weight of a mustard seed, God will bring it. Rather, He promised both workers that He will fully repay them for their deeds. If that is the case, then the ha' in His statement **it is** is more likely to be a pillar than a metaphor for sin and disobedience. As for the accusative in *mithqal*, it is

because in *tak* there is an unknown word, and the nominative is because the predicate is implied, as if it was said: **if tak** is in the place of **mithqal of a seed**, because indefinite nouns have their predicates implied, then it translates from the place where the mithqal of a seed is.

By his saying, **the weight of a mustard seed**, he meant the weight of a mustard seed. The interpretation of the statement, then, is: If the matter is the weight of a mustard seed of good or evil that you have done, and it is in a rock, or in the heavens, or in the earth, God will bring it on the Day of Resurrection, and He will give you its reward in full.

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, **O my son, if it be the weight of a mustard seed** of good or evil.

The commentators differed on the meaning of His statement, **and it will be in a rock**. Some of them said: He meant by it the rock on which the earth is, and this is a statement narrated on the authority of Ibn Abbas and others. They said: It is a green rock.

Who said that?

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Abdullah bin Al-Harith, who said: The rock was green on the back of a whale.

Musa bin Harun narrated to us, he said: Amr narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi in a report he mentioned on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Abdullah, on the authority of some of the companions of the Prophet, may God bless him and grant him peace: God created the earth on a whale, and the whale is the whale that God mentioned in the Qur'an (Nun. By the pen and what they inscribe) (al-Qalam 68:1), and the whale is in the water, and the water is on the back of a rock, and the rock is on the back of an angel, and the angel is on a rock, and the rock is in the wind, and it is the rock that Luqman mentioned, it is not in the sky, nor on the earth.

Others said: He meant the mountains. They said: The meaning of the statement is: So be in a mountain.

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **and it will be in a rock**: meaning a mountain.

His saying, **God will bring it forth**, some of them interpreted its meaning to mean that God knows it, and I do not know that **he will bring it forth** means that He knows it, unless the one who said that meant that

Luqman described God with that because God knows His places, and nothing of His places is hidden from Him, so it would be a correct interpretation.

Who said that?

Ibn Bashir told us: Abd al-Rahman and Yahya told us: Abu Sufyan told us, on the authority of al-Suddi, on the authority of Abu Malik: "Then it will be in a rock, or in the heavens, or in the earth. God will bring it forth." He said: God knows it.

Ibn Wakee' told us: Ibn Mahdi told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Malik, the same.

His saying, **Indeed, God is Kind and All-Aware** means: God is Kind in extracting the seed from its place, and All-Aware of its place.

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: **Indeed, God is Kind and Aware**: that is, Kind in extracting it and Aware of its place of rest.

Tafsir al-Qurtubi

God Almighty says: "O my son, if it be the weight of a mustard seed and be within a rock or within the heavens or within the earth, God will bring it forth. Indeed, God is Subtle and Acquainted."

Meaning: Luqman said to his son, **O my son!** This statement of Luqman was intended to inform his son of the extent of God's power. This was the goal that he was able to understand, because it is said that the mustard seed cannot be weighed by the senses, as it cannot be weighed in a scale. That is, if a person had a provision the weight of a mustard seed in these situations, God would bring it so that He may direct it to the One for whom it is provided. That is, do not worry about provision until you are preoccupied with it and neglect performing your duties or following the path of one who turns to Me.

I said: And from this meaning is the saying of the Prophet, peace and blessings be upon him, to Abdullah ibn Masoud: **Do not worry too much about what is destined to happen and what you are provided for will come to you.** This verse speaks volumes about the fact that God, the Most High, has encompassed all things in knowledge and has counted all things, glory be to Him, He has no partner. It was narrated that Luqman's son asked his father about a seed that falls to the bottom of the sea, does God know about it? So Luqman responded to him with this verse. It was said: The meaning is that he meant deeds, sins and acts of obedience, that is, whether a good deed or a sin is like a seed that God brings, that is, it does not provide for the person who is destined to receive it. In this sense, the sermon conveys hope and intimidation.

This is in addition to the clarification of God Almighty.

The first statement does not contain any hope or fear.

God the Almighty said: **The weight of a grain** is an expression that is suitable for jewels, meaning the size of a grain, and it is also suitable for deeds, meaning what weighs similarly the size of a grain. What supports the view of those who say that it is from jewels is the reading of Abdul Karim Al-Jazari: *fatakun* with a kasra on the kaf and a shaddah on the noon, and from kan which means something covered. The majority of the reciters read: *in takun* with a taa above *mithqal* in the accusative as the predicate of *kana*, and its subject is implied and its meaning is: your question, according to what was narrated, or disobedience and obedience according to the second opinion, and the correctness of it is indicated by the statement of Luqman's son to his father: O my father, if I commit a sin where no one can see me, how will God know about it? Luqman said to him: O my son, if it is the weight of a mustard seed, it will be in a rock, the verse. His son continued to tremble until he died, as Muqatil said, and the pronoun in *it* is the pronoun of the story, like you say: it is Hind coming, meaning the story is that if it is the weight of a grain. The Basrans allow: it is Zaid, I struck him, meaning the story is. The Kufians do not permit this except in the feminine, as we mentioned. Nafi' read: *mithqal* in the nominative case. Based on this, *tak* goes back to the meaning of mustard, meaning if *tak* is a mustard seed. It was said: A verb was attributed to *mithqal* that has a feminine marker since it was added to a feminine word from which it is derived, because the *mithqal* of a mustard seed is either bad or good, as He said: **Then for him is ten times the like thereof** (al-An'am 6:160). So he made it feminine even though the *mithqal* is masculine, because he meant good deeds. This is like the saying of the poet:

Walking as the spears shook, their tops were blown away by the breezes

And *tak* here means **it happens** so do not make it a report.

God the Almighty says: **Then it will be in a rock.** It has been said that the meaning of this statement is exaggeration and completion of understanding, meaning that His Almighty power encompasses what is in the folds of a rock, what is in the folds of a rock, and what is in the heavens and the earth. Ibn Abbas said: The rock is under the seven earths and the earth is above it. It has also been said that it is the rock on the back of the whale. Al-Suddi said: It is a rock in the heavens and the earth, rather it is behind seven earths over which an angel is established, because He said: **Or in the heavens or on the earth.** Both of them suffice and there is no need for His saying: **Then it will be in a rock** for emphasis, like His saying: **Read in the name of your Lord who created * Created man from a clinging substance** (al-Alaq 96:1-2), and His saying: **Glory be to Him who took His Servant by night** (al-Isra' 17:1).

Tafsir Ibn Kathir

These are beneficial commandments that God the

O my son, indeed, whether it be the weight of a mustard seed and be within a rock or within the heavens or within the earth, God will bring it forth. Indeed, God is Subtle and Acquainted.

Almighty has narrated from Luqman the Wise, for people to comply with and follow. He said, **O my son, indeed, if it be the weight of a mustard seed**, meaning that even if the injustice or sin were the weight of a mustard seed, some of them allowed the pronoun in his saying **it is** to be a pronoun for the matter and the story, and on this basis it was allowed to raise *weight*, but the first is more appropriate. And the Almighty's saying, **God will bring it forth**, meaning God will bring it forth on the Day of Resurrection when He sets up the just scales, and will reward for it, if good, then good, and if evil, then evil, as God the Almighty said, **And We will set up the Balance of Justice for the Day of Resurrection, so not a soul will be wronged at all**, the verse. God Almighty said: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it**. Even if that atom were protected and veiled inside a solid rock, or absent and lost in the regions of the heavens and the earth, God would bring it to light, because nothing is hidden from Him, and not an atom's weight in the heavens or the earth escapes Him. For this reason God Almighty said: **Indeed, God is Kind and Aware**. That is, He is Kind in knowledge, so nothing is hidden from Him, no matter how small, delicate, or insignificant they are. *Aware* of the crawling of an ant in the dark of night.

Some of them claimed that what is meant by His statement, **and it will be inside a rock**, is a rock under the seven earths. Al-Suddi mentioned it with his chain of transmission, which is narrated on the authority of Ibn Masoud, Ibn Abbas, and a group of the Companions, if it is authentic. This is also narrated on the authority of Atiyyah Al-Awfi, Abu Malik, Al-Thawri, Al-Minhal bin Amr, and others. This - and God knows best - seems to have been received from the Israelite stories, which are neither truthful nor false. What appears - and God knows best - is that what is meant is that if this seed, despite its insignificance, were it to be inside a rock, God would reveal it and make it manifest with His subtle knowledge. As Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, who said, **If one of you were to work inside a solid rock that had no door or window, his work would be revealed to the people, whatever it may be**.

Then he said, **O my son, establish prayer**, meaning within its limits, obligations, and times. **And enjoin what is right and forbid what is wrong**, meaning according to your ability and effort. **And be patient over what befalls you**. He knew that the one who enjoins what is right and forbids what is wrong will inevitably be harmed by the people, so He commanded him to be patient. His statement, **Indeed, that is of the matters [worthy] of resolve**, means that patience in the face of people's harm is for the one who has resolve. His statement, **And do not turn your cheek [in contempt] toward people**, means do not turn your face away from people when you speak to them or they speak to you out of contempt for them and arrogance towards them. Rather, be gentle and smile at them, as it came in the

hadith, **Even if you meet your brother with your face beaming toward him, beware of letting your lower garment trail, for it is from conceit, and God does not like conceit**.

Ali ibn Abi Talha said that Ibn Abbas spoke about the verse, **And do not turn your cheek away from people**, meaning, do not be arrogant, thus belittling God's servants, and turn your face away from them when they speak to you. Al-Awfi and Ikrimah narrated this same verse from him. Malik said that Zaid ibn Aslam said, **And do not turn your cheek away from people**, meaning, do not speak while turning away. This was also narrated from Mujahid, Ikrimah, Yazid ibn al-Asam, Abu al-Jawza', Sa'id ibn Jubayr, al-Dahhak, Ibn Zayd, and others. Ibrahim al-Nakha'i said, **He means speaking with a frown**. The first statement is correct. Ibn Jarir said, "The root of sa'r is a disease that afflicts camels in their necks or heads, until their necks are torn away from their heads, so it is used to describe an arrogant man. This is the origin of the statement of Amr ibn Hayyi al-Taghlabi."

And when the tyrant turned his cheek, we rose up to face him from his sway.

Abu Talib said in his poetry:

In the past, we did not accept injustice. If they bent their heads, we would correct them.

His statement, **And do not walk upon the earth exultantly**, meaning arrogantly, haughtily, and stubbornly. Do not do that, and God will hate you. That is why He said, **Indeed, God does not like everyone self-deluded and boastful**, meaning one who is arrogant and conceited, proud of himself or others. And God the Almighty said, "And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height." We have already discussed this in its proper place. Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad ibn Abdullah al-Hadrami told us, Muhammad ibn Imran ibn Abi Laila told us, my father told us, on the authority of Ibn Abi Laila, on the authority of Isa, on the authority of Abd al-Rahman ibn Abi Laila, on the authority of Thabit ibn Qays ibn Shammās, who said: Arrogance was mentioned in the presence of the Messenger of God, may God bless him and grant him peace, and he emphasized it, saying, **God does not love any arrogant boaster**. A man from among the people said, **By God, O Messenger of God, when I wash my clothes, I like their whiteness, and I like the strap of my sandals and the strap of my whip**. He said, "That is not arrogance. Arrogance is to belittle the truth and look down on people." And he narrated it from another chain of transmission in a similar manner, and in it is a long story, and the killing of Thabit and his will after his death.

His saying, **And be moderate in your walk**, means walk moderately, neither slow and hesitant, nor excessively fast, but rather walk in a moderate manner. His saying, **And lower your voice**, means do not exaggerate in your speech and do not raise your voice over anything

that is useless. For this reason, he said, **The most disagreeable of sounds is the voice of donkeys.** Mujahid and others said: The most disagreeable of sounds is the voice of donkeys, meaning that the ultimate goal of raising one's voice is that it resembles donkeys in its loudness and height, and despite this, it is hateful to God Almighty. This likening of donkeys in this case requires that it be forbidden and strongly condemned, because the Messenger of God (blessings and peace of God be upon him) said, "There is no evil example for us: the one who takes back his gift is like the dog that vomits and then returns to its vomit."

Al-Nasa'i said in his interpretation of this verse: Qutaybah ibn Sa'id told us, Al-Layth told us, on the authority of Ja'far ibn Rabi'ah, on the authority of Al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "If you hear the crowing of roosters, then ask God for His bounty. And if you hear the braying of donkeys, then seek refuge in God from Satan, for they have seen Satan." The rest of the group, except Ibn Majah, narrated it through various chains of transmission on the authority of Ja'far ibn Rabi'ah, on his authority. In some versions: at night. And God knows best.

These are very beneficial pieces of advice, and they are from the stories of Luqman the Wise from the Qur'an. Many wise sayings and sermons have been narrated from him, so let us mention a model and a constitution for that. Imam Ahmad said: Ali ibn Ishaq told us, Ibn al-Mubarak told us, Sufyan told us, Nahshal ibn Majma' al-Dhabi told me, on the authority of Qaz'ah, on the authority of Ibn Umar, who said: The Messenger of God (peace and blessings be upon him) told us, "Verily, Luqman the Wise used to say: 'When God entrusts something to Him, He protects it.'" Ibn Abi Hatim narrated: Abu Saeed al-Ashj told us, Isa ibn Yunus told us, on the authority of al-Awza'i, on the authority of Musa ibn Sulayman, on the authority of al-Qasim, on the authority of Abu Musa al-Ash'ari, that the Messenger of God (peace and blessings be upon him) said, **Luqman said to his son while admonishing him, 'O my son, beware of covering your face, for it is frightening at night and reprehensible during the day.'**

He said: My father told us, Amr bin Othman told us, on the authority of Damrah, on the authority of Al-Tharri bin Yahya, who said: Luqman said to his son: O my son, wisdom has seated the poor in the company of kings. He also said: My father told us, Abdah bin Sulaiman told us, Ibn Al-Mubarak told us, Abdul Rahman Al-Masoudi told us, on the authority of Awn bin Abdullah, who said: Luqman said to his son: O my son, when you come to a gathering of people, shoot them with the arrow of Islam, meaning peace, then sit in their corner and do not speak until you see that they have spoken. If they are engrossed in the remembrance of God, then extend your arrow with them, but if they are engrossed in something else, then move on to someone else. He also said: My father told us, Amr bin Saeed bin Katheer bin Dinar told us, Damrah told us on the authority of Hafs bin Omar, who said: Luqman placed a bag of mustard next to him, and he began to admonish his son and take out a mustard seed until the mustard ran out. Then he said:

O my son, I have admonished you with an admonition that if a mountain were admonished with it, it would crack. So his son cracked.

Abu al-Qasim al-Tabarani said: Yahya ibn Abd al-Baqi al-Masisi told us, Ahmad ibn Abd al-Rahman al-Harrani told us, Uthman ibn Abd al-Rahman al-Taraifi told us, Anas ibn Sufyan al-Maqdisi told us, on the authority of Khalifa ibn Salam, on the authority of Ata' ibn Abi Rabah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "Take the blacks as your wives, for three of them are among the leaders of the people of Paradise: Luqman the Wise, the Negus, and Bilal the muezzin." Abu al-Qasim al-Tabarani said: He meant the Abyssinians.

Chapter on idleness and humility

This is related to the will of Luqman, peace be upon him, to his son. Al-Hafiz Abu Bakr bin Abi Al-Dunya compiled a separate book on this, and we will mention its objectives from it. He said: Ibrahim bin Al-Mundhir told us, Abdullah bin Musa Al-Madani told us, on the authority of Usamah bin Zaid bin Hafs bin Abdullah bin Anas, on the authority of his grandfather Anas bin Malik, I heard the Messenger of God, may God bless him and grant him peace, say, **There may be a disheveled man wearing two cloaks who turns away from people's doors, but when he swears an oath by God, God fulfills his oath.** Then he narrated it from the hadith of Ja'far bin Sulayman, on the authority of Thabit, and Ali bin Zaid, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it, and he added, **Among them is Al-Bara' bin Malik.**

Abu Bakr bin Sahl Al-Tamimi said: Ibn Abi Maryam told us, Nafi' bin Zaid told us, on the authority of Ayyash bin Abbas, on the authority of Isa bin Abd Al-Rahman, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar **may God be pleased with him**, that he entered the mosque and saw Muadh bin Jabal weeping at the grave of the Messenger of God (peace and blessings of God be upon him). He said to him: What makes you weep, Muadh? He said: A hadith that I heard from the Messenger of God (peace and blessings of God be upon him): I heard him say: "A little showing off is polytheism, and God loves the pious, the hidden, the wealthy, who, when absent, are not missed, and when present, are not recognized. Their hearts are lamps of guidance, and they are saved from every dark cloud."

Al-Walid ibn Shuja' narrated to us, Affan ibn Ali narrated to us, on the authority of Humaid ibn Ata' al-A'raj, on the authority of Abdullah ibn al-Harith, on the authority of Abdullah ibn Mas'ud **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said, "There may be a man of two cloaks who is not paid attention to, if he were to swear by God, He would fulfill his oath. If he were to say, 'O God, I ask You for Paradise,' He would give him Paradise and would not give him anything of this world." He also said, Ishaq ibn Ibrahim narrated to us, Abu Mu'awiyah narrated to us, on the authority of al-A'mash, on the authority of Salim ibn Abi al-Ja'd, who said: The Messenger of God (peace and blessings of God be upon him) said,

Surat Luqman 31:16

O my son, indeed, whether it be the weight of a mustard seed and be within a rock or within the heavens or within the earth, God will bring it forth. Indeed, God is Subtle and Acquainted.

“Among my nation is he who, if he came to the door of one of you and asked Him for a dinar or a dirham or a fils, He would not give it to him. If he asked God for Paradise, He would give it to him. If he asked Him for the world, He would not give it to him, nor would He withhold it from him because of its insignificance to him. He is a man of two cloaks who is not paid attention to, if he were to swear by God, He would fulfill his oath.” This is a mursal hadith from this chain of transmission.

He also said: Ishaq ibn Ibrahim told us, Ja'far ibn Sulayman told us, Awf told us, Abu Hurayrah said, the Messenger of God, may God bless him and grant him peace, said, “Among the kings of Paradise are those who are disheveled and dusty, wearing two cloaks, and no one pays attention to them. They are those who, when they ask permission to see the rulers, are not given permission, and when they propose marriage to women, they are not married to them, and when they speak, they are not listened to. The needs of each one of them are churning in his chest. If his light were divided among the people on the Day of Resurrection, it would suffice them.” He said: Umar ibn Shabbah recited to me on the authority of Ibn Aishah, who said: Abdullah ibn al-Mubarak said:

Is there not a man with two cloaks in a house whose carpets are scattered and whose bedspreads are covered with rugs?

His rivers flowed around his palace, and his gardens shone and surrounded him.

It was also narrated from the hadith of Ubaidullah bin Zahr, from Ali bin Zaid, from Al-Qasim, from Abu Umamah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that he said: “God said: ‘The most envied of My friends is a believer who is light-hearted, has a share of prayer, worships His Lord well and obeys Him in secret, and is obscure among the people and is not pointed at with fingers if he is patient in that.’” He said: Then the Messenger of God, may God bless him and grant him peace, put his hand in his pocket and said: **His death hastened, his inheritance is small, and those who mourn him are few.** And from Abdullah bin Amr, he said: The most beloved of God’s servants to God are the strangers. It was said: Who are the strangers? He said: Those who fled with their religion will be gathered on the Day of Resurrection to Jesus, son of Mary.

Al-Fudayl ibn Iyad said: I have been told that God the Almighty will say to the servant on the Day of al-Qiyamah 75: Did I not bestow blessings upon you, did I not give you, did I not cover you? Did I not... did I not... did I not humble your memory? Then Al-Fudayl said: If you can avoid being known, then do so. It does not matter if you are not praised, and it does not matter if you are blamed by people but praised by God. Ibn Muhayriz used to say: O God, I ask You for a humble memory. Al-Khalil ibn Ahmad used to say: O God, make me among the highest of Your creation in Your sight, and make me among the lowest of Your creation in my own eyes, and among the people among Your

average creation.

Chapter on what was said about fame

Then he said: Ahmad bin Isa Al-Masry told us, Ibn Wahb told us, on the authority of Umar bin Al-Harith and Ibn Lahi'ah, on the authority of Yazid bin Abi Habib, on the authority of Sinan bin Sa'd, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: “It is enough for a man to be protected from evil, except for the one whom God has protected, that people point fingers at him in his religion and his worldly life. God does not look at your outward appearance, but at your hearts and your deeds.” And something similar was narrated on the authority of Ishaq bin Al-Bahlol, on the authority of Ibn Abi Fadik, on the authority of Muhammad bin Abdul-Wahid Al-Akhnasi, on the authority of Abdul-Wahid bin Abi Katheer, on the authority of Jabir bin Abdullah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, like this. And something similar was narrated on the authority of Al-Hasan, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. It was said to Al-Hasan: You are being pointed at with fingers, so he said: What is meant is the one who is pointed at in his religion with innovation and in his worldly life with immorality.

On the authority of Ali **may God be pleased with him**, he said: Do not start to become famous, and do not raise your person to be remembered, and learn but keep quiet, and be silent so that you will be safe, please the righteous and enrage the wicked. Ibrahim bin Adham **may God have mercy on him** said: He who loves fame has not spoken the truth about God. Ayoub said: No servant has spoken the truth about God except that he would be pleased not to know his place. Muhammad bin Al-Ala' said: He who loves God loves that people do not know him. Samak bin Salamah said: Beware of having many friends. Abaan bin Othman said: If you want your religion to be safe, then have fewer acquaintances. If more than three people sat with Abu Al-Aaliyah, he would get up and leave them.

He said: Ali bin Al-Jaad told us, Shu'bah told us, on the authority of Aouf, on the authority of Abu Raja', who said: Talha saw some people walking with him and said: They are flies of greed and moths of Hellfire.

Ibn Idris narrated on the authority of Harun ibn Ibn Antara on the authority of Salim ibn Hanzala who said: While we were with my father, Umar ibn al-Khattab struck him with a whip and said: This is a humiliation for the follower and a trial for the followed. Ibn Awn narrated on the authority of al-Hasan: Ibn Masoud went out and some people followed him. He said: By God, if you knew why my door was locked, not two men among you would follow me. Hammad ibn Zayd said: When we passed by a gathering and Ayyub was with us and greeted us, they would respond vehemently, which would upset him. Abd al-Razzaq narrated on the authority of Muammam: Ayyub used to make his shirt long, and he was asked about that. He

said: Fame in the past was in the length of the shirt, but today it is in rolling it up. He once made sandals similar to those worn by the Prophet (peace and blessings of God be upon him). He wore them for a few days, then took them off and said: I have never seen people wearing them. Ibrahim al-Nakha'i said: Do not wear clothes that make scholars famous or that make fools look down on you. Al-Thawri said: They disliked fine clothing that would make one famous and in which people would raise their eyes to him, and poor clothing that would make one look despised and humiliate one's religion.

Khalid bin Khidash narrated to us, Hammad narrated to us, on the authority of Abu Hasana, the companion of Al-Ziyadi, who said: We were with Abu Qilabah when a man wearing cloaks entered upon him. He said: Beware of this braying donkey. Al-Hasan, may God have mercy on him, said: There are people who have placed arrogance in their hearts and humility in their clothing. The one wearing a cloak is greater with his cloak than the one wearing a cloak with his cloak. Why do they miss each other? In some reports, it is narrated that Moses, peace be upon him, said to the Children of Israel: Why do you come to me wearing the clothing of monks, while your hearts are the hearts of wolves? Wear the clothing of kings, and soften your hearts with fear.

Chapter on good character

Abu At-Tayyah said on the authority of Anas **may God be pleased with him**: The Messenger of God (blessings and peace of God be upon him) was one of the best people in character. And on the authority of Ata' on the authority of Ibn Umar: It was said, O Messenger of God, which of the believers is best? He said, **The one with the best character**. And on the authority of Nuh ibn Abbad on the authority of Thabit on the authority of Anas, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), "Indeed, a servant may attain, through his good character, the ranks of the Hereafter and the noblest of stations, even though he is weak in worship, and he may attain, through his bad character, the depths of Hellfire, even though he is a worshipper." And on the authority of Sayyar ibn Harun on the authority of Humayd on the authority of Anas, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **Good character takes away the best of this world and the Hereafter**. And on the authority of Aisha, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **Indeed, a servant may attain, through his good character, the rank of one who stands in prayer at night and fasts during the day**.

Ibn Abi Al-Dunya said: Abu Muslim Abd Al-Rahman bin Yunus told me, Abdullah bin Idris told us, my father and uncle told me, on the authority of my grandfather, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, was asked about the thing that most often admits people to Paradise, and he said, **Fear of God and good character**. And he was asked about the thing that most often admits people to Hell, and he said, "The two hollows: the mouth and the private parts." Usamah bin Sharik said: "I was with the

Messenger of God, may God bless him and grant him peace, when the Bedouins came to him from every direction and said, 'O Messenger of God, what is the best thing given to a person?' He said, 'Good character.'"

Ya'la bin Samak said, on the authority of Umm al-Darda', on the authority of Abu al-Darda', that he said: Nothing weighs heavier on the scale than good character. Ata' narrated it in the same way on the authority of Umm al-Darda'. Masruq narrated on the authority of Abdullah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, **The best of you are those with the best character**. Abdullah bin Abi Badr narrated to us, Muhammad bin Isa narrated to us, on the authority of Muhammad bin Abi Sarah, on the authority of al-Hasan bin Ali, who said: The Messenger of God, peace and blessings be upon him, said: **God rewards His servant for good character, just as He rewards the one who strives in the cause of God, going out and coming back with reward**. Makhul narrated on the authority of Abu Tha'labah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, said: "The dearest of you to me and the closest to me in assembly are the best of you in character. The most hateful of you to me and the furthest from me in station in Paradise are the worst of you in character, the chatters, the boasters, and the arrogant." Abu Uways narrated on the authority of Muhammad bin al-Munkadir, on the authority of Jabir, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, said: **Shall I not tell you about the most perfect of you in faith? The best of you in character, the most easy-going, the sociable and with whom others are sociable**.

Al-Layth narrated on the authority of Yazid ibn Abdullah ibn Usamah on the authority of Bakr ibn Abi al-Furat who said: The Messenger of God (peace and blessings be upon him) said: **If God makes the creation and character of a man good, then the Fire will consume him**. It was narrated on the authority of Abdullah ibn Ghalib al-Hadani on the authority of Abu Sa'id al-Khudri that the Prophet (peace and blessings be upon him) said: "Two characteristics will never come together in a believer: miserliness and bad character." Maymun ibn Mihran said on the authority of the Messenger of God (peace and blessings be upon him): **There is no sin greater in the sight of God than bad character**, because its perpetrator does not commit one sin except that he falls into another. He said: Ali ibn al-Ja'd narrated to us, Abu al-Mughira al-Ahmasi narrated to us, Abd al-Rahman ibn Ishaq narrated to us on the authority of a man from Quraysh who said: The Messenger of God (peace and blessings be upon him) said: "There is no sin greater in the sight of God than bad character. Good character melts away sins just as the sun melts ice, and bad character spoils deeds just as vinegar spoils honey." Abdullah ibn Idris narrated on the authority of his father, on the authority of his grandfather, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings be upon him): **You cannot satisfy people with your wealth, but you can satisfy them with a cheerful face and good character**. Muhammad ibn Sirin said: Good character helps in religion.

O my son, indeed, whether it be the weight of a mustard seed and be within a rock or within the heavens or within the earth, God will bring it forth. Indeed, God is Subtle and Acquainted.

Chapter on the condemnation of arrogance

Alqamah said on the authority of Ibn Mas'ud, that the Prophet said: **He who has in his heart the weight of a grain of arrogance will not enter Paradise, and he who has in his heart the weight of a grain of faith will not enter Hell.** Ibrahim bin Abi 'Ubla said on the authority of Abu Salamah on the authority of 'Abdullah bin 'Amr, that the Prophet said: **He who has in his heart the weight of an atom of arrogance, God will throw him on his face into Hell.** Ishaq bin Isma'il told us, Abu Mu'awiyah told us on the authority of 'Umar bin Rashid on the authority of Iyas bin Salamah on the authority of his father, that the Prophet said: **A man will continue to go on his own until he is recorded with God as one of the tyrants, and then he will be afflicted with the punishment that afflicted them.**

Malik bin Dinar said: One day, Solomon, son of David, peace be upon them, rode the carpet with two hundred thousand humans and two hundred thousand jinn. It was raised until he heard the glorification of the angels in the sky. Then they lowered it until his feet touched the sea water. They heard a voice saying, **If there had been an atom's weight of arrogance in your master's heart, it would have swallowed him up farther than he was raised.** He said: Abu Khaithama told us, Yazid bin Harun told us, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas, who said: Abu Bakr used to give us a sermon and he would mention the beginning of the creation of man until one of us would defile himself and say, **It came out of the urethra twice.**

Al-Sha'bi said: **Whoever kills two people is a tyrant.** Then he recited: **Do you intend to kill me as you killed a person yesterday? You only want to be a tyrant on earth.** Al-Hasan said: **It is strange that the son of Adam washes his excrement with his hand twice a day, then he is arrogant, opposing the tyrant of the heavens.** He said: Khalid bin Khidash told us, Hammad bin Zaid told us, on the authority of Ali bin Al-Hasan, on the authority of Ad-Dahhak bin Sufyan, then he mentioned a hadith in which the world is likened to what comes out of the son of Adam. Al-Hasan said, on the authority of Yahya, on the authority of my father, who said: **The food of the son of Adam is likened to the world, even if it is its rain and its salt.** Muhammad bin Al-Hussein bin Ali - from the descendants of Ali, may God be pleased with him - said: **No amount of arrogance enters a man's heart except that his mind is diminished by that amount.**

Yunus ibn Ubayd said: There is no arrogance in prostration, nor is there hypocrisy in monotheism. Tawus looked at Umar ibn Abd al-Aziz as he walked with arrogance, before he became caliph. Tawus poked him in the side with his finger and said: Isn't this the way of someone who has feces in his stomach? He said to him as if apologizing to him: Uncle, every part of me was beaten for this walk until I learned it. Abu Bakr ibn Abi al-Dunya said: The Umayyads used to beat their children until they learned this walk.

Chapter on swagger

On the authority of Abu Layla, on the authority of Ibn Buraidah, on the authority of his father, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Whoever trails his garment out of arrogance, God will not look at him.** And it was narrated on the authority of Ishaq ibn Ismail, on the authority of Sufyan ibn Zayd ibn Aslam, on the authority of Ibn Umar, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. Muhammad ibn Bakkar told us, Abd al-Rahman ibn Abi al-Zinad told us, on the authority of his father, on the authority of al-A'raj, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **God will not look on the Day of Resurrection at whoever trails his garment.** And while a man was swaggering in his two cloaks, admiring himself, God caused the earth to swallow him up, and he will continue sinking in it until the Day of Resurrection. And al-Zuhri narrated on the authority of Salim, on the authority of his father, **While a man, and so on.**

Fath al-Qadir

Then the Almighty proceeded to narrate the rest of Luqman's words in his admonition to his son, saying: 16- **O my son, if it be the weight of a mustard seed** The pronoun in *it* refers to the sin, as it was narrated that Luqman's son said to his father: O my father, if I commit a sin where no one sees me, will God know about it? He said: It is: meaning the sin, and the conditional clause explains the pronoun: meaning if the sin is the weight of a mustard seed. Al-Zajaj said: The meaning is that what you asked me about is the weight of a mustard seed, and he used the word *mustard* to refer to the smallest of grains, and its weight cannot be perceived by the senses and it does not tip the scales. It was said that the pronoun in *it* refers to the characteristic of wrongdoing or good deeds: that is, if the characteristic of wrongdoing or good deeds is the weight of a grain, etc. Then he added to clarify the invisibility of the grain despite its lightness, saying: **and it is in a rock**, for its being in a rock means it has become in the most hidden and protected place. **Or in the heavens or on the earth**, that is, or wherever it is in the regions of the heavens or among the groceries of the earth. **God will bring it forth**, that is, He will bring it forth and hold its doer accountable for it. **Indeed, God is Subtle**, nothing is hidden from Him; rather, His knowledge reaches all that is hidden. *Aware* of everything; nothing is hidden from Him. The majority read **in tek** with the fathah, meaning if it is the sin, the issue, the characteristic, or the story. They read *mithqal* with the accusative case as the predicate of *kana*, and *asma'a* is one of those implied words. Nafi' read *mithqal* with the nominative case as the subject of *kana*, which is complete. The verb is feminine in this reading due to adding *mithqal* to the feminine. The majority of scholars read it as *fatakun* with a damma on the kaf. Al-Jahdary read it with a kasra and a shaddah on the noon. It is from *kan* which means something that is covered. Al-Suddi said:

This rock is a rock that is neither in the heavens nor on the earth. Then God, the Almighty, narrated about Luqman that he commanded his son to establish prayer, enjoin what is right, forbid what is wrong, and be patient in the face of calamity. The reason for specifying these acts of obedience is that they are the mothers of worship and the foundation of all good.

Tafsir al-Baghawi

16- **O my son, if it be the weight of a mustard seed**, the metaphor in his statement: it refers to the sin, as Luqman's son said to his father: O my father, if I commit a sin where no one can see me, how will God know about it? He said: **O my son, if it be the weight of a mustard seed, let it be in a rock**, Qatada said: it be in a mountain. Ibn Abbas said: in a rock beneath the seven earths, and it is in it that the deeds of the wicked are recorded, and the greenery of the sky is from it.

Al-Suddi said: God created the earth on a whale - which is the letter Nun that God Almighty mentioned in the Qur'an, **Nun and the Pen**. The whale is in the water, the water is on the back of a rock, the rock is on the back of an angel, the angel is on a rock, which is the rock that Luqman mentioned, neither in the sky nor on the earth, and the rock is on the wind.

"Or in the heavens or on the earth, God will bring it forth. Indeed, God is Subtle," in extracting it, *Aware*, knowing its location. Al-Hasan said: The meaning of the verse is the encompassing of things, small and large. In some books, this word was the last word spoken by Luqman, and his gall bladder burst from its awe, so he died.

Tafsir al-Baidawi

16 - **O my son, if it were the weight of a mustard seed** meaning that the characteristic of goodness or badness, if it were, for example, in childhood, like a mustard seed. Nafi' raised *mithqal* on the basis that the ha' is the pronoun of the story and it was complete and its feminization is to add the mithqal to the seed like the poet's saying:

As the chest of the canal was filled with blood

Or because what is meant by it is good or bad. **Then it will be in a rock or in the heavens or in the earth** in the most hidden and secure place, such as the hollow of a rock, or its top, such as the convexity of the heavens, or its bottom, such as the concaveness of the earth. It is read with a kasra on the kaf from the bird's nest, if it settles in its nest. **God will bring it** will bring it and hold it accountable for it. **Indeed, God is Subtle** His knowledge reaches every hidden thing. *Aware* Knowing of its essence.

Surat Luqman 31:17

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

Surat Luqman 31:17

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

Tafsir al-Jalalayn

17 - **O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you** because of the command and prohibition **Indeed, that mentioned is among the matters of resolve** its resolved matters that one resolves upon because of its obligation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what Luqman said to his son: **O my son, establish prayer** within its limits. **And enjoin what is right** means: and enjoin people to obey God and follow His command. **And forbid what is wrong** means: and forbid people from disobeying God and committing what He has forbidden. **And be patient over what befalls you** means: and be patient over what befalls you from people for the sake of God if you enjoin what is right and forbid them from what is wrong, and do not let what befalls you turn you away from that. **Indeed, that is of the matters [worthy of] determination** means: that is one of the matters that God has commanded out of determination.

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

Who said that?

Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement, **O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you**, he said: Be patient over what befalls you of harm in that. **Indeed, that is of the matters [requiring] determination**, he said: Indeed, that is of the matters that God has determined, meaning: Of the matters that God has commanded.

Tafsir al-Qurtubi

There are three issues: First: The Almighty's statement: **O my son, establish prayer**. He advised his son to perform the greatest acts of obedience, which are prayer, enjoining what is right, and forbidding what is wrong. He only wants this after he has implemented that in himself and is deterred from doing wrong. Here are the acts of obedience and virtues combined. And he did well who said:

Start with yourself and stop it from doing wrong. If it

stops doing wrong, then you are wise.

In the verses mentioned in Surat Al-Baqarah.

Second: The statement of God the Almighty: **And be patient over what befalls you** requires changing the evil even if it causes you harm. It is a notification that the one changing it will sometimes be harmed, and this amount is by way of encouragement and strength in the essence of God. However, it is not by way of obligation. We have already discussed this in detail in Surah Al Imran and Surah Al Ma'idah. It has also been said that He commanded him to be patient over the hardships of this world, such as illnesses and others, and not to turn from impatience to disobeying God the Almighty. This is a good statement because it is general.

God the Almighty says: **Indeed, that is of the matters [worthy] of determination**. Ibn Abbas said: **The true meaning of faith is patience in the face of hardships**. It was also said that establishing prayer, enjoining what is right, and forbidding what is wrong are among the matters worthy of determination, i.e., among the matters that God has determined and commanded. Ibn Jurayj said: **It is possible that he meant that this is among the noble morals and the determination of the resolute people who tread the path of salvation**. Ibn Jurayj's statement is more correct.

Tafsir Ibn Kathir

These are beneficial commandments that God the Almighty has narrated from Luqman the Wise, for people to comply with and follow. He said, **O my son, indeed, if it be the weight of a mustard seed**, meaning that even if the injustice or sin were the weight of a mustard seed, some of them allowed the pronoun in his saying **it is** to be a pronoun for the matter and the story, and on this basis it was allowed to raise *weight*, but the first is more appropriate. And the Almighty's saying, **God will bring it forth**, meaning God will bring it forth on the Day of Resurrection when He sets up the just scales, and will reward for it, if good, then good, and if evil, then evil, as God the Almighty said, **And We will set up the Balance of Justice for the Day of Resurrection, so not a soul will be wronged at all**, the verse. God Almighty said: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it**. Even if that atom were protected and veiled inside a solid rock, or absent and lost in the regions of the heavens and the earth, God would bring it to light, because nothing is hidden from Him, and not an atom's weight in the heavens or the earth escapes Him. For this reason God Almighty said: **Indeed, God is Kind and Aware**. That is, He is Kind in knowledge, so nothing is hidden from Him, no matter how small, delicate, or insignificant they are. *Aware* of the crawling of an ant in the dark of night.

Some of them claimed that what is meant by His statement, **and it will be inside a rock**, is a rock under the seven earths. Al-Suddi mentioned it with his chain

of transmission, which is narrated on the authority of Ibn Masoud, Ibn Abbas, and a group of the Companions, if it is authentic. This is also narrated on the authority of Atiyah Al-Awfi, Abu Malik, Al-Thawri, Al-Minhal bin Amr, and others. This - and God knows best - seems to have been received from the Israelite stories, which are neither truthful nor false. What appears - and God knows best - is that what is meant is that if this seed, despite its insignificance, were it to be inside a rock, God would reveal it and make it manifest with His subtle knowledge. As Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, who said, **If one of you were to work inside a solid rock that had no door or window, his work would be revealed to the people, whatever it may be.**

Then he said, **O my son, establish prayer**, meaning within its limits, obligations, and times. **And enjoin what is right and forbid what is wrong**, meaning according to your ability and effort. **And be patient over what befalls you.** He knew that the one who enjoins what is right and forbids what is wrong will inevitably be harmed by the people, so He commanded him to be patient. His statement, **Indeed, that is of the matters [worthy] of resolve**, means that patience in the face of people's harm is for the one who has resolve. His statement, **And do not turn your cheek [in contempt] toward people**, means do not turn your face away from people when you speak to them or they speak to you out of contempt for them and arrogance towards them. Rather, be gentle and smile at them, as it came in the hadith, **Even if you meet your brother with your face beaming toward him, beware of letting your lower garment trail, for it is from conceit, and God does not like conceit.**

Ali ibn Abi Talha said that Ibn Abbas spoke about the verse, **And do not turn your cheek away from people**, meaning, do not be arrogant, thus belittling God's servants, and turn your face away from them when they speak to you. Al-Awfi and Ikrimah narrated this same verse from him. Malik said that Zaid ibn Aslam said, **And do not turn your cheek away from people**, meaning, do not speak while turning away. This was also narrated from Mujahid, Ikrimah, Yazid ibn al-Asam, Abu al-Jawza', Sa'id ibn Jubayr, al-Dahhak, Ibn Zayd, and others. Ibrahim al-Nakha'i said, **He means speaking with a frown.** The first statement is correct. Ibn Jarir said, "The root of sa'r is a disease that afflicts camels in their necks or heads, until their necks are torn away from their heads, so it is used to describe an arrogant man. This is the origin of the statement of Amr ibn Hayyi al-Taghlabi."

And when the tyrant turned his cheek, we rose up to face him from his sway.

Abu Talib said in his poetry:

In the past, we did not accept injustice. If they bent their heads, we would correct them.

His statement, **And do not walk upon the earth exultantly**, meaning arrogantly, haughtily, and stubbornly. Do not do that, and God will hate you. That is why He said, **Indeed, God does not like everyone**

self-deluded and boastful, meaning one who is arrogant and conceited, proud of himself or others. And God the Almighty said, "And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height." We have already discussed this in its proper place. Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad ibn Abdullah al-Hadrami told us, Muhammad ibn Imran ibn Abi Laila told us, my father told us, on the authority of Ibn Abi Laila, on the authority of Isa, on the authority of Abd al-Rahman ibn Abi Laila, on the authority of Thabit ibn Qays ibn Shammās, who said: Arrogance was mentioned in the presence of the Messenger of God, may God bless him and grant him peace, and he emphasized it, saying, **God does not love any arrogant boaster.** A man from among the people said, **By God, O Messenger of God, when I wash my clothes, I like their whiteness, and I like the strap of my sandals and the strap of my whip.** He said, "That is not arrogance. Arrogance is to belittle the truth and look down on people." And he narrated it from another chain of transmission in a similar manner, and in it is a long story, and the killing of Thabit and his will after his death.

His saying, **And be moderate in your walk**, means walk moderately, neither slow and hesitant, nor excessively fast, but rather walk in a moderate manner. His saying, **And lower your voice**, means do not exaggerate in your speech and do not raise your voice over anything that is useless. For this reason, he said, **The most disagreeable of sounds is the voice of donkeys.** Mujahid and others said: The most disagreeable of sounds is the voice of donkeys, meaning that the ultimate goal of raising one's voice is that it resembles donkeys in its loudness and height, and despite this, it is hateful to God Almighty. This likening of donkeys in this case requires that it be forbidden and strongly condemned, because the Messenger of God (blessings and peace of God be upon him) said, "There is no evil example for us: the one who takes back his gift is like the dog that vomits and then returns to its vomit."

Al-Nasa'i said in his interpretation of this verse: Qutaybah ibn Sa'id told us, Al-Layth told us, on the authority of Ja'far ibn Rabi'ah, on the authority of Al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "If you hear the crowing of roosters, then ask God for His bounty. And if you hear the braying of donkeys, then seek refuge in God from Satan, for they have seen Satan." The rest of the group, except Ibn Majah, narrated it through various chains of transmission on the authority of Ja'far ibn Rabi'ah, on his authority. In some versions: at night. And God knows best.

These are very beneficial pieces of advice, and they are from the stories of Luqman the Wise from the Qur'an. Many wise sayings and sermons have been narrated from him, so let us mention a model and a constitution for that. Imam Ahmad said: Ali ibn Ishaq told us, Ibn al-Mubarak told us, Sufyan told us, Nahshal ibn Majma' al-Dhabi told me, on the authority of Qaz'ah, on the authority of Ibn Umar, who said: The Messenger of God (peace and blessings be upon him)

Surat Luqman 31:17

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

told us, “Verily, Luqman the Wise used to say: ‘When God entrusts something to Him, He protects it.’” Ibn Abi Hatim narrated: Abu Saeed al-Ashj told us, Isa ibn Yunus told us, on the authority of al-Awza’i, on the authority of Musa ibn Sulayman, on the authority of al-Qasim, on the authority of Abu Musa al-Ash’ari, that the Messenger of God (peace and blessings be upon him) said, **Luqman said to his son while admonishing him, ‘O my son, beware of covering your face, for it is frightening at night and reprehensible during the day.’**

He said: My father told us, Amr bin Othman told us, on the authority of Damrah, on the authority of Al-Tharri bin Yahya, who said: Luqman said to his son: O my son, wisdom has seated the poor in the company of kings. He also said: My father told us, Abdah bin Sulaiman told us, Ibn Al-Mubarak told us, Abdul Rahman Al-Masoudi told us, on the authority of Awn bin Abdullah, who said: Luqman said to his son: O my son, when you come to a gathering of people, shoot them with the arrow of Islam, meaning peace, then sit in their corner and do not speak until you see that they have spoken. If they are engrossed in the remembrance of God, then extend your arrow with them, but if they are engrossed in something else, then move on to someone else. He also said: My father told us, Amr bin Saeed bin Katheer bin Dinar told us, Damrah told us on the authority of Hafs bin Omar, who said: Luqman placed a bag of mustard next to him, and he began to admonish his son and take out a mustard seed until the mustard ran out. Then he said: O my son, I have admonished you with an admonition that if a mountain were admonished with it, it would crack. So his son cracked.

Abu al-Qasim al-Tabarani said: Yahya ibn Abd al-Baqi al-Masisi told us, Ahmad ibn Abd al-Rahman al-Harrani told us, Uthman ibn Abd al-Rahman al-Taraifi told us, Anas ibn Sufyan al-Maqdisi told us, on the authority of Khalifa ibn Salam, on the authority of Ata’ ibn Abi Rabah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: “Take the blacks as your wives, for three of them are among the leaders of the people of Paradise: Luqman the Wise, the Negus, and Bilal the muezzin.” Abu al-Qasim al-Tabarani said: He meant the Abyssinians.

Chapter on idleness and humility

This is related to the will of Luqman, peace be upon him, to his son. Al-Hafiz Abu Bakr bin Abi Al-Dunya compiled a separate book on this, and we will mention its objectives from it. He said: Ibrahim bin Al-Mundhir told us, Abdullah bin Musa Al-Madani told us, on the authority of Usamah bin Zaid bin Hafs bin Abdullah bin Anas, on the authority of his grandfather Anas bin Malik, I heard the Messenger of God, may God bless him and grant him peace, say, **There may be a disheveled man wearing two cloaks who turns away from people’s doors, but when he swears an oath by God, God fulfills his oath.** Then he narrated it from the hadith of Ja’far bin Sulayman, on the authority of Thabit, and Ali bin Zaid, on the authority of Anas, on the authority of the Prophet, may God bless him and

grant him peace, and he mentioned it, and he added, **Among them is Al-Bara’ bin Malik.**

Abu Bakr bin Sahl Al-Tamimi said: Ibn Abi Maryam told us, Nafi’ bin Zaid told us, on the authority of Ayyash bin Abbas, on the authority of Isa bin Abd Al-Rahman, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar **may God be pleased with him**, that he entered the mosque and saw Muadh bin Jabal weeping at the grave of the Messenger of God (peace and blessings of God be upon him). He said to him: What makes you weep, Muadh? He said: A hadith that I heard from the Messenger of God (peace and blessings of God be upon him): I heard him say: “A little showing off is polytheism, and God loves the pious, the hidden, the wealthy, who, when absent, are not missed, and when present, are not recognized. Their hearts are lamps of guidance, and they are saved from every dark cloud.”

Al-Walid ibn Shuja’ narrated to us, Affan ibn Ali narrated to us, on the authority of Humaid ibn Ata’ al-A’raj, on the authority of Abdullah ibn al-Harith, on the authority of Abdullah ibn Mas’ud **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said, “There may be a man of two cloaks who is not paid attention to, if he were to swear by God, He would fulfill his oath. If he were to say, ‘O God, I ask You for Paradise,’ He would give him Paradise and would not give him anything of this world.” He also said, Ishaq ibn Ibrahim narrated to us, Abu Mu’awiyah narrated to us, on the authority of al-A’mash, on the authority of Salim ibn Abi al-Ja’d, who said: The Messenger of God (peace and blessings of God be upon him) said, “Among my nation is he who, if he came to the door of one of you and asked Him for a dinar or a dirham or a fils, He would not give it to him. If he asked God for Paradise, He would give it to him. If he asked Him for the world, He would not give it to him, nor would He withhold it from him because of its insignificance to him. He is a man of two cloaks who is not paid attention to, if he were to swear by God, He would fulfill his oath.” This is a mursal hadith from this chain of transmission.

He also said: Ishaq ibn Ibrahim told us, Ja’far ibn Sulayman told us, Awf told us, Abu Hurayrah said, the Messenger of God, may God bless him and grant him peace, said, “Among the kings of Paradise are those who are disheveled and dusty, wearing two cloaks, and no one pays attention to them. They are those who, when they ask permission to see the rulers, are not given permission, and when they propose marriage to women, they are not married to them, and when they speak, they are not listened to. The needs of each one of them are churning in his chest. If his light were divided among the people on the Day of Resurrection, it would suffice them.” He said: Umar ibn Shabbah recited to me on the authority of Ibn Aishah, who said: Abdullah ibn al-Mubarak said:

Is there not a man with two cloaks in a house whose carpets are scattered and whose bedspreads are covered with rugs?

His rivers flowed around his palace, and his gardens shone and surrounded him.

It was also narrated from the hadith of Ubaidullah bin Zahr, from Ali bin Zaid, from Al-Qasim, from Abu Umamah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that he said: "God said: 'The most envied of My friends is a believer who is light-hearted, has a share of prayer, worships his Lord well and obeys Him in secret, and is obscure among the people and is not pointed at with fingers if he is patient in that.'" He said: Then the Messenger of God, may God bless him and grant him peace, put his hand in his pocket and said: **His death hastened, his inheritance is small, and those who mourn him are few.** And from Abdullah bin Amr, he said: The most beloved of God's servants to God are the strangers. It was said: Who are the strangers? He said: Those who fled with their religion will be gathered on the Day of Resurrection to Jesus, son of Mary.

Al-Fudayl ibn Iyad said: I have been told that God the Almighty will say to the servant on the Day of al-Qiyamah 75: Did I not bestow blessings upon you, did I not give you, did I not cover you? Did I not... did I not... did I not humble your memory? Then Al-Fudayl said: If you can avoid being known, then do so. It does not matter if you are not praised, and it does not matter if you are blamed by people but praised by God. Ibn Muhayriz used to say: O God, I ask You for a humble memory. Al-Khalil ibn Ahmad used to say: O God, make me among the highest of Your creation in Your sight, and make me among the lowest of Your creation in my own eyes, and among the people among Your average creation.

Chapter on what was said about fame

Then he said: Ahmad bin Isa Al-Masry told us, Ibn Wahb told us, on the authority of Umar bin Al-Harith and Ibn Lahi'ah, on the authority of Yazid bin Abi Habib, on the authority of Sinan bin Sa'd, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "It is enough for a man to be protected from evil, except for the one whom God has protected, that people point fingers at him in his religion and his worldly life. God does not look at your outward appearance, but at your hearts and your deeds." And something similar was narrated on the authority of Ishaq bin Al-Bahlol, on the authority of Ibn Abi Fadik, on the authority of Muhammad bin Abdul-Wahid Al-Akhnasi, on the authority of Abdul-Wahid bin Abi Katheer, on the authority of Jabir bin Abdullah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, like this. And something similar was narrated on the authority of Al-Hasan, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. It was said to Al-Hasan: You are being pointed at with fingers, so he said: What is meant is the one who is pointed at in his religion with innovation and in his worldly life with immorality.

On the authority of Ali **may God be pleased with him**, he said: Do not start to become famous, and do not raise your person to be remembered, and learn but keep quiet, and be silent so that you will be safe, please the righteous and enrage the wicked. Ibrahim

bin Adham **may God have mercy on him** said: He who loves fame has not spoken the truth about God. Ayoub said: No servant has spoken the truth about God except that he would be pleased not to know his place. Muhammad bin Al-Ala' said: He who loves God loves that people do not know him. Samak bin Salamah said: Beware of having many friends. Abaan bin Othman said: If you want your religion to be safe, then have fewer acquaintances. If more than three people sat with Abu Al-Aaliyah, he would get up and leave them.

He said: Ali bin Al-Jaad told us, Shu'bah told us, on the authority of Aouf, on the authority of Abu Raja', who said: Talha saw some people walking with him and said: They are flies of greed and moths of Hellfire.

Ibn Idris narrated on the authority of Harun ibn Ibn Antara on the authority of Salim ibn Hanzala who said: While we were with my father, Umar ibn al-Khattab struck him with a whip and said: This is a humiliation for the follower and a trial for the followed. Ibn Awn narrated on the authority of al-Hasan: Ibn Masoud went out and some people followed him. He said: By God, if you knew why my door was locked, not two men among you would follow me. Hammad ibn Zayd said: When we passed by a gathering and Ayyub was with us and greeted us, they would respond vehemently, which would upset him. Abd al-Razzaq narrated on the authority of Muammar: Ayyub used to make his shirt long, and he was asked about that. He said: Fame in the past was in the length of the shirt, but today it is in rolling it up. He once made sandals similar to those worn by the Prophet (peace and blessings of God be upon him). He wore them for a few days, then took them off and said: I have never seen people wearing them. Ibrahim al-Nakha'i said: Do not wear clothes that make scholars famous or that make fools look down on you. Al-Thawri said: They disliked fine clothing that would make one famous and in which people would raise their eyes to him, and poor clothing that would make one look despised and humiliate one's religion.

Khalid bin Khidash narrated to us, Hammad narrated to us, on the authority of Abu Hasana, the companion of Al-Ziyadi, who said: We were with Abu Qilabah when a man wearing cloaks entered upon him. He said: Beware of this braying donkey. Al-Hasan, may God have mercy on him, said: There are people who have placed arrogance in their hearts and humility in their clothing. The one wearing a cloak is greater with his cloak than the one wearing a cloak with his cloak. Why do they miss each other? In some reports, it is narrated that Moses, peace be upon him, said to the Children of Israel: Why do you come to me wearing the clothing of monks, while your hearts are the hearts of wolves? Wear the clothing of kings, and soften your hearts with fear.

Chapter on good character

Abu At-Tayyah said on the authority of Anas **may God be pleased with him**: The Messenger of God (blessings and peace of God be upon him) was one of the best people in character. And on the authority of Ata' on the authority of Ibn Umar: It was said, O Messenger of God, which of the believers is best? He said, **The one with the best character.** And on the authority of Nuh ibn Abbad on the authority of Thabit

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O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

on the authority of Anas, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), "Indeed, a servant may attain, through his good character, the ranks of the Hereafter and the noblest of stations, even though he is weak in worship, and he may attain, through his bad character, the depths of Hellfire, even though he is a worshipper." And on the authority of Sayyar ibn Harun on the authority of Humayd on the authority of Anas, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **Good character takes away the best of this world and the Hereafter.** And on the authority of Aisha, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **Indeed, a servant may attain, through his good character, the rank of one who stands in prayer at night and fasts during the day.**

Ibn Abi Al-Dunya said: Abu Muslim Abd Al-Rahman bin Yunus told me, Abdullah bin Idris told us, my father and uncle told me, on the authority of my grandfather, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, was asked about the thing that most often admits people to Paradise, and he said, **Fear of God and good character.** And he was asked about the thing that most often admits people to Hell, and he said, "The two hollows: the mouth and the private parts." Usamah bin Sharik said: "I was with the Messenger of God, may God bless him and grant him peace, when the Bedouins came to him from every direction and said, 'O Messenger of God, what is the best thing given to a person?' He said, 'Good character.'"

Ya'la bin Samak said, on the authority of Umm al-Darda', on the authority of Abu al-Darda', that he said: Nothing weighs heavier on the scale than good character. Ata' narrated it in the same way on the authority of Umm al-Darda'. Masruq narrated on the authority of Abdullah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, **The best of you are those with the best character.** Abdullah bin Abi Badr narrated to us, Muhammad bin Isa narrated to us, on the authority of Muhammad bin Abi Sarah, on the authority of al-Hasan bin Ali, who said: The Messenger of God, peace and blessings be upon him, said: **God rewards His servant for good character, just as He rewards the one who strives in the cause of God, going out and coming back with reward.** Makhul narrated on the authority of Abu Tha'labah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, said: "The dearest of you to me and the closest to me in assembly are the best of you in character. The most hateful of you to me and the furthest from me in station in Paradise are the worst of you in character, the chatters, the boasters, and the arrogant." Abu Uways narrated on the authority of Muhammad bin al-Munkadir, on the authority of Jabir, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, said: **Shall I not tell you about the most perfect of you in faith? The best of you in character, the most easy-going, the sociable and with**

whom others are sociable.

Al-Layth narrated on the authority of Yazid ibn Abdullah ibn Usamah on the authority of Bakr ibn Abi al-Furat who said: The Messenger of God (peace and blessings be upon him) said: **If God makes the creation and character of a man good, then the Fire will consume him.** It was narrated on the authority of Abdullah ibn Ghalib al-Hadani on the authority of Abu Sa'id al-Khudri that the Prophet (peace and blessings be upon him) said: "Two characteristics will never come together in a believer: miserliness and bad character." Maymun ibn Mihran said on the authority of the Messenger of God (peace and blessings be upon him): **There is no sin greater in the sight of God than bad character,** because its perpetrator does not commit one sin except that he falls into another. He said: Ali ibn al-Ja'd narrated to us, Abu al-Mughira al-Ahmasi narrated to us, Abd al-Rahman ibn Ishaq narrated to us on the authority of a man from Quraysh who said: The Messenger of God (peace and blessings be upon him) said: "There is no sin greater in the sight of God than bad character. Good character melts away sins just as the sun melts ice, and bad character spoils deeds just as vinegar spoils honey." Abdullah ibn Idris narrated on the authority of his father, on the authority of his grandfather, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings be upon him): **You cannot satisfy people with your wealth, but you can satisfy them with a cheerful face and good character.** Muhammad ibn Sirin said: Good character helps in religion.

Chapter on the condemnation of arrogance

Alqamah said on the authority of Ibn Mas'ud, that the Prophet said: **He who has in his heart the weight of a grain of arrogance will not enter Paradise, and he who has in his heart the weight of a grain of faith will not enter Hell.** Ibrahim bin Abi 'Ubla said on the authority of Abu Salamah on the authority of 'Abdullah bin 'Amr, that the Prophet said: **He who has in his heart the weight of an atom of arrogance, God will throw him on his face into Hell.** Ishaq bin Isma'il told us, Abu Mu'awiyah told us on the authority of 'Umar bin Rashid on the authority of Iyas bin Salamah on the authority of his father, that the Prophet said: **A man will continue to go on his own until he is recorded with God as one of the tyrants, and then he will be afflicted with the punishment that afflicted them.**

Malik bin Dinar said: One day, Solomon, son of David, peace be upon them, rode the carpet with two hundred thousand humans and two hundred thousand jinn. It was raised until he heard the glorification of the angels in the sky. Then they lowered it until his feet touched the sea water. They heard a voice saying, **If there had been an atom's weight of arrogance in your master's heart, it would have swallowed him up farther than he was raised.** He said: Abu Khaithama told us, Yazid bin Harun told us, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas, who said: Abu Bakr used to give us a sermon and he would mention the beginning of the creation of

man until one of us would defile himself and say, **It came out of the urethra twice.**

Al-Sha'bi said: **Whoever kills two people is a tyrant.** Then he recited: **Do you intend to kill me as you killed a person yesterday? You only want to be a tyrant on earth.** Al-Hasan said: **It is strange that the son of Adam washes his excrement with his hand twice a day, then he is arrogant, opposing the tyrant of the heavens.** He said: Khalid bin Khidash told us, Hammad bin Zaid told us, on the authority of Ali bin Al-Hasan, on the authority of Ad-Dahhak bin Sufyan, then he mentioned a hadith in which the world is likened to what comes out of the son of Adam. Al-Hasan said, on the authority of Yahya, on the authority of my father, who said: **The food of the son of Adam is likened to the world, even if it is its rain and its salt.** Muhammad bin Al-Hussein bin Ali - from the descendants of Ali, may God be pleased with him - said: **No amount of arrogance enters a man's heart except that his mind is diminished by that amount.**

Yunus ibn Ubayd said: There is no arrogance in prostration, nor is there hypocrisy in monotheism. Tawus looked at Umar ibn Abd al-Aziz as he walked with arrogance, before he became caliph. Tawus poked him in the side with his finger and said: Isn't this the way of someone who has feces in his stomach? He said to him as if apologizing to him: Uncle, every part of me was beaten for this walk until I learned it. Abu Bakr ibn Abi al-Dunya said: The Umayyads used to beat their children until they learned this walk.

Chapter on swagger

On the authority of Abu Layla, on the authority of Ibn Buraidah, on the authority of his father, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Whoever trails his garment out of arrogance, God will not look at him.** And it was narrated on the authority of Ishaq ibn Ismail, on the authority of Sufyan ibn Zayd ibn Aslam, on the authority of Ibn Umar, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. Muhammad ibn Bakkar told us, Abd al-Rahman ibn Abi al-Zinad told us, on the authority of his father, on the authority of al-A'raj, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **God will not look on the Day of Resurrection at whoever trails his garment.** And while a man was swaggering in his two cloaks, admiring himself, God caused the earth to swallow him up, and he will continue sinking in it until the Day of Resurrection. And al-Zuhri narrated on the authority of Salim, on the authority of his father, **While a man**, and so on.

Fath al-Qadir

And the reference in his saying: 17- *That* is to the acts of obedience mentioned. And the predicate of *that*: his saying: **From the resolve of matters** Al-Mubarrad said: The 'ayn is replaced by a ha', so it is said *resolve* and *firminess*. Ibn Jarir said: It is possible that he means that that is from the noble deeds of the people of good character and the resolve of the people of firmness who take the path of salvation, and Al-Qurtubi

approved this.

Tafsir al-Baghawi

17- **O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you,** meaning harm, **Indeed, that is of the matters [worthy] of resolve,** meaning enjoining what is right and forbidding what is wrong, and being patient over the harm in them, are among the obligatory matters that God has commanded, or among the matters that one resolves to do because they are obligatory.

Tafsir al-Baidawi

17- **O my son, establish prayer** to complete yourself. **And enjoin what is right and forbid what is wrong** to complete others. **And be patient over what befalls you** of hardships, especially in that. **Indeed, that** is a reference to patience or to everything that was commanded. **Of the matters that God has resolved** of matters, meaning He has cut it off with an affirmative cut, a source used for the passive participle, and it is permissible for it to have the meaning of the subject from His saying **So when he has resolved the matter** meaning he has become serious.

Surat Luqman 31:18

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, God does not like everyone self-deluded and boastful.

Surat Luqman 31:18

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, God does not like everyone self-deluded and boastful.

Tafsir al-Jalalayn

18 - **And do not turn your cheek away from people** do not turn your face away from them in arrogance **and do not walk on the earth exultantly** in conceit **for God does not like everyone who is arrogant** haughty in his walk *boasting* towards people.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of the phrase **and do not turn up your noses**. Some of the reciters from Kufa, Medina, and Kufa read it **and do not turn up your noses** on the pattern of *tafa'ala*. Some of the Meccans and most of the reciters from Medina, Kufa, and Basra read it **and do not turn up your noses** on the pattern of *tafa'ala*.

The correct thing to say about this is that they are two readings, each of which has been recited by scholars of the Qur'an, so whichever one the reciter recites, he is correct. The interpretation of the statement is: And do not turn your face away from the one you are speaking to, out of arrogance and contempt for the one you are speaking to. The origin of the word *sa'r* is a disease that afflicts camels in their necks or heads until their necks are turned away from their heads, and it is likened to a man who is arrogant towards people. From this is the saying of Amr ibn Hani al-Taghlabi:

And when the tyrant turned his cheek, we would stand up for him from his leaning, and they would stand up.

The commentators differed in their interpretation of this verse. 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, **And do not turn your cheek away from people**, meaning: Do not be arrogant, so as to belittle the servants of God, and turn your face away from them when they speak to you.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And do not turn your cheek away from people** means: Do not turn your face away from people out of arrogance.

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, **And do not turn your face away**, he said: turning away and turning your face away from people.

Ali bin Sahl told me: Zaid bin Abi Al-Zarqa told us, on the authority of Jaafar bin Burqan, on the authority of Yazid, regarding this verse, **And do not turn your cheek away from people**, he said: If someone speaks to you, turn your face away from him, looking down on him.

Ibn Wakee' told us: Khalid bin Hayyan Al-Raqi told us, on the authority of Ja'far bin Maymun bin Mihran, who said: It is a man who speaks to another man and turns his face away.

Abd al-Rahman ibn al-Aswad told us: Muhammad ibn Rabi'ah told us: Abu Makin told us, on the authority of Ikrimah, regarding his statement, **And do not turn your cheek away from people**, he said: Do not turn your face away.

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 do not turn your cheek away from people**, meaning: Do not turn away from people, meaning: Turn your face towards people and show good character.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And do not turn your cheek away from people**, he said: Turning the cheek away means being arrogant and haughty towards people and belittling them.

Ibn Wakee' told us: My father told us, on the authority of Abu Makin, on the authority of Ikrimah, who said: Turning away.

Others said: He only forbade him from doing that to someone who was close to him, not out of arrogance.

Who said that?

Ibn Wakee' and Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid: **And do not turn your cheek away from people**. He said: A man has envy between him and his brother, and he sees it and turns away from him.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And do not turn your cheek away from people**, he said: It is the man who has a grudge against his brother and turns away from him.

Others said: It is the emphasis.

Who said that?

Ibn Wakee' told us: My father told me, on the authority of Ja'far al-Razi, on the authority of Mughira, on the authority of Ibrahim, who said: It is the clenching of the jaw.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Al-Mughira, on the authority of Ibrahim, he said: It is the emphasis or the emphasis **Al-Tabari is in doubt**.

Yahya bin Talha told us: Fadil bin Ayyad told us, on the authority of Mansur, on the authority of Ibrahim, with a similar narration.

And His saying, **And do not walk on the earth exultantly**, means: Do not walk on the earth arrogantly.

It was also 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 walk upon the earth exultantly**, that he said: with arrogance.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "And do not turn your cheek toward people and do not walk through the earth exultantly. Indeed, God does not like everyone self-deluded and boastful." He said: He forbade him from being arrogant. His statement, **Indeed, God does not like everyone self-deluded**, is arrogant and boastful.

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 his statement, **Every arrogant boaster**, he said: Arrogant. And his statement, *Proud*, he said: He enumerates what God has given, but he does not thank God.

Tafsir al-Qurtubi

God Almighty says: "And do not turn your cheek away from people and do not walk through the earth exultantly. Indeed, God does not like everyone self-deluded and boastful."

There are three issues: First: Nafi', Abu 'Amr, Hamza, Al-Kisa'i and Ibn Muhaisin read: tas'a'ar with an alif after the sad. Ibn Kathir, 'Asim, Ibn 'Amir, Al-Hasan and Mujahid read: tas'a'ar. Al-Jahdary read: tas'a'ar with a sukoon on the sad, and the meanings are close. 'Sa'r means inclination, and from it is the saying of the Bedouin: And time has established 'A'ra, after I established its 'A'ra. And from it is the saying of 'Umar ibn Hani Al-Taghlabi:

And when the tyrant turned his cheek, We would raise him from his slant, and he would stand up.

Al-Tabari recited: **Then stand up**. Ibn Atiyyah said: This is a mistake, because the rhyme of the poem is lowered. In another verse: **We stood up for him from his trembling cheek**.

Al-Harawi said: "Do not turn away from them, meaning do not turn away from them out of arrogance. It is said: A camel has been afflicted with a disease that twists its neck. Then it is said to the arrogant person: He has a turn away and is sick. So the meaning of: Do not turn away is: Do not keep your cheek turned away." In the hadith: **A time will come upon the people when there**

will be none among them but the arrogant or the cripple. The one who turns away with a face out of arrogance, and he meant the increase of people who have no religion. In the hadith: **Everyone who turns away is cursed**, meaning everyone who has pomp and arrogance.

Second: The meaning of the verse: **And do not turn your cheek toward people out of arrogance, admiration, or contempt for them**. This is the interpretation of Ibn Abbas and a group. It was also said: It is to turn your jaw when someone is mentioned in your presence as if you despise him. So the meaning is: Turn toward them humbly, friendly, and relaxed. And if the youngest of them speaks to you, listen to him until he completes his story. And the Prophet (peace and blessings be upon him) used to do the same.

I said: And from this meaning is what Malik narrated from Ibn Shihab from Anas ibn Malik that the Messenger of God, may God bless him and grant him peace, said: "Do not hate one another, do not turn your backs on one another, and do not envy one another. O servants of God, be brothers. It is not permissible for a Muslim to abandon his brother for more than three days." Turning away from one another means ignoring and refraining from speaking, greeting, and the like. Turning away is called turning away because if you hate someone, you turn away from him and turn your back on him, and this is what he will do to you. If you love someone, you turn your face toward him and face him to please him and for him to please you. So the meaning of turning away from one's face is found in the one who turns his cheek, and Mujahid interpreted the verse in this way. Ibn Khuwayz Mandat said: His statement, **And do not turn your cheek to people** is as if he forbade a person from humiliating himself unnecessarily. Similarly, it was narrated that the Prophet, may God bless him and grant him peace, said: **A person should not humiliate himself**.

Third: The Almighty's saying: **And do not walk on the earth exultantly**, meaning swaggering and arrogant. A verbal noun in the accusative case, and it has already been mentioned in Subhan. It is activity and walking happily without being busy or in need. The people of this character are always proud and arrogant, so the arrogant person walks swagger. Yahya bin Jaber Al-Ta'i narrated on the authority of Ibn A'id Al-Azdi on the authority of Udayf bin Al-Harith who said: I came to Jerusalem with Abdullah bin Ubayd bin Umair. He said: We sat with Abdullah bin Amr bin Al-As and I heard him say: The grave speaks to the servant when he is placed in it and says: O son of Adam, what has deceived you about Me? Didn't you know that I am the House of Solitude? Didn't you know that I am the House of Darkness? Didn't you know that I am the House of Truth? O son of Adam, has I deceived you? You used to walk around Me in a haughty manner. Ibn A'id said: I said to Ghudayf: What is fadad, O Abu Asma'? He said: Like some of your walk, O son of my brother, sometimes. Abu Ubayd said: The meaning is: This is arrogant. The Prophet (peace and blessings be upon him) said: **Whoever trails his garment out of arrogance, God will not look at him on the Day of Resurrection**. The boastful is the one who enumerates what he has been given without frowning at God Almighty, as stated by Mujahid. This expression also

Surat Luqman 31:18

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, God does not like everyone self-deluded and boastful.

includes boasting about lineage and other things.

Tafsir Ibn Kathir

These are beneficial commandments that God the Almighty has narrated from Luqman the Wise, for people to comply with and follow. He said, **O my son, indeed, if it be the weight of a mustard seed**, meaning that even if the injustice or sin were the weight of a mustard seed, some of them allowed the pronoun in his saying **it is** to be a pronoun for the matter and the story, and on this basis it was allowed to raise *weight*, but the first is more appropriate. And the Almighty's saying, **God will bring it forth**, meaning God will bring it forth on the Day of Resurrection when He sets up the just scales, and will reward for it, if good, then good, and if evil, then evil, as God the Almighty said, **And We will set up the Balance of Justice for the Day of Resurrection, so not a soul will be wronged at all**, the verse. God Almighty said: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it**. Even if that atom were protected and veiled inside a solid rock, or absent and lost in the regions of the heavens and the earth, God would bring it to light, because nothing is hidden from Him, and not an atom's weight in the heavens or the earth escapes Him. For this reason God Almighty said: **Indeed, God is Kind and Aware**. That is, He is Kind in knowledge, so nothing is hidden from Him, no matter how small, delicate, or insignificant they are. *Aware* of the crawling of an ant in the dark of night.

Some of them claimed that what is meant by His statement, **and it will be inside a rock**, is a rock under the seven earths. Al-Suddi mentioned it with his chain of transmission, which is narrated on the authority of Ibn Masoud, Ibn Abbas, and a group of the Companions, if it is authentic. This is also narrated on the authority of Atiyah Al-Awfi, Abu Malik, Al-Thawri, Al-Minhal bin Amr, and others. This - and God knows best - seems to have been received from the Israelite stories, which are neither truthful nor false. What appears - and God knows best - is that what is meant is that if this seed, despite its insignificance, were it to be inside a rock, God would reveal it and make it manifest with His subtle knowledge. As Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, who said, **If one of you were to work inside a solid rock that had no door or window, his work would be revealed to the people, whatever it may be**.

Then he said, **O my son, establish prayer**, meaning within its limits, obligations, and times. **And enjoin what is right and forbid what is wrong**, meaning according to your ability and effort. **And be patient over what befalls you**. He knew that the one who enjoins what is right and forbids what is wrong will inevitably be harmed by the people, so He commanded him to be patient. His statement, **Indeed, that is of the matters**

[worthy] of resolve, means that patience in the face of people's harm is for the one who has resolve. His statement, **And do not turn your cheek [in contempt] toward people**, means do not turn your face away from people when you speak to them or they speak to you out of contempt for them and arrogance towards them. Rather, be gentle and smile at them, as it came in the hadith, **Even if you meet your brother with your face beaming toward him, beware of letting your lower garment trail, for it is from conceit, and God does not like conceit**.

Ali ibn Abi Talha said that Ibn Abbas spoke about the verse, **And do not turn your cheek away from people**, meaning, do not be arrogant, thus belittling God's servants, and turn your face away from them when they speak to you. Al-Awfi and Ikrimah narrated this same verse from him. Malik said that Zaid ibn Aslam said, **And do not turn your cheek away from people**, meaning, do not speak while turning away. This was also narrated from Mujahid, Ikrimah, Yazid ibn al-Asam, Abu al-Jawza', Sa'id ibn Jubayr, al-Dahhak, Ibn Zayd, and others. Ibrahim al-Nakha'i said, **He means speaking with a frown**. The first statement is correct. Ibn Jarir said, "The root of sa'r is a disease that afflicts camels in their necks or heads, until their necks are torn away from their heads, so it is used to describe an arrogant man. This is the origin of the statement of Amr ibn Hayyi al-Taghlabi."

And when the tyrant turned his cheek, we rose up to face him from his sway.

Abu Talib said in his poetry:

In the past, we did not accept injustice. If they bent their heads, we would correct them.

His statement, **And do not walk upon the earth exultantly**, meaning arrogantly, haughtily, and stubbornly. Do not do that, and God will hate you. That is why He said, **Indeed, God does not like everyone self-deluded and boastful**, meaning one who is arrogant and conceited, proud of himself or others. And God the Almighty said, "And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height." We have already discussed this in its proper place. Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad ibn Abdullah al-Hadrami told us, Muhammad ibn Imran ibn Abi Laila told us, my father told us, on the authority of Ibn Abi Laila, on the authority of Isa, on the authority of Abd al-Rahman ibn Abi Laila, on the authority of Thabit ibn Qays ibn Shammās, who said: Arrogance was mentioned in the presence of the Messenger of God, may God bless him and grant him peace, and he emphasized it, saying, **God does not love any arrogant boaster**. A man from among the people said, **By God, O Messenger of God, when I wash my clothes, I like their whiteness, and I like the strap of my sandals and the strap of my whip**. He said, "That is not arrogance. Arrogance is to belittle the truth and look down on people." And he narrated it from another chain of transmission in a similar manner, and in it is a long

story, and the killing of Thabit and his will after his death.

His saying, **And be moderate in your walk**, means walk moderately, neither slow and hesitant, nor excessively fast, but rather walk in a moderate manner. His saying, **And lower your voice**, means do not exaggerate in your speech and do not raise your voice over anything that is useless. For this reason, he said, **The most disagreeable of sounds is the voice of donkeys**. Mujahid and others said: The most disagreeable of sounds is the voice of donkeys, meaning that the ultimate goal of raising one's voice is that it resembles donkeys in its loudness and height, and despite this, it is hateful to God Almighty. This likening of donkeys in this case requires that it be forbidden and strongly condemned, because the Messenger of God (blessings and peace of God be upon him) said, "There is no evil example for us: the one who takes back his gift is like the dog that vomits and then returns to its vomit."

Al-Nasa'i said in his interpretation of this verse: Qutaybah ibn Sa'id told us, Al-Layth told us, on the authority of Ja'far ibn Rabi'ah, on the authority of Al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "If you hear the crowing of roosters, then ask God for His bounty. And if you hear the braying of donkeys, then seek refuge in God from Satan, for they have seen Satan." The rest of the group, except Ibn Majah, narrated it through various chains of transmission on the authority of Ja'far ibn Rabi'ah, on his authority. In some versions: at night. And God knows best.

These are very beneficial pieces of advice, and they are from the stories of Luqman the Wise from the Qur'an. Many wise sayings and sermons have been narrated from him, so let us mention a model and a constitution for that. Imam Ahmad said: Ali ibn Ishaq told us, Ibn al-Mubarak told us, Sufyan told us, Nahshal ibn Majma' al-Dhabi told me, on the authority of Qaz'ah, on the authority of Ibn Umar, who said: The Messenger of God (peace and blessings be upon him) told us, "Verily, Luqman the Wise used to say: 'When God entrusts something to Him, He protects it.'" Ibn Abi Hatim narrated: Abu Saeed al-Ashj told us, Isa ibn Yunus told us, on the authority of al-Awza'i, on the authority of Musa ibn Sulayman, on the authority of al-Qasim, on the authority of Abu Musa al-Ash'ari, that the Messenger of God (peace and blessings be upon him) said, **Luqman said to his son while admonishing him, 'O my son, beware of covering your face, for it is frightening at night and reprehensible during the day.'**

He said: My father told us, Amr bin Othman told us, on the authority of Damrah, on the authority of Al-Tharri bin Yahya, who said: Luqman said to his son: O my son, wisdom has seated the poor in the company of kings. He also said: My father told us, Abdah bin Sulaiman told us, Ibn al-Mubarak told us, Abdul Rahman Al-Masoudi told us, on the authority of Awn bin Abdullah, who said: Luqman said to his son: O my son, when you come to a gathering of people, shoot them with the arrow of Islam, meaning peace, then sit in their corner and do not speak until you see that they have spoken. If they are engrossed in the

remembrance of God, then extend your arrow with them, but if they are engrossed in something else, then move on to someone else. He also said: My father told us, Amr bin Saeed bin Katheer bin Dinar told us, Damrah told us on the authority of Hafs bin Omar, who said: Luqman placed a bag of mustard next to him, and he began to admonish his son and take out a mustard seed until the mustard ran out. Then he said: O my son, I have admonished you with an admonition that if a mountain were admonished with it, it would crack. So his son cracked.

Abu al-Qasim al-Tabarani said: Yahya ibn Abd al-Baqi al-Masisi told us, Ahmad ibn Abd al-Rahman al-Harrani told us, Uthman ibn Abd al-Rahman al-Taraifi told us, Anas ibn Sufyan al-Maqdisi told us, on the authority of Khalifa ibn Salam, on the authority of Ata' ibn Abi Rabah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "Take the blacks as your wives, for three of them are among the leaders of the people of Paradise: Luqman the Wise, the Negus, and Bilal the muezzin." Abu al-Qasim al-Tabarani said: He meant the Abyssinians.

Chapter on idleness and humility

This is related to the will of Luqman, peace be upon him, to his son. Al-Hafiz Abu Bakr bin Abi Al-Dunya compiled a separate book on this, and we will mention its objectives from it. He said: Ibrahim bin Al-Mundhir told us, Abdullah bin Musa Al-Madani told us, on the authority of Usamah bin Zaid bin Hafs bin Abdullah bin Anas, on the authority of his grandfather Anas bin Malik, I heard the Messenger of God, may God bless him and grant him peace, say, **There may be a disheveled man wearing two cloaks who turns away from people's doors, but when he swears an oath by God, God fulfills his oath**. Then he narrated it from the hadith of Ja'far bin Sulayman, on the authority of Thabit, and Ali bin Zaid, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it, and he added, **Among them is Al-Bara' bin Malik**.

Abu Bakr bin Sahl Al-Tamimi said: Ibn Abi Maryam told us, Nafi' bin Zaid told us, on the authority of Ayyash bin Abbas, on the authority of Isa bin Abd Al-Rahman, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar **may God be pleased with him**, that he entered the mosque and saw Muadh bin Jabal weeping at the grave of the Messenger of God (peace and blessings of God be upon him). He said to him: What makes you weep, Muadh? He said: A hadith that I heard from the Messenger of God (peace and blessings of God be upon him): I heard him say: "A little showing off is polytheism, and God loves the pious, the hidden, the wealthy, who, when absent, are not missed, and when present, are not recognized. Their hearts are lamps of guidance, and they are saved from every dark cloud."

Al-Walid ibn Shuja' narrated to us, Affan ibn Ali narrated to us, on the authority of Humaid ibn Ata' al-A'raj, on the authority of Abdullah ibn al-Harith, on the authority of Abdullah ibn Mas'ud **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said, "There may be a man of two cloaks who is not paid

Surat Luqman 31:18

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, God does not like everyone self-deluded and boastful.

attention to, if he were to swear by God, He would fulfill his oath. If he were to say, 'O God, I ask You for Paradise,' He would give him Paradise and would not give him anything of this world." He also said, Ishaq ibn Ibrahim narrated to us, Abu Mu'awiyah narrated to us, on the authority of al-A'mash, on the authority of Salim ibn Abi al-Ja'd, who said: The Messenger of God (peace and blessings of God be upon him) said, "Among my nation is he who, if he came to the door of one of you and asked Him for a dinar or a dirham or a fils, He would not give it to him. If he asked God for Paradise, He would give it to him. If he asked Him for the world, He would not give it to him, nor would He withhold it from him because of its insignificance to him. He is a man of two cloaks who is not paid attention to, if he were to swear by God, He would fulfill his oath." This is a mursial hadith from this chain of transmission.

He also said: Ishaq ibn Ibrahim told us, Ja'far ibn Sulayman told us, Awf told us, Abu Hurayrah said, the Messenger of God, may God bless him and grant him peace, said, "Among the kings of Paradise are those who are disheveled and dusty, wearing two cloaks, and no one pays attention to them. They are those who, when they ask permission to see the rulers, are not given permission, and when they propose marriage to women, they are not married to them, and when they speak, they are not listened to. The needs of each one of them are churning in his chest. If his light were divided among the people on the Day of Resurrection, it would suffice them." He said: Umar ibn Shabbah recited to me on the authority of Ibn Aishah, who said: Abdullah ibn al-Mubarak said:

Is there not a man with two cloaks in a house whose carpets are scattered and whose bedspreads are covered with rugs?

His rivers flowed around his palace, and his gardens shone and surrounded him.

It was also narrated from the hadith of Ubaidullah bin Zahr, from Ali bin Zaid, from Al-Qasim, from Abu Umamah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that he said: "God said: 'The most envied of My friends is a believer who is light-hearted, has a share of prayer, worships his Lord well and obeys Him in secret, and is obscure among the people and is not pointed at with fingers if he is patient in that.'" He said: Then the Messenger of God, may God bless him and grant him peace, put his hand in his pocket and said: **His death hastened, his inheritance is small, and those who mourn him are few.** And from Abdullah bin Amr, he said: The most beloved of God's servants to God are the strangers. It was said: Who are the strangers? He said: Those who fled with their religion will be gathered on the Day of Resurrection to Jesus, son of Mary.

Al-Fudayl ibn Iyad said: I have been told that God the Almighty will say to the servant on the Day of al-Qiyamah 75: Did I not bestow blessings upon you, did I not give you, did I not cover you? Did I not... did I not... did I not humble your memory? Then Al-Fudayl

said: If you can avoid being known, then do so. It does not matter if you are not praised, and it does not matter if you are blamed by people but praised by God. Ibn Muhayriz used to say: O God, I ask You for a humble memory. Al-Khalil ibn Ahmad used to say: O God, make me among the highest of Your creation in Your sight, and make me among the lowest of Your creation in my own eyes, and among the people among Your average creation.

Chapter on what was said about fame

Then he said: Ahmad bin Isa Al-Masry told us, Ibn Wahb told us, on the authority of Umar bin Al-Harith and Ibn Lahi'ah, on the authority of Yazid bin Abi Habib, on the authority of Sinan bin Sa'd, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "It is enough for a man to be protected from evil, except for the one whom God has protected, that people point fingers at him in his religion and his worldly life. God does not look at your outward appearance, but at your hearts and your deeds." And something similar was narrated on the authority of Ishaq bin Al-Bahlol, on the authority of Ibn Abi Fadik, on the authority of Muhammad bin Abdul-Wahid Al-Akhnasi, on the authority of Abdul-Wahid bin Abi Katheer, on the authority of Jabir bin Abdullah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, like this. And something similar was narrated on the authority of Al-Hasan, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. It was said to Al-Hasan: You are being pointed at with fingers, so he said: What is meant is the one who is pointed at in his religion with innovation and in his worldly life with immorality.

On the authority of Ali **may God be pleased with him**, he said: Do not start to become famous, and do not raise your person to be remembered, and learn but keep quiet, and be silent so that you will be safe, please the righteous and enrage the wicked. Ibrahim bin Adham **may God have mercy on him** said: He who loves fame has not spoken the truth about God. Ayoub said: No servant has spoken the truth about God except that he would be pleased not to know his place. Muhammad bin Al-Ala' said: He who loves God loves that people do not know him. Samak bin Salamah said: Beware of having many friends. Abaan bin Othman said: If you want your religion to be safe, then have fewer acquaintances. If more than three people sat with Abu Al-Aaliyah, he would get up and leave them.

He said: Ali bin Al-Jaad told us, Shu'bah told us, on the authority of Aouf, on the authority of Abu Raja', who said: Talha saw some people walking with him and said: They are flies of greed and moths of Hellfire.

Ibn Idris narrated on the authority of Harun ibn Ibn Antara on the authority of Salim ibn Hanzala who said: While we were with my father, Umar ibn al-Khattab struck him with a whip and said: This is a humiliation for the follower and a trial for the followed. Ibn Awn narrated on the authority of al-Hasan: Ibn Masoud

went out and some people followed him. He said: By God, if you knew why my door was locked, not two men among you would follow me. Hammad ibn Zayd said: When we passed by a gathering and Ayyub was with us and greeted us, they would respond vehemently, which would upset him. Abd al-Razzaq narrated on the authority of Muammar: Ayyub used to make his shirt long, and he was asked about that. He said: Fame in the past was in the length of the shirt, but today it is in rolling it up. He once made sandals similar to those worn by the Prophet (peace and blessings of God be upon him). He wore them for a few days, then took them off and said: I have never seen people wearing them. Ibrahim al-Nakha'i said: Do not wear clothes that make scholars famous or that make fools look down on you. Al-Thawri said: They disliked fine clothing that would make one famous and in which people would raise their eyes to him, and poor clothing that would make one look despised and humiliate one's religion.

Khalid bin Khidash narrated to us, Hammad narrated to us, on the authority of Abu Hasana, the companion of Al-Ziyadi, who said: We were with Abu Qilabah when a man wearing cloaks entered upon him. He said: Beware of this braying donkey. Al-Hasan, may God have mercy on him, said: There are people who have placed arrogance in their hearts and humility in their clothing. The one wearing a cloak is greater with his cloak than the one wearing a cloak with his cloak. Why do they miss each other? In some reports, it is narrated that Moses, peace be upon him, said to the Children of Israel: Why do you come to me wearing the clothing of monks, while your hearts are the hearts of wolves? Wear the clothing of kings, and soften your hearts with fear.

Chapter on good character

Abu At-Tayyah said on the authority of Anas **may God be pleased with him**: The Messenger of God (blessings and peace of God be upon him) was one of the best people in character. And on the authority of Ata' on the authority of Ibn Umar: It was said, O Messenger of God, which of the believers is best? He said, **The one with the best character**. And on the authority of Nuh ibn Abbad on the authority of Thabit on the authority of Anas, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), "Indeed, a servant may attain, through his good character, the ranks of the Hereafter and the noblest of stations, even though he is weak in worship, and he may attain, through his bad character, the depths of Hellfire, even though he is a worshipper." And on the authority of Sayyar ibn Harun on the authority of Humayd on the authority of Anas, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **Good character takes away the best of this world and the Hereafter**. And on the authority of Aisha, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **Indeed, a servant may attain, through his good character, the rank of one who stands in prayer at night and fasts during the day**.

Ibn Abi Al-Dunya said: Abu Muslim Abd Al-Rahman bin Yunus told me, Abdullah bin Idris told us, my father and uncle told me, on the authority of my grandfather,

on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, was asked about the thing that most often admits people to Paradise, and he said, **Fear of God and good character**. And he was asked about the thing that most often admits people to Hell, and he said, "The two hollows: the mouth and the private parts." Usamah bin Sharik said: "I was with the Messenger of God, may God bless him and grant him peace, when the Bedouins came to him from every direction and said, 'O Messenger of God, what is the best thing given to a person?' He said, 'Good character.'"

Ya'la bin Samak said, on the authority of Umm al-Darda', on the authority of Abu al-Darda', that he said: Nothing weighs heavier on the scale than good character. Ata' narrated it in the same way on the authority of Umm al-Darda'. Masruq narrated on the authority of Abdullah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, **The best of you are those with the best character**. Abdullah bin Abi Badr narrated to us, Muhammad bin Isa narrated to us, on the authority of Muhammad bin Abi Sarah, on the authority of al-Hasan bin Ali, who said: The Messenger of God, peace and blessings be upon him, said: **God rewards His servant for good character, just as He rewards the one who strives in the cause of God, going out and coming back with reward**. Makhul narrated on the authority of Abu Tha'labah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, said: "The dearest of you to me and the closest to me in assembly are the best of you in character. The most hateful of you to me and the furthest from me in station in Paradise are the worst of you in character, the chatters, the boasters, and the arrogant." Abu Uways narrated on the authority of Muhammad bin al-Munkadir, on the authority of Jabir, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, said: **Shall I not tell you about the most perfect of you in faith? The best of you in character, the most easy-going, the sociable and with whom others are sociable**.

Al-Layth narrated on the authority of Yazid ibn Abdullah ibn Usamah on the authority of Bakr ibn Abi al-Furat who said: The Messenger of God (peace and blessings be upon him) said: **If God makes the creation and character of a man good, then the Fire will consume him**. It was narrated on the authority of Abdullah ibn Ghalib al-Hadani on the authority of Abu Sa'id al-Khudri that the Prophet (peace and blessings be upon him) said: "Two characteristics will never come together in a believer: miserliness and bad character." Maymun ibn Mihran said on the authority of the Messenger of God (peace and blessings be upon him): **There is no sin greater in the sight of God than bad character**, because its perpetrator does not commit one sin except that he falls into another. He said: Ali ibn al-Ja'd narrated to us, Abu al-Mughira al-Ahmasi narrated to us, Abd al-Rahman ibn Ishaq narrated to us on the authority of a man from Quraysh who said: The Messenger of God (peace and blessings be upon him) said: "There is no sin greater in the sight of God than bad character. Good character melts away sins just as the sun melts ice, and bad character spoils deeds just as vinegar spoils honey."

Surat Luqman 31:18

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, God does not like everyone self-deluded and boastful.

Abdullah ibn Idris narrated on the authority of his father, on the authority of his grandfather, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings be upon him): **You cannot satisfy people with your wealth, but you can satisfy them with a cheerful face and good character.** Muhammad ibn Sirin said: Good character helps in religion.

Chapter on the condemnation of arrogance

Alqamah said on the authority of Ibn Mas'ud, that the Prophet said: **He who has in his heart the weight of a grain of arrogance will not enter Paradise, and he who has in his heart the weight of a grain of faith will not enter Hell.** Ibrahim bin Abi 'Ubla said on the authority of Abu Salamah on the authority of 'Abdullah bin 'Amr, that the Prophet said: **He who has in his heart the weight of an atom of arrogance, God will throw him on his face into Hell.** Ishaq bin Isma'il told us, Abu Mu'awiyah told us on the authority of 'Umar bin Rashid on the authority of Iyas bin Salamah on the authority of his father, that the Prophet said: **A man will continue to go on his own until he is recorded with God as one of the tyrants, and then he will be afflicted with the punishment that afflicted them.**

Malik bin Dinar said: One day, Solomon, son of David, peace be upon them, rode the carpet with two hundred thousand humans and two hundred thousand jinn. It was raised until he heard the glorification of the angels in the sky. Then they lowered it until his feet touched the sea water. They heard a voice saying, **If there had been an atom's weight of arrogance in your master's heart, it would have swallowed him up farther than he was raised.** He said: Abu Khaithama told us, Yazid bin Harun told us, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas, who said: Abu Bakr used to give us a sermon and he would mention the beginning of the creation of man until one of us would defile himself and say, **It came out of the urethra twice.**

Al-Sha'bi said: **Whoever kills two people is a tyrant.** Then he recited: **Do you intend to kill me as you killed a person yesterday? You only want to be a tyrant on earth.** Al-Hasan said: **It is strange that the son of Adam washes his excrement with his hand twice a day, then he is arrogant, opposing the tyrant of the heavens.** He said: Khalid bin Khidash told us, Hammad bin Zaid told us, on the authority of Ali bin Al-Hasan, on the authority of Ad-Dahhak bin Sufyan, then he mentioned a hadith in which the world is likened to what comes out of the son of Adam. Al-Hasan said, on the authority of Yahya, on the authority of my father, who said: **The food of the son of Adam is likened to the world, even if it is its rain and its salt.** Muhammad bin Al-Hussein bin Ali - from the descendants of Ali, may God be pleased with him - said: **No amount of arrogance enters a man's heart except that his mind is diminished by that amount.**

Yunus ibn Ubayd said: There is no arrogance in prostration, nor is there hypocrisy in monotheism. Tawus looked at Umar ibn Abd al-Aziz as he walked

with arrogance, before he became caliph. Tawus poked him in the side with his finger and said: Isn't this the way of someone who has feces in his stomach? He said to him as if apologizing to him: Uncle, every part of me was beaten for this walk until I learned it. Abu Bakr ibn Abi al-Dunya said: The Umayyads used to beat their children until they learned this walk.

Chapter on swagger

On the authority of Abu Layla, on the authority of Ibn Buraidah, on the authority of his father, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Whoever trails his garment out of arrogance, God will not look at him.** And it was narrated on the authority of Ishaq ibn Ismail, on the authority of Sufyan ibn Zayd ibn Aslam, on the authority of Ibn Umar, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. Muhammad ibn Bakkar told us, Abd al-Rahman ibn Abi al-Zinad told us, on the authority of his father, on the authority of al-A'raj, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **God will not look on the Day of Resurrection at whoever trails his garment.** And while a man was swaggering in his two cloaks, admiring himself, God caused the earth to swallow him up, and he will continue sinking in it until the Day of Resurrection. And al-Zuhri narrated on the authority of Salim, on the authority of his father, **While a man, and so on.**

Fath al-Qadir

18- And do not turn your cheek away from people The majority read it as *tas'ar* while Ibn Kathir, Ibn Amir, and Asim read it as *tas'ar*. The meanings are similar, and *sa'r* is inclination. It is said **sa'ar khuda** or **sa'ar khuda** if he inclined his face and turned away out of arrogance. The meaning is do not turn away from people out of arrogance towards them. From this is the saying of the poet:

When the tyrant turned his cheek, we would walk towards him with swords and scold him.

Ibn Jarir narrated it like this:

And when the tyrant turned his cheek, we would stand up for him from his leaning, and they would stand up.

Al-Harawi said: **And do not turn your cheek away from people** meaning do not turn away from them out of arrogance. It is said that a camel is afflicted with a disease that twists its neck. It is also said that the meaning is: Do not turn your jaw when a man is mentioned in your presence as if you despise him. Ibn Khuwaiz Mandad said: It is as if he forbade a person to humiliate himself unnecessarily, and perhaps he understood from *ta'sir* to mean humiliation. **And do not walk on the earth exultantly** meaning with pride and joy. The meaning is the prohibition of arrogance and haughtiness. The swaggerer walks exultantly. It is a verbal noun in the place of a circumstantial noun, and

its explanation has been given above. The phrase **Indeed, God does not like every arrogant boaster** is an explanation for the prohibition. Arrogance means exultation, and the boaster is the one who boasts to people about his money, honor, power, etc. It does not include speaking of God's blessings, as God says: **And as for the favor of your Lord, speak of it.**

Tafsir al-Baghawi

18- **And do not turn your cheek away from people.** Ibn Kathir, Ibn Amir, Asim, Abu Ja'far, and Ya'qub read: **Do not turn away** with emphasis on the 'ayn without an alif. The others read: *Tasa'ar* with an alif. It is said: **He turned away his face** and *Sa'ar*: if he leaned and turned away out of arrogance. A man who is *'as'ar* means: one with a slanted neck.

Ibn Abbas said: He says: Do not be arrogant, so as not to belittle people and turn your face away from them when they speak to you.

Mujahed said: He is the man with whom you have a grudge, and you meet him and he turns his face away from you.

Akrima said: He is the one who, when greeted, turns his neck out of arrogance.

Al-Rabi' bin Anas and Qatada said: Do not look down on the poor. Let the poor and the rich be equal in your eyes. **And do not walk on the earth exultantly**, out of arrogance. **Indeed, God does not like anyone who is arrogant**, in his walk, *boasting*, towards people.

Tafsir al-Baidawi

18 - **And do not turn your cheek away from people** Do not turn it away from them and do not turn your face towards them as the arrogant do from *sa'r*, which is a disease of the camel that twists its neck. Nafi', Abu Amr, Hamza and Al-Kisa'i read **and do not turn your cheek away**, and it was also read **and do not turn your face away** and they are all the same like 'alahu, a'lahu and 'alahu. **And do not walk on the earth exultantly** meaning exultantly, a source that falls in the position of a state, meaning you act exultantly or for the sake of exultation, which is arrogance. **Indeed, God does not like everyone self-deluded and boastful** is the reason for the prohibition and the delay of *fakhir* which is the opposite of someone who turns up his cheek and the one who is exultant is the one who walks exultantly to agree with the beginnings of the verses.

Surat Luqman 31:19

And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys.

Surat Luqman 31:19

And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys.

Tafsir al-Jalalayn

19 - **And be moderate in your pace** Be moderate between crawling and hurrying, and be calm and dignified **and lower your voice** lower **your voice, for the most disagreeable of sounds** is the braying of donkeys, the beginning of which is a sigh and the end of which is an inhalation.

Tafsir al-Suyuti

Tafsir al-Tabari

He says: Be humble in your walk when you walk, do not be arrogant, and do not rush, but take your time.

The people of interpretation said something similar to what we said about this, except that some of them said: He ordered him to be humble in his walking, and some of them said: He ordered him to stop being quick in it.

It was mentioned that he ordered him to be humble in his walk.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Hamza told us, on the authority of Jabir, on the authority of Mujahid: **And be moderate in your walking.** He said: Humility.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And be moderate in your walking.** He said: He forbade him from being arrogant.

Mention of those who said: He forbade him from speeding.

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Abdullah ibn Uqbah, on the authority of Yazid ibn Abi Habib, regarding His statement, **And be moderate in your pace**, he said: from speed. His statement, **And lower your voice**, he said: Lower your voice, and make it moderate when you speak.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And lower your voice.** He said: He ordered him to be moderate in his voice.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And lower your voice**, he said: Lower your voice.

The commentators differed in their interpretation of his statement, **The most disagreeable of sounds is the voice of donkeys.** Some of them said: Its meaning is: The most disagreeable of sounds.

Who said that?

Ibn Bashar and Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah and Aban bin Taghlib, who said: Abu Mu'awiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **The most disagreeable of sounds** he said: The most disagreeable of sounds **is the sound of donkeys.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The most disagreeable of sounds is the voice of donkeys.** That is, the most disagreeable of sounds is the voice of donkeys, its beginning is a sigh and its end is an inhalation. He ordered him to be moderate in his voice.

Ibn Bashar told us: Muammil told us: Sufyan told us: I heard Al-A'mash say: **The most disagreeable of sounds** is the sound of donkeys.

Others said: Rather, the meaning of this is: The worst of sounds.

Who said that?

It was narrated on the authority of Yahya bin Wadh, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ikrimah and Al-Hakam bin Utaybah, **The most disagreeable of voices** they said: The most evil of voices.

Jabir said: Al-Hasan bin Muslim said: The loudest voices.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The most disagreeable of sounds is the voice of donkeys**, he said: If raising one's voice was good, He would not have made it for donkeys.

The most correct of the sayings is the one that says: It means: the ugliest or most evil of voices. This is similar to what they say when they see an ugly face or a hideous sight: How ugly is so-and-so's face, and how ugly is his sight.

As for his saying, **the sound of donkeys**, the sound, which is one, is added to the donkeys, which are a group. This is for two reasons. If you wish, you can say: The sound means the group, as it was said, **He would have taken away their hearing** (al-Baqarah 2:20). If you wish, you can say: The meaning of donkeys is the meaning of the one, because the one in such a situation represents the group.

Tafsir al-Qurtubi

God Almighty says: "And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the braying of donkeys."

There are six issues in it: The first: The Almighty's statement: **And be moderate in your pace.** When He forbade him from reprehensible behavior, He revealed to him the noble behavior that he should have, so He said: **And be moderate in your pace**, meaning, be

moderate in it. Moderation is between haste and slowness, meaning, do not crawl like someone who is dying, nor jump like a clever person. The Messenger of God (peace and blessings of God be upon him) said: **Walking quickly takes away the glory of the believer.** As for what was narrated from him (peace be upon him) that he would hurry when he walked, and Aisha's statement about Omar **may God be pleased with them both: When he walked, he would hurry**, she meant speed that is higher than the crawling of someone who is dying, and God knows best. God the Almighty has praised those with this characteristic, as explained previously in Al-Furqan.

Second: The Almighty's saying: **And lower your voice** meaning do not force yourself to raise your voice and only take what you need from it, because raising your voice louder than necessary is a force that is harmful. The meaning of all of this is humility. Omar said to a muezzin who forced himself to raise the call to prayer more than he could bear: **I was afraid that your apron might burst!** The muezzin was Abu Mahdhura Samurah ibn Mu'ayr. The apron is the area between the navel and the pubis.

Third: The Almighty's saying: **Indeed, the most disagreeable of sounds is the braying of donkeys.** Meaning, the ugliest and most monstrous of them. From this, he came to us with an unpleasant face. The donkey is an example of strong criticism and insult, as is its braying. Among their vulgarity when mentioning it alone is that they avoid it and refrain from mentioning it explicitly, so they say: **the one with the long ears**, as it is a euphemism for disgusting things. It is considered among the bad manners to mention a donkey in the company of honorable people. There are those among the Arabs who do not ride a donkey out of disdain, even if it is very manly. The Prophet (peace and blessings be upon him) used to ride it out of humility and submission to God Almighty.

Fourth: The verse provides evidence that the ugliness of raising one's voice when addressing or arguing is due to the ugliness of the voices of donkeys, because they are loud. In the Sahih, it is narrated that the Prophet (peace and blessings of God be upon him) said: **If you hear the braying of donkeys, then seek refuge in God from Satan, for they have seen a devil.** It has also been narrated that no donkey brays or dog barks unless it sees a devil. Sufyan al-Thawri said: The braying of everything is glorification of God except the braying of donkeys. Ata' said: The braying of donkeys is a supplication against the oppressors.

Fifth: This verse is an admonition from God Almighty to refrain from shouting in people's faces out of contempt for them, or to refrain from shouting altogether. The Arabs used to take pride in their loud voices and other things, so whoever had a louder voice was more honorable, and whoever had a lower voice was more humiliated, until their poet said:

Loud speech, loud sneezing, loud breathing, loud blessings

He runs after the lion, and men are superior to him in his general character.

God Almighty forbade this pre-Islamic behavior by

saying: **The most disagreeable of sounds is the braying of donkeys.** That is, if anything were to be feared for its sound, it would be the donkey. He made them equal in this example.

Sixth: The Almighty's saying: **The sound of donkeys.** The *lām* is for emphasis. The word *sawt* is singular even though it is added to the group because it is a verbal noun and the verbal noun indicates abundance. It is the verbal noun of *sāṭ* to make a sound, which means to make a sound, so it is a voice. It is also said: **He made a sound tasawwātuan**, so he is a voiceless person. A man with a loud voice means someone with a loud voice, like their saying: a man with wealth and attainment, meaning a man with much wealth and giving.

Tafsir Ibn Kathir

These are beneficial commandments that God the Almighty has narrated from Luqman the Wise, for people to comply with and follow. He said, **O my son, indeed, if it be the weight of a mustard seed**, meaning that even if the injustice or sin were the weight of a mustard seed, some of them allowed the pronoun in his saying it **is** to be a pronoun for the matter and the story, and on this basis it was allowed to raise *weight*, but the first is more appropriate. And the Almighty's saying, **God will bring it forth**, meaning God will bring it forth on the Day of Resurrection when He sets up the just scales, and will reward for it, if good, then good, and if evil, then evil, as God the Almighty said, **And We will set up the Balance of Justice for the Day of Resurrection, so not a soul will be wronged at all**, the verse. God Almighty said: **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.** Even if that atom were protected and veiled inside a solid rock, or absent and lost in the regions of the heavens and the earth, God would bring it to light, because nothing is hidden from Him, and not an atom's weight in the heavens or the earth escapes Him. For this reason God Almighty said: **Indeed, God is Kind and Aware.** That is, He is Kind in knowledge, so nothing is hidden from Him, no matter how small, delicate, or insignificant they are. *Aware* of the crawling of an ant in the dark of night.

Some of them claimed that what is meant by His statement, **and it will be inside a rock**, is a rock under the seven earths. Al-Suddi mentioned it with his chain of transmission, which is narrated on the authority of Ibn Masoud, Ibn Abbas, and a group of the Companions, if it is authentic. This is also narrated on the authority of Atiyyah Al-Awfi, Abu Malik, Al-Thawri, Al-Minhal bin Amr, and others. This - and God knows best - seems to have been received from the Israelite stories, which are neither truthful nor false. What appears - and God knows best - is that what is meant is that if this seed, despite its insignificance, were it to be inside a rock, God would reveal it and make it manifest with His subtle knowledge. As Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, who said, **If one of you were to work inside a**

And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys.

solid rock that had no door or window, his work would be revealed to the people, whatever it may be.

Then he said, **O my son, establish prayer**, meaning within its limits, obligations, and times. **And enjoin what is right and forbid what is wrong**, meaning according to your ability and effort. **And be patient over what befalls you**. He knew that the one who enjoins what is right and forbids what is wrong will inevitably be harmed by the people, so He commanded him to be patient. His statement, **Indeed, that is of the matters [worthy] of resolve**, means that patience in the face of people's harm is for the one who has resolve. His statement, **And do not turn your cheek [in contempt] toward people**, means do not turn your face away from people when you speak to them or they speak to you out of contempt for them and arrogance towards them. Rather, be gentle and smile at them, as it came in the hadith, **Even if you meet your brother with your face beaming toward him, beware of letting your lower garment trail, for it is from conceit, and God does not like conceit**.

Ali ibn Abi Talha said that Ibn Abbas spoke about the verse, **And do not turn your cheek away from people**, meaning, do not be arrogant, thus belittling God's servants, and turn your face away from them when they speak to you. Al-Awfi and Ikrimah narrated this same verse from him. Malik said that Zaid ibn Aslam said, **And do not turn your cheek away from people**, meaning, do not speak while turning away. This was also narrated from Mujahid, Ikrimah, Yazid ibn al-Asam, Abu al-Jawza', Sa'id ibn Jubayr, al-Dahhak, Ibn Zayd, and others. Ibrahim al-Nakha'i said, **He means speaking with a frown**. The first statement is correct. Ibn Jarir said, "The root of sa'r is a disease that afflicts camels in their necks or heads, until their necks are torn away from their heads, so it is used to describe an arrogant man. This is the origin of the statement of Amr ibn Hayyi al-Taghlabi."

And when the tyrant turned his cheek, we rose up to face him from his sway.

Abu Talib said in his poetry:

In the past, we did not accept injustice. If they bent their heads, we would correct them.

His statement, **And do not walk upon the earth exultantly**, meaning arrogantly, haughtily, and stubbornly. Do not do that, and God will hate you. That is why He said, **Indeed, God does not like everyone self-deluded and boastful**, meaning one who is arrogant and conceited, proud of himself or others. And God the Almighty said, "And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height." We have already discussed this in its proper place. Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad ibn Abdullah al-Hadrami told us, Muhammad ibn Imran ibn Abi Laila told us, my father told us, on the authority of Ibn Abi Laila, on the authority of Isa, on the authority of Abd al-Rahman ibn Abi Laila, on the authority of Thabit ibn Qays ibn Shammās, who said: Arrogance was mentioned in the

presence of the Messenger of God, may God bless him and grant him peace, and he emphasized it, saying, **God does not love any arrogant boaster**. A man from among the people said, **By God, O Messenger of God, when I wash my clothes, I like their whiteness, and I like the strap of my sandals and the strap of my whip**. He said, "That is not arrogance. Arrogance is to belittle the truth and look down on people." And he narrated it from another chain of transmission in a similar manner, and in it is a long story, and the killing of Thabit and his will after his death.

His saying, **And be moderate in your walk**, means walk moderately, neither slow and hesitant, nor excessively fast, but rather walk in a moderate manner. His saying, **And lower your voice**, means do not exaggerate in your speech and do not raise your voice over anything that is useless. For this reason, he said, **The most disagreeable of sounds is the voice of donkeys**. Mujahid and others said: The most disagreeable of sounds is the voice of donkeys, meaning that the ultimate goal of raising one's voice is that it resembles donkeys in its loudness and height, and despite this, it is hateful to God Almighty. This likening of donkeys in this case requires that it be forbidden and strongly condemned, because the Messenger of God (blessings and peace of God be upon him) said, "There is no evil example for us: the one who takes back his gift is like the dog that vomits and then returns to its vomit."

Al-Nasa'i said in his interpretation of this verse: Qutaybah ibn Sa'id told us, Al-Layth told us, on the authority of Ja'far ibn Rabi'ah, on the authority of Al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "If you hear the crowing of roosters, then ask God for His bounty. And if you hear the braying of donkeys, then seek refuge in God from Satan, for they have seen Satan." The rest of the group, except Ibn Majah, narrated it through various chains of transmission on the authority of Ja'far ibn Rabi'ah, on his authority. In some versions: at night. And God knows best.

These are very beneficial pieces of advice, and they are from the stories of Luqman the Wise from the Qur'an. Many wise sayings and sermons have been narrated from him, so let us mention a model and a constitution for that. Imam Ahmad said: Ali ibn Ishaq told us, Ibn al-Mubarak told us, Sufyan told us, Nahshal ibn Majma' al-Dhabi told me, on the authority of Qaz'ah, on the authority of Ibn Umar, who said: The Messenger of God (peace and blessings be upon him) told us, "Verily, Luqman the Wise used to say: 'When God entrusts something to Him, He protects it.'" Ibn Abi Hatim narrated: Abu Saeed al-Ashj told us, Isa ibn Yunus told us, on the authority of al-Awza'i, on the authority of Musa ibn Sulayman, on the authority of al-Qasim, on the authority of Abu Musa al-Ash'ari, that the Messenger of God (peace and blessings be upon him) said, **Luqman said to his son while admonishing him, 'O my son, beware of covering your face, for it is frightening at night and reprehensible during the day.'**

He said: My father told us, Amr bin Othman told us, on the authority of Damrah, on the authority of Al-Tharri bin Yahya, who said: Luqman said to his son: O my son, wisdom has seated the poor in the company of kings. He also said: My father told us, Abdah bin Sulaiman told us, Ibn Al-Mubarak told us, Abdul Rahman Al-Masoudi told us, on the authority of Awn bin Abdullah, who said: Luqman said to his son: O my son, when you come to a gathering of people, shoot them with the arrow of Islam, meaning peace, then sit in their corner and do not speak until you see that they have spoken. If they are engrossed in the remembrance of God, then extend your arrow with them, but if they are engrossed in something else, then move on to someone else. He also said: My father told us, Amr bin Saeed bin Katheer bin Dinar told us, Damrah told us on the authority of Hafs bin Omar, who said: Luqman placed a bag of mustard next to him, and he began to admonish his son and take out a mustard seed until the mustard ran out. Then he said: O my son, I have admonished you with an admonition that if a mountain were admonished with it, it would crack. So his son cracked.

Abu al-Qasim al-Tabarani said: Yahya ibn Abd al-Baqi al-Masisi told us, Ahmad ibn Abd al-Rahman al-Harrani told us, Uthman ibn Abd al-Rahman al-Taraifi told us, Anas ibn Sufyan al-Maqdisi told us, on the authority of Khalifa ibn Salam, on the authority of Ata' ibn Abi Rabah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "Take the blacks as your wives, for three of them are among the leaders of the people of Paradise: Luqman the Wise, the Negus, and Bilal the muezzin." Abu al-Qasim al-Tabarani said: He meant the Abyssinians.

Chapter on idleness and humility

This is related to the will of Luqman, peace be upon him, to his son. Al-Hafiz Abu Bakr bin Abi Al-Dunya compiled a separate book on this, and we will mention its objectives from it. He said: Ibrahim bin Al-Mundhir told us, Abdullah bin Musa Al-Madani told us, on the authority of Usamah bin Zaid bin Hafs bin Abdullah bin Anas, on the authority of his grandfather Anas bin Malik, I heard the Messenger of God, may God bless him and grant him peace, say, **There may be a disheveled man wearing two cloaks who turns away from people's doors, but when he swears an oath by God, God fulfills his oath.** Then he narrated it from the hadith of Ja'far bin Sulayman, on the authority of Thabit, and Ali bin Zaid, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it, and he added, **Among them is Al-Bara' bin Malik.**

Abu Bakr bin Sahl Al-Tamimi said: Ibn Abi Maryam told us, Nafi' bin Zaid told us, on the authority of Ayyash bin Abbas, on the authority of Isa bin Abd Al-Rahman, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar **may God be pleased with him**, that he entered the mosque and saw Muadh bin Jabal weeping at the grave of the Messenger of God (peace and blessings of God be upon him). He said to him: What makes you weep, Muadh? He said: A hadith that I heard from the Messenger of God (peace and blessings of God be

upon him): I heard him say: "A little showing off is polytheism, and God loves the pious, the hidden, the wealthy, who, when absent, are not missed, and when present, are not recognized. Their hearts are lamps of guidance, and they are saved from every dark cloud."

Al-Walid ibn Shuja' narrated to us, Affan ibn Ali narrated to us, on the authority of Humaid ibn Ata' al-A'raj, on the authority of Abdullah ibn al-Harith, on the authority of Abdullah ibn Mas'ud **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said, "There may be a man of two cloaks who is not paid attention to, if he were to swear by God, He would fulfill his oath. If he were to say, 'O God, I ask You for Paradise,' He would give him Paradise and would not give him anything of this world." He also said, Ishaq ibn Ibrahim narrated to us, Abu Mu'awiyah narrated to us, on the authority of al-A'mash, on the authority of Salim ibn Abi al-Ja'd, who said: The Messenger of God (peace and blessings of God be upon him) said, "Among my nation is he who, if he came to the door of one of you and asked Him for a dinar or a dirham or a fil, He would not give it to him. If he asked God for Paradise, He would give it to him. If he asked Him for the world, He would not give it to him, nor would He withhold it from him because of its insignificance to him. He is a man of two cloaks who is not paid attention to, if he were to swear by God, He would fulfill his oath." This is a mursal hadith from this chain of transmission.

He also said: Ishaq ibn Ibrahim told us, Ja'far ibn Sulayman told us, Awf told us, Abu Hurayrah said, the Messenger of God, may God bless him and grant him peace, said, "Among the kings of Paradise are those who are disheveled and dusty, wearing two cloaks, and no one pays attention to them. They are those who, when they ask permission to see the rulers, are not given permission, and when they propose marriage to women, they are not married to them, and when they speak, they are not listened to. The needs of each one of them are churning in his chest. If his light were divided among the people on the Day of Resurrection, it would suffice them." He said: Umar ibn Shabbah recited to me on the authority of Ibn Aishah, who said: Abdullah ibn al-Mubarak said:

Is there not a man with two cloaks in a house whose carpets are scattered and whose bedspreads are covered with rugs?

His rivers flowed around his palace, and his gardens shone and surrounded him.

It was also narrated from the hadith of Ubaidullah bin Zahr, from Ali bin Zaid, from Al-Qasim, from Abu Umamah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that he said: "God said: 'The most envied of My friends is a believer who is light-hearted, has a share of prayer, worships his Lord well and obeys Him in secret, and is obscure among the people and is not pointed at with fingers if he is patient in that.'" He said: Then the Messenger of God, may God bless him and grant him peace, put his hand in his pocket and said: **His death hastened, his inheritance is small, and those who mourn him are few.** And from Abdullah bin Amr, he said: The most beloved of God's servants to God are

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And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys.

the strangers. It was said: Who are the strangers? He said: Those who fled with their religion will be gathered on the Day of Resurrection to Jesus, son of Mary.

Al-Fudayl ibn Iyad said: I have been told that God the Almighty will say to the servant on the Day of al-Qiyamah 75: Did I not bestow blessings upon you, did I not give you, did I not cover you? Did I not... did I not... did I not humble your memory? Then Al-Fudayl said: If you can avoid being known, then do so. It does not matter if you are not praised, and it does not matter if you are blamed by people but praised by God. Ibn Muhayriz used to say: O God, I ask You for a humble memory. Al-Khalil ibn Ahmad used to say: O God, make me among the highest of Your creation in Your sight, and make me among the lowest of Your creation in my own eyes, and among the people among Your average creation.

Chapter on what was said about fame

Then he said: Ahmad bin Isa Al-Masry told us, Ibn Wahb told us, on the authority of Umar bin Al-Harith and Ibn Lah'ah, on the authority of Yazid bin Abi Habib, on the authority of Sinan bin Sa'd, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "It is enough for a man to be protected from evil, except for the one whom God has protected, that people point fingers at him in his religion and his worldly life. God does not look at your outward appearance, but at your hearts and your deeds." And something similar was narrated on the authority of Ishaq bin Al-Bahlol, on the authority of Ibn Abi Fadik, on the authority of Muhammad bin Abdul-Wahid Al-Akhnasi, on the authority of Abdul-Wahid bin Abi Katheer, on the authority of Jabir bin Abdullah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, like this. And something similar was narrated on the authority of Al-Hasan, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. It was said to Al-Hasan: You are being pointed at with fingers, so he said: What is meant is the one who is pointed at in his religion with innovation and in his worldly life with immorality.

On the authority of Ali **may God be pleased with him**, he said: Do not start to become famous, and do not raise your person to be remembered, and learn but keep quiet, and be silent so that you will be safe, please the righteous and enrage the wicked. Ibrahim bin Adham **may God have mercy on him** said: He who loves fame has not spoken the truth about God. Ayoub said: No servant has spoken the truth about God except that he would be pleased not to know his place. Muhammad bin Al-Ala' said: He who loves God loves that people do not know him. Samak bin Salamah said: Beware of having many friends. Abaan bin Othman said: If you want your religion to be safe, then have fewer acquaintances. If more than three people sat with Abu Al-Aaliyah, he would get up and leave them.

He said: Ali bin Al-Jaad told us, Shu'bah told us, on the authority of Aouf, on the authority of Abu Raja', who

said: Talha saw some people walking with him and said: They are flies of greed and moths of Hellfire.

Ibn Idris narrated on the authority of Harun ibn Ibn Antara on the authority of Salim ibn Hanzala who said: While we were with my father, Umar ibn al-Khattab struck him with a whip and said: This is a humiliation for the follower and a trial for the followed. Ibn Awn narrated on the authority of al-Hasan: Ibn Masoud went out and some people followed him. He said: By God, if you knew why my door was locked, not two men among you would follow me. Hammad ibn Zayd said: When we passed by a gathering and Ayyub was with us and greeted us, they would respond vehemently, which would upset him. Abd al-Razzaq narrated on the authority of Muammar: Ayyub used to make his shirt long, and he was asked about that. He said: Fame in the past was in the length of the shirt, but today it is in rolling it up. He once made sandals similar to those worn by the Prophet (peace and blessings of God be upon him). He wore them for a few days, then took them off and said: I have never seen people wearing them. Ibrahim al-Nakha'i said: Do not wear clothes that make scholars famous or that make fools look down on you. Al-Thawri said: They disliked fine clothing that would make one famous and in which people would raise their eyes to him, and poor clothing that would make one look despised and humiliate one's religion.

Khalid bin Khidash narrated to us, Hammad narrated to us, on the authority of Abu Hasana, the companion of Al-Ziyadi, who said: We were with Abu Qilabah when a man wearing cloaks entered upon him. He said: Beware of this braying donkey. Al-Hasan, may God have mercy on him, said: There are people who have placed arrogance in their hearts and humility in their clothing. The one wearing a cloak is greater with his cloak than the one wearing a cloak with his cloak. Why do they miss each other? In some reports, it is narrated that Moses, peace be upon him, said to the Children of Israel: Why do you come to me wearing the clothing of monks, while your hearts are the hearts of wolves? Wear the clothing of kings, and soften your hearts with fear.

Chapter on good character

Abu At-Tayyah said on the authority of Anas **may God be pleased with him**: The Messenger of God (blessings and peace of God be upon him) was one of the best people in character. And on the authority of Ata' on the authority of Ibn Umar: It was said, O Messenger of God, which of the believers is best? He said, **The one with the best character**. And on the authority of Nuh ibn Abbad on the authority of Thabit on the authority of Anas, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), "Indeed, a servant may attain, through his good character, the ranks of the Hereafter and the noblest of stations, even though he is weak in worship, and he may attain, through his bad character, the depths of Hellfire, even though he is a worshipper." And on the authority of Sayyar ibn Harun on the authority of Humayd on the authority of Anas, with a

chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **Good character takes away the best of this world and the Hereafter.** And on the authority of Aisha, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), **Indeed, a servant may attain, through his good character, the rank of one who stands in prayer at night and fasts during the day.**

Ibn Abi Al-Dunya said: Abu Muslim Abd Al-Rahman bin Yunus told me, Abdullah bin Idris told us, my father and uncle told me, on the authority of my grandfather, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, was asked about the thing that most often admits people to Paradise, and he said, **Fear of God and good character.** And he was asked about the thing that most often admits people to Hell, and he said, "The two hollows: the mouth and the private parts." Usamah bin Sharik said: "I was with the Messenger of God, may God bless him and grant him peace, when the Bedouins came to him from every direction and said, 'O Messenger of God, what is the best thing given to a person?' He said, 'Good character.'"

Ya'la bin Samak said, on the authority of Umm al-Darda', on the authority of Abu al-Darda', that he said: Nothing weighs heavier on the scale than good character. Ata' narrated it in the same way on the authority of Umm al-Darda'. Masruq narrated on the authority of Abdullah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, **The best of you are those with the best character.** Abdullah bin Abi Badr narrated to us, Muhammad bin Isa narrated to us, on the authority of Muhammad bin Abi Sarah, on the authority of al-Hasan bin Ali, who said: The Messenger of God, peace and blessings be upon him, said: **God rewards His servant for good character, just as He rewards the one who strives in the cause of God, going out and coming back with reward.** Makhul narrated on the authority of Abu Tha'labah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, said: "The dearest of you to me and the closest to me in assembly are the best of you in character. The most hateful of you to me and the furthest from me in station in Paradise are the worst of you in character, the chatters, the boasters, and the arrogant." Abu Uways narrated on the authority of Muhammad bin al-Munkadir, on the authority of Jabir, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, said: **Shall I not tell you about the most perfect of you in faith? The best of you in character, the most easy-going, the sociable and with whom others are sociable.**

Al-Layth narrated on the authority of Yazid ibn Abdullah ibn Usamah on the authority of Bakr ibn Abi al-Furat who said: The Messenger of God (peace and blessings be upon him) said: **If God makes the creation and character of a man good, then the Fire will consume him.** It was narrated on the authority of Abdullah ibn Ghalib al-Hadani on the authority of Abu Sa'id al-Khudri that the Prophet (peace and blessings be upon him) said: "Two characteristics will never come together in a believer: miserliness and bad character." Maymun ibn Mihran said on the authority of

the Messenger of God (peace and blessings be upon him): **There is no sin greater in the sight of God than bad character,** because its perpetrator does not commit one sin except that he falls into another. He said: Ali ibn al-Ja'd narrated to us, Abu al-Mughira al-Ahmasi narrated to us, Abd al-Rahman ibn Ishaq narrated to us on the authority of a man from Quraysh who said: The Messenger of God (peace and blessings be upon him) said: "There is no sin greater in the sight of God than bad character. Good character melts away sins just as the sun melts ice, and bad character spoils deeds just as vinegar spoils honey." Abdullah ibn Idris narrated on the authority of his father, on the authority of his grandfather, on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings be upon him): **You cannot satisfy people with your wealth, but you can satisfy them with a cheerful face and good character.** Muhammad ibn Sirin said: Good character helps in religion.

Chapter on the condemnation of arrogance

Alqamah said on the authority of Ibn Mas'ud, that the Prophet said: **He who has in his heart the weight of a grain of arrogance will not enter Paradise, and he who has in his heart the weight of a grain of faith will not enter Hell.** Ibrahim bin Abi 'Ubla said on the authority of Abu Salamah on the authority of 'Abdullah bin 'Amr, that the Prophet said: **He who has in his heart the weight of an atom of arrogance, God will throw him on his face into Hell.** Ishaq bin Isma'il told us, Abu Mu'awiyah told us on the authority of 'Umar bin Rashid on the authority of Iyas bin Salamah on the authority of his father, that the Prophet said: **A man will continue to go on his own until he is recorded with God as one of the tyrants, and then he will be afflicted with the punishment that afflicted them.**

Malik bin Dinar said: One day, Solomon, son of David, peace be upon them, rode the carpet with two hundred thousand humans and two hundred thousand jinn. It was raised until he heard the glorification of the angels in the sky. Then they lowered it until his feet touched the sea water. They heard a voice saying, **If there had been an atom's weight of arrogance in your master's heart, it would have swallowed him up farther than he was raised.** He said: Abu Khaithama told us, Yazid bin Harun told us, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas, who said: Abu Bakr used to give us a sermon and he would mention the beginning of the creation of man until one of us would defile himself and say, **It came out of the urethra twice.**

Al-Sha'bi said: **Whoever kills two people is a tyrant.** Then he recited: **Do you intend to kill me as you killed a person yesterday? You only want to be a tyrant on earth.** Al-Hasan said: **It is strange that the son of Adam washes his excrement with his hand twice a day, then he is arrogant, opposing the tyrant of the heavens.** He said: Khalid bin Khidash told us, Hammad bin Zaid told us, on the authority of Ali bin Al-Hasan, on the authority of Ad-Dahhak bin Sufyan, then he mentioned a hadith in which the world is likened to what comes out of the son of Adam. Al-Hasan said, on the authority of Yahya, on the authority of my father, who said: **The food of the son of Adam is likened to the world, even if**

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And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys.

it is its rain and its salt. Muhammad bin Al-Hussein bin Ali - from the descendants of Ali, may God be pleased with him - said: **No amount of arrogance enters a man's heart except that his mind is diminished by that amount.**

Yunus ibn Ubayd said: There is no arrogance in prostration, nor is there hypocrisy in monotheism. Tawus looked at Umar ibn Abd al-Aziz as he walked with arrogance, before he became caliph. Tawus poked him in the side with his finger and said: Isn't this the way of someone who has feces in his stomach? He said to him as if apologizing to him: Uncle, every part of me was beaten for this walk until I learned it. Abu Bakr ibn Abi al-Dunya said: The Umayyads used to beat their children until they learned this walk.

Chapter on swagger

On the authority of Abu Layla, on the authority of Ibn Buraidah, on the authority of his father, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Whoever trails his garment out of arrogance, God will not look at him.** And it was narrated on the authority of Ishaq ibn Ismail, on the authority of Sufyan ibn Zayd ibn Aslam, on the authority of Ibn Umar, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. Muhammad ibn Bakkar told us, Abd al-Rahman ibn Abi al-Zinad told us, on the authority of his father, on the authority of al-A'raj, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **God will not look on the Day of Resurrection at whoever trails his garment.** And while a man was swaggering in his two cloaks, admiring himself, God caused the earth to swallow him up, and he will continue sinking in it until the Day of Resurrection. And al-Zuhri narrated on the authority of Salim, on the authority of his father, **While a man**, and so on.

Fath al-Qadir

19- **And be moderate in your walk** means be moderate in it, and moderation is between speed and slowness. It is said that someone walked moderately, if he walked straight, not creeping like the dead, nor jumping like the jumping of devils. It has been proven that the Messenger of God, may God bless him and grant him peace, used to walk quickly, so moderation here must be understood to mean what exceeds the limit in speed. Muqatil said: Its meaning is do not be inconsistent in your walk. Ata' said: Walk with dignity and tranquility. Like His statement: **They walk on the earth humbly.** "And lower your voice" means reduce it and lower it, and do not strain to raise it, because speaking louder than necessary annoys the listener. The phrase **Indeed, the most disagreeable of sounds is the braying of donkeys** is an explanation for the command to lower the voice: meaning the most terrifying and ugly of them. Qatada said: The ugliest of sounds is the braying of donkeys, the beginning of which is a sigh and the end of which is a sob.

Al-Mubarrad said: Its interpretation is that raising the voice is not praiseworthy and that it falls under the category of reprehensible voices. The lam in *al-sawt* is for emphasis, and the word *al-sawt* is singular despite it being added to the plural because it is a verbal noun, and it indicates abundance, and it is a verbal noun from *sat* **he makes a sound**, so it is a voiced noun.

Ibn Mardawayh narrated on the authority of Abu Hurayrah that he said: The Messenger of God (peace and blessings be upon him) said: **Do you know what Luqman was like?** They said: **God and His Messenger know best.** He said: **He was an Abyssinian.** Ibn Abi Shaybah, Ahmad in Az-Zuhd, Ibn Abi Ad-Dunya in Kitab Al-Mamlukun, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: Luqman was an Abyssinian slave and carpenter. At-Tabarani, Ibn Hibban in Ad-Du'afa and Ibn Asakir narrated on his authority that he said: The Messenger of God (peace and blessings be upon him) said: "Take over black people, for three of them will be the leaders of the people of Paradise: Luqman the Wise, the Negus, and Bilal the Mu'adhdhin."

At-Tabarani said: He meant the Abyssinians. Ibn Mardawayh also narrated on his authority regarding the statement: **And We had certainly given Luqman wisdom**, meaning reason, understanding and cleverness, but not as a prophet. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ikrimah that he was a prophet. We have already mentioned that the narrator on his authority was Jabir Al-Ju'fi, and he is very weak. Ahmad, Al-Hakim, Al-Tirmidhi, Al-Hakim in Al-Kuna and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Umar that the Prophet (peace and blessings of God be upon him) said: "Verily, Luqman the Wise used to say: 'When God entrusts something to Him, He preserves it.'" A group of the scholars of Hadeeth have mentioned narrations from a group of the Companions and Successors that include words of advice and wisdom from Luqman. However, nothing of this kind has been authentically reported from the Messenger of God (peace and blessings of God be upon him), nor has a sound chain of transmission going back to Luqman been established for us to accept it. God, the Exalted, has narrated from His advice to His son what He narrated in this hadeeth and in Al-Kifayah. As for other than that which is not soundly reported, mentioning it is nothing but a distraction and a waste of time. He was not a prophet for what has been transmitted from him to be part of the Sharia of those before us, nor is the chain of transmission of what has been transmitted from him sound enough for mentioning that to be part of the writing down of words of wisdom, which is the lost property of the believer. Abu Ya'la, Al-Tabarani, Ibn Mardawayh and Ibn Asakir narrated on the authority of Abu Uthman Al-Nahdi that Sa'd ibn Abi Waqqas said: This verse, **But if they endeavor to make you associate others with Me**, was revealed, and this has already been mentioned. Ibn Jarir narrated on the authority of Abu Hurairah who said: This verse was revealed about Sa'd ibn Abi Waqqas. Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, **and here upon weakness**, that he said: Hardship after hardship

and success after success. Al-Tabarani, Ibn 'Adi and Ibn Mardawayh narrated on the authority of Ayyub Al-Ansari that the Messenger of God (peace and blessings of God be upon him) was asked about the verse, **and do not turn your cheek [in contempt] to people**, that he said: Do not be arrogant, despising God's servants and turning away from them when they speak to you. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the verse, that he said: It is he who, when greeted, turns his neck like someone who is arrogant.

is unified because what is meant is to prefer the genus in the indefinite rather than the singular, or because it is a source in the original.

Tafsir al-Baghawi

19- **And be moderate in your walk**, meaning: let your walk be moderate, not imaginative or hasty. Ata' said: Walk with dignity and serenity, like His statement: **They walk upon the earth easily** (al-Furqan 25:63). **And lower your voice**, lower your voice. Muqatil said: Lower your voice, **Indeed, the most disagreeable of sounds**, the ugliest of sounds, **is the voice of donkeys**, which begins with a sigh and ends with an inhalation, and they are the voices of the people of Hell.

Musa bin A'yan said: I heard Sufyan al-Thawri say about His statement: **The most disagreeable of sounds is the braying of donkeys**. He said: The braying of everything is glorification of God except the donkey.

And the saying of Jaafar Al-Sadiq in his saying: **The most reprehensible of sounds is the sound of donkeys**, he said: It is the ugly, reprehensible sneeze.

Wahb said: Luqman spoke with twelve thousand chapters of wisdom, which people incorporated into their speech, their judgments, and his rulings. Khalid Al-Rab'i said: Luqman was an Abyssinian slave, and his master gave him a sheep and said: Slaughter it and bring me the two best parts of it. So he brought him the tongue and the heart. Then he gave him another sheep and said: Slaughter it and bring me the two worst parts of it. So he brought him the tongue and the heart. His master asked him, and he said: There is nothing better than these two when they are good, and nothing worse than these two when they are bad.

Tafsir al-Baidawi

19 - **And be moderate in your walk**. He said in it a middle way between crawling and hurrying. And it was narrated from him, peace and blessings be upon him, **Walk quickly takes away the glory of the believer**. And the saying of Aisha about Omar, may God be pleased with them both, that when he walked he would hurry, meaning more than the crawling of someone dying. And it was read with the hamza cut off from the word **aqsad ar-ramy** when he aimed his arrow towards the target. **And lower your voice** and make it less and shorter. **The most disagreeable of sounds** is the most monstrous. **The voice of donkeys** and the donkey is an example of blame especially for its braying and that is why it is called *long-eared*. In representing the loud voice with his voice and then making it appear as a metaphor, there is a great exaggeration and the sound

Surat Luqman 31:20

Have you not seen that God has subjected to you whatever is in the heavens and whatever is on the earth and has bestowed upon you His favors, outwardly and inwardly? And among the people is he who disputes about God without knowledge or guidance or an enlightening Book.

Surat Luqman 31:20

Have you not seen that God has subjected to you whatever is in the heavens and whatever is on the earth and has bestowed upon you His favors, outwardly and inwardly? And among the people is he who disputes about God without knowledge or guidance or an enlightening Book.

Tafsir al-Jalalayn

20 - **Have you not seen** O you who are being addressed **that God has subjected to you whatever is in the heavens** of the sun, moon, and stars so that you may benefit from them **and whatever is on the earth** of fruits, rivers, and animals **and has bestowed** abundantly and completely **upon you His favors,** **apparent** which is the beauty of the form and the proportion of the limbs and other things **and hidden** which is knowledge and other things **and among the people** the people of Mecca **is he who disputes about God without knowledge or guidance** from a messenger **or an enlightening Book** revealed by God, but rather by imitation

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Have you not seen, O people, that God has subjected to you whatever is in the heavens** of the sun, moon, stars, and clouds **and whatever is on the earth** of animals, trees, water, seas, ships, and other benefits? All of this is for your benefit and interests, for your food, sustenance, provisions, and refuge. You enjoy some of all of it and benefit from all of it. **And He has bestowed upon you His blessings, both apparent and hidden.**

The reciters differed in their reading of this. Some of the Meccans and most of the Kufians read it **and He bestowed upon you His blessings** as the singular, and they interpreted its meaning to mean Islam, or to mean the testimony that there is no god but God. The majority of the reciters of Medina and Basra read it as *Ni'mah* as the plural, and they interpreted its meaning to mean the blessings that God has subjected to His servants from what is in the heavens and the earth. They cited as evidence for the correctness of their reading the words **grateful for His blessings** (al-Nahl 16:121). They said: This is the plural of blessings.

The correct statement in our view is that they are two well-known readings among the reciters of the regions, and they have close meanings. This is because blessing may mean a single word, or a group, and group may include a single word. God, the Most High, said: {And if you should count the favors of God, you could not enumerate them} (Ibrahim 14:34), so it is

known that He did not mean a single blessing. And He said elsewhere: {And he was not among the polytheists grateful for His favors}, so He made them plural. So whichever of the two readings the reciter recites that with, he is correct.

Some of those who read it mentioned monotheism, and interpreted it as we mentioned about its readers that they interpret it.

Ahmad bin Yusuf told me, he said: Al-Qasim bin Salam told us, he said: Hajjaj told us, he said: Mastour Al-Hana'i told me, on the authority of Hamid Al-Araj, on the authority of Mujahid, on the authority of Ibn Abbas, that he read it **And He has bestowed upon you His favor, apparent and hidden**, and Islam interpreted it.

It was narrated on the authority of Al-Farra', who said: Sharik bin Abdullah narrated on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, that he read *blessing* as one. He said: If it had been blessings, it would have been a blessing less than a blessing, or a blessing above a blessing **the doubt is from Al-Farra'.**

Abdullah bin Muhammad Al-Zuhri told me, he said: Sufyan told us, he said: Hamid told us, he said: Mujahid recited **And He has bestowed upon you His favor, apparent and hidden**, he said: There is no god but God.

Al-Abbas bin Abi Talib told me, he said: Ibn Abi Bakr told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid **And He has bestowed upon you His favor, apparent and hidden**, he said: He used to say: It is there is no god but God.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Hamid Al-A'raj, on the authority of Mujahid **And He has bestowed upon you His favor, both apparent and hidden**, he said: There is no god but God.

Ibn Wakee' told us: Ibn Uyyaynah told us, on the authority of Hamid Al-A'raj, on the authority of Mujahid, who said: There is no god but God.

Ibn Wakee' narrated: Yahya ibn Adam narrated to us, on the authority of Sufyan, on the authority of Isa, on the authority of Qais, on the authority of Ibn Abbas **a blessing that is apparent and hidden**, he said: There is no god but God. And his saying *apparent* means: apparent on the tongues in words, and on the bodies and limbs of the body in actions. And his saying **and hidden** means: and hidden in the hearts in belief and knowledge.

And His statement, **And among the people is he who disputes about God without knowledge or guidance**, God Almighty says: And among the people is he who disputes about the Oneness of God, and sincere obedience and worship of Him, without knowledge of what he disputes about, nor guidance: He says: Nor a statement with which to clarify the truth of what he says, **nor an illuminating book**, He says: Nor a

revelation from God that brought what he claims, clarifying the truth of his claim.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And among the people is he who disputes about God without knowledge or guidance or an enlightening Book.** He has no proof or Book from God.

Tafsir al-Qurtubi

God Almighty says: **Have you not seen that God has subjected to you whatever is in the heavens and whatever is on the earth?**

Tafsir Ibn Kathir

God Almighty says, reminding His creation of His blessings upon them in this world and the Hereafter, that He has subjected to them what is in the heavens of stars by which they may be illuminated during their night and day, and what He creates in them of clouds, rain, snow, and hail, and He made them a protected roof for them, and what He created for them on the earth of settlements, rivers, trees, crops, and fruits, and He has bestowed upon them His apparent and hidden blessings of sending messengers, revealing books, and removing doubts and defects. Then, despite all of this, not all people believe. Rather, some of them dispute about God, that is, about His Oneness and sending messengers, and dispute with Him about that without knowledge, or support from a sound argument, or a sound transmitted book. For this reason, God Almighty said: **And among the people is he who disputes about God without knowledge or guidance or an enlightening Book**, that is, a clear, illuminating one. **And when it is said to them**, that is, to these disputants about the Oneness of God, **Follow what God has revealed**, that is, to His Messenger of the purified laws, **they say, 'Rather, we will follow what we found our fathers doing,'** that is, they did not... They have no argument except following their forefathers. God Almighty said: **Or even if their fathers did not understand anything nor were they guided?** That is, what do you think, you who argue with the actions of their forefathers, that they were in error and you are their successors in what they were in? For this reason God Almighty said: **Or even if Satan were inviting them to the punishment of the Blaze.**

Fath al-Qadir

When God finished the story of Luqman, He returned to rebuking and reprimanding the polytheists and establishing proofs against them, saying: 20- **Do you not see that God has subjected to you whatever is in the heavens and whatever is on the earth?** Al-Zajaj said: The meaning of subjecting them to humans is to benefit from them. End quote. Among the creations of the heavens that have been subjected to the children of Adam: that is, those from which they benefit are the sun, the moon, the stars, and so on. Among these are the angels, for they are guardians for the children of Adam by the command of God, the Most High. Among the creations of the earth that have been subjected to

the children of Adam are stones, dirt, crops, trees, fruits, animals from which they benefit, the grass in which they graze their animals, and other countless things. What is meant by subjecting is making the subjected such that the one to whom it is subjected benefits from it, whether it is obedient to Him and under His control or not. **And He has completed and perfected His blessings upon you, both apparent and hidden.** Meaning, He has completed and perfected His blessings upon you. It is said that a blessing has been completed and perfected. The majority read *asbagha* with a seen, while Ibn Abbas and Yahya bin Ammarah read *asbagha* with a sad instead of a seen. *Na'am* is the plural of *na'mah* according to the readings of Nafi', Abu Amr, and Hafs. The rest read *na'man* with a sukoon on the 'ayn, singular, and tanween, as a generic noun meaning plural and indicating abundance, like the statement: **And if you were to count the favors of God, you could not enumerate them** [Al-Bukhari and Muslim]. This is the reading of Ibn Abbas. What is meant by apparent blessings is what is perceived by the mind or the senses and recognized by those who recognize them. What is meant by hidden blessings is what is not perceived by people and is hidden from them. It is said that the apparent is health and perfect character, while the hidden is knowledge and the mind. It is said that the apparent is what is seen with the eyes of wealth, status, beauty, and acts of obedience, while the hidden is what a person finds within himself of knowledge of God, good faith, and what God wards off from distance of calamities. It is said that the apparent is the blessings of this world, and the hidden is the blessings of the Hereafter. It was said that the outward meaning is Islam and beauty, and the inward meaning is what God conceals from the servant of bad deeds. **And of mankind is he who disputes about God** that is, about God, the Exalted, in His Oneness and His attributes, out of stubbornness and obstinacy after the truth has become clear to him and the proof has been established against him. For this reason, He said: **without knowledge of reason or transmission nor guidance** by which he is guided to the right path **nor an enlightening Book** that God, the Exalted, has revealed. Rather, it is merely obstinacy and sheer obstinacy. The interpretation of this verse has been presented in Surat Al-Baqarah.

Tafsir al-Baghawi

God Almighty said: 20- **Have you not seen that God has subjected to you whatever is in the heavens and whatever is on the earth and has bestowed upon you His blessings**, He completed and perfected, **His favors**. The people of Medina, Abu Amr, and Hafs read **His favors** with a fat-ha on the 'ayn and a damma on the ha' for the plural, and the others read it with a tanween for the singular, and its meaning is also plural like His saying: **And if you should count the favors of God, you could not enumerate them** (Ibrahim 14:14), **apparent and hidden**, Ikrimah said on the authority of Ibn Abbas: The apparent favor is Islam and the Qur'an, and the hidden is what He concealed from you of sins and did not hasten to punish you.

Surat Luqman 31:20

Have you not seen that God has subjected to you whatever is in the heavens and whatever is on the earth and has bestowed upon you His favors, outwardly and inwardly? And among the people is he who disputes about God without knowledge or guidance or an enlightening Book.

Ad-Dahhak said: The apparent is the beauty of the image and the proportionality of the limbs, and the hidden is knowledge. Muqatil said: The apparent is the proportionality of character, livelihood, and Islam. The hidden is what is concealed of sins.

Al-Rabi' said: The apparent is with the limbs, and the hidden is with the heart.

It was said: The apparent is the acknowledgment: with the tongue, and the hidden is the belief: in the heart.

It was said: The apparent meaning is the complete provision, and the hidden meaning is good character. Ata' said: The apparent meaning is the alleviation of the laws, and the hidden meaning is intercession.

Mujahid said: The apparent meaning is the emergence of Islam and victory over the enemies, and the hidden meaning is the support of angels. It was also said: The apparent meaning is the support of angels, and the hidden meaning is the instilling of terror in the hearts of the infidels.

Sahl bin Abdullah said: The apparent meaning is following the Messenger, and the hidden meaning is loving him.

And among the people is he who disputes about God without knowledge. This verse was revealed about Al-Nadr ibn Al-Harith, Ubayy ibn Khalaf, Umayyah ibn Khalaf, and others like them. They used to dispute with the Prophet, may God bless him and grant him peace, about God and His attributes without knowledge, **nor guidance nor an enlightening Book.**

Tafsir al-Baidawi

20 - **Have you not seen that God has subjected to you whatever is in the heavens** by making it a means for your benefit. **And whatever is on the earth** by enabling you to benefit from it through or without a medium. **And has bestowed upon you His favors, apparent and hidden**, tangible and intelligible, what you know and what you do not know. The explanation of the favor and its details have been mentioned in Al-Fatihah. **And Asbagh** was read with substitution, and it is a preposition for every *seen* that is combined with *ghayn*, "kha," or *qaf*, like *salakh* and *saqr*. Nafi', Abu 'Amr, and Hafs read *Na'mah* with the plural and addition. **And among the people is he who disputes about God** in His Oneness and attributes. **Without knowledge** is derived from evidence. **Nor guidance** refers to a Messenger. **Nor an enlightening Book** that God revealed, but rather by imitation, as He said:

Surat Luqman 31:21

And when it is said to them, **Follow what God has revealed, they say, Rather, we will follow what we found our fathers doing.** Even if Satan were inviting them to the punishment of the Blaze?

Tafsir al-Jalalayn

21 - **And when it is said to them, Follow what God has revealed, they say, Rather, we will follow what we found our fathers doing.** God Almighty said, **Even if Satan were inviting them to the punishment of the Blaze** meaning its causes, no.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when it is said to those who dispute about the Oneness of God out of ignorance of the greatness of God: "O people, follow what God has revealed to His Messenger and believe in it, for it distinguishes between those among us who are right and those who are wrong, and separates between those who are astray and those who are guided," and they say: **Rather, we follow the religions that we found our fathers following, for they were people of truth,** God Almighty says: **Or even if Satan were to invite them** by making their evil deeds appear attractive to them, and their following him in their misguidance, and their disbelief in God and their abandonment of following what God has revealed of His Book to His Prophet **to the punishment of the Blazing Fire,** meaning: the punishment of the blazing fire that is blazing and raging.

Tafsir al-Qurtubi

The Almighty says: **Have you not seen that God has subjected to you whatever is in the heavens and whatever is on the earth?** He mentions His blessings upon the children of Adam, and that He has subjected to them whatever is in the heavens, such as the sun, moon, stars, and angels who protect them and bring them benefits, and whatever is on the earth, including mountains, trees, fruits, and countless others. **And has bestowed His favors upon you** means He has completed and perfected them. Ibn Abbas and Yahya ibn Ammarah read: **and Asbagh** with a *sad* instead of a *seen*, because the letters of emphasis attract the *seen* from its lower part to its upper part, returning it to a *sad*. And blessings: with a *ni'mah* like *Sidrat* and *Sidr* with a fat-ha on the *dall*, and this is the reading of Nafi', Abu Amr, and Hafs. The rest read: *ni'mah* in the singular, and the singular indicates abundance, like the Almighty's saying: **And if you should count the favors of God, you could not enumerate them** (Ibrahim 14:34). This is the reading of Ibn Abbas from several authentic sources. It was said that its meaning is Islam. The Prophet (peace and blessings of God be upon him) said to Ibn Abbas when he asked him about this verse:

The outward meaning is Islam and your good character, and the inward meaning is what He has concealed from you of your evil deeds. An-Nahhas explained this by saying that Saeed ibn Jubayr said about God's statement, "He intends to purify you and complete His favor upon you that you may (al-Ma'idah 5:6)," that He said: He will admit you into Paradise. The completion of God's favor upon a servant is that He admits him into Paradise. Thus, since Islam leads to Paradise, it is called a favor. It was also said that the outward meaning is health and perfect character, and the inward meaning is knowledge and reason. Al-Muhasibi said: The outward meaning is the blessings of this world, and the inward meaning is the blessings of the Hereafter. It was also said that the outward meaning is what is seen with the eyes of wealth, status, beauty among people, and the success of acts of obedience, while the inward meaning is what a person finds within himself of knowledge of God, good faith, and what God, the Most High, wards off from the servant of calamities. Al-Mawardi listed nine sayings on this subject, all of which go back to this.

God the Almighty said: **And of mankind is he who disputes about God without knowledge.** Its meaning was previously mentioned in Al-Hajj and elsewhere. It was revealed about a Jew who came to the Prophet (peace and blessings of God be upon him) and said: **O Muhammad, tell me about your Lord, what is He made of?** Then a thunderbolt came and took him, as Mujahid said. This thunder has already passed. It was also said that it was revealed about Al-Nadr ibn Al-Harith, just as he says: The angels are daughters of God, as Ibn Abbas said. **He disputes** he argues **without knowledge** meaning without proof **nor guidance nor an illuminating Book** meaning clear light, except for Satan and what he conveys to them. **And indeed, the devils inspire their allies to dispute with you** Al-An'am 6:121. Otherwise, it is the imitation of ancestors as in the verse after.

Or if Satan were to invite them to the punishment of the Blaze, they would follow him.

Tafsir Ibn Kathir

God Almighty says, reminding His creation of His blessings upon them in this world and the Hereafter, that He has subjected to them what is in the heavens of stars by which they may be illuminated during their night and day, and what He creates in them of clouds, rain, snow, and hail, and He made them a protected roof for them, and what He created for them on the earth of settlements, rivers, trees, crops, and fruits, and He has bestowed upon them His apparent and hidden blessings of sending messengers, revealing books, and removing doubts and defects. Then, despite all of this, not all people believe. Rather, some of them dispute about God, that is, about His Oneness and sending messengers, and dispute with Him about that without knowledge, or support from a sound argument, or a sound transmitted book. For this reason, God Almighty said: **And among the people is he who disputes about God without knowledge or guidance or an enlightening Book,** that is, a clear, illuminating one. **And when it is said to them,** that is, to

Surat Luqman 31:21

And when it is said to them, "Follow what God has revealed," they say, "Rather, we will follow what we found our fathers doing." Even if Satan were inviting them to the punishment of the Blaze?

these disputants about the Oneness of God, **Follow what God has revealed**, that is, to His Messenger of the purified laws, **they say, 'Rather, we will follow what we found our fathers doing,'** that is, they did not... They have no argument except following their forefathers. God Almighty said: **Or even if their fathers did not understand anything nor were they guided?** That is, what do you think, you who argue with the actions of their forefathers, that they were in error and you are their successors in what they were in? For this reason God Almighty said: **Or even if Satan were inviting them to the punishment of the Blaze.**

Tafsir al-Baidawi

21 - **And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow what we found our fathers doing.'** This is an explicit prohibition of imitation in the fundamentals. **Or if Satan were to invite them** it is possible that the pronoun refers to *them* and **their fathers**. "to the punishment of the Blaze" to what it leads to of imitation or polytheism and an omitted answer such as **they would not have followed him**. The question is for denial and astonishment.

Fath al-Qadir

21- **And when it is said to them, 'Follow what God has revealed,'** meaning, if it is said to these disputants, and the plural is based on the meaning of *who*, follow what God has revealed to His Messenger of the Book, they cling to mere imitation. **They say, 'Rather, we will follow what we found our fathers doing,'** so we worship what they used to worship of idols, and we walk in the way they used to walk in their religion. Then He says, in the way of questioning to exclude and rebuke, **Or even if Satan were inviting them to the punishment of the Blaze**, meaning he was inviting their fathers whom they followed in their religion: that is, they followed them in polytheism. Even if Satan were inviting them to what they are doing of polytheism, it is permissible to mean that he is inviting these followers to the punishment of the Blaze, because he has made following their fathers and adhering to their religion seem attractive to them. It is permissible to mean that he is inviting all followers and those being followed to the punishment, so his calling to those being followed is by making polytheism seem attractive to them, and his calling to the followers is by making the religion of their fathers seem attractive to them. The answer to..." If the word *law* is omitted: meaning he calls them and they follow him. The position of the sentence is in the accusative case as a state. How ugly is imitation, how harmful it is to its doer, how dire its consequences, and how ominous its return is to those who fall into it. Indeed, the one who calls to what God revealed to His Messenger is like someone who wants to protect a moth from the flames of a fire lest it be burned, but it refuses and falls into the burning fire and the torment of the Blaze.

Tafsir al-Baghawi

21- **And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow what we found our fathers doing.'** God Almighty said: **Or even if Satan were inviting them to the punishment of the Blaze.** The answer to *if* is omitted, and its meaning is: he invites them and they follow him, meaning: they follow Satan even though Satan is inviting them to the punishment of the Blaze.

Surat Luqman 31:22

And whoever submits his face to God while he is a doer of good has grasped the most trustworthy handhold. And to God is the outcome of all matters.

Tafsir al-Jalalayn

22 - **And whoever submits his face to God** accepts His obedience **while he is a doer of good** a monotheist **has grasped the most trustworthy handhold** the most trustworthy end that he does not fear breaking **and to God is the outcome of all matters** their return

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And whoever worships His Face, humbly submitting to Him in worship, acknowledging His divinity, **and is a doer of good**, meaning: and he is obedient to God in His commands and prohibitions, **has grasped the most trustworthy handhold**, meaning: he has grasped the most trustworthy end, the end of which he does not fear breaking if he holds on to it. This is an example, and what he means by that is that he has grasped the pleasure of God by submitting to Him and is a doer of good, such that he does not fear the punishment of God on the Day of Resurrection.

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

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Abu al-Sawda', on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And whoever submits his face to God while he is a doer of good has grasped the most trustworthy handhold**. He said: There is no god but God.

His saying, **And to God is the outcome of all matters**, means: To God is the outcome of every matter, good and bad, and He is the One who will question its people about it and reward them for it.

Tafsir al-Qurtubi

The Almighty says: **And whoever submits his face to God** meaning, whoever devotes his worship and intention to God Almighty. **And he is a doer of good** because worship without ihsan or knowledge of the heart is of no benefit. Similar to this is the verse: **And whoever does righteous deeds while he is a believer** (Ta-Ha: 112). In the hadith of Gabriel, peace be upon him, he said: So tell me about ihsan? He said: It is to worship God as if you see Him, and if you do not see Him, then He sees you. **He has grasped the most trustworthy handhold** (al-Baqarah 2:2). Ibn Abbas said: There is no god but God, and this has already been mentioned in Surah Al-Baqarah. Ali ibn Abi Talib, may

God be pleased with him, As-Sulami, and Abdullah ibn Muslim ibn Yasar recited: And whoever submits.

An-Nahhas: And in this I know that he submits, as God Almighty said: **Say, 'I have submitted my face to God'** (Al Imran 3:20). The meaning is: I have submitted my face to God. I have devoted my worship to God Almighty. And many people use **I submit**, except that what is used in **I submitted** means **I paid**. It is said: **I submitted** in wheat, and it may also be said: **I submitted**. Az-Zamakhshari said: Ali ibn Abi Talib **may God be pleased with him** read: **And whoever submits** with the emphasis. It is said: **I submit your affair and I submit your affair to God Almighty**. If you say: Why is it transitive with *lam* in God Almighty's saying: **Yes, whoever submits his face to God** (al-Baqarah 2:112)? I say: Its meaning with *lam* is that he made his face, which is his self and his soul, safe for God, meaning purely for Him. And its meaning with *to* refers to that he submitted himself to Him, just as one submits goods to a man if he hands them over to him. What is meant is to put one's trust in Him and entrust Him with it. **And to God is the outcome of all matters**, meaning their fate.

Tafsir Ibn Kathir

God Almighty says, informing about the one who submits his face to God, that is, sincerely works for Him, submits to His command, and follows His law. For this reason, He said, **and he is a doer of good**, that is, in his work by following what He has commanded and leaving what He has forbidden. **He has grasped the most trustworthy handhold**, that is, he has taken a firm pledge from God that will not be punished. "And to God is the outcome of all matters. And whoever disbelieves, let not his disbelief grieve you," that is, do not grieve over them, O Muhammad, in their disbelief in God and what you have brought, for God's decree is effective against them, and to God is their return, and He will inform them of what they have done, that is, He will reward them for it. **Indeed, God is Knowing of that within the breasts**, so nothing is hidden from Him. Then God Almighty said, **We grant them enjoyment for a little**, that is, in this world, **then We will compel them**, that is, We will force them, **to a severe punishment**, that is, terrible, difficult, and arduous for the souls, as God Almighty said, "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment." Because of what they used to disbelieve.

Fath al-Qadir

22- **And whoever submits his face to God** meaning, entrusts his affair to Him, devotes his worship to Him completely, **and is a doer of good** in his actions, because worship without doing good for Him or knowing what is needed for it does not meet the criteria by which the worship of the doers of good is met. It has been authentically reported from the Truthful, the Trusted One, that when Gabriel asked him about ihsan, he said to him, **It is to worship God as if you see Him, and if you do not see Him, then indeed He sees you**. "He has grasped the most trustworthy handhold" meaning, he has held fast to the most

Surat Luqman 31:22

And whoever submits his face to God while he is a doer of good has grasped the most trustworthy handhold. And to God is the outcome of all matters.

trustworthy covenant and clung to it. This is a metaphor for the state of the one who submits his face to God, like the state of someone who wants to climb a high mountain, so he holds fast to the most trustworthy rope hanging from it. **And to God is the outcome of all matters** meaning, their destination is to Him and no one else. Ali ibn Abi Talib, as-Sulami, and Abdullah ibn Muslim ibn Yasar recited **and whoever submits** with a shaddah. An-Nahhas said, **The lightening in this is more well-known, as God, the Almighty, said, "Say, 'I have submitted my face to God.'**

Tafsir al-Baghawi

22- **And whoever submits his face to God**, meaning: to God, that is: he dedicates his religion to God, and entrusts his affair to God, **and is a doer of good**, in his actions, **has grasped the most trustworthy handhold**, that is: he has held fast to the most trustworthy covenant that he does not fear will be broken, **and to God is the outcome of all matters**.

Tafsir al-Baidawi

22 - **And whoever submits his face to God** by entrusting his affair to Him and turning his evils to Him like submitting the merchandise to the customer, and this is supported by the reading with emphasis, and when it is transitive with lam, it includes the meaning of sincerity. **And he is a doer of good** in his work. **He has grasped the most trustworthy handhold** He has grasped the most trustworthy handhold, and it is a metaphor for the one who trusts and is occupied with obedience, like someone who wants to climb a high mountain, so he grasps the most trustworthy rope hanging from it. **And to God is the outcome of all matters** since everything will return to Him.

Surat Luqman 31:23

And whoever disbelieves - let not his disbelief grieve you. To Us is their return, and We will inform them about what they did. Indeed, God is Knowing of that within the breasts.

Tafsir al-Jalalayn

23 - **And whoever disbelieves, let not his disbelief grieve you** O Muhammad **do not worry about his disbelief**. (To Us is their return, and We will inform them of what they did. Indeed, God is Knowing of that within the breasts) what is in them, like others, so He will punish him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And whoever disbelieves in God, let not his disbelief grieve you, nor let your soul be consumed with regret over them, for indeed, their return and destiny on the Day of Resurrection is to Us, and We will inform them of their evil deeds that they did in this world, then We will recompense them for them with their due recompense. **Indeed, God is Knowing of that within the breasts**. He says: Indeed, God is All-Knowing of what their breasts conceal of disbelief in God and preference for obeying Satan.

Tafsir al-Qurtubi

God Almighty says: "And whoever disbelieves - let not his disbelief grieve you. To Us is their return, and We will inform them of what they did." That is, We will reward them. **Indeed, God is Knowing of that within the breasts**.

Tafsir Ibn Kathir

God Almighty says, informing about the one who submits his face to God, that is, sincerely works for Him, submits to His command, and follows His law. For this reason, He said, **and he is a doer of good**, that is, in his work by following what He has commanded and leaving what He has forbidden. **He has grasped the most trustworthy handhold**, that is, he has taken a firm pledge from God that will not be punished. "And to God is the outcome of all matters. And whoever disbelieves, let not his disbelief grieve you," that is, do not grieve over them, O Muhammad, in their disbelief in God and what you have brought, for God's decree is effective against them, and to God is their return, and He will inform them of what they have done, that is, He will reward them for it. **Indeed, God is Knowing of that within the breasts**, so nothing is hidden from Him. Then God Almighty said, **We grant them enjoyment for a little**, that is, in this world, **then We will compel them**, that is, We will force them, **to a severe punishment**,

that is, terrible, difficult, and arduous for the souls, as God Almighty said, "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment." Because of what they used to disbelieve.

Fath al-Qadir

23- **And whoever disbelieves - let not his disbelief grieve you** meaning, do not be sad about it, for his disbelief will not harm you. The Almighty explained the state of the disbelievers after He finished explaining the state of the believers, then He threatened them with His saying: **To Us is their return, and We will inform them of what they did** meaning, We will inform them of the evils of their deeds and will punish them for them. **Indeed, God is Knowing of that within the breasts** meaning, what their breasts conceal; nothing of it is hidden from Him. So, what is secret to Him is like what is public.

Tafsir al-Baghawi

23- "And whoever disbelieves - let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, God is Knowing of that within the breasts."

Tafsir al-Baidawi

23 - **And whoever disbelieves - let not his disbelief grieve you** for it will not harm you in this world or the Hereafter. It was also read **let not his disbelief grieve you** from **to grieve** but it is not widespread. **To Us is their return** in both abodes. **Then We will inform them of what they did** of destruction and torment. **Indeed, God is Knowing of that within the breasts** so He punished him in addition to what is apparent.

Surat Luqman 31:24

We let them enjoy themselves for a little while, then We will force them to a severe punishment.

Surat Luqman 31:24

We let them enjoy themselves for a little while, then We will force them to a severe punishment.

Tafsir al-Jalalayn

24 - **We grant them enjoyment** in this world **for a little** during the days of their lives **then We will force them** in the Hereafter **to a severe punishment** which is the punishment of the Fire from which they will find no escape.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **We grant them enjoyment for a little while**, means: We grant them respite in this world for a little while in which they may enjoy themselves. **Then We will force them to a severe punishment**, means: Then We will bring them, against their will, to a severe punishment, and that is the punishment of the Fire. We seek refuge in God from it, and from any action that brings one closer to it.

Tafsir al-Qurtubi

We grant them enjoyment for a little meaning, We keep them in this world for a short period of time during which they can enjoy themselves. **Then We compel them** meaning, We force them and drive them. **To a severe punishment** which is the punishment of Hell. The word *man* is used for both singular and plural, which is why He said: His disbelief. Then He said: Their return. What follows is in accordance with the meaning.

Tafsir Ibn Kathir

God Almighty says, informing about the one who submits his face to God, that is, sincerely works for Him, submits to His command, and follows His law. For this reason, He said, **and he is a doer of good**, that is, in his work by following what He has commanded and leaving what He has forbidden. **He has grasped the most trustworthy handhold**, that is, he has taken a firm pledge from God that will not be punished. "And to God is the outcome of all matters. And whoever disbelieves, let not his disbelief grieve you," that is, do not grieve over them, O Muhammad, in their disbelief in God and what you have brought, for God's decree is effective against them, and to God is their return, and He will inform them of what they have done, that is, He will reward them for it. **Indeed, God is Knowing of that within the breasts**, so nothing is hidden from Him. Then God Almighty said, **We grant them enjoyment for a little**, that is, in this world, **then We will compel them**,

that is, We will force them, **to a severe punishment**, that is, terrible, difficult, and arduous for the souls, as God Almighty said, "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment." Because of what they used to disbelieve.

Fath al-Qadir

24- **We will grant them enjoyment for a little** meaning, We will keep them in this world for a short period of time to enjoy. For transient bliss is very little compared to eternal bliss. The word *little* is in the accusative case as an adjective for a deleted verbal noun: meaning, a little enjoyment. **Then We will compel them to a severe punishment** meaning, We will force them to the punishment of the Fire. For there is nothing heavier than this for the one who falls into it and is afflicted by it. That is why severity was used metaphorically for it.

Tafsir al-Baghawi

24- **We give them enjoyment for a little while**, meaning: We give them time to enjoy the pleasures of this world for a little while until their appointed time comes to an end, **then We force them**, then We compel them and return them in the Hereafter, **to a severe punishment**, which is the punishment of the Fire.

Tafsir al-Baidawi

24 - **We grant them enjoyment for a little while** enjoyment or for a short time, for what passes away is little in comparison to what lasts. **Then We will force them to a severe punishment** that will weigh down on them like the weight of heavy bodies or will add pressure to the burning.

Surat Luqman 31:25

And if you ask them, **Who created the heavens and the earth?** they will surely say, *God*. Say, **Praise be to God.** But most of them do not know.

Tafsir al-Jalalayn

25 - **And if the lam of an oath you ask them who created the heavens and the earth, they will surely say, God** The nun of the subject was deleted from it due to the succession of similar letters and the waw of the pronoun due to the meeting of two quiescent letters **say, Praise be to God** on the clear proof against them of monotheism **but most of them do not know** its obligation upon them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if you, O Muhammad, ask these polytheists among your people, **Who created the heavens and the earth?** they will surely say, *God*. Say, **Praise be to God.** God Almighty says to His Prophet Muhammad: So if they say that, then say to them, **Praise be to God who created that**, not to the One who does not create anything and is created. Then God Almighty says, **But most of them do not know.** He says: Rather, most of these polytheists do not know who is to be praised, and where the place of thanks lies.

Tafsir al-Qurtubi

God Almighty says: **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** That is, they acknowledge that God is their Creator, so they do not worship anyone other than Him. **Say, 'Praise be to God.'** That is, for the religion to which He has guided us, and praise belongs only to Him. **But most of them do not know.** That is, they do not consider or reflect.

Tafsir Ibn Kathir

God Almighty says, informing us about these polytheists who associate others with Him, that they know that God is the Creator of the heavens and the earth alone, with no partner, and yet they worship partners with Him who acknowledge that they are His creation and His property. For this reason, God Almighty said: **And if you ask them, 'Who created the heavens and the earth?' They will surely say, 'God.'** **Say, 'Praise be to God.'** That is, when the proof is established against you through your admission, **But most of them do not know.** Then God Almighty said: **To God belongs whatever is in the heavens and the earth**, that is, He is His creation and His property. **Indeed, God is the Free of need, the Praiseworthy**, that is, the Free of need of anything other than Him.

Everything is in need of Him, the Praiseworthy in all that He created. To Him belongs praise in the heavens and the earth for what He created and legislated, and He is the Praised One in all matters.

Fath al-Qadir

25- **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** That is, they will acknowledge God as the Creator of that, as the matter is clear to them. This is an acknowledgment from them that indicates monotheism and the invalidity of polytheism. For this reason, He said, **Say, 'Praise be to God.'** That is, say, O Muhammad, 'Praise be to God for your acknowledgment. How can you worship other than Him and make them partners with Him?' Or the meaning is: So say, 'Praise be to God for the religion He has guided us to, and there is no limit to otherness.' Then He turned away from that and said, **Rather, most of them do not know.** That is, they do not consider or reflect until they know that the Creator of these things is the One to whom worship is due, and no one else.

Tafsir al-Baghawi

25- **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** Say, 'Praise be to God.' But most of them do not know.

Tafsir al-Baidawi

25 - **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** This is due to the clarity of the evidence preventing the attribution of creation to anyone other than Him, such that they were compelled to broadcast it. **Say, 'Praise be to God.'** This obligates them and compels them to acknowledge what would invalidate their belief. **But most of them do not know**, that this is obligatory for them.

Surat Luqman 31:26

To God belongs whatever is in the heavens and the earth. Indeed, God is the Free of need, the Praiseworthy.

Surat Luqman 31:26

To God belongs whatever is in the heavens and the earth. Indeed, God is the Free of need, the Praiseworthy.

Tafsir al-Jalalayn

26 - **To God belongs whatever is in the heavens and the earth** as dominion, creation, and servants. No one deserves to be worshipped in them except Him. **Indeed, God is the One free of need** of His creation. **The Praiseworthy** is the One praised for His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **To God belongs whatever is in the heavens and the earth**, God Almighty says: To God belongs everything in the heavens and the earth, whatever that thing may be, whether an idol or a statue or anything else, whether worshipped or not. **Indeed, God is the Free of need, the Praiseworthy**, meaning: God is the Free of need of the worship of these polytheists, idols and rivals to Him, and anything else from them and from all of His creation, because they are His property and His, and they have a need for Him. The Praiseworthy means the One who is praised for His blessings that He has bestowed upon His creation.

Tafsir al-Qurtubi

To God belongs whatever is in the heavens and the earth, meaning both dominion and creation. **Indeed, God is the Free of need**, meaning He is independent of His creation and their worship. He only commanded them to benefit them. **The Praiseworthy**, meaning He is praised for His creation.

Tafsir Ibn Kathir

God Almighty says, informing us about these polytheists who associate others with Him, that they know that God is the Creator of the heavens and the earth alone, with no partner, and yet they worship partners with Him who acknowledge that they are His creation and His property. For this reason, God Almighty said: **And if you ask them, 'Who created the heavens and the earth?' They will surely say, 'God.'** Say, **'Praise be to God.'** That is, when the proof is established against you through your admission, **But most of them do not know.** Then God Almighty said: **To God belongs whatever is in the heavens and the earth**, that is, He is His creation and His property.

Indeed, God is the Free of need, the Praiseworthy, that is, the Free of need of anything other than Him. Everything is in need of Him, the Praiseworthy in all that He created. To Him belongs praise in the heavens and the earth for what He created and legislated, and He is the Praised One in all matters.

Fath al-Qadir

26- **To God belongs whatever is in the heavens and the earth** in dominion and creation, so no one deserves to be worshipped but Him. **Indeed, God is the Rich** in need of others. **The Praiseworthy** meaning the One who deserves praise or is praised by His servants in word or deed.

Tafsir al-Baghawi

26- "To God belongs whatever is in the heavens and the earth. Indeed, God is the Free of need, the Praiseworthy."

Tafsir al-Baidawi

26 - **To God belongs whatever is in the heavens and the earth**. None deserves to be worshipped in them except Him. **Indeed, God is the Free of need** of the praise of those who praise Him. **The Praiseworthy** is the One who deserves praise even if He is not praised.

Surat Luqman 31:27

And if all the trees on the earth were pens, and the sea were ink, with seven more seas to replenish it, the Words of God would not be exhausted. Indeed, God is Exalted in Might and Wise.

Tafsir al-Jalalayn

27 - **And if all the trees on the earth were pens and the sea were ink** in apposition to the name of *that* **and He were to replenish it after it with seven more seas** ink **the words of God** that express His knowledge by writing it with those pens with that ink, nor with more than that, because His knowledge is infinite **Indeed, God is Exalted in Might** nothing is beyond His power **Wise** nothing is beyond His knowledge and wisdom.

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Ikrimah who said: The People of the Book asked the Messenger of God, may God bless him and grant him peace, about the spirit, so God revealed: "They ask you about the spirit. Say: The spirit is of the command of my Lord. And you have not been given of knowledge except a little." They said: "You claim that we have not been given of knowledge except a little, and we have been given the Torah, which is wisdom. And whoever has been given wisdom has certainly been given much good." So the verse was revealed: **And if whatever trees are on the earth were pens.**

Ibn Ishaq narrated on the authority of Ata' bin Yasar who said: "It was revealed in Mecca: 'And you have been given of knowledge only a little.' When he migrated to Medina, the Jewish rabbis came to him and said: 'Have we not heard that you say: 'And you have been given of knowledge only a little.' Do you mean us or your people?' He said: 'No, I mean you.' They said: 'Then you recite: We have been given the Torah, and in it is clarification of everything.' The Messenger of God, may God bless him and grant him peace, said: 'It is little in the knowledge of God.' Then God revealed: 'And if whatever trees are on the earth were pens.'" Ibn Abi Hatim narrated it with this wording on the authority of Sa'id or Ikrimah on the authority of Ibn Abbas.

Abu Al-Sheikh included in the Book of Al-Azmah and Ibn Jarir on the authority of Qatada who said: The polytheists said: This is only a statement that is about to be implemented. So the verse was revealed: And if what is on the earth were...

Tafsir al-Tabari

God Almighty says: And if all the trees of the earth were to be turned into pens, **and the sea were to replenish it.** He says: The sea has ink. The *ha* in His statement **replenishes it** refers to the sea. And His statement: **After him will be seven more seas, the Words of God would not be exhausted.** In this statement there is an omission that is dispensed with by the apparent meaning of it, which is that the Word of God is written with those pens and that ink, so those

pens would be broken, and that ink would be exhausted, but the Words of God would not be exhausted.

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

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I asked Al-Hasan about this verse, **And if all the trees on the earth were pens,** he said: If the trees of the earth were pens, and the seas were ink, and God said: **Indeed, such and such is part of My affair, and such and such is part of My affair,** the water of the seas would be exhausted, and the pens would be broken.

Ibn Hamid told us, he said: Al-Hakam told us, he said: Amr told us, regarding his statement, **And if all the trees on the earth were pens,** he said: If pens were sharpened and the sea were ink, and it was written with those pens from it, **The Words of God would not be exhausted,** even if it were for a period of seven ahraz.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And if all the trees on the earth were pens, and the sea were replenished thereafter by seven more seas, the Words of God would not be exhausted.** He said: The polytheists said: This is only speech that is about to be exhausted. He said: If the trees of the land were pens, and the sea were seven seas, the wonders of my Lord, His wisdom, His creation, and His knowledge, would not be exhausted.

It was mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, as a result of an argument that the Jews had with him.

Who said that?

Abu Kurayb narrated to us, saying: Yunus ibn Bakir narrated to us, saying: Ibn Ishaq narrated to us, saying: A man from the people of Mecca narrated to me, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, "The Jewish rabbis said to the Messenger of God, may God bless him and grant him peace, in Medina: 'O Muhammad, do you think that His statement, "And of knowledge you have been given only a little" **Al-Isra' 17:85** does he mean us or your people?' The Messenger of God, may God bless him and grant him peace, said: 'No.' They said: 'Do you not recite in what came to you: 'We have been given the Torah, in which is clarification of all things.' The Messenger of God, may God bless him and grant him peace, said: 'It is little in the knowledge of God, and you have what is sufficient for you.' So God revealed to him regarding what they had asked him about in this regard: 'And if all the trees on the earth were pens, and the sea were replenished thereafter by seven more seas, the Words of God would not be exhausted.'" That is, the Torah is little in this regard from God's knowledge.

Ibn Al-Muthanna told us: Ibn Abd Al-A'la told us: Dawud told us, on the authority of Ikrimah, who said: The People of the Book asked the Messenger of God

Surat Luqman 31:27

And if all the trees on the earth were pens, and the sea were ink, with seven more seas to replenish it, the Words of God would not be exhausted. Indeed, God is Exalted in Might and Wise.

(peace and blessings of God be upon him) about the spirit, so God revealed: {And they ask you, [O Muhammad], about the spirit. Say: The spirit is of the command of my Lord. And of knowledge you have not been given except a little.} (al-Isra' 17:85) They said: You claim that we have only been given a little knowledge, but we have been given the Torah, which is wisdom. {And whoever has been given wisdom has certainly been given much good.} (al-Baqarah 2:269) He said: Then the verse was revealed: {If all the trees on the earth were pens, and the sea were ink, and seven more seas were replenished thereafter, the Words of God could not be exhausted.} He said: Whatever knowledge you have been given, by which God has saved you from the Fire and admitted you to Paradise, it is abundant and good, but in comparison to the knowledge of God it is little.

Ibn Humayd told us: Salamah told us: Muhammad ibn Ishaq told us, on the authority of some of his companions, on the authority of Ata ibn Yasar, who said: "When the verse **And of the knowledge you have been given only a little** (al-Isra' 17:95) was revealed in Mecca, meaning the Jews, when the Messenger of God, may God bless him and grant him peace, migrated to Medina, the Jewish rabbis came to him and said: O Muhammad, have we not heard that you say **And of the knowledge you have been given only a little** (al-Isra' 17:85), do you mean us or your people? He said: No, you do mean it. They said: You recite: We have been given the Torah, and in it is the clarification of everything. The Messenger of God, may God bless him and grant him peace, said: It is little compared to the knowledge of God, and God has given you that which, if you acted upon it, you would benefit from. Then God revealed: And if whatever trees on the earth were pens and the sea were ink, to be replenished thereafter by seven more seas..." until His saying: **Indeed, God is Hearing and Seeing.**

The reciters differed in their recitation of His statement, **And the sea, replenished thereafter by seven more seas.** The majority of the reciters of Medina and Kufa recited *al-Bahr* in the nominative case as the subject, while the reciters of Basra recited it in the accusative case, in apposition to *ma* in His statement, **And if all that is on the earth were**, and whichever of the two the reciter recites, he is correct in my opinion. And His statement, **Indeed, God is Exalted in Might and Wise**, means: Indeed, God is Exalted in Might in His vengeance against those who associate partners with Him and claim a god other than Him, and is Wise in His management of His creation.

Tafsir al-Qurtubi

When he argued with the polytheists with what he argued, he made clear that the meanings of His speech, glory be to Him, are inexhaustible and endless. Al-Qaffal said: When he mentioned that He subjected to them whatever is in the heavens and whatever is on the earth and that He bestowed blessings, he pointed

out that if the trees were pens and the seas were ink with which He wrote the wonders of God's creation, indicating His power and oneness, those wonders would not be exhausted. Al-Qushayri said: The meaning of those words is attributed to the predestined, and it is more appropriate to interpret the verse as referring to the eternal speech. The created must have an end, so if it is negated from His predestined things, then it is negating the end from what is capable of being created in the impossible. As for what existence has limited and enumerated, it must have a finiteness, and the eternal is truly endless. We discussed the meaning of God's words at the end of Al-Kahf. Abu Ali said: What is meant by words, and God knows best, is what is in the predestined, not what came out of it into existence. This is something like what Al-Qaffal said. The purpose is to inform people of the multitude of meanings of the Words of God, which are in themselves infinite. The matter was made easy for human understanding by what is finite because it is the greatest amount known to mankind, not that it can be penetrated by more than these pens and seas. The meaning of the revelation of the verse indicates that what is meant by the Words is the ancient speech. Ibn Abbas said: The reason for this verse is that the Jews said: O Muhammad, how can we mean by this statement **And of knowledge you have been given only a little Al-Isra' 17:85** while we have been given the Torah in which is the speech of God and His rulings, and you believe that it explains everything? So the Messenger of God (peace and blessings of God be upon him) said to them: **The Torah is a little of a lot**, and this verse was revealed. The verse is Medianan. Abu Ja'far al-Nahhas said: It has become clear that the words here mean knowledge and the realities of things, because He, the Almighty, knew before He created what He would create in the heavens and the earth of every thing, and He knew what was in it of the weight of an atom, and He knew all the species and what they are made of hair and limb, and what leaf is in the tree, and what kinds of creation are in it, and what kinds of taste and color it disposes of. So if He had named every creature separately, and named its parts according to what He knew of its little and much and what conditions it changed to, and what increased in it in each age, and had explained every tree separately and what it branched out to, and had estimated what dries of that in each age, then He wrote the explanation of each one of them according to what God, the Most High, has encompassed of it, and then the sea was ink for that explanation that God, the Blessed and Exalted, explained about those things, and seven seas added to it after it, the explanation of those things would have been more.

I said: This is the meaning of Al-Qaffal's statement, and it is a good statement, God willing. Some people said: The Quraysh said: This speech of Muhammad will be completed and then end, so this verse was revealed. Al-Suddi said: The Quraysh said: How much Muhammad speaks! So this verse was revealed.

God the Almighty says: **And the sea replenishes it.**

The majority of scholars read it in the nominative case as a subject, and its predicate is in the clause after it, and the clause is in the position of a circumstantial, as if he said: And the sea is in this state, as Sibawayh estimated it. Some grammarians said: It is in apposition to *an* because it is in the position of a subject in apposition. Abu Amr and Ibn Ishaq read:

The sea in the accusative case as a apposition to *ma*, which is the noun of *an*. It was also said: That is, even if the sea replenishes it, meaning it increases it. Ibn Hormuz and Al-Hasan read: *Yumduhu*, from *amada*. A group said: This means extending one thing over another, as you say: the Nile extended the gulf, meaning it increased it. And extending something is something that is not part of it. This has already been mentioned in Surat Al-Baqarah and Surat Al-Imran. Ja'far ibn Muhammad read: And the sea is its ink. **The Words of God will not be exhausted** has already been mentioned. **Indeed, God is Exalted in Might and Wise** has also been mentioned. Abu Ubaid said: The sea here is the fresh water that produces pens, but salt water does not produce pens.

Tafsir Ibn Kathir

The Almighty says, informing about His greatness, pride, majesty, beautiful names, sublime attributes, and His perfect words that no one can encompass, and no human being has knowledge of their essence and counting, as the Master of mankind and the Seal of the Messengers said, "I cannot count Your praises. You are as You have praised Yourself." The Almighty said, **And if all the trees on the earth were pens, and the sea were made ink, and seven more seas were made to replenish it, the Words of God would not be exhausted.** That is, if all the trees on the earth were made pens, and the sea were made ink, and seven more seas were made to replenish it, and the Words of God were written with them, indicating His greatness, attributes, and majesty, the pens would be broken, and the water of the sea would be exhausted, even if the like of them came as replenishment. The seven were mentioned for the sake of exaggeration, and there was no limitation intended, nor was there seven existing seas surrounding the world, as is said by those who receive it from the Israelite traditions that are neither truthful nor false. Rather, as the Almighty said in the other verse, "Say, 'If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted. And if We brought "With its like" is not meant to be another only, but rather **with its like, then its like, then its like, then so on and so forth**, because there is no limit to the verses and words of God.

Al-Hasan Al-Basri said: If the trees of the earth were pens, and the sea were ink, and God said: **Indeed, such and such is my affair, and such and such is my affair**, the water of the sea would be exhausted and the pens would be broken. Qatada said: The polytheists said: **These are words that are about to be exhausted**, so God the Most High said: **And if all the trees on the earth were pens**, meaning, if the trees of the earth were pens, and the sea were seven seas, the wonders of my Lord, His wisdom, creation, and knowledge

would not be exhausted. Al-Rabi' ibn Anas said: The knowledge of all of the servants compared to God's knowledge is like a drop of water in all the seas. God revealed this verse: **And if all the trees on the earth were pens**, meaning, if the sea were ink for the words of God, and all the trees were pens, the pens would be broken, the water of the sea would be used up, and the words of God would remain unbroken, because no one can measure His value or praise Him as He should, until He is the One who praises Himself. Our Lord is as He says and above what we say.

It has been narrated that this verse was revealed in response to the Jews. Ibn Ishaq said: Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr or Ikrimah, on the authority of Ibn Abbas, "The Jewish rabbis said to the Messenger of God, may God bless him and grant him peace, in Medina: 'O Muhammad, tell me, when you say, "And of knowledge you have been given only a little," do you mean us or your people?' The Messenger of God, may God bless him and grant him peace, said: 'Both of you.' They said: 'Do you not recite in what has come to you that we have been given the Torah, in which is an explanation of all things?' The Messenger of God, may God bless him and grant him peace, said: 'It is little in the knowledge of God, and you have what is sufficient for you.' And God revealed concerning what they asked Him about in this regard: 'And if all the trees on the earth were pens...' The verse was also narrated in this manner from Ikrimah and Ata' ibn Bishr. This indicates that this verse was revealed in Medina, not Meccan, but the well-known view is that it was revealed in Mecca, and God knows best.

And His statement, **Indeed, God is Exalted in Might and Wise**, meaning that He is Exalted in Might and has subdued and overcome all things. So there is no one who can prevent what He wills, nor is there anyone who can oppose or question His judgment. He is Wise in His creation, command, words, actions, law, and all His affairs. And His statement, **He did not create you and resurrect you except as a single soul**, meaning that He did not create all people and resurrect them on the Day of Resurrection, in relation to His power, except as the creation of a single soul. Everything is easy for Him. **His command, when He intends a thing, is only that He says to it, Be, and it is.** "And Our command is but one, like the twinkling of an eye," meaning that He does not command something except once, so that thing is and does not need to be repeated or emphasized. "It is but a single cry, and at once they are awake. **And His statement**, Indeed, God is Hearing and Seeing," meaning that just as He hears their words and sees their actions, as His hearing and sight are in relation to a single soul, so too is His power over them as His power over a single soul. For this reason, the Most High said, "He did not create you and resurrect you except as a single soul," the verse.

Fath al-Qadir

Then when He, the Most High, mentioned that He owns what is in the heavens and the earth, He followed it with what indicates that He has beyond that what is beyond number and beyond limit, so He said: 27- **And if all the trees on the earth were pens**,

And if all the trees on the earth were pens, and the sea were ink, with seven more seas to replenish it, the Words of God would not be exhausted. Indeed, God is Exalted in Might and Wise.

meaning if all the trees on the earth were pens. He used the singular form of *tree* because it has been established in the science of semantics that the comprehensiveness of the singular is more comprehensive. It is as if He said: Every tree is a tree until not a single tree species remains except that it has been sharpened into pens. He used the plural of *pens* for the purpose of emphasis: meaning if He counted every tree as pens. Abu Hayyan said: This is from the singular being used in the place of the plural and the indefinite noun in the place of the definite noun, like His statement: **We do not abrogate a verse**, then He, the Most High, said: **And the sea, after it, will be replenished by seven more seas**, meaning after it is exhausted, He will replenish it by seven more seas. The majority read "and the sea **in the nominative case as the subject, and** and it increases" as its predicate, and the sentence is in the position of a circumstantial adverbial: that is, the circumstantial sea, with its vastness, is increased by the seven seas in an endless increase, as Sibawayh said. Al-Mubarrad said: The sea is raised by an implied action, the estimation of which is that if the sea were to remain in a state of being, it would be increased by seven seas after it. It was also said: It is raised by being in apposition to "that" and what is within its scope. Abu Amr and Ibn Abi Ishaq read "and the sea **in the accusative case in apposition to the name of that, or by an implied verb that explains it** and it increases". Ibn Hurmuz and Al-Hasan read "and it increases **with a damma on the letter of the present tense and a kasra on the meem, from** and it increases". Ja'far ibn Muhammad read "and the sea is its ink, **and the answer to if is** the words of God had not been exhausted" means His words, which are an expression of His knowledge. Abu Ali Al-Farisi said: What is meant by the words - and God knows best - is what is in the possible, not what came into existence from it. Al-Qaffal agreed with him and said: The meaning is that if trees were pens and the seas were ink, and he wrote with them the wonders of God's creation, proving His power and oneness, those wonders would not be exhausted. Al-Qushayri said: Al-Qaffal attributed the meaning of the words to the possible, and it is more appropriate to interpret the verse as referring to the eternal speech. Al-Nahhas said: It has been made clear that the words here refer to knowledge and the realities of things, because He, glory be to Him, knew before He created creation what He would create in the heavens and the earth of anything, and He knew what was in them of the weight of an atom, and He knew all species and what they contain of hair and limb, and what leaf is in a tree and what kinds of creation it contains. It was said that the Quraysh said: How much Muhammad speaks! So this was revealed, as Al-Suddi said. It was also said that when the verse, **And of knowledge you have been given only a little** was revealed about the Jews, they said, **How can we, when we have been given the Torah, in which is the speech of God and His rulings?** So this was revealed. Abu Ubaidah said: What is meant by the sea here is the fresh water that produces the pens, as for salt water, it does not produce the pens. I said: What is missing in this statement and what is less useful is **Indeed, God is Exalted in Might**

and Wise meaning He is the Victorious, nothing is beyond His power, and not a single individual among His creations is beyond His wisdom and knowledge.

Tafsir al-Baghawi

God Almighty says: 27- "And if all the trees on earth were pens," the verse. The commentators said: It was revealed in Mecca. God Almighty says: "And they ask you about the soul," to His saying: "And of knowledge you have been given only a little." (Al-Isra': 85). When the Messenger of God, may God bless him and grant him peace, migrated to Medina, the Jewish rabbis came to him and said: O Muhammad, we have heard that you say: "And of knowledge you have been given only a little." Do you mean us or your people? He, may God bless him and grant him peace, said: No, I do mean it. They said: Do you not recite among what came to you: "We were given the Torah, and in it is knowledge of all things?" The Messenger of God, may God bless him and grant him peace, said: It is little compared to the knowledge of God, and God has given you that which, if you acted upon, would benefit you. They said: O Muhammad, how can you claim this when you say: "And whoever has been given wisdom has certainly been given much good." (al-Baqarah 2:269). How can this be combined with little knowledge and much good? Then God revealed this verse.

Qatada said: The polytheists said: The Qur'an and what Muhammad brings will soon be exhausted and come to an end. So the verse was revealed: **And if whatever trees are on the earth were pens**, meaning: were sharpened into pens, **and the sea were to replenish it**. Abu Amr and Ya'qub read: **And the sea** in the accusative case in apposition to *what*. The rest read it in the nominative case as a new sentence. **He adds to it**, meaning: He increases it, and **after it** is in the accusative case, from His creation. **Seven seas**, "the Words of God would not be exhausted." In the verse there is an abbreviation, the meaning of which is: And if whatever trees are on the earth were pens, and the sea were to replenish it after it, with which to write the Words of God, the Words of God would not be exhausted.

Indeed, God is Exalted in Might and Wise. According to Ata' ibn Yasar, this verse is Medianan, while according to others, it is Meccan. They said: The Jews ordered the Quraysh delegation to ask the Messenger of God, may God bless him and grant him peace, and say this to him while he was still in Mecca. And God knows best.

Tafsir al-Baidawi

27 - "And if all the trees on earth were pens." Even if it were proven, then the trees would be pens. The singular form of "tree" is because what is meant is the detailing of individuals. "And the sea, replenished thereafter by seven more seas." The sea

encompassing its vastness is ink replenished by seven seas, so there is no need to mention the ink with its extension because it is from the extension of the inkwell and its extension. The nominative case is in apposition to the position of "an **and its dependents, and its extension**" is a state or for the beginning as a new sentence or the waw is for the state. The two Basrans put it in the accusative case in apposition to the name of "an **or the omission of a verb that is explained by** its extension." It was read (**its extension**) with a ya and a ta. "The words of God have not been exhausted" by writing them with those pens with that ink. The plural of fewness was preferred to indicate that that is not sufficient with little, so how about with much. "Indeed, God is Exalted in Might" nothing is beyond His power. *Wise* nothing is outside His knowledge and His protection. The verse is an answer to the Jews who asked the Messenger of God, may God bless him and grant him peace, or ordered the Quraysh delegation to ask him about the Almighty's saying: **And of knowledge you have been given only a little**, and He revealed the Torah, in which is knowledge of everything.

Surat Luqman 31:28

Your creation and your resurrection are only as one soul. Indeed, God is Hearing and Seeing.

Surat Luqman 31:28

Your creation and your resurrection are only as one soul. Indeed, God is Hearing and Seeing.

Tafsir al-Jalalayn

28 - **He did not create you and resurrect you except as a single soul** creation and resurrection because with the word *Be* and it is **Indeed, God is Hearing** He hears everything that is heard *Seeing* He sees everything that is seen, nothing distracts Him from anything else.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "You, O people, are not created and are not resurrected by God except as the creation of a single soul and its resurrection. That is because nothing that God wills is impossible for Him, and nothing that He desires is prevented from Him. "His command is only when He intends a thing that He says to it, 'Be,' and it is." (Ya-Sin 36:82) So it is the same whether He creates one person and resurrects him, or He creates and resurrects all of them.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told me, 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, **like a single soul**, meaning: Be and it is, for little and much.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **He did not create you and resurrect you except as a single soul**, he said: He says: God created all people and resurrected them like the creation of a single soul and resurrected it. It is only appropriate to say: except as a single soul, and the meaning is: except as the creation of a single soul, because the omitted word is a verb indicated by his statement, **He did not create you and resurrect you**, and the Arabs do that in verbal nouns, and from that is the statement of God, **Their eyes will roll like one who faints from death** (al-Ahzab 33:19). The meaning is: like the rolling of the eye of one who faints from death, so the rolling and the eye were not mentioned because of what they were described.

And His statement, **Indeed, God is All-Hearing, All-Seeing**, means that God Almighty says: Indeed, God is All-Hearing of what these polytheists say and fabricate about their Lord, from their claiming that He has partners and equals and other words of theirs and the words of others. He is All-Seeing of what they and other people do, and He will reward them for that with

their reward.

Tafsir al-Qurtubi

The Almighty says: **He created you and resurrected you only as a single soul**. Ad-Dahhak said: The meaning is that the beginning of your creation is only as the creation of a single soul, and your resurrection on the Day of Resurrection is only as the resurrection of a single soul. An-Nahhas said: The grammarians understood it this way, meaning except as the creation of a single soul, like: **And ask the township** (Yusuf 12:82). Mujahid said: Because He says to the little and the many, *Be*, and it is. The verse was revealed about Ubayy ibn Khalaf, Abu al-Asadain, Munabbih, and Nabih, the sons of al-Hajjaj ibn al-Sabbaq. They said to the Prophet (peace and blessings of God be upon him): "God created us in stages: a drop, then a clot, then a lump of flesh, then bones. Then He says, 'We will raise up a new creation all in one hour!'" So God revealed: **He created you and resurrected you only as a single soul**, because what is difficult for His servants is not difficult for God, and His creation of the world is like His creation of a single soul. **Indeed, God is Hearing** of what they say, *Seeing* of what they do.

Tafsir Ibn Kathir

The Almighty says, informing about His greatness, pride, majesty, beautiful names, sublime attributes, and His perfect words that no one can encompass, and no human being has knowledge of their essence and counting, as the Master of mankind and the Seal of the Messengers said, "I cannot count Your praises. You are as You have praised Yourself." The Almighty said, **And if all the trees on the earth were pens, and the sea were made ink, and seven more seas were made to replenish it, the Words of God would not be exhausted**. That is, if all the trees on the earth were made pens, and the sea were made ink, and seven more seas were made to replenish it, and the Words of God were written with them, indicating His greatness, attributes, and majesty, the pens would be broken, and the water of the sea would be exhausted, even if the like of them came as replenishment. The seven were mentioned for the sake of exaggeration, and there was no limitation intended, nor was there seven existing seas surrounding the world, as is said by those who receive it from the Israelite traditions that are neither truthful nor false. Rather, as the Almighty said in the other verse, "Say, 'If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted. And if We brought "With its like" is not meant to be another only, but rather **with its like, then its like, then its like, then so on and so forth**, because there is no limit to the verses and words of God.

Al-Hasan Al-Basri said: If the trees of the earth were pens, and the sea were ink, and God said: **Indeed, such and such is my affair**, and **such and such is my affair**, the water of the sea would be exhausted and the

pens would be broken. Qatada said: The polytheists said: **These are words that are about to be exhausted**, so God the Most High said: **And if all the trees on the earth were pens**, meaning, if the trees of the earth were pens, and the sea were seven seas, the wonders of my Lord, His wisdom, creation, and knowledge would not be exhausted. Al-Rabi' ibn Anas said: The knowledge of all of the servants compared to God's knowledge is like a drop of water in all the seas. God revealed this verse: **And if all the trees on the earth were pens**, meaning, if the sea were ink for the words of God, and all the trees were pens, the pens would be broken, the water of the sea would be used up, and the words of God would remain unbroken, because no one can measure His value or praise Him as He should, until He is the One who praises Himself. Our Lord is as He says and above what we say.

It has been narrated that this verse was revealed in response to the Jews. Ibn Ishaq said: Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr or Ikrimah, on the authority of Ibn Abbas, "The Jewish rabbis said to the Messenger of God, may God bless him and grant him peace, in Medina: 'O Muhammad, tell me, when you say, "And of knowledge you have been given only a little," do you mean us or your people?' The Messenger of God, may God bless him and grant him peace, said: 'Both of you.' They said: 'Do you not recite in what has come to you that we have been given the Torah, in which is an explanation of all things?' The Messenger of God, may God bless him and grant him peace, said: 'It is little in the knowledge of God, and you have what is sufficient for you.' And God revealed concerning what they asked Him about in this regard: 'And if all the trees on the earth were pens...' The verse was also narrated in this manner from Ikrimah and Ata' ibn Bishr. This indicates that this verse was revealed in Medina, not Meccan, but the well-known view is that it was revealed in Mecca, and God knows best.

And His statement, **Indeed, God is Exalted in Might and Wise**, meaning that He is Exalted in Might and has subdued and overcome all things. So there is no one who can prevent what He wills, nor is there anyone who can oppose or question His judgment. He is Wise in His creation, command, words, actions, law, and all His affairs. And His statement, **He did not create you and resurrect you except as a single soul**, meaning that He did not create all people and resurrect them on the Day of Resurrection, in relation to His power, except as the creation of a single soul. Everything is easy for Him. **His command, when He intends a thing, is only that He says to it, Be, and it is.** "And Our command is but one, like the twinkling of an eye," meaning that He does not command something except once, so that thing is and does not need to be repeated or emphasized. "It is but a single cry, and at once they are awake. **And His statement**, Indeed, God is Hearing and Seeing," meaning that just as He hears their words and sees their actions, as His hearing and sight are in relation to a single soul, so too is His power over them as His power over a single soul. For this reason, the Most High said, "He did not create you and resurrect you except as a single soul," the verse.

Fath al-Qadir

28- **He created you and resurrected you only as a single soul** meaning, except as the creation of a single soul and its resurrection. An-Nahhas said: This is how the grammarians estimated it, like the creation of a soul, like His statement: **And ask the town**. Az-Zajaj said: Meaning, God's ability to resurrect all of creation and to create them is like His ability to create a single soul and resurrect a single soul. **Indeed, God is All-Hearing** of everything he hears, *All-Seeing* of everything he sees.

Al-Bayhaqi narrated in Al-Shu'ab on the authority of Ata' who said: I asked Ibn Abbas about the verse: "And bestowed His blessings upon you" **Al-A'raf 2:17**. He said: This is one of the treasures of my knowledge. I asked the Messenger of God (peace and blessings be upon him) about it and he said: "As for the outward, it is everything other than your creation. As for the inward, it is what conceals your private parts, and if He were to reveal them, your family would reject you. So who else would be besides them?" Ibn Mardawayh, Al-Bayhaqi in Al-Shu'ab, Al-Daylami and Ibn Al-Najjar narrated on his authority that he said: "I asked the Messenger of God (peace and blessings be upon him) about the verse: **And bestowed His blessings upon you, outward and inward**. He said: As for the outward, it is Islam, everything other than your creation and what He bestowed upon you of His provision. As for the inward, it is what He conceals of your shortcomings." Ibn Mardawayh also narrated on his authority that he said: The outward blessing is Islam, and the inward blessing is everything that He conceals from you of sins, faults and legal punishments. Al-Firyabi, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority that he said in his interpretation of the verse: It is: There is no god but God. Ibn Abi Ishaq, Ibn Jarir, and Ibn Abi Hatim also narrated on his authority, regarding his statement, **And even if all that is on the earth verse**, that the Jewish rabbis said to the Messenger of God, may God bless him and grant him peace, in Medina: **O Muhammad, what do you think of your statement, 'And of knowledge you have been given only a little,' do you mean us or your people?** He said, *No*. They said, **Do you not recite in what has come to you that we have been given the Torah, and in it is the clarification of all things?** He said, **It is little in the knowledge of God**. And God revealed, **And even if all that is on the earth verse**. Ibn Mardawayh narrated it on his authority, but at a longer length. Ibn Mardawayh also narrated something similar on the authority of Ibn Mas'ud.

Tafsir al-Baghawi

28- **He did not create you and resurrect you except as a single soul**, meaning that the creation and resurrection of a single soul is like the creation of a single soul, nothing is impossible for Him. **Indeed, God is Hearing and Seeing**.

Surat Luqman 31:28

Your creation and your resurrection are only as one soul. Indeed, God is Hearing and Seeing.

Tafsir al-Baidawi

28 - **He did not create you and resurrect you except as a single soul** except as its creation and resurrection, since no matter distracts Him from another matter, because it is sufficient for the existence of the whole to be connected to His necessary will along with His intrinsic power, as He said, **Our word to a thing when We intend it is only that We say to it, 'Be,' and it is.** "Indeed, God is Hearing" He hears everything that is heard. *Seeing* He sees everything that is seen. He is not distracted by the perception of some of them from others, so that is the truth.

Surat Luqman 31:29

Have you not seen that God merges the night into the day and merges the day into the night and has subjected the sun and the moon, each running [its course] for a specified term? And that God is Acquainted with what you do.

Tafsir al-Jalalayn

29 - **Have you not seen** O you who is being addressed **that God merges** He merges **the night into the day and merges the day** He merges it **into the night** so that each of them increases by what the other has decreased **and He has subjected the sun and the moon, each of them** *running* in its orbit **for a specified term** which is the Day of Resurrection **and that God is Acquainted with what you do**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Have you not seen, O Muhammad, with your own eyes, that God merges the night into the day** meaning: He increases the hours of the night's deficiency into the hours of the day. **And merges the day into the night** meaning: He increases the hours of the day's deficiency into the hours of the night.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Have you not seen that God merges the night into the day?** means the decrease of the night into the increase of the day. **And He merges the day into the night.** means the decrease of the day into the increase of the night.

And His statement, **And He has subjected the sun and the moon, each running [its course] for a specified term**, God Almighty says: And He has subjected the sun and the moon for the interests and benefits of His creation, each running: He says: All of that runs by His command until a specified time, and a limited term when it reaches it, He rolled up the sun and the moon.

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 He has subjected the sun and the moon, each running [its course] for a specified term**, meaning: for all of this there is a time and a known limit, which it does not exceed or transgress.

And His statement, **And that God is Acquainted with what you do**, means: And God, O people, is All-Aware of your deeds, whether good or evil. Nothing of them is hidden from Him, and He will reward you for all of it. This statement was addressed to the Messenger of God, may God bless him and grant him peace, and the intended meaning is the polytheists. That is because

God, the Most High, pointed out with His statement, **Indeed, God merges the night into the day and merges the day into the night**, the point of His argument from ignorance of His greatness, and associating others with Him in worship. This is indicated by His statement, **That is because God is the Truth, and that which they invoke besides Him is falsehood.**

Tafsir al-Qurtubi

The Almighty says: **Have you not seen that God merges the night into the day and merges the day into the night?** This was mentioned in Al-Hajj and Al-Imran. **And He has subjected the sun and the moon.** That is, He subdued them by rising and setting, determining the terms of life and completing benefits. **Each runs to a specified term.** Al-Hasan said: Until the Day of Resurrection. Qatada said: Until its time in its rising and setting, neither exceeding it nor falling short of it. **And that God, of what you do, is Acquainted.** That is, whoever has power over these things must be All-Knowing of them, and the One who knows them is All-Knowing of your deeds. The common reading of the verse is **you know** with the ta' as an address. Al-Sulami, Nasr ibn Asim, and Al-Duri, on the authority of Abu Amr, read it with the ya' as a statement.

Tafsir Ibn Kathir

God the Almighty says that **He causes the night to enter the day** meaning He takes from it the day, so that one becomes long and the other becomes short. This is during the summer, the day lengthens to an extreme, then it begins to decrease, so the night lengthens and the day shortens. This is during the winter. **And He has subjected the sun and the moon, each running its course for a specified term** It was said to a specific term, and it was said to the Day of Resurrection. Both meanings are correct. The first statement is supported by the hadith of Abu Dharr **may God be pleased with him** in the two Sahihs, that the Messenger of God (blessings and peace of God be upon him) said: **O Abu Dharr, do you know where this sun goes?** I said: **God and His Messenger know best.** He said: "It goes and prostrates beneath the Throne, then it asks permission of its Lord, and it is about to be told: "Return from whence you came." Ibn Abi Hatim said: My father told us, Abu Saleh told us, Yahya bin Ayoub told us, on the authority of Ibn Jurayj, on the authority of Ata bin Abi Rabah, on the authority of Ibn Abbas, that he said: The sun is like a waterwheel that runs in the sky during the day in its orbit, and when it sets, it runs at night in its orbit under the earth until it rises from its east. He said: And the same is true of the moon. Its chain of transmission is authentic.

And His statement, "And that God is Acquainted with what you do, **is like His statement**, Do you not know that God knows what is in the heaven and the earth? **The meaning of this is that He, the Most High, is the Creator who knows all things, as in His statement**, God is He who created seven heavens and of the earth the like thereof," (al-An'am 2:17). And His statement, "That is because God - He is the Truth, and that what they

Surat Luqman 31:29

Have you not seen that God merges the night into the day and merges the day into the night and has subjected the sun and the moon, each running [its course] for a specified term? And that God is Acquainted with what you do.

invoke besides Him is falsehood," meaning, He only shows you His signs so that you may use them as evidence that He is the Truth, that is, the true existent, the true God, and that everything other than Him is false. He is independent of anything other than Him, and everything is in need of Him, because everything in the heavens and the earth is His creation and His servants. Not one of them is able to move an atom except by His permission. Even if all the people of the earth gathered together to create a fly, they would be unable to do so. For this reason, God, the Most High, said, "That is because God - He is the Truth, and that what they invoke besides Him is falsehood, and because God - He is the Most High, the Grand," meaning, the Most High than whom there is no higher, the Grand One who is greater than everything, so every submissive person is insignificant in comparison to Him.

Fath al-Qadir

The address in His saying: 29- "Have you not seen" to everyone who is fit for that or to the Messenger, may God bless him and grant him peace, "that God merges the night into the day and merges the day into the night" meaning He inserts each one of them into the other, and its explanation has been presented in Surat Al-Hajj and Surat Al-An'am. "And He has subjected the sun and the moon" meaning He has subdued them and made them obedient to rising and setting, determining the terms and completing the benefits. The sentence is conjoined to what preceded them, although they are different. "Each runs to a specified term." There is disagreement about what the specified term is. Some say it is the Day of Resurrection, and some say the time of rising and setting, but the first is more appropriate. The sentence "And that God, with what you do, is Acquainted **is conjoined to** God merges": meaning He is Acquainted with what you do of deeds, nothing of which is hidden from Him, because He who has the power to do such great matters has the power to know what you do more than anything else. The majority read **you work** with a fat-ha, while Al-Salami, Nasr bin Aamer, and Al-Duri, on the authority of Abu Amr, read it with a dhammah as a predicate.

Tafsir al-Baghawi

29- "Have you not seen that God merges the night into the day and merges the day into the night and has subjected the sun and the moon, each running [its course] for a specified term? And that God, with what you do, is Acquainted."

Tafsir al-Baidawi

29 - "Have you not seen that God merges the night into

the day and merges the day into the night? And He has subjected the sun and the moon, each running [its course]" Each of the two luminaries runs in its orbit. "For a specified term" For a known limit, the sun until the end of the year and the moon until the end of the month. And it was said until the Day of Resurrection. The difference between it and His statement "for a specified term **is that the term**" here is the limit of the running, and there its purpose is literal or metaphorical, and both meanings are achieved in the ends. "And that God is Acquainted with what you do" Knowing of its essence.

Surat Luqman 31:30

That is because God is the Truth, and that which they invoke besides Him is falsehood, and because God is the Most High, the Grand.

Tafsir al-Jalalayn

30 - *That* mentioned **that God is the truth** the established **and that what they call upon** with the letter ya and the letter ta they worship **besides Him is falsehood** the vanishing **and that God is the Most High** over His creation by force **the Great** the Mighty

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: This that I have informed you, O Muhammad, that God did by combining the night into the day, and the day into the night, and other than that from His great power, and He only did it because He is truly God, not what these polytheists call upon Him to do, and that no one is able to do that except Him, and divinity is only suitable for the One who does that with His power. And His statement, **And that what they call upon besides Him is falsehood**, the Most High says: And that what these polytheists distance besides God is falsehood that fades away, perishes, and is destroyed. **And that God is the Most High, the Grand**, the Most High says: And that God is the Most High, meaning: He who is lofty over everything, and everything below Him is humbled and submissive to Him. The Great to whom everything below Him is humbled and submissive.

Tafsir al-Qurtubi

That means God Almighty did that so that you would learn and acknowledge **that God is the Truth and that what they invoke besides Him is falsehood** meaning Satan, as stated by Mujahid. It was also said: what they associated with God Almighty of idols and statues. **And that God is the Most High, the Grand** High in His status, Great in His authority.

Tafsir Ibn Kathir

God the Almighty says that **He causes the night to enter the day** meaning He takes from it the day, so that one becomes long and the other becomes short. This is during the summer, the day lengthens to an extreme, then it begins to decrease, so the night lengthens and the day shortens. This is during the winter. **And He has subjected the sun and the moon, each running its course for a specified term** It was said to a specific term, and it was said to the Day of Resurrection. Both meanings are correct. The first statement is supported by the hadith of Abu Dharr **may God be pleased with him** in the two Sahihs, that the Messenger of God

(blessings and peace of God be upon him) said: **O Abu Dharr, do you know where this sun goes?** I said: **God and His Messenger know best.** He said: "It goes and prostrates beneath the Throne, then it asks permission of its Lord, and it is about to be told: "Return from whence you came." Ibn Abi Hatim said: My father told us, Abu Saleh told us, Yahya bin Ayoub told us, on the authority of Ibn Jurayj, on the authority of Ata bin Abi Rabah, on the authority of Ibn Abbas, that he said: The sun is like a waterwheel that runs in the sky during the day in its orbit, and when it sets, it runs at night in its orbit under the earth until it rises from its east. He said: And the same is true of the moon. Its chain of transmission is authentic.

And His statement, "And that God is Acquainted with what you do, **is like His statement**, Do you not know that God knows what is in the heaven and the earth? **The meaning of this is that He, the Most High, is the Creator who knows all things, as in His statement**, God is He who created seven heavens and of the earth the like thereof," (al-An'am 2:17). And His statement, "That is because God - He is the Truth, and that what they invoke besides Him is falsehood," meaning, He only shows you His signs so that you may use them as evidence that He is the Truth, that is, the true existent, the true God, and that everything other than Him is false. He is independent of anything other than Him, and everything is in need of Him, because everything in the heavens and the earth is His creation and His servants. Not one of them is able to move an atom except by His permission. Even if all the people of the earth gathered together to create a fly, they would be unable to do so. For this reason, God, the Most High, said, "That is because God - He is the Truth, and that what they invoke besides Him is falsehood, and because God - He is the Most High, the Grand," meaning, the Most High than whom there is no higher, the Grand One who is greater than everything, so every submissive person is insignificant in comparison to Him.

Fath al-Qadir

And the reference in His saying: 30- "That **is to what was mentioned previously, and the ba in** because God" is for causality: that is, because He, glory be to Him, "is the Truth" and everything else is false, or it is related to something omitted: that is, He did that so that they would know that He is the Truth. "And that what they call upon besides Him is falsehood." Mujahid said: What they call upon besides Him is Satan, and it was said that what they associated with Him of an idol or something else, and this is more appropriate. "And that God is the Most High, the Grand **is connected to the phrase** that God is the Truth." The meaning is: That the wondrous creation that He described in the previous verses to prove the truth of God, the falsehood of everything else, and His loftiness and majesty: He is the Most High in His position, the Possessor of majesty in His Lordship and His authority.

Surat Luqman 31:30

That is because God is the Truth, and that which they invoke besides Him is falsehood, and because God is the Most High, the Grand.

Tafsir al-Baghawi

30- **That is because God is the Truth**, meaning: that which I mentioned so that you may know that God is the Truth, **and that what they invoke besides Him is falsehood and that God is the Most High, the Grand.**

Tafsir al-Baidawi

30 - "That" refers to what was mentioned of the vastness of knowledge, the comprehensiveness of power, the wonders of creation, and the exclusive right of the Creator to them. "That God is the Truth" because He is the constant in His Essence, the Necessary in all His aspects, or the constant in His divinity. "And that what they call upon besides Him is falsehood" that is non-existent in itself because it does not exist and is not described except by His making it, or falsehood in its divinity. The two Basrans and the Kufians, other than Abu Bakr, read it with the letter "yaa". "And that God is the Most High, the Great" transcending everything and dominating it.

Surat Luqman 31:31

Have you not seen that the ships sail through the sea by the grace of God to show you some of His signs? Indeed in that are signs for everyone patient and grateful.

Tafsir al-Jalalayn

31 - **Have you not seen that the ships the ships run through the sea by the grace of God that He may show you** O you who are addressed by this **of His signs?** **Indeed in that are signs** an expression **for everyone patient** about the disobedience of God *grateful* for His blessings.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Do you not see, O Muhammad, that ships sail the sea as a blessing from God to His creation? "To show you some of His signs** meaning: To show you some of His lessons and His proofs against you. **Indeed in that are signs for every patient, grateful person.** He says: In the ships sailing the sea, there is evidence that God, who made them sail, is the Truth, and that what they call upon besides Him is falsehood. **For every patient, grateful person.** He says: For everyone who is patient with himself and does not abstain from what God has forbidden, and thanks Him for His blessings and does not deny Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Mutraf used to say: Among the servants of God most beloved to Him are the patient and grateful.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, who said: Patience is half of faith, gratitude is half of faith, and certainty is all of faith. Have you not seen His statement: **Indeed in that are signs for everyone who is patient and grateful. Indeed in that are signs for those of certainty.** (Indeed in that are signs for the believers.)

Muhammad bin Bashar told us: Abu Asim told us: Sufyan told us, on the authority of Mughira, on the authority of Al-Sha'bi: **Indeed in that are signs for everyone patient and grateful.** He said: Patience is half of faith, and certainty is all of faith.

If someone were to ask: How did He specify that this evidence is for the patient and grateful, and not for the rest of creation? It would be said: Because patience and gratitude are among the actions of those with wisdom and intellect. So He informed us that in this are signs for every rational being, because God made these signs a lesson for those with intellects and discernment.

Tafsir al-Qurtubi

The Almighty says: **Have you not seen that the ark** meaning the ships *sails* in the place of the predicate. **through the sea by the grace of God** meaning His kindness to you and His mercy to you in your deliverance from it. Hormuz read: **by the graces of God**, plural of grace, which is the plural of safety. The original was to move the 'ayn but it was made quiescent. **that He may show you some of His signs** from the particle for the particle, meaning that He may show you the sailing of the ships, said Yahya ibn Salam. Ibn Shajarah said: Among His signs is what you witness of God's power in it. Al-Naqqash: what God provides them from it. Al-Hasan said: The key to the seas is the ships, the key to the earth is the roads, and the key to the heaven is supplication. **Indeed in that are signs for every patient and grateful** meaning patient with His judgment and grateful for His blessings. The scholars of semantics said: He intended this characteristic for every believer, because patience and gratitude are among the best characteristics of faith. The sign is the mark, and the mark is not evident in the heart of every believer, it is only evident for the one who is patient in the face of affliction and grateful in prosperity. Al-Sha'bi said: Patience is half of faith, gratitude is half of faith, and certainty is all of faith. Have you not seen the words of God Almighty: **Indeed in that are signs for everyone patient and grateful** and His words: **And on the earth are signs for those of certainty** (al-Dhariyat 51:20). And he, peace be upon him, said: "Faith is two halves: half patience and half gratitude."

Tafsir Ibn Kathir

God Almighty tells us that He is the One who subjected the sea for ships to sail in by His command, that is, by His kindness and His subjugation. If it were not for the power He placed in the water to carry the ships, they would not have sailed. For this reason, He said, **To show you some of His signs**, that is, of His power. **Indeed in that are signs for everyone patient and grateful**, that is, patient in adversity and grateful in prosperity. Then God Almighty said, **And when waves cover them like canopies**, that is, like mountains and clouds, **they call upon God, devoting their religion to Him alone**, just as God Almighty said, **And when harm touches you at sea, lost are those you call upon except Him**, and God Almighty said, **Then when they embark on a ship**, the verse.

Then God the Almighty said: {But when He delivered them to land, some of them were moderate.} Mujahid said: That is, disbelievers. It is as if he interpreted the moderate here as the ungrateful, as God the Almighty said: {But when He delivered them to land, at once they associated others with God.} Ibn Zayd said: It is the moderate in action. This is what Ibn Zayd said is what is meant in the words of God the Almighty: {And among them is he who wrongs himself, and among them is he who is moderate.} The moderate here is the moderate in action. It is possible that it is meant here as well, and it is a form of denouncing the one who

Surat Luqman 31:31

Have you not seen that the ships sail through the sea by the grace of God to show you some of His signs? Indeed in that are signs for everyone patient and grateful.

witnessed those horrors, great matters, and dazzling signs in the sea. Then, after God bestowed salvation upon him, he should have responded to that with perfect action, diligent worship, and hastened to do good deeds. So whoever was moderate after that was negligent, and this is the case, and God knows best. God the Almighty said: **And none denies Our verses except every traitor and ungrateful person.** The traitor is the treacherous person, as stated by Mujahid, Al-Hasan, Qatadah, and Malik on the authority of Zayd ibn Aslam: He is the one who breaks his covenant every time he makes a promise. The treacherous person is the most complete and extreme form of treachery. Amr ibn Ma'dikarib said:

If you had seen Abu Umair, you would have filled your hands with treachery and deceit.

His saying *ungrateful* means he is ungrateful for blessings, does not thank them, but rather forgets them and does not remember them.

Fath al-Qadir

Then He mentioned another type of His wondrous creation and marvelous power, saying: 31- **Have you not seen that the ships sail through the sea by the grace of God?** That is, by His kindness and mercy to you, and that is one of His greatest blessings upon you because it saves you from drowning when you travel at sea in search of sustenance. Ibn Hormuz read **by the graces of God** as the plural of *grace*. "To show you some of His signs." *Min* is for partiality: that is, to show you some of His signs. Yahya bin Salam said: It is the sailing of ships in the sea by the wind. Ibn Shajarah said: What is meant by His saying **of His signs** is what they see of God's power. Al-Naqqash said: What God provides for them in the sea. **Indeed in that are signs for everyone patient and grateful.** This sentence explains what came before it: that is, in what was mentioned are great signs for everyone who has extreme patience and much gratitude, who is patient about the sins of God and is grateful for His blessings.

Tafsir al-Baghawi

31- **Have you not seen that the ships sail through the sea by the grace of God?** He means that this is from God's grace upon you, **to show you some of His signs,** His wonders, **Indeed in that are signs for everyone who is patient,** upon God's command/ *grateful*, for His blessings.

Tafsir al-Baidawi

31 - **Have you not seen that the ships sail through the sea by the grace of God?** By His benevolence in providing its causes, and this is another testimony to the dazzling power, perfect wisdom, and comprehensiveness of His blessings. The letter *ba* is for connection or state, and **the ship** is read with

emphasis, and **by the blessings of God** with a sukoon on the 'ayn, and in similar cases, the kasra, fatha, and sukoon are permissible. **That He may show you of His signs** His evidence. **Indeed in that are signs for every patient** in the face of hardships, so he tires himself out by contemplating the horizons and himself.

Appreciative He recognizes the blessings and recognizes their Giver, or for the believers, for faith is two halves, half patience and half gratitude.

Surat Luqman 31:32

And when waves cover them like canopies, they supplicate God, sincere to Him in religion. But when He delivers them to land, some of them are moderate. And none rejects Our verses except every traitorous ungrateful one.

Tafsir al-Jalalayn

32 - **And when a wave covers them** that is, the disbelievers rise **like canopies** like mountains that provide shade from beneath them **they supplicate God, devoting their religion to Him sincerely** supplicating to save them, that is, they do not supplicate to anyone other than Him **but when He delivers them to the land, some of them are moderate** intermediate between disbelief and faith, and some of them remain in their disbelief **and none rejects Our signs** including salvation from the wave **except every traitor** treacherous *ungrateful* for the blessings of God the Most High.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when those whom they invoke other than God, gods and idols, at sea, when they embark on ships, are covered by waves like shadows, which is the plural of shadow, and the waves are likened to it in the intensity of the blackness of the abundance of water. Nabigha of Banu Ja'dah said in describing the sea:

Green with shades on its edges, the cracks of the jugs

He likened the wave, which is one, to shadows, which are a group, because the wave comes one part after another, and some of it rides on others like the form of shadows. And His statement, **Call upon God, making your religion sincere to Him**, means, "And when a wave like shadows covers these people, and they fear drowning, they resort to God in supplication, making their obedience sincere to Him, not associating anything with Him there, nor calling upon anyone besides Him, nor seeking help from anyone other than Him." His statement, **Then when He delivered them to the land, from what they feared in the sea of drowning and destruction, to the land, then some of them are moderate**, means, **Some of them are moderate in their speech and their acknowledgment of their Lord, while at the same time concealing disbelief in Him**.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us. 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 among them is he who is moderate**, he said: He is moderate in speech, but he is

a disbeliever.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And among them is he who is moderate**, he said: The moderate is the one who is on the right path in the matter.

And His statement, **And none denies Our signs except every traitor and ungrateful person**, God Almighty says: And none denies Our proofs and arguments except every traitor to his covenant. And treachery among the Arabs is the ugliest form of treachery, and from this is the saying of Amr ibn Ma'di Karib:

If you had seen Abu Umair, you would have filled your hands with treachery and deceit.

His saying *ungrateful* means: ungrateful for blessings, not grateful for the blessings bestowed upon him.

And in a similar manner to what we said about the meaning of **chosen one**, the people of interpretation said.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Layth, on the authority of Mujahid: **Every traitor is ungrateful**. He said: Every treacherous person.

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, regarding his statement, **Every traitor**, he said: A traitor.

Yaqub and Ibn Wakee' told me: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, **And none denies Our signs except every traitor and ungrateful person**, he said: A traitor.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And none denies Our signs except every traitor and ungrateful person**. The traitor is the treacherous person, every traitor with his pledge is ungrateful to his Lord.

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 none denies Our signs except every traitor and ungrateful person**, he said: Every denier is ungrateful.

Yunus told me, he said: Ibn Hab told us, he said: Ibn Zayd said, regarding His statement, **And none denies Our signs except every deceiver and ungrateful**, he said: Deceitful is the traitor, just as you say: He betrayed me.

Ibn Kay' told us: My father told us, on the authority of Mis'ar, who said: I heard Qatada say: He who betrays his covenant.

He said: Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: The traitor.

Surat Luqman 31:32

And when waves cover them like canopies, they supplicate God, sincere to Him in religion. But when He delivers them to land, some of them are moderate. And none rejects Our verses except every traitorous ungrateful one.

He said: My father told us: On the authority of Al-A'mash, on the authority of Shamir bin Atiyah Al-Kahili, on the authority of Ali, may God be pleased with him, who said: Deceit is treachery, and treachery is disbelief.

Tafsir al-Qurtubi

The Almighty said: **And when waves cover them like canopies**. Muqatil said: Like mountains. Al-Kalbi said: Like clouds. Qatada said: The plural of canopy, likening waves to it due to their size and height. Al-Nabigha said in describing a sea:

Green, with shades on its edges, like the splitting of the jugs.

The wave, which is singular, is likened to a shadow, which is plural, because waves come one after another and overlap each other like shadows. It has also been said that it has the meaning of plural, but it is not pluralized because it is a verbal noun. Its origin is from movement and crowding, from which: the sea surged, and people surged. Kaab said:

Then we came to a sea in the middle of which were Abyssinians, some of them bareheaded and some masked.

Muhammad ibn al-Hanifah read: **waves like shadows** plural of *shadow*. **Call upon God, making religion sincere to Him** monotheistic to Him, calling upon none but Him for their salvation, and this has been mentioned before. **Then when He delivered them** means from the sea. **to the land, then among them was he who was moderate** Ibn Abbas said: Fulfilling what he pledged to God at sea. Al-Naqqash: meaning he was just in his pledge, and he fulfilled on land what he pledged to God at sea. Al-Hasan said: A moderate person is a believer who adheres to monotheism and obedience. Mujahid said: A goal in the statement is implied for disbelief. It was said: There is an omission in the speech, and the meaning is: Among them is he who is moderate and among them is a disbeliever. The omission is indicated by the statement of God the Almighty: **And none rejects Our verses except every treacherous, ungrateful person** Al-Khattar means the traitor. And Al-Khattar is the worst form of treachery. Amr ibn Ma'dikarib said:

If you saw Abu Umair, you would fill your hands with treachery and deceit.

Al-A'sha said:

Al-Bablaq is a unique man from Tayma, whose home is a strong fortress and whose neighbor is not a traitor.

Al-Jawhari said: Khatar is treachery. It is said: he betrayed him, so he is khatar. Al-Mawardi: It is the opinion of the majority. Atiyah said: It is the denier. It is said: he khtar, yakhtar, and ikhtar with the damma and kasra, khataran, mentioned by Al-Qushayri. Denying

the verses means denying their essence. And denying the verses means denying their evidence.

Tafsir Ibn Kathir

God Almighty tells us that He is the One who subjected the sea for ships to sail in by His command, that is, by His kindness and His subjugation. If it were not for the power He placed in the water to carry the ships, they would not have sailed. For this reason, He said, **To show you some of His signs**, that is, of His power. **Indeed in that are signs for everyone patient and grateful**, that is, patient in adversity and grateful in prosperity. Then God Almighty said, **And when waves cover them like canopies**, that is, like mountains and clouds, **they call upon God, devoting their religion to Him alone**, just as God Almighty said, **And when harm touches you at sea, lost are those you call upon except Him**, and God Almighty said, **Then when they embark on a ship**, the verse.

Then God the Almighty said: {But when He delivered them to land, some of them were moderate.} Mujahid said: That is, disbelievers. It is as if he interpreted the moderate here as the ungrateful, as God the Almighty said: {But when He delivered them to land, at once they associated others with God.} Ibn Zayd said: It is the moderate in action. This is what Ibn Zayd said is what is meant in the words of God the Almighty: {And among them is he who wrongs himself, and among them is he who is moderate.} The moderate here is the moderate in action. It is possible that it is meant here as well, and it is a form of denouncing the one who witnessed those horrors, great matters, and dazzling signs in the sea. Then, after God bestowed salvation upon him, he should have responded to that with perfect action, diligent worship, and hastened to do good deeds. So whoever was moderate after that was negligent, and this is the case, and God knows best. God the Almighty said: **And none denies Our verses except every traitor and ungrateful person**. The traitor is the treacherous person, as stated by Mujahid, Al-Hasan, Qatadah, and Malik on the authority of Zayd ibn Aslam: He is the one who breaks his covenant every time he makes a promise. The treacherous person is the most complete and extreme form of treachery. Amr ibn Ma'dikarib said:

If you had seen Abu Umair, you would have filled your hands with treachery and deceit.

His saying *ungrateful* means he is ungrateful for blessings, does not thank them, but rather forgets them and does not remember them.

Fath al-Qadir

32- **And when a wave covers them like shadows**. The wave is likened, due to its size, to that which shades a person, such as a mountain, cloud, or other things. The wave, which is singular, is likened to shadows. It

is plural because death comes one thing after another, and some things pile up on top of others. It has been said that the wave has the meaning of plural because it is a verbal noun, and the root of the word wave is movement and crowding, and from it is said that the sea surged and the people surged. Muhammad ibn al-Hanafiyyah read **waves like shadows** as the plural of *shadow*. "Call upon God, sincerely devoting religion to Him," meaning, they should call upon God alone, not relying on anyone else for their salvation, because they know that nothing can harm or benefit except Him. However, their natures are overcome by customs and the imitation of the dead. When they find themselves in such a situation, they acknowledge the Oneness of God and dedicate their religion to Him, seeking salvation and safety from what they have fallen into.

Then when He delivered them to land, they are divided into two groups: One group is *moderate*, meaning, one who fulfilled the covenant they made with God at sea to be sincere in their religion to Him, remaining in that state after God delivered them from the terrors of the sea and brought them out to land safely. Al-Hasan said: The meaning of *moderate* is a believer who adheres to monotheism and obedience. Mujahid said: *Moderate* in speech implies disbelief. The first is what we have mentioned, and there is an ellipsis in the speech, meaning, **Some of them are moderate and some are disbelievers**. This ellipsis is indicated by His statement, **And none rejects Our signs except every treacherous, ungrateful person**. "Khatr" is the worst and ugliest form of treachery, and from this is the saying of al-A'sha:

Al-Bablaq Al-Fard from Tayma, his home is a strong fortress and his neighbor is not a traitor

Al-Jawhari said: "Khatr is treachery. It is said that he betrayed him, so he is a treachery." Al-Mawardi said: **This is the opinion of the majority**. Ibn Atiyyah said: "It refers to the denier. Denying the verses means rejecting them, and the ungrateful person is the one who is extremely ungrateful for the blessings of God, the Most High."

Tafsir al-Baghawi

32- **And when waves cover them like shadows**, Muqatil said: Like mountains. Al-Kalbi said: Like clouds. Shadow is the plural of shadow, which is likened to the wave in its abundance and height. He made the wave, which is singular, like the shadow, which is plural, because the wave comes from it one thing after another. "They supplicate God, sincere to Him in religion. But when He delivered them to the land, some of them were moderate," meaning: just, fulfilling on land what they had pledged to God in the sea of monotheism for Him, meaning: steadfast in their faith.

It was revealed about Ikrimah ibn Abi Jahl. He fled to the sea in the year of the conquest, and a strong wind came upon them. Ikrimah said: If God saves me from this, I will return to Muhammad, may God bless him and grant him peace, and I will place my hand in his. The wind calmed down, and Ikrimah returned to Mecca, converted to Islam, and his conversion was good.

Mujahid said: **Among them are those who are moderate in speech but conceal disbelief**. Al-Kalbi said: **Moderate in speech** means: among the disbelievers, because some of them were more vehement in speech and more extreme in their slander than others. **None denies Our verses except every deceitful ungrateful person**, and deceit is the worst kind of treachery.

Tafsir al-Baidawi

32 - **And when it covers them** rises above them and covers them. **A wave like the shadows** as one covers a mountain or cloud or other than them. It is read as shadows, the plural of shadow, like qala and qalaal.

They call upon God, devoting to Him religion because of the removal of what conflicts with the innate nature of desires and imitation due to the intense fear that has befallen them. **Then when He has delivered them to the land, some of them are moderate** steadfast on the straight path, which is monotheism, or moderate in disbelief because of their some aversion. **And none denies Our signs except every traitor** traitor, for he breaks the natural covenant, or because what is in the sea, and the traitor is the most severe treachery. *ungrateful* for blessings.

Surat Luqman 31:33

O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth. So let not the worldly life delude you, and let not the Deceiver deceive you about God.

Surat Luqman 31:33

O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of God is truth. So let not the worldly life delude you, and let not the Deceiver deceive you about God.

Tafsir al-Jalalayn

33 - **O mankind** the people of Mecca (fear your Lord and fear a Day when no father will avail his son at all, nor will a son avail his father at all. Indeed, the promise of God is true) of resurrection **so let not the worldly life deceive you** about Islam **and let not the Deceiver deceive you about God** in His forbearance and respite **the Deceiver** Satan.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O polytheists of Quraysh, fear God and fear that His wrath will descend upon you on a day when no father can avail his son, nor can a son avail his father at all, because the matter will then be in the hands of the One who cannot be overcome, and intercession and means will be of no use with Him, except a means from the good deeds that he did in the past in this world. And His statement, **Indeed, the promise of God is true**, means: Know that the coming of this day is true, and that is because God has promised His servants and He does not break His promise. **So let not the worldly life deceive you**, means: Do not let the adornments and pleasures of this worldly life deceive you, so that you incline toward it and neglect to prepare for what will save you from God's punishment on that day. And His statement, **And let not the Deceiver deceive you about God**, means: Do not let a Deceiver deceive you about God. Deceit, with the opening of the ghain, is whatever deceives a person, be it a devil, a human being, or the world. As for deceit, with the closing of the ghain, it is a noun derived from the saying of the speaker: I deceived him with deceit.

And similar to what we said about the meaning of His statement, **And let not the Deceiver deceive you concerning God**, 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, *Deception*, he said: Satan.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his

statement, **And let not the Deceiver deceive you concerning God**, that is Satan.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh Al-Fadl bin Khalid Al-Marwazi, who said: Ubaid told us, who said: I heard Al-Dahhak say, regarding His statement, *Delusion*, he said: Satan.

Some of them interpreted arrogance as:

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Ibn Lahi'ah, on the authority of Ata' ibn Dinar, on the authority of Sa'id ibn Jubayr, regarding his statement, **And let not the Deceiver deceive you concerning God**, he said: That you commit a sin and hope for forgiveness.

Tafsir al-Qurtubi

God the Almighty says: **O mankind, fear your Lord** meaning the disbeliever and the believer, that is, fear Him and declare Him alone. **And fear a Day when no father will avail his son, nor will a son avail his father at all**. The meaning of **will avail** was previously mentioned in Surat Al-Baqarah and elsewhere. If it is said: The Prophet (peace and blessings of God be upon him) said: **Whoever has three sons who die before they reach puberty, the Fire will not touch him except to fulfill his oath**. And he said: **Whoever is tested with any of these daughters and treats them kindly, they will be a shield for him from the Fire**.

It was said to him: The meaning of this verse is that a father will not bear the sin of his son, nor will a child bear the sin of his father, nor will one be held accountable for the other. The meaning of the hadiths is that the reward for patience in the face of death and kindness to daughters shields the servant from the Fire, and the son will precede him to Paradise. **Indeed, the promise of God is truth** meaning the Resurrection. **So let not the life of this world deceive you** meaning let not the Deceiver **delude you** with its adornments and what it calls for, so that you rely on it and rely on it and abandon working for the Hereafter. **And let not the Deceiver deceive you about God**. The common reading here and in Surat Al-Mala'ikah and Surat Al-Hadid is with a fat-ha on the ghain. Mujahid and others say that it refers to Satan, who deceives people and gives them false hope in this world and distracts them from the Hereafter. In Surat An-Nisa' it says: **He promises them and gives them false hope** (An-Nisa': 120). Simak ibn Harb, Abu Haywah and Ibn As-Sumaiq' read it with a damma on the ghain, meaning do not be deceived. It is as if it is the source of gharra yaghir ghururan. Sa'id ibn Jubayr said: It means to commit a sin while hoping for forgiveness.

Tafsir Ibn Kathir

God the Almighty says, warning the people of the Day of Resurrection, commanding them to fear Him, to be in awe of Him, and to dread the Day of Resurrection when **no father can avail his son** meaning if he wanted to ransom his son with himself, it would not be accepted from him. And likewise if a son wanted to ransom his father with himself, it would not be accepted from him. Then He returns to admonishing them by saying, **So let not the worldly life deceive you** meaning do not let the tranquility in it distract you from the Hereafter **and do not let the Deceiver deceive you about God** meaning Satan. Ibn Abbas, Mujahid, Ad-Dahhak and Qatadah said: "He deceives the son of Adam, makes promises to him and gives him false hope. But Satan does not promise them except delusion." Wahb ibn Munabbih said: "Uzair, peace be upon him, said: When I saw the affliction of my people, my grief intensified, my worries increased and my sleep was disturbed. So I beseeched my Lord, prayed and fasted. While I was beseeching and weeping, the angel came to me and I said to him: 'Tell me, do the souls of the believers intercede for the oppressors or the fathers for their sons?'" He said: The Day of Resurrection will be the final judgment, and there will be a kingdom that is apparent in which there is no permission, and no one will speak in it except by the permission of the Most Merciful. No father will be taken from his son, nor a son from his father, nor a brother from his brother, nor a slave from his master. No one will care for him except him, nor will anyone grieve for his grief, nor will anyone have mercy on him. Everyone will be compassionate for himself, and no one will be taken from another. Everyone will be concerned about his own concern, and will weep for his family, and will bear his burden, and no one will bear his burden with him except him. Narrated by Ibn Abi Hatim.

Fath al-Qadir

33- **O mankind, fear your Lord and fear a Day when no father will avail his son at all.** That is, no father will avail his son at all, nor will he benefit him in any way, because he will be preoccupied with himself. The meaning of this has already been explained in Surat al-Baqarah 2: **Nor a son can avail his father at all.** God Almighty mentioned two individuals from among the relatives, which are the father and the son, and they are the ultimate in compassion and mercy for one another. Any other relative other than them cannot avail, let alone strangers. O God, make us among those who hope for none but You and depend on none but You. **Indeed, the promise of God is truth** It will not fail. Whatever He has promised of good and threatened with of evil will inevitably come to pass. **So let not the worldly life** and its adornments deceive you, for it is fleeting and gone. **And let not the Deceiver deceive you about God.** The majority of scholars read *al-Ghurur* with a fatha on the voiced ghain. The deceiver is Satan, because it is his nature to deceive people and give them false hopes, distract them from the Hereafter, and turn them away from the path of truth. Simak bin Harb, Abu Haywah, and Ibn as-Sameefa' read it with a damma on the ghain, as a verbal noun for gharra yaghra ghururan. It may be a verbal noun describing Satan as an exaggeration.

Tafsir al-Baghawi

33- **O mankind, fear your Lord and fear a Day that will not recompense, will not decide or avail, A father will not recompense his son, nor will a son avail his father at all,** Ibn Abbas said: Every person is concerned with himself, **Indeed, the promise of God is truth, so let not the worldly life delude you and let not the Deceiver delude you about God,** meaning Satan. Saeed bin Jubair said: It is to commit a sin and hope for forgiveness.

Tafsir al-Baidawi

33 - **O mankind, fear your Lord and fear a Day when no father will avail his son** will not make up for him. It was also read **will not suffice** from *ajzaa* if it enriches, and the referent to the described is omitted, meaning it will not suffice. **Nor a newborn** is in apposition to *father* or a subject whose predicate is **He availed his father at all** and the change in the rhyme is to indicate that the newborn is more deserving of not being able to suffice, and to cut off the hope of the believers who expect that they will benefit their disbelieving father in the Hereafter. **Indeed, the promise of God** of reward and punishment is *truth* and cannot be broken. **So let not the worldly life deceive you, and let not the Deceiver deceive you about God** Satan by making you hope for repentance and forgiveness, thus emboldening you to commit sins.

Surat Luqman 31:34

Indeed, God has knowledge of the Hour, and He sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, God is Knowing and Acquainted.

Surat Luqman 31:34

Indeed, God has knowledge of the Hour, and He sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, God is Knowing and Acquainted.

Tafsir al-Jalalayn

34 - **Indeed, God has knowledge of the Hour** when it will come **and He sends down** with emphasis and emphasis **the rain** at a time that He knows **and He knows what is in the wombs** male or female, and no one knows one of the three except God the Most High **and no soul perceives what it will earn tomorrow** of good or evil, and God the Most High knows it **and no soul perceives in what land it will die** and God the Most High knows it **indeed, God is Knowing** of everything *Acquainted* with its inner as its outer. Al-Bukhari narrated on the authority of Ibn Umar the hadith of the keys of the unseen, five: Indeed, God has knowledge of the Hour until the end of the surah.

Tafsir al-Suyuti

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid, who said: A man from the desert came and said: My wife is pregnant, so tell me what she will give birth to. Our land is barren, so tell me when the rain will fall. I know when I gave birth, so tell me when I will die. Then God revealed: God has knowledge of the Hour.

Tafsir al-Tabari

God Almighty says: **O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all.** He will come to you with the knowledge of His coming to you from your Lord. No one knows when He will come to you. He will not come to you except suddenly, so fear Him, lest He surprise you suddenly while you are still in your misguidance and have not repented from it, and you will become from the torment and punishment of God to that which you cannot bear. And God Almighty began the report of His knowledge of the coming of the Hour. The meaning is what I mentioned, because the speech indicates what is intended by it. He said, **Indeed, with God is knowledge of the Hour**, in which the Resurrection will take place, no one else knows that. **And He sends down the rain**, from the sky, no one else has power over that. **And He knows what is in the wombs**, the wombs of females. **And no soul knows what it will earn tomorrow**, meaning, **And no living soul knows what it will do tomorrow**, "And no soul knows in what land it will die," meaning, **And no living soul knows in what land its end will be.** "Indeed, God is Knowing and Acquainted," meaning, the One who knows all of that is God, not anyone else. He has knowledge of everything, nothing is hidden from Him. He is Acquainted with what is and what has been.

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

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, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Indeed, God has knowledge of the Hour.** He said: "A man came - Abu Ja'far said: I think it was me, he said - to the Prophet, may God bless him and grant him peace, and said: My wife is pregnant, so tell me what she will give birth to? Our land is barren, so tell me when the rain will fall. I know when she gave birth, so tell me when I will die. So God revealed: "Indeed, God has knowledge of the Hour and sends down the rain"... to the end of the Surah." He said: So Mujahid used to say: They are the keys of the unseen of which God said: "And with Him are the keys of the unseen. None knows them except Him" (Al-An'am: 59).

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Indeed, God has knowledge of the Hour...** the verse, things from the unseen, God has kept them to Himself, and He has not informed any close angel or sent prophet about them. **Indeed, God has knowledge of the Hour** so no one among the people knows when the Hour will come, in which year, or in which month, or night, or day. **And He sends down the rain** so no one knows when the rain will come, whether it comes by night or day. **And He knows what is in the wombs** so no one knows what is in the wombs, male or female, red or black, or what it is. **And no soul knows what it will earn tomorrow** good or evil. And you do not know, O son of Adam, when you will die. Perhaps you will die tomorrow, perhaps you will be afflicted tomorrow. **And no soul knows in what land it will die** No one among the people knows where his resting place is on earth, whether at sea or on land, or in a plain or a mountain. Exalted and Blessed is He.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Al-Sha'bi, who said: Aisha said: Whoever says that anyone knows the unseen except God has lied and made a great slander against God. God said: **None in the heavens or the earth knows the unseen except God** (al-Naml 27:65).

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Yunus ibn Ubayd, on the authority of Amr ibn Shu'ayb, "That a man said: O Messenger of God, is there any knowledge that you have not been given? He said: You have been given much knowledge, and good knowledge, or something like that from the Messenger of God, may God bless him and grant him peace. Then the Messenger of God, may God bless him and grant him peace, recited this verse: 'Indeed, God has knowledge of the Hour and sends down the rain'... to 'Indeed, God is Knowing and Acquainted'. None knows them except God, Blessed and Exalted be He."

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn Muhammad told me, on the authority of his father, on the authority of Abdullah ibn Amr, that the Messenger of God, may God bless him and grant him peace, said: **The keys of the unseen are five.** Then he recited these verses: **Indeed, God has knowledge of the Hour...** to the end of it.

Ali ibn Sahl told me, he said: Muammil told us, he said: Sufyan told us, on the authority of Abdullah ibn Dinar, that he heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: "The keys of the unseen are five, and none knows them but God: 'Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs.' ... the verse. Then he said: 'No one knows what will happen tomorrow but God, and no one knows when the rain will send down but God, and no one knows when the Hour will come but God, and no one knows what is in the wombs but God, and no soul knows in what land it will die.'"

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Abdullah ibn Dinar, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The keys of the unseen are five, and none knows them but God: God has knowledge of the Hour, sends down the rain, and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. God is Knowing and Acquainted."

Ibn Wakee' told us: My father told me, on the authority of Misa'ar, on the authority of Amr ibn Murrah, on the authority of Abd God ibn Salamah, on the authority of Ibn Mas'ud, who said: Everything was given to your Prophet, may God bless him and grant him peace, except the five knowledge of the unseen: "Indeed, God has knowledge of the Hour and sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die."

Ibn Wakee' told us: My father told us, on the authority of Ibn Abi Khalid, on the authority of Aamer, on the authority of Masruq, on the authority of Aisha, who said: Whoever tells you that he knows what will happen tomorrow has lied. Then she recited: **And no soul knows what it will earn tomorrow.**

He said: Jarir and Ibn Ulayyah narrated to us, on the authority of Abu Khabab, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are five things that no one knows except God: 'Indeed, God has knowledge of the Hour and sends down the rain'... the verse."

Abu Sharhabil told me: Abu Al-Yaman told us: Ismail told us, on the authority of Ja'far, on the authority of Amr ibn Murrah, on the authority of Abdullah ibn Salamah, on the authority of Ibn Mas'ud, who said: Everything that has been given to your Prophet except the five keys of the unseen, then he recited this verse: **Indeed, God has knowledge of the Hour...** to the end. And it was said: In what land will you die? And in another language: In what land. So whoever says: In what land, the feminine of the earth is sufficient so that

it does not appear in any other femininity. And whoever says **In what land** and feminizes: that is, he said: It may be sufficient with any of what it is added to, so the feminine is necessary, like when someone says: I passed by a woman, and it is said to him: In what way, and I passed by a man, and it is said to him: In what way, and it is said: Which woman came to you and he came to you, and which woman came to you.

Tafsir al-Qurtubi

Al-Farra' claimed that this is the meaning of negation, i.e. no one knows it except God. Abu Ja'far Al-Nahhas said: It came to have both a negative and an affirmative meaning because the Messenger (peace and blessings of God be upon him) informed him of that, because he (peace and blessings of God be upon him) said in his interpretation of the verse: **And with Him are the keys of the unseen; none knows them except Him** (Al-An'am: 59): It is this. I said: We have mentioned in Surat Al-An'am the hadith of Ibn Umar in this, narrated by Al-Bukhari. And in the hadith of Gabriel (peace be upon him), he said: Tell me about the Hour? The Messenger of God (peace and blessings of God be upon him) said: The one being asked about it does not know more than the one asking. There are five things that no one knows except God: God has knowledge of the Hour, sends down the rain, knows what is in the wombs, and no soul knows what it will earn tomorrow. He said: You have spoken the truth. Abu Dawud At-Tayalisi's wording. Abdullah ibn Mas'ud said: Everything that your Prophet (peace and blessings of God be upon him) was given except five: **God has knowledge of the Hour** (Al-An'am: 59) to the end of the verse. Ibn Abbas said: These five are known only to God, and no close angel or sent prophet knows them. Whoever claims to know any of these has disbelieved in the Quran, because he has contradicted it. Moreover, the prophets know much of the unseen, as God has informed them of. The intention is to invalidate the existence of soothsayers, astrologers, and those who seek rain from the stars. Many things may be known through long experiences, such as the male or female nature of a pregnancy, and other things, as previously mentioned in Al-An'am. Experience may differ, custom may be broken, and knowledge remains with God alone. It was narrated that a Jew used to calculate the stars, so he said to Ibn Abbas: If you wish, I will tell you your son's star sign, and that he will die in ten days, but you will not die until you go blind, and I will not die a year before I die. He said: Then where will you die, O Jew? He said: I do not know. Ibn Abbas said: God has spoken the truth: **And no soul knows in what land it will die.** Ibn Abbas returned and found his son with a fever, and he died after ten days. The Jew died before the year had passed, and Ibn Abbas died blind. Ali ibn al-Husayn, the narrator of this hadith, said: This is the most amazing hadith. Muqatil said: This verse was revealed about a man from the desert named al-Warith ibn Amr ibn Haritha. He came to the Prophet (peace and blessings of God be upon him) and said: My wife is pregnant, so tell me what she will give birth to. Our land is barren, so tell me when the rain will fall. I know when I will give birth, so tell me when I will die. I know what I know today, so tell me

Surat Luqman 31:34

Indeed, God has knowledge of the Hour, and He sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, God is Knowing and Acquainted.

what I will do tomorrow, and tell me when the Hour will come. So God revealed this verse. This was mentioned by al-Qushayri and al-Mawardi. Abu al-Malih narrated on the authority of Abu 'Uzza al-Hudhali that the Messenger of God (peace and blessings of God be upon him) said: **When God wishes to take the soul of a servant in a land, He makes him need it, and he does not cease until he arrives there.** Then the Messenger of God (peace and blessings of God be upon him) recited: **Indeed, God has knowledge of the Hour** until His saying: **In what land you will die.** This was mentioned by al-Mawardi, and Ibn Majah narrated it with a similar meaning from the hadith of Ibn Mas'ud. We have already mentioned it in full in Kitab al-Tadhkira. The general reading of **and descends** is doubled. Ibn Kathir, Abu Amr, Hamza, and Al-Kisa'i read it with a light pronunciation. Ubayy ibn Ka'b read: **In which land do the rest of us reside?** Al-Farra' said: He was satisfied with the feminization of *earth* from the feminization of *any*. It was said: He meant by *earth* the place, so he mentioned it. The poet said: **Neither rain nor its flour nor its flour nor its land that produces its vegetation.**

Al-Akhfash said: It is permissible to say **I passed by a slave girl**, meaning a female slave, or **any slave girl**. Sibawayh likened the feminization of *any* to the feminization of *all* in their saying: **all of them**. "Indeed, God is All-Knowing, All-Aware." All-Aware is an adjective for All-Knowing or a predicate after a predicate. And God knows best.

Tafsir Ibn Kathir

These are the keys of the unseen that God has kept to Himself, and no one knows them except after He has informed Him of them. Thus, no sent prophet or close angel knows the time of the Hour. **None reveals its time except Him.** Similarly, no one knows the sending down of rain except God, but when He commands it, the angels assigned to do so and whomever God wills of His creation know about it. Similarly, no one knows what is in the wombs of what God wants to create except Him, but when He commands it to be male or female, wretched or blessed, the angels assigned to do so and whomever God wills of His creation know about it. Similarly, no soul knows what it will earn tomorrow in this world or the hereafter. **And no soul perceives in what land it will die**, in its own country or any other of God's countries. No one has any knowledge of that. This is similar to the words of God, the Most High, "And with Him are the keys of the unseen. None knows them except Him." The Sunnah has mentioned that these five are called the keys of the unseen.

Imam Ahmad said: Zaid bin Al-Hubab told us, Hussain bin Waqid told me, Abdullah bin Buraidah told me, I heard Abu Buraidah say: I heard the Messenger of God, may God bless him and grant him peace, say: "There are five things that no one knows except God,

the Almighty and Majestic: God has knowledge of the Hour, sends down the rain, and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted." This is a hadith with a sound chain of transmission, but they did not include it.

Hadith of Ibn Umar Imam Ahmad said: Waki' narrated to us, Sufyan narrated to us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "The keys of the unseen are five, and none knows them but God: 'Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted.'"

Al-Bukhari was the only one to narrate it, as he narrated it in the Book of Istisqa' in his Sahih on the authority of Muhammad bin Yusuf al-Firyabi on the authority of Sufyan bin Sa'id al-Thawri on his authority. And he narrated it in Tafsir from another chain of transmission, saying: Yahya bin Sulayman narrated to us, Ibn Wahb narrated to us, Umar bin Muhammad bin Zaid bin Abdullah bin Umar narrated to me that his father narrated to him that Abdullah bin Umar said: The Prophet, may God bless him and grant him peace, said: **The keys of the unseen are five.** Then he recited: **Indeed, God has knowledge of the Hour and sends down the rain and knows what is in the wombs.** He is the only one who narrated it. Imam Ahmad narrated it on the authority of Ghundar on the authority of Shu'bah on the authority of Umar bin Muhammad that he heard his father narrating on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: "I have been given the keys to everything except five: 'Indeed, God has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted.'"

Hadith of Ibn Masoud may God be pleased with him. Imam Ahmad said: Yahya narrated to us from Shu'bah, Amr ibn Murrah narrated to me from Abdullah ibn Salamah who said: Abdullah said: "Your Prophet (peace and blessings of God be upon him) was given the keys to everything except five: 'Indeed, God has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted.'"

And this is how it was narrated from Muhammad ibn Ja'far from Shu'bah from Amr ibn Murrah with this chain of narration. And he added at the end of it. He said: I said to him, did you hear it from Abdullah? He said: Yes, more than fifty times. And he also narrated it from Wakee' from Misa'ar from Amr ibn Murrah with this chain of narration. This chain of narration is hasan according to the criteria of the compilers of Sunan, but they did not include it.

Hadith of Abu Hurairah Al-Bukhari said when

interpreting this verse: Ishaq narrated to us from Jarir from Abu Hayyan from Abu Zur'ah from Abu Hurairah, may God be pleased with him, "One day the Messenger of God, may God bless him and grant him peace, was present among the people when a man came to him walking and said: O Messenger of God, what is faith? He said: Faith is to believe in God, His angels, His books, His messengers, and the meeting with Him, and to believe in the afterlife. He said: O Messenger of God, what is Islam? He said: Islam is to worship God and not associate anything with Him, to establish prayer, to pay the obligatory zakat, and to fast Ramadan. He said: O Messenger of God, what is ihsan? He said: Ihsan is to worship God as if you see Him, and if you do not see Him, then He sees you. He said: O Messenger of God, when will the Hour be? He said: The one asked about it does not know more than the one asking, but I will tell you about its signs: When the slave girl gives birth to her mistress, that is one of its signs. And when the barefoot and naked people become the leaders of the people, that is one of its signs. There are five that no one knows but God: "Indeed, God has knowledge of the Hour, and He sends down rain, and He knows what is in the wombs **the verse**, then the man turned away and said, "Bring him back to me." They went to bring him back, but they did not see anything. He said, **This was Gabriel who came to teach the people their religion.** Al-Bukhari also narrated it in the Book of Faith, and Muslim through various chains of transmission on the authority of Abu Hayyan. We have already discussed it at the beginning of our commentary on Al-Bukhari, and we then mentioned the hadith of the Commander of the Faithful, Umar ibn Al-Khattab, about this in full, and it is one of the individuals in Muslim.

Hadith of Ibn Abbas Imam Ahmad said: Abu al-Nadr told us, Abdul Hamid told us, Shahr told us, Abdullah ibn Abbas **may God be pleased with them both** told us, he said: "The Messenger of God (peace and blessings of God be upon him) sat in a gathering, then Gabriel came to him and sat in front of the Messenger of God (peace and blessings of God be upon him), placing his hands on the Prophet's knees (peace and blessings of God be upon him). He said: O Messenger of God, tell me what Islam is? The Messenger of God (peace and blessings of God be upon him) said: Islam is that you submit your face to God, the Almighty, and bear witness that there is no god but Him alone, without partner, and that Muhammad is His servant and Messenger. He said: If you do that, then you have submitted to Islam? He said: If you do that, then you have submitted to Islam. He said: O Messenger of God, tell me what faith is? He said: Faith is that you believe in God, the Last Day, the angels, the Book, the prophets, and that you believe in death and life after death, and that you believe in Paradise and Hell, and the reckoning and the balance, and that you believe in all of destiny: its good and its bad. He said: If you do that, then you have believed. He said: O Messenger of God, tell me what... Goodness? The Messenger of God (peace and blessings be upon him) said: Goodness is to work for God as if you see Him, and if you do not see Him, yet He sees you. He said: O Messenger of God, tell me when the Hour will be? The Messenger of God (peace and blessings be upon him) said: "Glory be to God - in five things that no one

knows except Him: Verily, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted. But if you wish, I will tell you of signs other than that." He said: Yes, O Messenger of God, so tell me. The Messenger of God (peace and blessings be upon him) said: When you see a slave girl giving birth to her mistress - or her master - and you see the owners of sheep competing in building tall buildings, and you see the barefoot, hungry, and destitute people being the leaders of the people, then that is from the signs and portents of the Hour. He said: O Messenger of God, and who are the barefoot, hungry, and destitute owners of sheep? He said: The Arabs." A strange hadith, and they did not report it.

Hadith of a man from Banu Amir Imam Ahmad narrated: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Mansur, on the authority of Rib'i ibn Harash, on the authority of a man from Banu Amir, "He asked permission to see the Prophet, may God bless him and grant him peace, and said, 'May I enter?' The Prophet, may God bless him and grant him peace, said to a servant girl, 'Go out to him, for he does not know how to ask permission.' So tell him to say, 'Peace be upon you. May I enter?' I heard him say that, so I said, 'Peace be upon you. May I enter?' So he gave me permission, and I entered. I said, 'What have you brought us?' He said, 'I have come to you with nothing but good. I have come to you so that you worship God alone, with no partner, and that you call upon Al-Lat and Al-'Uzza, and that you pray five times a day and night, and that you fast one month a year, and that you perform Hajj to the House, and that you take Zakat from the wealth of your rich and give it to your poor.' He said, 'Is there anything left of knowledge that you do not know?' He said, 'God Almighty has taught me good, and there is knowledge that no one knows except God Almighty: the fifth.' 'Indeed, God has knowledge of the Hour.' And He sends down the rain and knows what is in the wombs **the verse**. This is a sound chain of transmission.

Ibn Abi Nujayh said on the authority of Mujahid: A man from the desert came and said: My wife is pregnant, so tell me what she will give birth to. Our land is barren, so tell me when the rain will fall. I know when I gave birth, so tell me when I will die. Then God, the Almighty, revealed: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted." Mujahid said: These are the keys of the unseen about which God, the Almighty, said: "And with Him are the keys of the unseen. None knows them except Him." Narrated by Ibn Abi Hatim and Ibn Jarir. Al-Sha'bi said on the authority of Masruq on the authority of Aisha, may God be pleased with her, that she said: Whoever tells you that he knows what will happen tomorrow has lied. Then she recited: **And no soul knows what it will earn tomorrow.**

And the Almighty's saying: **And no soul perceives in what land it will die.** Qatada said: These are things that God has kept to Himself, and He has not informed any close angel or sent prophet about them. **Indeed, with God is knowledge of the Hour.** No one among the

Surat Luqman 31:34

Indeed, God has knowledge of the Hour, and He sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, God is Knowing and Acquainted.

people knows when the Hour will come, in what year, or in what month, or night or day. **And He sends down the rain.** No one knows when the rain will fall, night or day. **And He knows what is in the wombs.** No one knows what is in the wombs, whether male or female, red or black, or what it is. **And no soul perceives what it will earn tomorrow.** Good or evil. And you do not know, O son of Adam, when you will die. Perhaps you will die tomorrow, perhaps you will be afflicted tomorrow. **And no soul perceives in what land it will die.** That is, no one among the people knows where his resting place is on Earth, whether in the sea or on land, on a plain or a mountain. It was stated in the hadith: **If God wills to take a servant in a land, He makes him need it.** Al-Hafiz Abu al-Qasim al-Tabarani said in his great dictionary in the Musnad of Usamah ibn Zayd: Ishaq ibn Ibrahim told us, Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu al-Malih, on the authority of Usamah ibn Zayd, who said: The Messenger of God, may God bless him and grant him peace, said: **God does not cause the death of a servant in a land except that He makes him need it.**

Abdullah bin Al-Imam Ahmad said: Abu Bakr bin Abi Shaybah told us, Abu Dawud Al-Hafri told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Matar bin Akash, who said: The Messenger of God, may God bless him and grant him peace, said: **If God decrees the death of a servant in a land, He makes him need it.** And this is how Al-Tirmidhi narrated it in Al-Qadar from the hadith of Sufyan Al-Thawri, then he said: It is good and rare, and nothing is known of Matar from the Prophet, may God bless him and grant him peace, other than this hadith. Abu Dawud narrated it in Al-Marasil, and God knows best.

Imam Ahmad said: Ismail told us, Ayoub told us, on the authority of Abu al-Malih ibn Usamah, on the authority of Abu Uzza, who said: The Messenger of God, may God bless him and grant him peace, said: **When God wills to take the soul of a servant in a land, He makes him have a need for it.** This Abu Uzza is Yasar ibn Ubaydullah, and it is said that he is Ibn Abd al-Hudhali. At-Tirmidhi narrated it on the authority of Ismail ibn Ibrahim, who is Ibn Ulayyah, and he said: It is authentic. Ibn Abi Hatim said: Ahmad ibn Issam al-Isfahani told us, al-Mu'ammal ibn Ismail told us, Ubaydullah ibn Abi Hamid told us, on the authority of Abu al-Malih, on the authority of Abu Uzza al-Hudhali, who said: The Messenger of God, may God bless him and grant him peace, said: **When God wills to take the soul of a servant in a land, He makes him have a need for it, so he does not cease until he has come to it.** Then the Messenger of God, may God bless him and grant him peace, recited: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted."

Another hadith Al-Hafiz Abu Bakr Al-Bazzar said:

Ahmad bin Thabit Al-Jahdari and Muhammad bin Yahya Al-Qat'i told us: Umar bin Ali told us, Ismail told us, on the authority of Qais, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **If God wills to take a servant in a land, He makes him need it.** Then Al-Bazzar said: We do not know of anyone who traces this hadith back to the Prophet except Umar bin Ali Al-Muqaddami. Ibn Abi Al-Dunya said: Sulayman bin Abi Masih told me: Muhammad bin Al-Hakam recited to me on the authority of A'sha Hamdan:

He did not take anything from what he had collected except embalming materials for the day after separation, along with rags.

And other than the scent of sticks that light for him, and say that is from the provisions of the departing

Do not grieve over anything, for every young man is bound to die on his own.

Anyone who thinks that death will miss him is justified by foolishness.

In whatever town his fate is, if he does not go to it willingly, he will be driven

Al-Hafiz Ibn Asakir, may God have mercy on him, mentioned it in the biography of Abd al-Rahman ibn Abd God ibn al-Harith, who was the blind man of Hamdan. Al-Sha'bi was his sister's husband, and he was also married to al-Sha'bi's sister. He was one of those who sought knowledge and jurisprudence, then he turned to the art of poetry and became known for it. Ibn Majah narrated on the authority of Ahmad ibn Thabit and Umar ibn Shabbah, both on the authority of Umar ibn Ali, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "If the term of one of you is in a land that has given him a need, and he reaches the furthest point of his life, God Almighty will take him, and the earth will say on the Day of al-Qiyamah 75: 'O Lord, this is what You have entrusted to me.'" Al-Tabarani said: Ishaq ibn Ibrahim told us, Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu al-Malih, on the authority of Usamah, "that the Messenger of God, may God bless him and grant him peace, said: 'God does not cause the death of a servant in a land except that He makes him have a need for it.'"

Fath al-Qadir

34- **Indeed, God has knowledge of the Hour** meaning the time when it will occur. Al-Farra' said: The meaning of this statement is negation: that is, no one knows it except God, the Almighty. An-Nahhas said: The meaning of negation came about because of what was narrated from the Prophet, peace and blessings be upon him, who said in his statement: "And with Him are the keys of the unseen. None knows them except Him," that it is this. **And He sends down the rain** at the times He has set for sending it down, and no one else

knows that. **And He knows what is in the wombs** of males and females, goodness and corruption. **And no soul perceives** of souls, whatever they may be, with no distinction between angels, prophets, jinn, and humans, **what it will earn tomorrow** of earning religious or worldly gain. **And no soul perceives in what land it will die** meaning in what place God decrees death for it. The majority of scholars read **and He sends down the rain** with a shaddah. Ibn Kathir, Abu Amr, Hamzah, and Al-Kisa'i read it with a light shaddah. The majority of scholars read it as **in any land**, while Abi bin Ka'b and Musa Al-Ahwazi read it as **in a verse**. Al-Farra' permitted this, although it is a weak dialect. Al-Akhfash said: It is permissible to say **I passed by a slave girl**, meaning a slave girl. Al-Zajaj said: Whoever claims to know any of these five has disbelieved in the Quran because he contradicted it.

Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: *khatār* he said: ungrateful. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: **And let not the Deceiver deceive you about God** he said: It is the devil. This is what Mujahid, Ikrimah and Qatadah said. Al-Faryabi, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid that he said: A man from the desert came and said: My wife is pregnant, so tell me what she will give birth to. Our land is barren, so tell me when the rain will fall. I know when I gave birth, so tell me when I will die. So God revealed: **Indeed, with God is knowledge of the Hour** (al-Baqarah 2:170). Ibn al-Mundhir narrated on the authority of Ikrimah something similar, but he added: I know what I have earned today, so what will I earn tomorrow? He also added that he asked him about the Hour. Al-Bukhari, Muslim and others narrated on the authority of Ibn Umar that he said: The Messenger of God, may God bless him and grant him peace, said: "The keys of the unseen are five, and none knows them but God: none knows what will happen tomorrow but God, and none knows when the Hour will come but God, and none knows what is in the wombs but God, and none knows when the rain will fall but God, and no soul knows in what land it will die but God." In the two Sahihs and others, on the authority of Abu Hurayrah in the hadith of his question about the Hour and his answer with its signs, then he said: **There are five, and none knows them but God**. Then he recited this verse, and there are hadiths on this topic.

Tafsir al-Baghawi

34- **Indeed, God has knowledge of the Hour**. This verse was revealed about Al-Warith bin Amr bin Haritha bin Muharib bin Hafsah, one of the Bedouins. He came to the Prophet (peace and blessings of God be upon him) and asked him about the Hour and its time. He said: Our land is barren, so when will the rain fall? I have left my wife pregnant, so when will she give birth? I know where I was born, so in which land will I die? So God revealed this verse: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs. No soul perceives what it will earn tomorrow, and no soul perceives in what land it will die."

Abi bin Kaab read: **with the verse of the land**, and the

well-known reading is: **with any land**, because the land does not contain any signs of femininity.

It was said: He meant by the land the place: Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdul Aziz bin Abdullah told us, Ibrahim bin Sa'idah told us on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, on the authority of his father that the Messenger of God, may God bless him and grant him peace, said: "The keys of the unseen are five: God has knowledge of the Hour, He sends down the rain, He knows what is in the wombs, and no soul knows what it will earn tomorrow, and no soul knows in what land it will die."

God is All-Knowing and All-Aware.

Tafsir al-Baidawi

34 - **Indeed, God has knowledge of the Hour** means the time of its occurrence. It was narrated that Al-Harith ibn Amr came to the Messenger of God, may God bless him and grant him peace, and said: "When will the Hour come? I have cast my grains on the earth and the sky is still raining? Will my wife be pregnant, will she be pregnant with a boy or a girl? What do I hope for tomorrow, and where will I die?" So this verse was revealed. It was also narrated from him, may God bless him and grant him peace, **The keys of the unseen are five**, and he recited this verse. **And He sends down the rain** is to clarify what is destined for it and the place designated for it in His knowledge. Nafi', Ibn Amir, and Asim read it with emphasis. **And He knows what is in the wombs** is male or female, orphans or deficient. **And no soul knows what it will earn tomorrow** of good or evil, and it may resolve to do something but do the opposite. **And no soul knows in what land it will die** just as it does not know at what time it will die. It was narrated that the Angel of Death passed by Solomon and kept looking at one of his companions who kept composing poetry to him. The man asked, **Who is this?** He said, **The Angel of Death**. He said, **It is as if he wants me, so command the wind to carry me and throw me into India**. So the angel said, **My constant looking at him was out of amazement at him, since I was commanded to take his soul in India while he was with you**. Knowledge is given to God Almighty and awareness to the servant because it contains the meaning of cunning, so one feels the difference between the two types of knowledge. It indicates that if he works a cunning and does his best in it, he will not know what is right for him in terms of his earnings and its consequences, so how about other things for which no evidence has been established? It was read (**in any land**) and Sibawayh likened its feminization to the feminization of *all* in **all of them**. "God is Knowing" means He knows all things. *Aware* means He knows their inner aspects as we know their outer aspects.

On the authority of him, may God's prayers and peace be upon him, **Whoever recites Surat Luqman, Luqman will be his companion on the Day of Resurrection, and he will be given ten times the number of good deeds he did and forbade evil**.

Surat Luqman 31:34

Indeed, God has knowledge of the Hour, and He sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, God is Knowing and Acquainted.

Surat al-Sajdah 32:1

Tafsir al-Jalalayn

1 - **Alif, Lam, Meem** God knows best what He means by it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The explanation of the interpretation of His statement **Alif, Lam, Meem** has been given sufficiently.

Abu Ja'far said: The translators of the Qur'an differed in their interpretation of the words of God Almighty: **Alif, Lam, Meem**. Some of them said: It is one of the names of the Qur'an. Those who said that mentioned:

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Alif, Lam, Meem**, he said: It is one of the names of the Qur'an.

Al-Muthanna bin Ibrahim Al-Amili told me: Abu Hudhayfah Musa bin Mas'ud told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Some of them said: They are opening verses with which God opens the Quran. Those who said this were:

Harun ibn Idris al-Asamm al-Kufi told me: Abd al-Rahman ibn Muhammad al-Maharbi told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: **Alif, Lam, Meem** are opening verses with which God opens the Qur'an.

Ahmad bin Hazim Al-Ghafari told us: Abu Naim told us: Sufyan told us, on the authority of Mujahid, who said: **Alif, Lam, Meem** are opening letters.

Al-Muthanna bin Ibrahim told me: Ishaq bin Al-Hajjaj told us, on the authority of Yahya bin Adam, on the authority of Sufyan, on the authority of Ibn Nujayh, on the authority of Mujahid, who said: **Alif, Lam, Meem, Alif, Muhammad, and Sad** are the opening letters with which God began.

Al-Qasim bin Al-Hasan told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, like the hadith of Harun bin Idris.

Others said: It is the name of the Surah. Those who said this are:

Yunus bin Abdul A'la told me, he said: Abdullah bin Wahb told us, he said: I asked Abdul Rahman bin Zaid bin Aslam about the words of God: "Alif, Lam, Meem. This is the Book," and "Alif, Lam, Meem. This is a revelation," and "Alif, Lam, Meem. That is the name of the chapters." He said: My father said: They are only the names of the chapters.

Some of them said: It is the greatest name of God. Those who said this are:

Muhammad ibn al-Muthanna told us: Abd al-Rahman ibn Mahdi told us: Shu'bah told us: I asked al-Suddi about **Ha Meem**, "Ta Seen Meem," and **Alif Lam Meem**. He said: Ibn Abbas said: They are the greatest name of God.

Muhammad ibn al-Muthanna told us: Abu al-Nu'man told us: Shu'bah told us, on the authority of Ismail al-Suddi, on the authority of Murrah al-Hamadani, who said: Abdullah said: He mentioned something similar.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us, on the authority of Ubaidullah bin Musa, on the authority of Ismail, on the authority of Al-Sha'bi, who said: The openings of the surahs are among the names of God.

Some of them said: It is an oath by which God swears, and it is one of His names. Those who said this were:

Yahya bin Othman bin Saleh Al-Sahmi told me, he said: Abdullah bin Saleh told us, he said: Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said: It is an oath by which God swears, and it is one of the names of God.

Yaqub bin Ibrahim told us: Ibn Ulayyah told us: Khalid Al-Hadha' told us, on the authority of Ikrimah, who said: **Alif, Lam, Meem** is an oath.

Some of them said: It is a collection of letters separated from nouns and verbs, each letter having a meaning different from the meaning of the other letter. Those who said this are:

Abu Kurayb told us, he said: Waki' told us, and Sufyan ibn Waki' told us, he said: My father told us, on the authority of Sharik, on the authority of Ata' ibn al-Sa'ib, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas: **Alif, Lam, Meem**. He said: I, God, know best.

It was narrated on the authority of Abu Ubaid, who said: Abu Al-Yaqzan narrated to us, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, who said: His statement, **Alif, Lam, Meem**, he said: I, God, know best.

Musa bin Harun Al-Hamdani told me: Amr bin Hammad Al-Qannad told us: Asbat bin Nasr told us, on the authority of Ismail Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Murrah Al-Hamdani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Alif, Lam, Meem**. He said: As for **Alif, Lam, Meem**, it is a letter derived from the letters of the spelling of the names of God, may His praise be exalted.

Surat Prostration: 1

Muhammad ibn Muammar told us: Abbas ibn Ziyad al-Bahili told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding His statement: **Alif, Lam, Meem**, "Ha, Meem," and *Nun*, he said: It is a disconnected noun. Some of them said that they are letters of the alphabet that were placed. Those who said that were mentioned:

It was narrated on the authority of Mansur ibn Abi Nuwayrah, who said: Abu Saeed al-Mu'addab narrated to us, on the authority of Khasif, on the authority of Mujahid, who said: The opening letters of all the surahs, *Qaf*, "Sad, Ha Meem, Ta Seen Meem, Alif Lam Ra," and others, are a fabricated spelling. Some of them said: They are letters, each of which includes various different meanings. Those who said that were mentioned:

Al-Muthanna bin Ibrahim Al-Tabari told me: Ishaq bin Al-Hajjaj told us, on the authority of Abdullah bin Abi Jaafar Al-Razi, who said: My father told me, on the authority of Al-Rabi bin Anas, regarding the statement of God, the Most High: **Alif, Lam, Meem**, he said: These letters, from the twenty-nine letters, are spoken by all tongues. There is not a letter among them that is not a key to one of His names. There is not a letter among them that is not related to His favors and trials, and there is not a letter among them that is not related to the duration of a people and their appointed times. Jesus, son of Mary, said: **And it is strange that they speak of His names and live in His provision, so how can they deny Him?** He said: The Alif is the key to His name: God, the Lam is the key to His name: Latif, and the Mim is the key to His name: Majeed. The Alif is the favors of God, the Lam is His kindness, and the Mim is His glory. The Alif is years, the Lam is thirty years, and the Mim is forty years.

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', something similar.

Some of them said: These are letters from the abjad numeral system. We were reluctant to mention the one who narrated this, as the one who narrated it was someone whose narration and transmission were not reliable. A similar narration has already been reported from Al-Rabi' ibn Anas.

Some of them said: Every book has a secret, and the secret of the Qur'an is its openings.

As for the Arabists, they differed about the meaning of that. Some of them said: They are letters from the alphabetical letters, and mentioning what was mentioned of them at the beginnings of the surahs dispensed with mentioning the rest of them, which are the completion of the twenty-eight letters, just as the informant dispensed with mentioning what he reported that there are twenty-eight letters in the alphabet by mentioning **A B T Th**, without mentioning the rest of its letters, which are the completion of the twenty-eight. He said: Therefore, **that book** was raised, because the meaning of the speech is: Alif, Lam, and Mim are from the separate letters, that is the book which I have revealed to you all together, there is no doubt about it.

If someone says: **A B T Th** has become like a noun in the letters of the alphabet, just as Al-Hamd was the name of the Opening of the Book.

It was said to him: Since it was permissible for a speaker to say: My son is in **Tā Dah**, and it was known from his saying that if he said it that he wanted to report about his son that he was in the disconnected letters, it was known from that that **Tā Dah** does not have a name, even if that was more effective in mentioning than the rest of them.

He said: The difference between mentioning the letters of the alphabet in the openings of the surahs is that they are mentioned at their beginnings differently, and they are mentioned when they are mentioned at their beginnings, which are **A B T Th**, together, in order to separate the report about them if what is meant by mentioning what is mentioned from them differently is to indicate connected speech and if what is meant by mentioning what is mentioned from them together is to indicate the separate letters specifically. And they cited as evidence for the permissibility of the saying of the speaker: My son in **T Z** and the like, from the report about it that it is in the letters of the alphabet, and that this is from his saying in the statement that it takes the place of his saying: My son in **A B T Th** in the rajaz of some of the rajaz poets of Banu Asad:

When I saw her matter in Hatti and I joked about her lying and flattery

I took from her the horns of the Shamat, and she has not left me with her and her giving

Even the head was covered with blood

He claimed that he meant by that the report about the woman that she was in Abu Jad, so he made his statement: When I saw her matter in Hatti, in place of his report about her that she was in Abu Jad, since that was from his statement, indicating to his listener what his statement: When I saw her matter in Abu Jad indicates to him.

Others said: Rather, it was started with this at the beginning of the surahs to open the ears of the polytheists to listening to it, as they had advised each other to turn away from the Qur'an, so that when they listened to it, the composition of it would be recited to them.

Some of them said: The letters that open the Surahs are letters with which God opens His speech.

If it is said: Is there anything in the Qur'an that has no meaning?

It was said: The meaning of this is that he began with it to indicate that the surah before it had ended, and that he had begun another, so he made this a sign of the break between them. This is in the speech of the Arabs, when a man among them recites poetry and says:

But, a town whose people are not human

He says:

No, it did not stir up sorrows and grief

But it is not from the verse and is not counted in its meter, but it is used to interrupt a sentence and start another.

Abu Jaafar said: Each of the statements made by those whose statement we have described in this regard has a known basis.

As for those who said: **Alif, Lam, Meem** is one of the names of the Qur'an, there are two aspects to their statement:

One: That they meant that "Alif, Lam, Meem **is the name of the Qur'an, just as** Al-Furqan" is its name. If the meaning of the speaker is thus, then the interpretation of his statement, "Alif, Lam, Meem. This is the Book," is to mean an oath. It is as if he said: By the Qur'an, this Book, there is no doubt about it.

The other of them: That they meant that it is one of the names of the surah by which it is known, just as all other things are known by their names which have signs by which they are known. So the listener understands from the speaker saying: Today I read *Al-Muddaththir* and *Al-Nun*, meaning the surahs that he read from the surahs of the Qur'an, just as he understands from him if he says: Today I met Amr and Zayd, and they know by Zayd and Amr what he met from the people.

If the meaning of this is unclear to someone, he may say: How can this be so, when there are a number of surahs similar to **alif, lam, meem** and **alif, lam-ra** in the Qur'an? Names are only indicators if they distinguish between people, but if they are not distinguishing, then they are not indicators.

It has been said: Although the names have become, due to the commonality of many people in one of them, not distinctive except by other meanings with it, such as adding the relation of the named to it, or its description or attribute, in a way that distinguishes it from other forms of it, they were initially established for distinction, no doubt. Then, when there is a need for the meanings that distinguish between those named by them. Likewise, in the names of the surahs, each name, according to the one who said this, was made an indication of the surah named by it. So, since the named shares in it other surahs of the Qur'an, the one reporting a surah from it needed to add to its name the named by it something that would differentiate the hearer between reporting about it and others, of a description, attribute, or other than that. So the one reporting about himself says that he recited Surat Al-Baqarah, if he calls it by its name, which is **Alif, Lam, Meem**: I read Alif, Lam, Meem, Al-Baqarah. And in Al Imran 3: I read Alif, Lam, Meem, Al Imran. And "Alif, Lam, Meem. That is the Book."

"And "And, 'Alif, Lam, Mim. God, there is no god but He, the Ever-Living, the Self-Sustaining." It is as if he wanted to inform about two men, each of whose name was Amr, except that one of them was Tamimi and the other Azdi, he would have to say to the one he wanted to inform about them: I met Amr al-Tamimi and Amr al-Azdi, since there is no difference between them and others who share their names, except their lineage. This is also the case with those who interpret the

disconnected letters as names of surahs.

As for those who said: These are openings with which God Almighty begins His speech, they directed that to something similar to the meaning we narrated from the one we narrated that from among the Arabs, that he said: These are evidence of the end of a surah and the beginning of another, and a sign of the interruption of what is between them, just as you made *rather* at the beginning of a poem an indication of the beginning of it and the end of another before it. Just as we mentioned about the Arabs, when they wanted to begin reciting a poem, they would say:

Rather, what stirred up sorrows and grief had been grief.

But it is not from the house nor is it included in its meter, but it is used to indicate the end of one speech and the beginning of another.

As for those who said: These are disconnected letters, some of which are names of God Almighty, and some of which are attributes of Him, and each letter has a meaning other than the meaning of the other letter, then they interpreted this in a manner similar to the poet's saying:

We said to her: Stand for us. She said: Stand. Don't think that we forgot to stand.

Meaning by his saying: Qalata Qaf, she said: I have stopped. So by making the Qaf pronounced from Waqafa, she indicated what she meant by the completion of the word in which she stopped. So they diverted his saying Alif, Lam, Meem and the like to something like this meaning. Some of them said: The Alif is the Alif of Ana, the Lam is the Lam of God, and the Meem is the Meem of A'lam, and each letter of them indicates a complete word. They said: So the sum of these disconnected letters, if they appear with each letter of them, completes the letters of the word, Ana, God A'lam. They said: And likewise all that is at the beginning of the chapters of the Qur'an from that, so based on this meaning and this interpretation, they said: It is widespread and apparent in the speech of the Arabs that the speaker among them reduces letters from the word, if what remains indicates what was deleted from it and adds to it what is not from it, if the addition does not confuse its meaning to its listener, like their deletion in the reduction of the Tha' from Harith, so they say Ya Har, and from Malik the Kaf, so they say Ya Mal, and the like, and like the saying of their rajaz poet:

What is wrong with the oppressed? How can he not save his skin if he does not?

As if he wanted to say: If he does such and such, he was satisfied with the letter *ya* from *yafala*, and as another of them said:

Good things come to you, and evil things come to you.

He wants: evil.

I don't want evil unless you

He wants: unless you wish, so he was satisfied with the ta' and the fa' in both words, from the rest of their letters, and other similar examples that would take too

long to cover in the book.

And as Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Ayoub and Ibn Awn, on the authority of Muhammad, he said: When Yazid bin Muawiyah died, Abda said to me: I do not see it except as a trial, so flee from your estate and join your family. I said: What do you command me? He said: I would prefer for you to... Ayoub and Ibn Awn said, with his hand under his right cheek, describing lying down until you see a matter that you recognize.

Abu Ja'far said: He meant by *Ṭadtajī* 'u, so he sufficed with the *Ṭadtajī* 'u from *Ṭadtajī* 'u. And as the other said in the addition to the statement, in the manner that I described:

I say, when you fell on the hump, O my camel, you have not traveled far

He wants: all of it, and as the other said:

My shape and your shape are different, so stick to the short ones and lower your whites

So he added a letter *Ḍād*, but it is not in the word.

They said: Likewise, what is missing from the complete letters of each of these words that we mentioned is the completion of the letters *Alif-Lam-Meem* and its counterparts is similar to what is missing from the speech that we narrated from the Arabs in their poetry and speech.

As for those who said: Every letter of *alif-laam-meem* and its counterparts indicates various meanings, like what we mentioned from Ar-Rabi' ibn Anas, they explained that to the same interpretation as he explained to him who said: It is based on the interpretation **God knows best**, in that every letter of it is some of the letters of a complete word, and its indication of its completeness suffices without mentioning its completeness, even though they disagreed with him regarding every letter of that: Is it from the word that the proponents of the first opinion claimed it was from, or from another one? They said: Rather, the alif of *alif-laam-meem* is from various words, and it indicates the meanings of all of that and its completeness. They said: Each letter of that was isolated, and was limited by it to completing the letters of the word, because if all of the letters of the word were made clear, the word that is made clear, in which some of these disconnected letters are some, would only indicate one meaning, not two meanings or more than that. They said: Since there is no indication in that, if all of them were made clear, except for their meaning, which is a single meaning, and since God, the Most High, intended to indicate with each letter many meanings for one thing, it is not permissible except to isolate the letter indicating those meanings, so that those addressed by it know that God, the Mighty and Sublime, did not intend to intend one meaning and indicate one thing with what He addressed them with, and that He only intended to indicate many things with it. They said: The Alif in **Alif, Lam, Meem** implies many meanings, including the completion of the name of the Lord, which is God, and the completion of the name of God's blessings, which are His favors, and the

indication that the lifespan of a people is one year, since the Alif in the abjad system is one. The Lam implies the completion of the name of God, which is Latif, and the completion of the name of His bounty, which is Lutf, and the indication that the lifespan of a people is thirty years. The Mim implies the completion of the name of God, which is Majestic, and the completion of the name of His Greatness, which is Majestic, and the indication that the lifespan of a people is forty years. The meaning of the speech, according to the interpretation of those who say the first opinion, is that God, may He be glorified and exalted, began His speech by describing Himself as the All-Knowing from whom nothing is hidden, and He made that a method for His servants to follow at the beginning of their sermons, letters, and affairs, and a test from Him for them so that they may deserve a great reward in the abode of recompense, just as He began with **Praise be to God, Lord of the worlds, and Praise be to God, who created the heavens and the earth** (al-An'am 6:1), and other similar surahs whose openings He made praise of Himself, and just as He made the openings of some of them glorifying and venerating Himself with praise, as He, may He be glorified and exalted, said: **Glory be to Him who took His servant by night** (al-Isra' 17:1), and other similar surahs of the Qur'an, the openings of some of which He made praising Himself, the openings of some of which glorifying Him, and the openings of some of which glorifying and sanctifying Him. Likewise, He made the keys to the other surahs, which begin with some letters of the alphabet, praises of Himself, sometimes with knowledge, sometimes with justice and fairness, and sometimes with generosity and kindness, in brief and concise terms, then the matters are summarized after that.

According to this interpretation, the alif, lam, and mim in the places of the nominative case should be raised by each other, without his saying **that book**, and **that book** would be a predicate subject separate from the meaning of **alif, lam, mim**. Likewise, *that* in the interpretation of the statement of the one who says this second statement, is raised by each other, even if its meaning is different from the meaning of the statement of the one who says the first statement.

As for those who said: They are letters from the letters of the abjad calculation without any meanings that contradict that, they said: We do not know of any meaning for the disconnected letters that can be understood other than the abjad calculation, and other than the spelling of the saying of the speaker: **Alif, Lam, Meem**. They said: It is not permissible for God, the Most High, to address His servants except in a way that they understand and comprehend. Since that is the case and His saying **Alif, Lam, Meem** does not have a rational face that could be directed to it, except one of the two faces that we mentioned, then one of its faces is invalidated, which is that it is intended by it to spell **Alif, Lam, Meem**. It is correct and proven that it is intended by it to mean the second face, which is the abjad calculation, because the saying of the speaker: **Alif, Lam, Meem** cannot be followed by the statement **That is the Book**, because the meaning of the statement is impossible and goes beyond reason, if

"Alif, Lam, Meem. That is the Book" follows it.

They also argued for their statement with the following:

Muhammad ibn Humayd al-Razi narrated to us: Salamah ibn al-Fadl narrated to us: Muhammad ibn Ishaq narrated to me: al-Kalbi narrated to me, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Jabir ibn Abdullah ibn Ri'ab, who said: "Abu Yasir ibn Akhtab passed by the Messenger of God, may God bless him and grant him peace, while he was reciting the opening verse of Surat al-Baqarah 2: 'Alif, Lam, Meem. This is the Book about which there is no doubt.' So his brother Huyayy ibn Akhtab from the Jews came and said: 'By God, you know that I heard Muhammad reciting, in what God, the Almighty, revealed to him, 'Alif, Lam, Meem. This is the Book.' They said: Did you hear it? He said: 'Yes!' So Huyayy ibn Akhtab walked with those Jews to the Messenger of God, may God bless him and grant him peace, and they said: 'O Muhammad, was it not mentioned to us that you recite, in what was revealed to you, 'Alif, Lam, Meem. This is the Book.' The Messenger of God, may God bless him and grant him peace, said: 'Yes.' They said: 'Did Gabriel bring this to you from God?' He said: 'Yes.' They said: God, the Almighty, has sent prophets before you, and we do not know of any prophet among them who explained what..." His reign was prolonged and his nation did not eat except you! So Huyayy ibn Akhtab said, and he turned to those who were with him and said to them: The Alif is one, the Lam is thirty, and the Mim is forty, so that is seventy-one years. Will you enter the religion of a prophet whose reign and nation did not eat except for seventy-one years? He said: Then he turned to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, is there anything else with this? He said: Yes. He said: What? He said: *Alif-Lam-Meem*. He said: This is heavier and longer. The Alif is one, the Lam is thirty, the Mim is forty, and the Sad is ninety, so that is one hundred and sixty-one years. Is there anything else with this, O Muhammad? He said: Yes. He said: What? He said: *Alif-Lam-Ra*. He said: By God, this is heavier and longer. The Alif is one, the Lam is thirty, and the Ra is two hundred, so that is two hundred and thirty-one years. He said: Is there anything else with this, O Muhammad? He said: Yes, *al-murr*. He said: By God, this is heavier and longer. The alif is one, the lam is thirty, the mim is forty, and the ra is two hundred. This is two hundred and seventy-one years. Then he said: Your matter has become so confusing to us, O Muhammad, that we do not know whether you have been given a little or a lot. Then they got up from him. Abu Yasir said to his brother Huyayy ibn Akhtab and the rabbis who were with him: How do you know? Perhaps he has gathered all of this for Muhammad: seventy-one, sixty-one and one hundred, two hundred and thirty-one, two hundred and seventy-one. That is seven hundred and thirty-four years! They said: His matter has become confusing to us! They claim that these verses were revealed about them: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others unspecific." (Al Imran 3:7)

They said: This report clearly proves the correctness of what we have said about this interpretation, and the corruption of what our opponents have said about it.

The correct statement in my opinion about the interpretation of the keys to the Surahs, which are the letters of the alphabet, is that God, the Most High, made them separate letters and did not connect some of them to others, making them like all other speech with connected letters, because He, the Most High, intended by His wording to indicate with each letter many meanings, not just one meaning, as Ar-Rabi' ibn Anas said. Even though Ar-Rabi' limited it to three meanings, without anything more than that.

The correct interpretation of this, in my opinion, is that each letter of it contains what Al-Rabi' said, and what all other commentators have said about it, except for what I mentioned from the people of Arabic who I mentioned: that he directed the interpretation of this to that they are letters of the alphabet. Mentioning what he mentioned of it in the keys to the surahs suffices, without mentioning the rest of the twenty-eight letters of the alphabet, by interpreting: that these letters, that book, are collected, there is no doubt about it, for it is a false and corrupt statement, as it departs from the statements of all the companions and followers and those who came after them from the dissenters of the people of interpretation and exegesis. So it is sufficient to indicate his error, the testimony of the proof against him of the error, with the invalidation of the one who said that, as we have narrated from him, when he turned to explaining the raising of **that book** by saying once that each one of them is raised by its companion, and another time that it is raised by the referent of what he mentioned in his saying **there is no doubt about it**, and once by his saying **a guidance for the righteous**. This is an omission from him, based on his statement that **alif, lam, mim** is the subject of **that book**, and a departure from the statement he claimed in the interpretation of "alif, lam, mim. That book," and that the interpretation of that is: these letters are that book.

If someone were to say to us: How can one letter be comprehensive in indicating many different meanings?

It was said: Just as it is possible for a single word to include many different meanings, such as their saying for a group of al-Nas 114: a nation, and for a particular moment in time: a nation, and for a devout and obedient man: a nation, and for religion and creed: a groan. And like their saying for recompense and retaliation: a religion, and for authority and obedience: a religion, and for humiliation: a religion, and for accountability: a religion, and there are many similar things that would take a long time to list, as speech is made with one word, and it includes many meanings. And likewise the statement of God, may He be praised: **Alif, Lam, Meem**, "Alif, Lam, Ra," **Alif, Lam, Meem**, and what is similar to that from the letters of the alphabet which are the opening letters of the surahs, each letter of which denotes various meanings, encompassing all of them from the names and attributes of God, the Almighty, as the commentators have said from the sayings we have mentioned. And they are, however, the opening letters of the surahs, as those who have said so have said. And the fact that these are from the letters of the names and attributes of God, may He be praised, does not prevent them from being opening letters for the surahs. Because God, may He be glorified and praised, has opened many chapters of the Qur'an with praise and thanks to Himself, and

Surat Prostration: 1

many of them with glorification and exaltation of Him, so it is not impossible that some of them begin with an oath by Him.

As for the ones whose opening letters begin with the letters of the alphabet, one of the meanings of their opening letters is that they are the opening letters of the chapters of the Qur'an. They are among what God swore by, because one of their meanings is that they are letters of the names and attributes of God, the Most High, as we have explained previously. There is no doubt that the meaning of swearing by God, His names and attributes is correct. They are among the letters of the abjad system. They are symbols and names for the chapters that begin with them. This encompasses the meanings of all that we have described, from what we have explained, from its aspects. Because if God, the Most High, had intended by this, or part of it, to indicate a single meaning from what it could bear, without all other meanings, the Messenger of God, may God bless him and grant him peace, would have made that clear to them. This is because God, the Most High, only revealed His Book to His Messenger, may God bless him and grant him peace, to clarify to them what they differed about. And in the Prophet, may God bless him and grant him peace, not explaining that, that some of its interpretations are intended by it and not others, is the clearest evidence that it is intended by all of its aspects for which it is possible. It was not impossible in the mind for any of them to be from its interpretation and meaning, just as it was not impossible for the many meanings of one word to come together, in one expression, in one statement.

Whoever rejects what we have said about this should be asked about the difference between this and other letters that have a single pronunciation, yet contain many different meanings, such as nation, religion, and similar nouns and verbs. He will not say anything about one of these without necessarily saying the same thing about the other.

Likewise, anyone who interprets any of these things in a way that is different from the other ways we have described should be asked about the proof for his claim, from the way that must be accepted. Then he should counter with the statement of his opponent on this matter, and ask about the difference between them: from the origin, or from what the origin indicates. So he will not say one statement without requiring the same in the other.

As for the grammarians who claimed that this is similar to the saying of the poet:

Rather, what stirred up sorrows and grief had been grief.

And that it has no meaning, but rather it is an addition to the speech whose meaning is to throw it away, so he made a mistake in many ways:

One of them is that he described God Almighty as having addressed the Arabs in a language other than their own, nor in the language of any human being. Although the Arabs used to begin their poetry with *bal*,

it is known that they never began any of their speech with **alif, lam, meem**, "alif, ra," or **alif, mas**, in the sense of beginning it with *bal*. And since that was not part of their beginning, and God Almighty only addressed them with what He addressed them from the Qur'an, with what they knew of their languages and what they used among themselves of their speech, in every verse, then there is no doubt that the path of what we have described of the letters of the alphabet, with which the beginnings of the surahs, which are openings, is the path of the rest of the Qur'an, in that He did not deviate with them from the languages they knew and used among themselves in their speech. Because if this was deviated from the path of their languages and logic, it would be outside the meaning of clarification with which God, the Almighty, described the Qur'an, when He, the Most High, said: **The Trustworthy Spirit has brought it down upon your heart, that you may be among the warners, in a clear Arabic tongue** (Ash-Shu'ara': 193-195). How can something be made clear that no one in the world can comprehend or understand, according to the statement of the one who said this statement, and that is not known in the language of any of the created beings, according to his statement? And in God's statement that it is a clear Arabic, there is what belies this statement, and indicates that the Arabs were knowledgeable about it, and it is clear to them. This is one of the aspects of his error.

The second aspect of his error in this regard is that by attributing it to God, the Most High, He addressed His servants with something that has no benefit or meaning for them, through speech in which it is the same to address them with it or not to address them with it. This is by attributing the futility that is denied in the words of all monotheists about God to God, the Most High.

The third aspect of his error is that *bal* in the speech of the Arabs has an interpretation and meaning, and that they include it in their speech to return to a statement that has already been completed, like their saying: **It was not your brother who came to me, but rather your father, and I did not see Omar, but rather Abdullah**, and similar statements, as A'sha of Banu Tha'labah said:

And I will drink eight, eight, thirteen, two, and four.

He continued his speech until he said:

In the sitting, and the goodness of his arms is like a balloon that hits me like a finger

Then he said:

Rather, count this, in another verse, and mention a young man of generous nature, the most wonderful.

It is as if he said: Leave this and take up another style of poetry. Rather, it only comes in the speech of the Arabs in this manner of speech. As for opening their speech with a beginning meaning of length and deletion, without indicating a meaning, that is something that we do not know of anyone who has claimed from the people of knowledge of the Arabic language and its logic, except for the one whose

statement you mentioned. So that would be a principle by which the letters of the alphabet, which are the openings of the chapters of the Qur'an that were opened with it, could be likened if they were similar to it, so how is it that it is far from resembling it?

Tafsir al-Qurtubi

The Almighty said: **Alif, Lam, Meem.**

Tafsir Ibn Kathir

Surah As-Sajdah

Al-Bukhari narrated in the Book of al-Jumuah 62: Abu Nu'aym narrated to us, Sufyan narrated to us, on the authority of Sa'd ibn Ibrahim, on the authority of Abd al-Rahman ibn Harmaz al-A'raj, on the authority of Abu Hurayrah, who said: "The Prophet, may God bless him and grant him peace, would recite in the dawn prayer on al-Jumuah 62: 'Alif, Lam, Meem. The revelation of the Book *al-Sajdah*' and 'Has there not come upon man?'" Muslim also narrated it on the authority of Sufyan al-Thawri with this chain of transmission. Imam Ahmad said: Aswad ibn 'Amir narrated to us, al-Hasan ibn Salih informed us, on the authority of Layth, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: "The Prophet, may God bless him and grant him peace, would not sleep until he had recited: 'Alif, Lam, Meem. The revelation of the Book *al-Sajdah*' and 'Tabarak al-ladhi biyadihi al-mulk'." Ahmad is the only one who transmitted it.

In the name of God, the Most Gracious, the Most Merciful

We have already discussed the separate letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. His statement, **The revelation of the Book, there is no doubt about it**, means there is no doubt about it or any uncertainty that it was revealed from the Lord of the worlds. Then the Most High said, informing about the polytheists, **Or do they say, 'He invented it,'** meaning, he made it up on his own? **Rather, it is the truth from your Lord that you may warn a people to whom no warner came before you that they may be guided**, meaning that they may follow the truth.

Fath al-Qadir

It is thirty verses

It is a Meccan verse, as narrated by Ibn Ad-Durais, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il on the authority of Ibn Abbas. Ibn Mardawayh narrated it on the authority of Ibn Az-Zubayr. Ibn An-Najjar narrated on the authority of Ibn Abbas, who said: It is a Meccan verse except for three verses: **Then he who is a believer...** until the end of the three verses. Al-Kalbi and Muqatil said the same. It was also said that it was except for five verses, from His saying: **Their sides forsake each other...** until His saying: **that which you used to deny**. It was proven by Muslim and the Sunan scholars from the hadith of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) used to recite in the Fajr prayer on al-Jumuah 62: **Alif, Lam, Meem, Tanzil As-Sajdah** and **Has there not**

come upon man a period of time? Al-Bukhari, Muslim, and others also narrated it from his hadith. Abu Ubaidah narrated in his Fada'il, Ahmad, Abd ibn Humayd, Ad-Darimi, At-Tirmidhi, An-Nasa'i, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Jabir, who said: The Prophet (peace and blessings of God be upon him) would not sleep until he had recited **Alif, Lam, Meem, Tanzil As-Sajdah** and **Tabarak Al-ladhi Bidhi Al-Mulk**. Abu Nasr, Al-Tabarani, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas, tracing it back to the Messenger of God (peace and blessings be upon him), who said: "Whoever prays four rak'ahs after the last 'Isha' prayer, reciting in the first two 'Say, 'O you disbelievers' and 'Say, 'He is God, the One', and in the last two 'Blessed is He in whose hand is dominion' and 'Alif, Lam, Meem. Tanzeel' as-Sajdah, it will be recorded for him as if he had prayed four rak'ahs of the Night of Decree." Ibn Mardawayh narrated on the authority of Ibn 'Umar, who said: The Messenger of God (peace and blessings be upon him) said: "Whoever recites 'Alif, Lam, Meem. Tanzeel' as-Sajdah, 'Ya Sin,' 'The Hour has drawn near', and 'Blessed is He in whose hand is dominion' as-Sajdah, between Maghrib and the last 'Isha' prayer, it will be as if he had prayed during the Night of Decree." Ibn Mardawayh narrated on the authority of 'Aishah, who said: The Messenger of God (peace and blessings be upon him) said: "Whoever recites at night 'Alif, Lam, Meem. Tanzeel' as-Sajdah, 'Ya Sin,' 'The Hour has drawn near', and 'Blessed is He in whose hand is dominion', it will be a light for him and a protection from Satan, and he will be raised in status until the Day of Resurrection." Ibn Al-Durais narrated on the authority of Al-Musayyab bin Rafi' that the Prophet, may God bless him and grant him peace, said: "Alif, Lam, Meem is a revelation. On the Day of Resurrection, two wings will come to it, shading its owner and saying: 'There is no way against him, there is no way against him.'"

His saying: 1- **Alif, Lam, Meem**. We have already discussed the opening of this surah and its grammatical position in Surah Al-Baqarah and in many places in the openings of the surahs.

Tafsir al-Baghawi

Meccan. Ata' said: Except for three verses from His saying: **Is he who is a believer?** to the last three verses.

1- *Alif-Lam-Mim*.

Tafsir al-Baidawi

1- **Alif, Lam, Meem** if it is the name of the surah or the Qur'an, then it is the subject and predicate:

Surat al-Sajdah 32:2

The revelation of the Book, about which there is no doubt, is from the Lord of the worlds.

Surat al-Sajdah 32:2

The revelation of the Book, about which there is no doubt, is from the Lord of the worlds.

Tafsir al-Jalalayn

2 - **The revelation of the Book** The Qur'an is the subject **there is no doubt** about it is the first predicate **from the Lord of the worlds** is the second predicate

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The revelation of the Book, about which there is no doubt**, God Almighty says: The revelation of the Book that was sent down to Muhammad, may God bless him and grant him peace, about which there is no doubt, **is from the Lord of the worlds**: He says: from the Lord of the two heavy burdens: the jinn and mankind.

Bishr told us, saying: Yazid told us, saying: Saeed told us, on the authority of Qatada, regarding his statement, "Alif, Lam, Meem. The revelation of the Book about which there is no doubt," there is no doubt about it. Rather, the meaning of the statement is that this Qur'an that was sent down to Muhammad is undoubtedly from God, and it is not poetry or the rhyme of a soothsayer, nor is it something that Muhammad, may God bless him and grant him peace, invented. Rather, the Most High denied with that the statement of those who said, **'Legends of the former peoples which he wrote down, and they are dictated to him morning and evening.'** Al-Furqan 25:5 and the statement of those who said, **This is not but a lie he invented, and another people aided him in it.** Al-Furqan 25:4

Tafsir al-Qurtubi

It is a Meccan verse, except for three verses that were revealed in Medina, which are the verse in which God the Almighty says: **Is he who is a believer like he who is a defiantly disobedient?** This is a complete three verses, as stated by Al-Kalbi and Muqatil. Others said: Except for five verses, from the verse in which God the Almighty says: **Their sides forsake each other** - to the verse - **that which you used to deny** (al-Sajdah 32:16-20), and it is thirty verses. It was also said that it is twenty-nine. In the Sahih, it is narrated on the authority of Ibn Abbas that the Prophet (peace and blessings of God be upon him) used to recite in the Fajr prayer on al-Jumu'ah 62: "Alif, Lam, Meem. The revelation of" *As-Sajdah*, **Has there not come over man a period of time?** (As-Dahr: 1) Hadith. Ad-Darimi and Abu Muhammad narrated in his Musnad on the authority of Jabir ibn Abdullah who said: The Prophet,

may God bless him and grant him peace, would not sleep until he had recited: "Alif, Lam, Meem. The revelation of the Book" *Al-Sajdah* and **Blessed is He in whose hand is dominion** *Al-Mulk: 1*. Ad-Darimi said: Abu Al-Mughira informed us, saying: Abda told us on the authority of Khalid ibn Ma'dan who said: Recite the savior, which is "Alif, Lam, Meem. The revelation of the Book" *Al-Mulk: 1*, for it has reached me that a man used to recite it and would not recite anything else, and he committed many sins. So it spread its wing over him and said: My Lord, forgive him, for he used to recite me often. So the Lord interceded for it on his behalf and said: Write for him a good deed for every sin and raise him a degree.

God the Almighty says: **(The verse):** (The verse:) ' ...

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. His statement, **The revelation of the Book, there is no doubt about it**, means there is no doubt or uncertainty about it being revealed **from the Lord of the worlds**. Then the Most High said, informing about the polytheists, **Or do they say, 'He invented it,'** meaning, he made it up on his own? **Rather, it is the truth from your Lord that you may warn a people to whom no warner came before you that they may be guided**, meaning that they may follow the truth.

Fath al-Qadir

And the elevation of 2- *Tanzil* as a predicate for a deleted subject or predicate after predicate on the assumption that **Alif, Laam, Meem** is in the nominative case as predicate for a deleted subject, or predicate for His saying **Alif, Laam, Meem** on the assumption that it is the name of the surah, and **La rham** is in the accusative case as a state, and it is permissible for the elevation of *Tanzil* as a subject and its predicate **La rham**, and **Min Rabb al-'Alamin** is in the accusative case as a state, and it is permissible for all of these to be predicates for the subject understood before *Tanzil*, or for His saying **Alif, Laam, Meem** on the assumption that it is a subject, not on the assumption that they are letters listed in a list in the manner of enumeration. Al-Makki said: The best way is for **La rham** to be in the state, and **Min Rabb al-'Alamin** is the predicate, and the meaning according to these ways is: There is no doubt or suspicion in the revelation of the recited Book, and that it was sent down from the Lord of the Worlds, and that it is not a lie, nor magic, nor divination, nor myths of the ancients.

Tafsir al-Baghawi

2- **The revelation of the Book, there is no doubt about it, is from the Lord of the Worlds.** Muqatil said: There is no doubt about it that it is a revelation from the Lord of the Worlds.

Tafsir al-Baidawi

2- **The revelation of the Book** on the basis that revelation means the one who revealed, and if it was made an enumeration of letters, then **the revelation** would be the predicate of a deleted subject or a subject whose predicate is: **There is no doubt about it**, so it would be. **From the Lord of the Worlds** is a state of the pronoun in the pronoun in **in it** because the source does not work after the predicate, and it is permissible for it to be a second predicate and **there is no doubt about it** is a state of **the Book**, or an objection and the pronoun in it is for the content of the sentence and this is supported by his saying:

Surat al-Sajdah 32:3

Or do they say, "He has invented it?" Rather, it is the truth from your Lord that you may warn a people to whom no warner came before you, that they may be guided.

Surat al-Sajdah 32:3

Or do they say, **He has invented it?** Rather, it is the truth from your Lord that you may warn a people to whom no warner came before you, that they may be guided.

Tafsir al-Jalalayn

3 - *Or* rather **they say, He invented it** Muhammad. No. **Rather, it is the truth from your Lord that you may warn with it a people to whom no warner came before you, that they may be guided** by your warning.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Or do they say, 'He invented it?'** God Almighty says, the polytheists say, **Muhammad invented this book of his own accord and you deny it.** This *am* is a confirmation. We have already explained in more than one place in our book that when the Arabs interrogate in a sentence that has already been mentioned, they ask with *am*. Some of them have claimed that the meaning of this is, **And they say.** He said, *Aam* means *and*, meaning *rather* in a place like this. Then God Almighty proved them wrong and said, "It is not as you claim and say, that Muhammad invented it. Rather, it is the truth and the truth from your Lord, O Muhammad. He sent it down to you, so that you may warn a people of the punishment and might of God, that He would befall them for their disbelief in Him." **No warner came to them before you, He says, There did not come to these people to whom your Lord sent you, O Muhammad, and they are his people from Quraysh, a warner to warn them of the punishment of God for their disbelief before you.** His saying, **Perhaps they will be guided,** means: So that you may find out the path of truth, so that they may know it and believe in it.

And the people of interpretation said the same as what we said in interpreting that.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **That you may warn a people to whom no warner came before you, that they may be guided.** He said: They were an illiterate nation, and no warner came to them before Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty says: **Or do they say, 'He invented it?'** This is the disconnected 'umm' which is estimated by 'bal' and the interrogative 'alif', meaning, 'Rather, do

they say?' It indicates a shift from one hadith to another, for He, the Almighty, has confirmed that it is a revelation from the Lord of the Worlds, and that is something about which there is no doubt. Then He turns away from that to His saying: **Or do they say, 'He invented it?'** meaning, he fabricated it and made it up. **Rather, it is the truth from your Lord.** He denied their claim of fabrication. **That you may warn a people** Qatada said: meaning Quraysh, who were an illiterate nation to whom no warner came before Muhammad, may God bless him and grant him peace. **That you may warn** is related to what precedes it, so do not pause on **who is your Lord.** It is permissible for it to be related to something omitted, the estimate being: He sent it down so that you may warn a people, so it is permissible to pause on **who is your Lord.** What is in His saying: **that which came to them** is a negation. **From a warner** is a relative clause, and warner is in the nominative case, and it is the frightening teacher. It was said: What is meant by the people are the people of the period between Jesus and Muhammad, peace be upon them, as Ibn Abbas and Muqatil said. It was also said: The proof was established for God Almighty against them by warning the messengers who came before them, even if they had not seen a messenger. This meaning was previously mentioned.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. His statement, **The revelation of the Book, there is no doubt about it,** means there is no doubt or uncertainty about it being revealed **from the Lord of the worlds.** Then the Most High said, informing about the polytheists, **Or do they say, 'He invented it,'** meaning, he made it up on his own? **Rather, it is the truth from your Lord that you may warn a people to whom no warner came before you that they may be guided,** meaning that they may follow the truth.

Fath al-Qadir

And Umm in 3- **Or do they say he invented it?** is the disconnected one that means rather and the hamza: meaning rather do they say it is invented? So he diverted from the first statement to what is the belief of the disbelievers with the question that includes rebuke and rebuke, and the meaning of he invented it is he fabricated it and made it up. Then he diverted from their belief to explain what is the truth regarding the Book and said: **Rather it is the truth from your Lord** so He belied them in their claim of fabrication, then he explained the reason for which the revelation was made and said: **That you may warn a people to whom no warner came before you** and they are the Arabs and they were an illiterate nation to whom no messenger came, and it was said the Quraysh in particular, and the second object of **to warn** is omitted: meaning that you may warn a people of punishment, and the phrase **that no warner came to them** is in the accusative case on the *ha* and **before you** is an

attribute of warner. Abu Hayyan allowed that *ma* could be a relative pronoun, and the meaning is: to warn a people of the punishment that came to them from a warner before you. This is very weak, because what is meant is the explanation of the sending down of the warning to a people to whom no warner came before him, not its explanation of the warning to a people who had been warned of what he warned them of. It was said that what is meant by the people are the people of the period between Jesus and Muhammad, may God bless him and grant him peace, **so that they may be guided**, hoping that they will be guided or so that they will be guided.

Tafsir al-Baghawi

3- **Or do they say**, rather they say, **He invented it**. It was said that the *mim* is a connective, meaning: Do they say **He invented it**? A question of rebuke. It was said that *am* has the meaning of *and*, meaning: And they say **He invented it**. It was said that there is an implied meaning in it, its metaphor is: Do they believe, or do they say **He invented it**? Then he said: **Rather, it, meaning the Qur'an, is the truth from your Lord that you may warn a people to whom no warner has come meaning: No warner has come before you.** Qatadah said: They were an illiterate nation to whom no warner came before Muhammad, may God bless him and grant him peace. Ibn Abbas and Muqatil said: That was during the period that was between Jesus and Muhammad, may God bless them both, **that they may be guided**.

Tafsir al-Baidawi

3- **Or do they say, 'He invented it'**? This is a denial of it being from the Lord of the Worlds. His saying, **Rather, it is the truth from your Lord** is a confirmation of it. The structure of the speech on this basis is that he first pointed to its miraculous nature, then he arranged for it that its revelation is from the Lord of the Worlds, and he confirmed that by denying any doubt about it, then he turned away from that to what they say about it contrary to that, denying it and expressing amazement at it, for

Or is disconnected, then he turned away from it to prove that it is the truth revealed from God, and he explained the purpose of its revelation, saying: **That you may warn a people to whom no warner came before you** if they were the people of the period. **Perhaps they will be guided** by your warning them.

Surat al-Sajdah 32:4

God is He who created the heavens and the earth and whatever is between them in six days, then He established Himself on the Throne. You have besides Him no protector or intercessor. Then will you not remember?

Surat al-Sajdah 32:4

God is He who created the heavens and the earth and whatever is between them in six days, then He established Himself on the Throne. You have besides Him no protector or intercessor. Then will you not remember?

Tafsir al-Jalalayn

4 - **God is He who created the heavens and the earth and what is between them in six days** the first of which is Sunday and the last of which is Friday **then He established Himself on the Throne** which is in the language the bed of the king, an establishment befitting Him **you have** O disbelievers of Mecca **besides Him** other than Him **no protector or intercessor** the name of what is added to it, meaning a supporter **nor intercessor** to ward off His punishment from you **so will you not remember** this and believe

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The One to be worshipped, O people, who created the heavens and the earth and what is between them, in six days, then He established Himself on His throne on the seventh day after creating the heavens and the earth and what is between them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **God is He who created the heavens and the earth and what is between them in six days and then established Himself on the Throne** on the seventh day, he says: You, O people, have no god except the One who did this deed and created this wondrous creation in six days.

And His statement, **You have no protector or intercessor besides Him**, means: O people, you have no protector or intercessor besides Him to take care of your affairs and support you against Him if He intends to harm you, nor an intercessor to intercede for you with Him if He punishes you for your disobedience to Him. He says: So take Him as a protector, and seek help with Him and His obedience in your affairs, for He will protect you if He intends to protect you from those who intend to harm you, and no one will be able to repel Him from what He intends for you, because no one can subdue Him, and no one can overcome Him. **Do you not remember?** God Almighty says: Will you not consider and reflect, O people, and learn that you have no protector or intercessor besides Him, so single out divinity for Him, devote worship to Him alone, and abandon all rivals and gods besides Him.

Tafsir al-Qurtubi

The Almighty says: **God is He who created the heavens and the earth and what is between them in six days**. He made them aware of the perfection of His power so that they might listen to the Qur'an and reflect. The meaning of: created, originated and came into being after nothingness and after it had been nothing. **in six days** from Sunday to Friday. Al-Hasan said: of the days of this world. Ibn Abbas said: Today is one of the six days in which God created the heavens and the earth, the length of which is one thousand years of the years of this world. Ad-Dahhak said: in six thousand years, meaning in a period of six days of the days of the Hereafter. **Then He established Himself on the Throne** was mentioned previously in Al-A'raf, Al-Baqarah and other surahs. We have mentioned the scholars' views on this in full in Al-Kitab Al-Asna fi Sharh Asma God Al-Husna. *Thamma* is not for order, but rather it has the meaning of *and*. "You have besides Him neither protector nor intercessor." That is, the disbelievers have neither a protector nor an intercessor to protect them from their punishment. The nominative case is permissible in the place of "and. Then will you not remember?" regarding His power and His creations.

Tafsir Ibn Kathir

The Almighty informs us that He is the Creator of all things, so He created the heavens and the earth and what is between them in six days, then He established Himself on the Throne, and we have already discussed that. **You have no protector or intercessor besides Him**. That is, He is the Owner of all affairs, the Creator of all things, the Disposer of all things, the Able to do all things. There is no protector for His creation other than Him, and no intercessor except after His permission. **Then will you not remember?** That is, you who worship other than Him and put your trust in anyone other than Him. He is exalted, sanctified, and far removed from having a peer, partner, minister, equal, or equal. There is no god but Him, and no lord but Him.

Al-Nasa'i included a hadith here and said: Ibrahim bin Ya'qub told us, Muhammad bin al-Sabah told me, Abu Ubaidah al-Haddad told us, al-Akhbar bin Ajlan told us, on the authority of Abu Jurayj al-Makki, on the authority of Ata', on the authority of Abu Hurayrah, "The Messenger of God, may God bless him and grant him peace, took my hand and said: God created the heavens and the earth and everything between them in six days, then He rose over the Throne on the seventh day. He created the soil on Saturday, the mountains on Sunday, the trees on Monday, the unpleasant things on Tuesday, the light on Wednesday, the animals on Thursday, and Adam on Friday in the last hour of the day after the afternoon prayer. He created him from the skin of the earth: its red and black, its good and bad. For this reason, God

made the good and bad among the children of Adam.” This is how he included this hadith in its chain of transmission and text. Muslim and al-Nasa’i also included a hadith from Hajjaj bin Muhammad al-A’war, on the authority of Ibn Jurayj, on the authority of Ismail bin Umayyah, on the authority of Ayyub bin Khalid, on the authority of Abdullah bin Rafi’, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar context. Al-Bukhari explained it in his book, *At-Tirmidhi*. Al-Tarikh Al-Kabir said: Some of them said: Abu Hurairah on the authority of Ka'b Al-Ahbar, and this is more authentic. And more than one of the hadith masters gave reasons for it, and God knows best.

God the Almighty says: **He directs the affair from the heaven to the earth, then it ascends to Him.** That is, His command descends from the highest heavens to the furthest reaches of the seventh earth, as God the Almighty says: “God is He who created seven heavens and of the earth the like of them. The command descends between them.” (Surah al-A’raf 7:10) And deeds are raised to their register above the lowest heaven, and the distance between it and the earth is a journey of five hundred years, and the thickness of the heaven is five hundred years. Mujahid, Qatadah, and Ad-Dahhak said: The angel’s descent is a journey of five hundred years and his ascension is a journey of five hundred years, but He completes it in the blink of an eye. That is why God the Almighty said: “In a Day, the measure of which is a thousand years of those which you count. That is the Knower of the unseen and the witnessed.” That is, He directs these affairs, He is a witness to the deeds of His servants. To Him are raised the great and the small, the great and the small. He is the Mighty, who has made everything mighty, so He has subdued and overcome it, and to Him the servants and slaves submit. He is the Merciful to His believing servants, so He is Mighty in His mercy and Merciful in His might.

Fath al-Qadir

4- God is He who created the heavens and the earth in six days and then established Himself on the Throne.

The interpretation of this verse has been presented in Surat Al-A’raf, and the purpose of mentioning it here is to inform them of the perfection of His power and the greatness of His creation so that they may listen to the Qur’an and contemplate it. The meaning of created: I would

And he created. Al-Hasan said: The days here are from the days of this world, and it was said that the length of a day is a thousand years of the years of this world, as Ad-Dahhak said. So based on this, what is meant by the days here are from the days of the Hereafter, not from the days of this world, and there is no *then* for the order in His statement: **Then He established Himself on the Throne** and the explanation of this has been presented in full. **You have not besides Him any protector or intercessor** meaning you have not besides God or besides His punishment any protector to protect you and protect you from His punishment, nor an intercessor to intercede for you with Him. **So will you not remember?** Remember, ponder, and think, and listen to these sermons as one

who understands and reasons, so that you may benefit from them.

Tafsir al-Baghawi

4- “God is He who created the heavens and the earth and what is between them in six days and then established Himself on the Throne. You have not besides Him any protector or intercessor. Then will you not remember?”

Tafsir al-Baidawi

4- **God is He who created the heavens and the earth and all that is between them in six days, then He established Himself on the Throne.** This was explained in Al-A’raf. **You have no protector or intercessor besides Him.** “You have no protector or intercessor” **If you transgress the pleasure of God, you have no one to support you or intercede for you,** or “You have no protector or intercessor other than Him. Rather, He is the One who takes care of your interests and supports you in the situations of your support, provided that the intercessor is used interchangeably with the helper, so if He forsakes you, you are left with no protector or helper. “Will you not remember?” with the admonitions of God the Most High.

Surat al-Sajdah 32:5

He directs the affair from the heaven to the earth. Then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

Surat al-Sajdah 32:5

He directs the affair from the heaven to the earth. Then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

Tafsir al-Jalalayn

5 - **He directs the affair from the heaven to the earth** for the duration of this world **then it ascends** the affair and the administration return **to Him in a Day the extent of which is a thousand years of those which you count** in this world and in Surat He asked fifty thousand years and it is the Day of Resurrection due to the severity of its terrors for the disbeliever. As for the believer, it will be easier for him than an obligatory prayer that he prays in this world as came in the hadith.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God is the One who manages the affairs of His creation from the heavens to the earth, then it ascends to Him.

The people of interpretation differed regarding the meaning of His statement, **Then it will ascend to Him in a Day the extent of which is a thousand years of those which you count**. Some of them said: Its meaning is that the command descends from the heaven to the earth, and ascends from the earth to the heaven in a single day, the extent of which is a thousand years of those which you count of the days of this world, because the distance between the earth and the heaven is five hundred years, and the distance between the heaven and the earth is the same, so that is a thousand years.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Amr ibn Maruf, on the authority of Laith, on the authority of Mujahid: **On a day the measure of which is a thousand years**. He meant by that the descent of the command from heaven to earth, and from earth to heaven in one day, the measure of which is a thousand years, because the distance between heaven and earth is a journey of five hundred years.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **He directs the affair from the heaven to the earth, then it ascends to Him in a Day** of your days **the extent of which is a thousand years of those which you count**. He says: The extent of His journey on that Day is a thousand years of those which you count of your days of the days of this world, five hundred years of His descent and five hundred years of His ascent, so that is a thousand years.

Ibn Wakee' told us: Abu Mu'awiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak:

Then it will ascend to Him in a Day the extent of which will be a thousand years of those which you count. He said: The angels ascend to the heavens, then they will descend in one of your days, which is a journey of a thousand years.

He said: My father told us, on the authority of Sufyan, on the authority of Samak, on the authority of Ikrimah, **A thousand years of what you count**. He said: Of the days of this world.

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Abu Al-Harith, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement, **He directs the affair from the heaven to the earth, then it will ascend to Him in a day** of your days, a journey between the heaven and the earth of five hundred years.

It was reported on the authority of Abd al-Razzaq, who said: Muammar informed us, on the authority of Qatada, who said: Matters descend and ascend from the heavens to the earth in one day, the length of which is a thousand years, five hundred until it descends, and five hundred until it ascends.

Others said: Rather, the meaning of this is: He manages the matter from heaven to earth, then it ascends to Him on one of the six days in which God created creation. The length of that day is a thousand years of what you count of your days.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **A thousand years of what you count**. He said: That is the length of a journey. His statement: **Like a thousand years of what you count**. (al-Haji 22:47) He said: He created the heavens and the earth in six days, and each day of these is like a thousand years of what you count.

Ibn Wakee' told us: My father told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **On a Day the measure of which is a thousand years of those which you count**. He said: The six days in which God created the heavens and the earth.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **On a Day the measure of which is a thousand years of those which you count**, meaning this day is one of the six days in which God created the heavens and the earth and everything between them.

Others said: Rather, the meaning of this is: He manages the matter from heaven to earth through the angels, then the angels ascend to Him, in a day whose length is a thousand years of the days of this world.

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, **Then he will ascend to Him in a Day the length of which will be a thousand years**, he said: This is in this world, the angels will ascend to Him in a Day the length of which will be a thousand years.

Ibn Wakee' told us: Ghundar told us, on the authority of Shu'bah, on the authority of Samak, on the authority of Ikrimah: **On a Day the measure of which is a thousand years**. He said: The distance between the heaven and the earth is a journey of a thousand years of what you count as days of the Hereafter.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Samak, on the authority of Ikrimah, that he said regarding this verse, **It will ascend to Him in a Day the extent of which will be a thousand years of those which you count**. He said: The distance between the heaven and the earth is a journey of a thousand years.

Others said: Rather, the meaning of this is: He manages the matter from heaven to earth in a day, the duration of which is a thousand years of what you count of the days of this world, then that management which He managed ascends to Him.

Who said that?

It was reported on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Mujahid, that he said: The affair of everything is decreed to the angels for a thousand years, and then likewise until a thousand years have passed, then the affair of everything is decreed for a thousand, and then likewise forever. He said: A day whose duration was, he said: The day is when it is said to what is decreed to the angels for a thousand years, *Be*, and it is. But He called it a day, He called it as we have explained. All of that is on the authority of Mujahid. He said: And His statement: {Indeed, a day with your Lord is like a thousand years of those which you count.} (al-Hajj 22:47) is killed: it is the same.

Others said: Rather, the meaning of this is: He manages the matter from heaven to earth, then it ascends to God in a day the length of which is a thousand years, the length of the ascension is a thousand years of what you count.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then he will ascend to Him in a Day the extent of which will be a thousand years of those which you count**, some of the people of knowledge said, the extent of the distance between the earth when he ascends to Him until his ascension reaches a thousand years, this is the extent of that ascension on that day when he ascends on it.

The first and most correct of the sayings on this matter, in my opinion, is the saying of the one who said: Its meaning is: He directs the affair from the heavens to the earth, then it ascends to Him in a day, the length of that day in the ascension of that affair to Him and its descent to the earth is a thousand years of what you count of your days, five hundred in the descent and five hundred in the ascent, because that is the most obvious of its meanings and the most similar to the

apparent meaning of the revelation.

Tafsir al-Qurtubi

God the Almighty says: **He directs the affair from the heaven to the earth**. Ibn Abbas said: He sends down the decree and predestination. It was also said: The revelation descends with Gabriel. Omar bin Murrah narrated on the authority of Abd al-Rahman bin Sabit who said: The affairs of this world are directed by four: Gabriel, Michael, the Angel of Death, and Israfil, may God's peace be upon them all. Gabriel is in charge of the winds and the armies. Michael is in charge of rain and water. The Angel of Death is in charge of taking the souls. Israfil descends with the affair. It has been said that the Throne is the seat of direction, just as what is below the Throne is the seat of detail. God the Almighty said: "Then He established Himself on the Throne and subjected the sun and the moon, each running for a specified term. He directs the affair and details the verses." (Ar-Ra'd: 2) What is below the heavens is the seat of control. God the Almighty said: **And We have certainly distributed it among them that they may remember.** (al-Furqan 25:50)

God the Almighty says: **Then it will ascend to Him**. Yahya ibn Salam said: It is Gabriel who ascends to the heaven after descending with the revelation. Al-Naqqash: It is the angel who manages the affairs from heaven to earth. It was also said: It is the report of the people of the earth ascending to Him with its bearers from the angels, as said by Ibn Shajarah. **On a Day the extent of which is a thousand years of those which you count**. It was also said: Then it will ascend to Him, meaning that affair and management will return to Him after the end of the world. **On a Day the extent of which is a thousand years**, which is the Day of Resurrection. According to the previous opinions, the writing in *ascends* is a metaphor for the angel, and it was not mentioned because it is understood from the meaning. It was explicitly stated in the words of a questioner: **The angels and the Spirit ascend to Him**. Al-Ma'arifi: 4

The pronoun in **to Him** refers to the sky, according to the language of those who mention it, or to the place of the angel to whom he returns, or to the name of God, the Most High, meaning the place where He established it. And if it returns to God, then it has returned to the sky, i.e., to the Lote Tree of the Limit, for to it ascends what ascends from the earth and from it descends what descends to it. The meaning of that is established in Sahih Muslim. The *ha* in *muqaddima* refers to management, and the meaning is: the length of that management was a thousand years of the years of the world, i.e. He decrees the affair of everything for a thousand years in a single day, then He sends it to His angels, and when that has passed, He decrees for another thousand years, and so on forever. This was said by Mujahid. It was also said that the *ha* refers to ascension. It was also said that the meaning is that He manages the affairs of this world until the Hour comes, then that affair ascends to Him, and He judges it in a day whose length is a thousand years. It was also said that the meaning is that He manages the affair of the sun in its rising and setting

Surat al-Sajdah 32:5

He directs the affair from the heaven to the earth. Then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

and its return to its place of rising, in a day whose length in distance is a thousand years. Ibn Abbas said: The meaning is that if someone other than the angel had walked it, its duration would be a thousand years, because the descent is five hundred and the ascent is five hundred. This was narrated from a group of commentators, and it is the preferred choice of al-Tabari, mentioned by al-Mahdawi. It is the meaning of the first statement. That is, Gabriel, due to his speed of travel, can travel a thousand years in one of your days. This was mentioned by al-Zamakhshari. Al-Mawardi reported from Ibn Abbas and al-Dahhak that the angel ascends in one day a journey of a thousand years. Qatadah reported that the angel descends and ascends in a day the duration of which is a thousand years, so the duration of his descent is five hundred years, and the duration of his ascent is five hundred, according to Qatadah and al-Suddi. According to Ibn Abbas and al-Dahhak, the descent is a thousand years, and the ascent is a thousand years. **Of what you count** means of what you calculate of the days of this world. This day refers to a period of time estimated at a thousand worldly years, and it is not a day that encompasses a day between two nights, because that is not with God. The Arabs sometimes express the duration of an afternoon with a day, as the poet said:

Two days, one day of gatherings and clubs, and one day of marching to the enemies for retribution.

He does not mean two days divided, but rather he meant that their time will be divided into two halves, so he expressed each of the two halves with a day. Ibn Abi Ubla read: it is based on the passive voice. It was also read: they count with the letter ya. As for the statement of God, the Most High, **on a Day the measure of which is fifty thousand years**, this is problematic with this verse. Abdullah ibn Fayruz al-Daylami asked Abdullah ibn Abbas about this verse and about His statement, **on a Day the measure of which is fifty thousand years**. He said: These are days that God, the Most High, has named, and I do not know what they are. I hate to say about them what I do not know. Then Saeed ibn al-Musayyab was asked about them, and he said: I do not know. So I informed him of what Ibn Abbas said, and Ibn al-Musayyab said to the questioner: This Ibn Abbas was afraid to say about it, and he is more knowledgeable than me. Then the scholars discussed this, and it was said that the verse **A questioner asked** refers to the Day of Resurrection, unlike this verse. The meaning is that God, the Most High, made it as difficult for the disbelievers as fifty thousand years, as Ibn Abbas said. The Arabs describe the days of hardship as long and the days of happiness as short. He said:

A day like the shadow of a spear, its length shortened, the blood of the wineskin fell on us and the flowers lined up

It was said: The Day of Resurrection has days, some of which are a thousand years long and some of which are fifty thousand years long. It was also said: The times of Resurrection are different, so the disbeliever

will be punished with one type of punishment for a thousand years, then he will move to another type whose duration will be fifty thousand years. It was also said: The stations of the Resurrection will be fifty stations, each station a thousand years. So the meaning of: **He will ascend to Him during a Day the extent of which is a thousand years** is an amount of time, or a station on the Day of Resurrection.

An-Nahhas said: The word *day* in the language means time, so the meaning is: The angels and the Spirit will ascend to Him during a time the extent of which is a thousand years, and at another time the extent of which is a thousand years, and at another time the extent of which is fifty thousand years. Wahb ibn Munabbih narrated on a day the extent of which is fifty thousand years, he said: The distance between the lowest part of the earth and the Throne. Al-Tha'labi narrated on the authority of Mujahid, Qatadah, and Ad-Dahhak regarding the words of God the Almighty: **The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years**

(al-Ma'arij 70:4), he meant from the earth to the Lote Tree of the Limit where Gabriel is. God the Almighty says: Gabriel and the angels who are with him from the people of his station will travel a journey of fifty thousand years in one day of the days of this world. His saying, **to it** means to the place to which God the Almighty commanded them to ascend. This is like the saying of Abraham, peace be upon him: **Indeed, I am going to my Lord; He will guide me 37:99**, meaning the land of Ash-Sham. God the Almighty also says: **And whoever emigrates from his home to God 4:100**, meaning to Madinah. Abu Hurairah said that the Prophet, peace and blessings be upon him, said: **An angel from my Lord, the Mighty and Sublime, came to me with a message, then he raised his foot and placed it above the sky and the other on the ground, without raising it yet.**

Tafsir Ibn Kathir

The Almighty informs us that He is the Creator of all things, so He created the heavens and the earth and what is between them in six days, then He established Himself on the Throne, and we have already discussed that. **You have no protector or intercessor besides Him.** That is, He is the Owner of all affairs, the Creator of all things, the Disposer of all things, the Able to do all things. There is no protector for His creation other than Him, and no intercessor except after His permission. **Then will you not remember?** That is, you who worship other than Him and put your trust in anyone other than Him. He is exalted, sanctified, and far removed from having a peer, partner, minister, equal, or equal. There is no god but Him, and no lord but Him.

Al-Nasa'i included a hadith here and said: Ibrahim bin Ya'qub told us, Muhammad bin al-Sabah told me, Abu Ubaidah al-Haddad told us, al-Akhdar bin Ajlan told us, on the authority of Abu Jurayj al-Makki, on the authority of Ata', on the authority of Abu Hurayrah,

"The Messenger of God, may God bless him and grant him peace, took my hand and said: God created the heavens and the earth and everything between them in six days, then He rose over the Throne on the seventh day. He created the soil on Saturday, the mountains on Sunday, the trees on Monday, the unpleasant things on Tuesday, the light on Wednesday, the animals on Thursday, and Adam on Friday in the last hour of the day after the afternoon prayer. He created him from the skin of the earth: its red and black, its good and bad. For this reason, God made the good and bad among the children of Adam." This is how he included this hadith in its chain of transmission and text. Muslim and al-Nasa'i also included a hadith from Hajjaj bin Muhammad al-A'war, on the authority of Ibn Jurayj, on the authority of Ismail bin Umayyah, on the authority of Ayyub bin Khalid, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar context. Al-Bukhari explained it in his book, *At-Tirmidhi*. Al-Tarikh Al-Kabir said: Some of them said: Abu Hurairah on the authority of Ka'b Al-Ahbar, and this is more authentic. And more than one of the hadith masters gave reasons for it, and God knows best.

God the Almighty says: **He directs the affair from the heaven to the earth, then it ascends to Him.** That is, His command descends from the highest heavens to the furthest reaches of the seventh earth, as God the Almighty says: "God is He who created seven heavens and of the earth the like of them. The command descends between them." (Surah al-A'raf 7:10) And deeds are raised to their register above the lowest heaven, and the distance between it and the earth is a journey of five hundred years, and the thickness of the heaven is five hundred years. Mujahid, Qatadah, and Ad-Dahhak said: The angel's descent is a journey of five hundred years and his ascension is a journey of five hundred years, but He completes it in the blink of an eye. That is why God the Almighty said: "In a Day, the measure of which is a thousand years of those which you count. That is the Knower of the unseen and the witnessed." That is, He directs these affairs, He is a witness to the deeds of His servants. To Him are raised the great and the small, the great and the small. He is the Mighty, who has made everything mighty, so He has subdued and overcome it, and to Him the servants and slaves submit. He is the Merciful to His believing servants, so He is Mighty in His mercy and Merciful in His might.

Fath al-Qadir

5- He directs the affair from the heaven to the earth because He, glory be to Him, explained the creation of the heavens and the earth, meaning: His command descends from the highest heavens to the furthest borders of the seventh earth, as He, glory be to Him, said: "God is He who created seven heavens and of the earth the like of them. The command descends between them." The distance between the lowest heaven and the earth beneath it, in descent and ascent, is a thousand worldly years. It was said that what is meant by the commanded deeds is: that He sends them down as a director from the heaven to the earth. It was also said that He directs the affair of this

world by heavenly means from the angels and others, sending down their rulings and effects to the earth. It was also said that the revelation descends with Gabriel. It was also said that the Throne is the place of direction, just as what is below the Throne is the place of detail, as in His statement: "Then He established Himself upon the Throne and subjected the sun and the moon, each running for a specified term. He directs the affair, He details the verses." What is below the heavens is the place of control. God said: **And We have certainly distributed it among them that they may remember.** Then, when He, the Exalted, mentioned the management of the affair, He said: **Then it will ascend to Him during a Day the extent of which is a thousand years of those which you count.** That is, then that affair and that management will return to Him, the Exalted, during a Day the extent of which is a thousand years of the days of this world. This is based on the distance of descent from the heaven and ascension from the earth, as we have mentioned. It was also said that what is meant is that it will ascend to Him on the Day of Resurrection, the extent of which is a thousand years of the days of this world, and that is when the affairs of this world come to an end and those in it die. It was also said that it is the report of the people of the earth ascending to Him with whomever He sends to it from the angels. The meaning is that He records that with Him and writes in the scrolls of His angels what the people of the earth have done at every moment until the end of the life of this world. It was also said that the meaning of **ascends to Him** is that it is recorded in His knowledge as actually existing for a period of time, the extent of a thousand years. The *marid* is the length of time between the management of events and their occurrence. It was said that He manages the daily events by recording them in the Preserved Tablet, and the angels descend with them, then they ascend to Him in a time that is like a thousand worldly years. It was also said that a thousand years are decreed, and the angels descend with them, then they ascend after the thousand to another thousand. It was also said that what is meant is that the deeds that are acts of obedience are managed by God the Almighty and His angels descend with them, then none of them ascend to Him except the pure after a long period of time due to the fewness of His sincere servants. It was also said that the pronoun in *ascends* refers to the angel even though he is not mentioned because it is understood from the context. It was stated explicitly in His statement: **The angels and the Spirit ascend to Him.** The pronoun in **to Him** refers to the heaven in the language of those who mention it, or to the place of the angel to whom he returns, which is the one in which God has confirmed him. It was said that the meaning is: He manages the affair of the sun in its rising, setting, and return to God in a time whose duration, if it were managed by someone other than an angel, would be a thousand years. This is because the distance between the heaven and the earth is five hundred years, so the distance of the descent from the heaven to the earth and the return from the earth to the heaven is a thousand years. This was preferred by a group of commentators, including Ibn Jarir. It was said that the distance of the descent is a thousand years

Surat al-Sajdah 32:5

He directs the affair from the heaven to the earth. Then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

and the distance of the rising is a thousand years. This was narrated from Ad-Dahhak. This day is an expression for a time that is estimated at a thousand years, and it does not mean the term *day*, which is the length of a day between two nights. The Arabs may express the duration with a *day*, as the poet said:

Two days, one day of gatherings and clubs, and one day of marching to the enemies to discipline them.

The poet did not mean two specific days, but rather that their time is divided into two halves, so he expressed each of the two halves with a day. The majority read *ya'rju* in the active form. Ibn Abi 'Ubaidah read it in the passive form, and the original is *ya'rju bih*, then the preposition was deleted and the pronoun was hidden. A group appreciated the combination of this verse with the saying of God, the Most High: **The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.** It was said in response that the Day of Resurrection is the extent of a thousand worldly years, but considering its difficulty and the severity of its horrors for the disbelievers, it is like fifty thousand years. The Arabs often describe the day of adversity as long as they describe the day of joy as short, as the poet said:

And a day like the shadow of a spear, its length was shortened, the blood of the wineskin was cut short for us, and the flowers lined up

And the other said:

And a day like a cat's thumb cut off

It was said that on the Day of Resurrection there are days, some of which are a thousand years long, and some of which are fifty thousand years long. It was also said that these are different times, during which the unbeliever will be punished with one type of punishment for a thousand years, then he will be transferred to another type, and punished with it for fifty thousand years. It was also said that the stations of the Resurrection will be fifty stations, each station a thousand years long. So the meaning of **he will ascend to Him during a Day the extent of which is a thousand years** is that he will ascend to Him at one of those times or stations. Al-Tha'labi narrated on the authority of Mujahid, Qatadah and Al-Dahhak that in His statement, **The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years**, what God meant by His statement, **The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years**, is the distance from the earth to the Lote Tree of the Limit, which is the station of Gabriel. What is meant is that Gabriel and the angels who are with him will travel to the earth at that station a distance of fifty thousand years, in the amount of one worldly day. What He meant by His statement, **on a Day the extent of which is a thousand years**, is the distance between the earth and the lowest heaven, descending and ascending, for it is the amount of one thousand worldly years. It was said that this is an indication of the extension of the implementation of the command, because the one whose command is fully implemented in a day or two

and is then interrupted is not like the one whose command is implemented over many years. So his statement, **in a day the measure of which is a thousand years** means that the command is managed in the time of a day of which a thousand years. So how much of it is a month? And how much of it is a year? Based on this, there is no difference between a thousand years and fifty thousand years. Other than that was said. The scholar of this nation, Ibn Abbas, when asked about the two verses, stopped, as will come at the end of the research, God willing. The majority read **of what you count** with the superlative as addressing, while Al-Hasan, As-Salami, Ibn Watthab, and Al-A'mash read it with the subjunctive as addressing.

Tafsir al-Baghawi

5- **He directs the affair**, that is, He decides the affair and sends down judgment and decree, **from heaven to earth.** It was said that the revelation descends with Gabriel from heaven to earth, **then it ascends**, ascends, **to Him**, Gabriel with the command, **in a Day the extent of which is a thousand years of those which you count**, that is, in one day of the days of this world and the extent of a thousand years' journey, five hundred years' descent and five hundred years' ascent, because the distance between heaven and earth is five hundred years. He says: If one of the sons of Adam walked in it, he would not cover it except in a thousand years, and the angels cover it in one day. This is in describing the angel's ascension from earth to heaven. As for His statement: **The angels and the Spirit ascend to Him in a Day the extent of which is fifty thousand years** Al-Ma'arifi 4. He meant the length of the distance between the earth and the Lote Tree of the Limit, which is the station of Gabriel. Gabriel, the angels, and those with him from the people of his station travel a distance of fifty thousand years in one day of the days of this world. This is all the meaning of what Mujahid and Ad-Dahhak said. His saying, **To Him**, means, **To God**. It was said: According to this interpretation, it means, **To the place of the angel to whom God Almighty commanded him to ascend.**

Some of them said: A thousand years and fifty thousand years, all of them on the Day of Resurrection, some of them longer and some of them shorter. Its meaning is: He manages the affair from the heaven to the earth for the duration of the days of this world, then it ascends, meaning: The affair and management will return to Him after the world has passed away, and the affair of the princes and the rule of the rulers has ceased on a day the length of which is a thousand years, which is the Day of Resurrection. As for His saying: **Fifty thousand years**, he meant that for the disbeliever, God will make that day for him the length of fifty thousand years, and for the believer less than that, so it came in the hadith: **It will be for the believer the length of an obligatory prayer that he prayed in this world.**

Ibrahim Al-Nakha'i said: The believer is only responsible for what is between noon and afternoon prayers.

This may be a description of its severity, horror, and hardship. Ibn Abi Malekah said: "Abdullah ibn Fayruz, the client of Uthman ibn Affan, and I went to Ibn Abbas. Ibn Fayruz asked him about this verse and about His statement, 'Fifty thousand years.' Ibn Abbas said, 'Days that God has named, I do not know what they are, and I hate to say about God's Book what I do not know.'"

Tafsir al-Baidawi

5- He directs the affair from the heaven to the earth He directs the affair of this world by heavenly means such as angels and others whose effects descend to the earth. **Then it ascends to Him** Then it ascends to Him and is established in His knowledge as existing. **On a Day the measure of which is a thousand years of those which you count** In a long period of time, meaning by that the length of time between the direction and the occurrence. It was said that He directs the affair by revealing it on the Tablet, and the Angel descends with it, then it ascends to Him in a time that is like a thousand years, because the distance of His descent and ascension is a journey of a thousand years, since the distance between the heaven and the earth is a journey of five hundred years. It was said that He decrees a decree of a thousand years, and the Angel descends with it, then it ascends after the thousand to another thousand. It was said that He directs the affair until the Hour comes, then the whole affair ascends to Him on the Day of Resurrection. It was said that He directs the commanded acts of obedience, descending from the heaven to the earth by revelation, then it does not ascend to Him purely as He pleases except in a long period due to the fewness of the sincere ones and sincere deeds. And it was read

(He ascends) and (they count).

Surat al-Sajdah 32:6

That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful.

Surat al-Sajdah 32:6

That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

6 - *That* is the Creator, the Manager **Knower of the unseen and the witnessed** that is, what is hidden from creation and what is present **the Exalted in Might** the Invincible in His kingdom **the Merciful** to those who obey Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This One who does what I have described to you in these verses, is the Knower of the Unseen, meaning the Knower of what is hidden from your sight, O people, so you do not see it of what the hearts conceal and the souls conceal, and what has not yet been of what is to come, and the witnessed: meaning what the eyes have witnessed, seen and witnessed and what is to come. **The Almighty** says: The Severe in His vengeance upon whoever disbelieved in Him and associated others with Him, and denied His Messengers. **The Merciful** to whoever repents from his misguidance and returns to belief in Him and in His Messenger, and acts in obedience to Him, that He will punish him after repentance.

And His statement, **Who has perfected everything He created**, the reciters differed in their recitation of this. Some reciters from Mecca, Medina, and Basra recited it **He has perfected everything He created** with a sukoon on the lam. Some Medinans and most of the Kufians recited it **He has perfected everything He created** with a fatha on the lam.

The correct thing to say about this, in my opinion, is: They are two well-known readings, each of which has been recited by scholars of the Qur'an, and they both have a correct meaning. This is because God perfected His creation and perfected everything He created, so whichever of them the reciter recites, he is correct.

The interpreters differed about the meaning of this. Some of them said: It means: He perfected and mastered everything.

Who said that?

Al-Abbas bin Abi Talib told me, he said: Al-Hussein bin Ibrahim Ishkab told us, he said: Sharik told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **Who has perfected everything which He created**, he said: As for the monkey's anus, it is not good, but He perfected its creation.

Ibn Wakee' told us: Abu Al-Nadr told us: Abu Saeed

Al-Mu'addab told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, that he used to recite it: **He who has perfected everything which He created**. He said: As for the monkey's anus, it is not good, but He perfected it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **He created everything in the best possible way**, he said: He created everything perfectly.

Muhammad bin Amara told me, he said: Abdullah bin Musa told us, he said: Israel told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid **he mastered everything**: he counted everything.

Others said: Rather, the meaning of this is: He who created everything well.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Who has perfected everything which He created**, is good in the way in which He created.

It was reported on the authority of Al-Hajjaj, on the authority of Ibn Jurayj, on the authority of Al-A'raj, on the authority of Mujahid, who said: It is like **He gave each thing its nature and form, then guided it** (Ta-Ha 20:50). He said: So He did not make the creation of animals in the creation of people, nor the creation of people in the creation of animals, but He created each thing and determined it with a determination.

Others said: Rather, the meaning of this is: He knows everything He created, as if they directed the interpretation of the statement to the fact that He inspired His creation with what they need, and that His saying *best* is only the saying of the speaker, **So-and-so knows such-and-such well** if he knows it.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Sharik, on the authority of Khasif, on the authority of Mujahid: **He created everything in the best possible way**. He said: He gave everything its creation. He said: **The human being is to the human being**, "the horse is to the horse," and **the donkey is to the donkey**. According to this statement, creation and all are in the accusative case because **the best** is applied to them.

The first and most correct of the sayings in this regard, in my opinion, is the reading of those who read it as **Who perfected everything He created** with a fat-ha on the lam, and it is the saying of those who said: It means He perfected and perfected, because there is no meaning to it when it is read thus except for one of two ways: Either this which we said about the meaning of perfection and perfection, or the meaning of improvement which is in the meaning of beauty and goodness. So since there is in His creation that which is not doubted in its ugliness and vileness, it is known that He did not mean by it that He perfected everything He created, but rather that it means that He perfected

it and perfected its craftsmanship. As for the other reading, which is with a sukoon on the lam, the most correct interpretation of it is the saying of those who said: The meaning of that is more general and He inspired everything He created, He is the best of them, as He said: **Who gave to each thing its form and nature, then guided it** (Ta-Ha: 50), because that is the most apparent of its meanings. As for those who interpreted it to mean: Who created everything perfect, they made creation an accusative in the sense of explanation, as if they said: Who created everything perfect from Himself. Some of them said: It is from the word *al-muqaddam* which means *delay*, and they explained that it is similar to the poet's saying:

He placed me with you in his arms for the night. I am the one who will do what he wants if he fears the enemy.

Meaning: The night has placed me in your arms, and similar to what another said:

As if Hind's teeth and her joy were the day we met on the slopes of Dabab

As if Hind's teeth and her beauty.

And His saying, **And He began the creation of man from clay**, God Almighty says: And He began the creation of Adam from clay.

Tafsir al-Qurtubi

The Almighty says: **He is the Knower of the unseen and the witnessed**. That is, He knows what is hidden from creation and what is present to them. This means /as explained earlier in Surat Al-Baqarah. The statement contains a sense of threat and warning, that is, be sincere in your actions and words, for I will reward them.

Tafsir Ibn Kathir

The Almighty informs us that He is the Creator of all things, so He created the heavens and the earth and what is between them in six days, then He established Himself on the Throne, and we have already discussed that. **You have no protector or intercessor besides Him**. That is, He is the Owner of all affairs, the Creator of all things, the Disposer of all things, the Able to do all things. There is no protector for His creation other than Him, and no intercessor except after His permission. **Then will you not remember?** That is, you who worship other than Him and put your trust in anyone other than Him. He is exalted, sanctified, and far removed from having a peer, partner, minister, equal, or equal. There is no god but Him, and no lord but Him.

Al-Nasa'i included a hadith here and said: Ibrahim bin Ya'qub told us, Muhammad bin al-Sabah told me, Abu Ubaidah al-Haddad told us, al-Akhdar bin Ajlan told us, on the authority of Abu Jurayj al-Makki, on the authority of Ata', on the authority of Abu Hurayrah, "The Messenger of God, may God bless him and grant

him peace, took my hand and said: God created the heavens and the earth and everything between them in six days, then He rose over the Throne on the seventh day. He created the soil on Saturday, the mountains on Sunday, the trees on Monday, the unpleasant things on Tuesday, the light on Wednesday, the animals on Thursday, and Adam on Friday in the last hour of the day after the afternoon prayer. He created him from the skin of the earth: its red and black, its good and bad. For this reason, God made the good and bad among the children of Adam." This is how he included this hadith in its chain of transmission and text. Muslim and al-Nasa'i also included a hadith from Hajjaj bin Muhammad al-A'war, on the authority of Ibn Jurayj, on the authority of Ismail bin Umayyah, on the authority of Ayyub bin Khalid, on the authority of Abdullah bin Rafi', on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar context. Al-Bukhari explained it in his book, *At-Tirmidhi*. Al-Tarikh Al-Kabir said: Some of them said: Abu Hurairah on the authority of Ka'b Al-Ahbar, and this is more authentic. And more than one of the hadith masters gave reasons for it, and God knows best.

God the Almighty says: **He directs the affair from the heaven to the earth, then it ascends to Him**. That is, His command descends from the highest heavens to the furthest reaches of the seventh earth, as God the Almighty says: "God is He who created seven heavens and of the earth the like of them. The command descends between them." (Surah al-A'raf 7:10) And deeds are raised to their register above the lowest heaven, and the distance between it and the earth is a journey of five hundred years, and the thickness of the heaven is five hundred years. Mujahid, Qatadah, and Ad-Dahhak said: The angel's descent is a journey of five hundred years and his ascension is a journey of five hundred years, but He completes it in the blink of an eye. That is why God the Almighty said: "In a Day, the measure of which is a thousand years of those which you count. That is the Knower of the unseen and the witnessed." That is, He directs these affairs, He is a witness to the deeds of His servants. To Him are raised the great and the small, the great and the small. He is the Mighty, who has made everything mighty, so He has subdued and overcome it, and to Him the servants and slaves submit. He is the Merciful to His believing servants, so He is Mighty in His mercy and Merciful in His might.

Fath al-Qadir

And the reference in His saying: 6- *That* is to God, the Most High, in consideration of His being described with those attributes, and it is the subject and its predicate is **the Knower of the unseen and the witnessed** meaning the Knower of what is hidden from creation and what is present to them. And in this there is a sense of threat because if He, the Most High, knows what is hidden and what is present, then it is a metaphor for every worker according to his work. Or He manages the matter according to what His wisdom requires, **the Almighty**, the Dominant, the Victorious, **the Merciful** to His servants, and these are predicates of that subject.

Surat al-Sajdah 32:6

That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful.

Tafsir al-Baghawi

6- **He is the Knower of the unseen and the witnessed**, meaning: He is the One who created the heavens and the earth that He mentioned/He knows what is hidden from creation and what is present, **the Exalted in Might**, **the Merciful**.

Tafsir al-Baidawi

6- **He is the Knower of the unseen and the witnessed**, so He manages its affairs in accordance with wisdom. **The Exalted in Might** is the One who prevails over His affair. **The Merciful** over His servants in His management, and in it is an indication that He, glory be to Him, takes into account people's interests out of favor and kindness.

Surat al-Sajdah 32:7

He who perfected everything which He created and began the creation of man from clay

Tafsir al-Jalalayn

7 - **He who perfected everything which He created** with the opening of the lam as a past tense verb as an adjective and with the sukoon as a substitute for inclusion **and He began the creation of man** Adam from clay

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Who has perfected everything He created**, the reciters differed in their recitation of that. Some of the reciters of Mecca, Medina, and Basra recited it **He has perfected everything He created** with a sukoon on the lam. Some of the Medinans and most of the Kufians recited it **He has perfected everything He created** with a fatha on the lam.

The correct thing to say about this, in my opinion, is: They are two well-known readings, each of which has been recited by scholars of the Qur'an, and they both have a correct meaning. This is because God perfected His creation and perfected everything He created, so whichever of them the reciter recites, he is correct.

The interpreters differed about the meaning of this. Some of them said: It means: He perfected and mastered everything.

Who said that?

Al-Abbas bin Abi Talib told me, he said: Al-Hussein bin Ibrahim Ishkab told us, he said: Sharik told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **Who has perfected everything which He created**, he said: As for the monkey's anus, it is not good, but He perfected its creation.

Ibn Wakee' told us: Abu Al-Nadr told us: Abu Saeed Al-Mu'addab told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, that he used to recite it: **He who has perfected everything which He created**. He said: As for the monkey's anus, it is not good, but He perfected it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **He created everything in the best possible way**, he said: He created everything perfectly.

Muhammad bin Amara told me, he said: Abdullah bin Musa told us, he said: Israel told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid **he mastered everything**: he counted everything.

Others said: Rather, the meaning of this is: He who created everything well.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Who has perfected everything which He created**, is good in the way in which He created.

It was reported on the authority of Al-Hajjaj, on the authority of Ibn Jurayj, on the authority of Al-A'raj, on the authority of Mujahid, who said: It is like **He gave each thing its nature and form, then guided it** (Ta-Ha 20:50). He said: So He did not make the creation of animals in the creation of people, nor the creation of people in the creation of animals, but He created each thing and determined it with a determination.

Others said: Rather, the meaning of this is: He knows everything He created, as if they directed the interpretation of the statement to the fact that He inspired His creation with what they need, and that His saying *best* is only the saying of the speaker, **So-and-so knows such-and-such well** if he knows it.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Sharik, on the authority of Khasif, on the authority of Mujahid: **He created everything in the best possible way**. He said: He gave everything its creation. He said: **The human being is to the human being**, "the horse is to the horse," and **the donkey is to the donkey**. According to this statement, creation and all are in the accusative case because **the best** is applied to them.

The first and most correct of the sayings in this regard, in my opinion, is the reading of those who read it as **Who perfected everything He created** with a fat-ha on the lam, and it is the saying of those who said: It means He perfected and perfected, because there is no meaning to it when it is read thus except for one of two ways: Either this which we said about the meaning of perfection and perfection, or the meaning of improvement which is in the meaning of beauty and goodness. So since there is in His creation that which is not doubted in its ugliness and vileness, it is known that He did not mean by it that He perfected everything He created, but rather that it means that He perfected it and perfected its craftsmanship. As for the other reading, which is with a sukoon on the lam, the most correct interpretation of it is the saying of those who said: The meaning of that is more general and He inspired everything He created, He is the best of them, as He said: **Who gave to each thing its form and nature, then guided it** (Ta-Ha: 50), because that is the most apparent of its meanings. As for those who interpreted it to mean: Who created everything perfect, they made creation an accusative in the sense of explanation, as if they said: Who created everything perfect from Himself. Some of them said: It is from the word *al-muqaddam* which means *delay*, and they explained that it is similar to the poet's saying:

He placed me with you in his arms for the night. I am the one who will do what he wants if he fears the enemy.

Meaning: The night has placed me in your arms, and

Surat al-Sajdah 32:7

He who perfected everything which He created and began the creation of man from clay

similar to what another said:

As if Hind's teeth and her joy were the day we met on the slopes of Dabab

As if Hind's teeth and her beauty.

And His saying, **And He began the creation of man from clay**, God Almighty says: And He began the creation of Adam from clay.

Tafsir al-Qurtubi

The Almighty says: **Who perfected everything which He created** Ibn Kathir, Abu Amr and Ibn Amir read it: **He created it** with a sukoon on the lam. The rest read it with a fatha. Abu Ubaid and Abu Hatim chose it for simplicity. It is a past tense verb in the accusative case as an adjective for *thing*. The meaning, as narrated from Ibn Abbas, is: He perfected everything which He created, i.e. He brought it to life as He wanted, without changing it from His will. Another saying is: Everything He created is good, because no one is able to produce anything like it, and it indicates its Creator. Whoever makes the lam sukoon, it is a verbal noun according to Sibawayh, because his saying: **He perfected everything which He created** indicates: He created everything in a creation, so it is like: **God made** (al-Naml 27:88) and **God's Book is upon you** (al-Nisa 4:24). According to others, it is accusative as a substitute for *all*, meaning He who created everything in the best way. According to some grammarians, it is a second object, meaning: He made everything He created better, understand better, and know better. So it takes two objects, meaning He made everything He created better. It was said: It is in the accusative case as an explanation, and the meaning is: He made everything better in creation. It was also said: It is in the accusative case by dropping the preposition, and the meaning is: He created everything better. Its meaning was narrated from Ibn Abbas, and *better* means he perfected and perfected, so it is better in terms of what it is for the purposes for which it was intended. From this meaning, Ibn Abbas and Ikrimah said: The back of a monkey is not beautiful, but it is perfected and precise. Abu Nujayh narrated from Mujahid: He created everything better. He said: He perfected it. It is like the saying of God the Most High: **Who gave each thing its form and nature** (Ta-Ha: 50). Meaning, He did not create man in the form of an animal, nor did He create the animal in the form of a man. It is permissible to say: He created him in the nominative case, assuming that is how He created him. It was said: It is a generality in wording but a specificity in meaning, and the meaning is: He created everything good. It was said: It is general in wording and meaning, meaning that He made everything He created beautiful, even the dog was made beautiful in its creation, as Ibn Abbas said. Qatada said: There is beauty in the monkey's anus.

God Almighty says: **And He began the creation of man from clay**, meaning Adam.

Tafsir Ibn Kathir

God the Almighty says, informing us that He is the One who created all things perfectly, perfected them, and made them perfect. Malik said, on the authority of Zayd ibn Aslam, **Who made everything He created perfect**, meaning He created everything perfectly, as if He made it from the forefront and the back. Then, when God the Almighty mentioned the creation of the heavens and the earth, He began to mention the creation of man, saying, **And He began the creation of man from clay**, meaning He created the father of mankind, Adam, from clay. **Then He made his descendants from an extract of despised water**, meaning they reproduce in the same way from a sperm-drop from between the loins of the man and the ribs of the woman. **Then He proportioned him**, meaning Adam, when He created him from dust, a sound, upright creation. **And breathed into him of His [created] spirit and made for you hearing and sight and hearts**, meaning intellects. **Little do you give thanks**, meaning for these faculties that God the Almighty has given you. So, happy is he who uses them in obedience to his Lord the Almighty.

Fath al-Qadir

Likewise, his statement: 7- **Who has perfected everything which He created** is another piece of report. The majority read **created it** with a fat-ha on the lam. Ibn Kathir, Abu Amr, and Ibn Amir read it with a sukoon on it. According to the first reading, it is a past tense verb describing something, so it is in the genitive case. Abu Ubaidah and Abu Hatim chose the reading of the majority. It is also permissible for it to be an adjective for the construct, so it is in the accusative case. As for the second reading, there are aspects to its accusative: The first is that it is a substitute for everything, a substitute of inclusion, and the pronoun refers to everything, and this is the well-known aspect among grammarians. The second is that it is a substitute for everything, and the pronoun refers to God, the Most High. The meaning of *best* is *good*, because there is nothing except that it is created according to what wisdom dictates, so all creation is good. The third is that everything is the first object, and its creation is the second object, implying the meaning of *best*, which means *gave*, and the meaning is: He gave everything its creation with which He distinguished it. It was said that it implied the meaning of *inspired*. Al-Farraa said: He inspired His creation with everything they need. The fourth is that it is accusative as a verbal noun emphasizing the meaning of the sentence: i.e. He created it a creation like his saying: **God made**. This is the opinion of Sibawayh, and the pronoun refers to God, the Most High. The fifth is that it is accusative by removing the preposition, and the meaning is that He made everything good in His creation. The meaning of the verse is that He perfected and perfected the creation of His creatures, so some of the creatures, even if they are not good in themselves, are perfected and established. So the meaning of this verse is the same as **He gave each thing its creation**, i.e. He did not create man in the creation of an animal, nor did He create the animal in the creation of man. It was said

that it is general in wording but specific in meaning: i.e. He created everything good. **And He began the creation of man from clay**, meaning Adam, He created him from clay, so he became in a beautiful form and beautiful shape.

Tafsir al-Baghawi

7- **He who created everything which He perfected**. Nafi' and the people of Kufa read: **He created it** with a fat-ha on the lam of the verb, while the others read it with a sukoon on it, meaning: He created everything perfectly. Ibn Abbas said: He perfected and perfected it. Qatada said: He made it good. Muqatil said: He knew how to create everything, from your saying: So-and-so does such-and-such well if he knows it. It was said: He created every animal in its image, He did not create some in the image of others, so every animal is perfect in its creation and good, and every part of its organs is destined to be suitable for its livelihood. **And He began the creation of man from clay**, meaning Adam.

Tafsir al-Baidawi

7- **He who perfected everything which He created** creation, providing it with what it is prepared for and what is appropriate for it in accordance with wisdom and interest. **He created** is a substitute for *every* a substitute of inclusion. And say, **He knows how to create** from their saying, **The value of a person is what he improves**, meaning, **He improves his knowledge**. "He created" is a second object. Nafi' and the Kufians read it with a fat-ha on the lam as a description, so the thing according to the first is specified by a separate thing, and according to the second by a connected thing. **And He began the creation of man** meaning Adam.

Made of clay.

Surat al-Sajdah 32:8

Then He made his offspring from an extract of despised water.

Surat al-Sajdah 32:8

Then He made his offspring from an extract of despised water.

Tafsir al-Jalalayn

8 - **Then He made his offspring** his offspring **from the lineage** of a clinging clot **from despised water** weak, which is the sperm.

Tafsir al-Suyuti

Tafsir al-Tabari

Then He made his offspring meaning his offspring from a lineage, he says: from the water that gushed forth and emerged from him. But he means from the shedding of its water, as the poet said:

Then he came with a fierce, strong, and powerful sword, the offspring of a weak-willed man.

His saying, **from a despised water**, means: from a weak, delicate sperm.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He began the creation of man from clay**, meaning the creation of Adam. Then He made his offspring, meaning his descendants, from a lineage of despised water, and the lineage is the despised, weak water.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Abu Yahya Al-A'raj, on the authority of Ibn Abbas, regarding his statement, **of a lineage**, he said: clear water.

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, **From a weak water**, he said: a weak sperm of a man, and *degraded* is a noun derived from the saying: **So-and-so is degraded**, which means he slipped and became weak.

Tafsir al-Qurtubi

Then He made his offspring from an extract of despised water. This was mentioned in Al-Mu'minun and elsewhere. Al-Zajaj said: **From despised water** is weak. Another said: *Despised* has no significance for people.

Tafsir Ibn Kathir

God the Almighty says, informing us that He is the One who created all things perfectly, perfected them, and made them perfect. Malik said, on the authority of Zayd ibn Aslam, **Who made everything He created perfect**, meaning He created everything perfectly, as if He made it from the forefront and the back. Then, when God the Almighty mentioned the creation of the heavens and the earth, He began to mention the creation of man, saying, **And He began the creation of man from clay**, meaning He created the father of mankind, Adam, from clay. **Then He made his descendants from an extract of despised water**, meaning they reproduce in the same way from a sperm-drop from between the loins of the man and the ribs of the woman. **Then He proportioned him**, meaning Adam, when He created him from dust, a sound, upright creation. **And breathed into him of His [created] spirit and made for you hearing and sight and hearts**, meaning intellects. **Little do you give thanks**, meaning for these faculties that God the Almighty has given you. So, happy is he who uses them in obedience to his Lord the Almighty.

Fath al-Qadir

8- **He made his offspring** meaning his progeny **from a lineage**. Offspring are called a lineage because they are derived from the root and separated from it. Its explanation was presented in Surat Al-Mu'minun. The meaning of **from despised water** is from despised water that is not dangerous to people, which is semen. Al-Zajaj said: from weak water.

Tafsir al-Baghawi

8- **Then He made his offspring**, meaning his descendants, **from a lineage**, a sperm, called a lineage because it comes from a human being **from a despised water**, meaning: weak, which is the sperm of a man.

Tafsir al-Baidawi

8- **Then He made his offspring** His offspring were named thus because they descend from him, i.e., they separate. **From a lineage of despised water** despised.

Surat al-Sajdah 32:9

Then He proportioned him and breathed into him of His [created] soul and made for you hearing and sight and hearts. Little are you grateful.

Tafsir al-Jalalayn

9 - **Then He proportioned him** created Adam **and breathed into him of His spirit** made him alive and sensitive after he had been inanimate **and made for you** for his descendants **hearing and sight and hearts** the hearts **little do you give thanks** ma is an extra word that emphasizes the little.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Then He proportioned man, whom He began to create from clay, with a sound, balanced creation, and breathed into him of His spirit, so he became alive and speaking. "And He gave you hearing and sight and hearts. Little do you give thanks." He says: And your Lord has bestowed upon you, O people, by giving you hearing by which you hear sounds, sight by which you see people, and hearts by which you understand good from bad, so that you may thank Him for what He has bestowed upon you of that. And His statement, **Little do you give thanks**, means: And you give little thanks to your Lord for what He has bestowed upon you.

Tafsir al-Qurtubi

Then He proportioned him He returned to Adam, that is, He proportioned his creation. **And breathed into him of His spirit** Then He returned to his offspring and said: **And made for you hearing and sight**. It was said: Then He made that insignificant water a balanced creation, and placed the spirit in it and added it to Himself as an honor. Also, it is from His action and creation, just as He added the servant to it by saying: My servant. He expressed it by the blowing because the spirit is of the same kind as the wind. This has been explained previously in Surat An-Nisa and elsewhere. **You are little grateful** That is, then you do not give thanks, but rather you are ungrateful.

Tafsir Ibn Kathir

God the Almighty says, informing us that He is the One who created all things perfectly, perfected them, and made them perfect. Malik said, on the authority of Zayd ibn Aslam, **Who made everything He created perfect**, meaning He created everything perfectly, as if He made it from the forefront and the back. Then, when God the Almighty mentioned the creation of the heavens and the earth, He began to mention the creation of man, saying, **And He began the creation of**

man from clay, meaning He created the father of mankind, Adam, from clay. **Then He made his descendants from an extract of despised water**, meaning they reproduce in the same way from a sperm-drop from between the loins of the man and the ribs of the woman. **Then He proportioned him**, meaning Adam, when He created him from dust, a sound, upright creation. **And breathed into him of His [created] spirit and made for you hearing and sight and hearts**, meaning intellects. **Little do you give thanks**, meaning for these faculties that God the Almighty has given you. So, happy is he who uses them in obedience to his Lord the Almighty.

Fath al-Qadir

9- **Then He proportioned him** meaning the human being whose creation began from clay, which is Adam, or the entire species, and what is meant is that He made his creation even and proportioned his form and made his limbs proportionate, **and breathed into him of His spirit** the addition is for honour and respect, and this addition strengthens that the speech is about Adam and not about his offspring, even if it can be directed in relation to everyone. Then He addressed all of mankind, saying: **And He has given you hearing, sight, and hearts**. That is, He created these things for you as a completion of His blessings upon you and as a perfecting of His perfecting of your creation, so that blessings may be gathered for you, so that you may hear everything that is heard, see everything that is seen, reason everything that is reasoned, and understand everything that is understood. He singled out hearing because it is a source that includes little and much, and He singled out hearing by mentioning the source without sight and the heart, so He mentioned them by name, and for this reason they were combined, because hearing is a single faculty and has a single location, which is the ear, and it has no choice in it. Sound reaches it and it is not able to reject it, nor to specify hearing for some things that are heard and not others. This is in contrast to sight, whose location is the eye, and it has a choice in it. It moves to the side of the visible and not to the other, and closes its eyelids if it does not want to see something. Likewise, the heart has a kind of choice in its perception, so it reasoned this and not that, and understands this and not that. The majority of the readers read it and began with a hamza, while Al-Zuhri read it with a pure alif without a hamza. The accusative of **how little you thank** is that it is a deleted verbal noun, meaning a little thanks, or an adjective of a deleted time, meaning a short time. This shows their ingratitude for God's blessings and their abandonment of thanking Him except in rare circumstances.

Tafsir al-Baghawi

9- **Then He proportioned him**, then proportioned His creation, **and breathed into him of His spirit**, then He returned to his offspring, and said: **And made for you**, after you were sperm, "hearing and sight and hearts. Little do you give thanks," meaning: You do not give thanks to the Lord of these blessings and worship Him alone.

Surat al-Sajdah 32:9

Then He proportioned him and breathed into him of His [created] soul and made for you hearing and sight and hearts. Little are you grateful.

Tafsir al-Baidawi

9- **Then He proportioned him** He formed his limbs as they should be. **And breathed into him of His spirit** in addition to Himself, to honor him and to make him feel that he is a wondrous creation, and that he has a status that has some connection to the Divine Presence. For this reason it was said that whoever knows his negation has known his Lord. **And He gave you hearing and sight and hearts** especially so that you would hear, see, and understand. **You give little thanks** you give little thanks.

Surat al-Sajdah 32:10

And they say, **When we have gone astray in the earth, will we then be in a new creation?** Rather, they, in the meeting with their Lord, are disbelievers.

Tafsir al-Jalalayn

10 - **And they said** denying the resurrection **If we are lost in the earth** disappearing in it by becoming dust mixed with its dust **Shall we then be in a new creation** a question of denial by realizing the two hamzas and facilitating the second and inserting an alif between them in both ways in the two places. God Almighty said **Rather, they are, in the meeting with their Lord** in the resurrection *disbelievers*

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: The polytheists who denied the resurrection said, **Shall we then be lost in the earth?** That is, our flesh and bones have become dust in the earth. There are two pronunciations for this: *ḍalana* and *ḍalana*, with the lam open or closed. The reading with the lam open is the most generous, and this is how we read it. It was reported from Al-Hasan that he used to read **ʾaḍa ṣalana** with the *ṣad*, meaning: we rot, from their saying: *sala al-lahm* and *asl*: if it rots. What these polytheists meant by their saying, **Shall we then be lost in the earth?** is if our bodies perish in the earth, because everything that is overcome by something else until it is hidden in what it overcomes, then it has been lost in it. The Arabs say: the water has been lost in the milk, if it has overcome it so that it cannot be distinguished in it. From this is the saying of Al-Akhtal to Jarir:

I was the speck in a turbid, foaming wave, the one who brought it threw it as a gift of misguidance.

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

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Layth, on the authority of Mujahid: **If we are lost in the land**, meaning: If we are destroyed.

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, **If we are lost on the earth**, will we be destroyed?

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, **When we are lost in the earth**, meaning: When we have become bones and crumbled remains, will we be raised up as a new creation? They disbelieve in resurrection.

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

told us, on the authority of Qatada, **And they said, 'When we are lost in the earth, will we then be created again?'** He said: They said, **When we are bones and dust, will we then be resurrected as a new creation?**

And His statement, **Rather, they are disbelievers in the meeting with their Lord**, God Almighty says: These polytheists do not deny God's ability to do whatever He wills, rather they are disbelievers in the meeting with their Lord, out of fear of His punishment and fear of His retribution for their disobedience to Him. For this reason, they deny the meeting with their Lord in the afterlife.

Tafsir al-Qurtubi

The Almighty said: **And they said, 'Shall we, when we are lost in the earth,'** This is the statement of those who deny resurrection, meaning we have perished, become worthless, and turned to dust. Its origin is from the Arab saying: **The water was lost in the milk** when it disappeared. The Arabs say about something that has been overcome by something else until its trace is hidden: it has gone astray. Al-Akhtal said:

I was the speck in a turbid, foaming wave, the one who brought it threw it as a gift of misguidance.

Qatrib said: The meaning of **we went astray** is that we were lost on earth. He recited the words of Al-Nabigha Al-Dhubani:

So his misguided ones returned with clear eyes, and Hazm and Nael left him in the Golan.

Ibn Muhaisin and Yahya bin Ya'mar read: *dalalana* with a kasra on the lam, and it is a dialect. Al-Jawhari said: **He has gone astray** means **he has led astray**. God the Almighty said: "Say: 'If I go astray, I only go astray to my own detriment'" (Saba 34: 1050). This is the dialect of Najd and it is the most eloquent. The people of Aliyah say: **I went astray** with a kasra on the lam - **he led astray**. He is astray, which is misguidance and loss. And he led him astray means he lost him and destroyed him. It is said: **The dead person went astray** if he was buried. He said: **Then his misguided ones returned...** *Al-Bayt*

Ibn Al-Sikkit. I lost my camel if it went away from you. And I lost the mosque and the house: if you do not know their location. And so is every permanent thing that cannot be guided to. And in the hadith, Ali said, **God led him astray**, meaning He led him astray from him, meaning He concealed from him, from the saying of God the Almighty: **Will we then be lost in the earth?** Meaning, we are hidden. And God led him astray is grace. You say: You guide the lost one but do not guide the lost one. Al-A'mash and Al-Hasan read: *Sallalana* with a *sad*, meaning you are. And it is the reading of Ali ibn Abi Talib, may God be pleased with him. Al-Nahhas: *Sallalana* is not known in the language, but it is said: **Salla al-Lahm** and *Asal*, and *Khamm* and *Akhm* if they rot. Al-Jawhari said: **Salla al-Lahm yasal** - with a *kasra* - *salulan*, meaning it rotted, whether cooked or raw. Al-Hutay'ah said:

That is a young man who gives his all, and his meat is

Surat al-Sajdah 32:10

And they say, "When we have gone astray in the earth, will we then be in a new creation?" Rather, they, in the meeting with their Lord, are disbelievers.

not spoiled by his sword.

The origin of the same is **Inna lillah fi khalq jadeed** meaning **Shall we create after that a new creation?** It is also read: *Aaana*. An-Nahhas: This is a difficult question in Arabic. It is said: What is the operator in *if*? **And if** does not affect what comes after it on what comes before it. The question in the interrogative is more difficult because what comes after the interrogative is more likely not to affect what comes before it from *in* how and when they are combined. The answer to the reading of those who read: *Inna* is that the operator **we went astray** and to the reading of those who read: *Aaana* is that the operator is implied, and the meaning is **we will be resurrected if we die**. There is also another question in this. It is said: What is the answer to *if* according to the first reading because it has the meaning of a condition? The statement in that is that after it is a past tense verb, so this is permissible. **Rather, they are disbelievers in the meeting with their Lord** meaning they do not deny the ability of God to resurrect, because they acknowledge His ability but they believe that they will not be held accountable, and that they do not say *God*.

Tafsir Ibn Kathir

God Almighty says, informing us about the polytheists' rejection of the Resurrection, when they said, **If we are lost in the earth**, meaning our bodies are torn apart and scattered throughout the earth and gone, **Shall we then be in a new creation?** meaning, will we return after that state? They enslave that, and this is only far-fetched in relation to their helpless power, not in relation to the power of the One who began them and created them from nothing, whose only command when He wants something is to say to it, *Be*, and it is. For this reason, the Most High said, **Rather, they disbelieve in the meeting with their Lord**. Then the Most High said, **Say, 'The Angel of Death who is appointed over you will take you.'** What is apparent from this verse is that the Angel of Death is a specific person from the angels, as is understood from the hadith of al-Bara' mentioned above in Surat Ibrahim. In some reports, he is called Azrael, and this is the well-known one. Qatadah and others said this, and he has helpers. This is also mentioned in the hadith, that his helpers extract the souls from the rest of the body until they reach the throat and the Angel of Death takes them. Mujahid said, **The earth was wrapped up for him and made like a basin from which he could take whenever he wanted**. Zuhair ibn Muhammad narrated it in a similar manner from the Prophet, may God bless him and grant him peace, as a mursal, and Ibn Abbas, may God be pleased with them both, said the same.

Ibn Abi Hatim narrated: My father told us, Yahya ibn Abi Yahya al-Muqri told us, Umar ibn Samurah told us, on the authority of Ja'far ibn Muhammad, who said: I heard my father say: "The Messenger of God (peace and blessings of God be upon him) looked at the Angel

of Death at the head of an Ansar man, and the Prophet (peace and blessings of God be upon him) said to him: 'O Angel of Death, be gentle with my companion, for he is a believer.' The Angel of Death said: 'O Muhammad, be at ease and be glad, for I am gentle with every believer. Know that there is no house of mud or hair on earth, on land or in the sea, except that I look over them five times a day, to the point that I know their young and old even from their selves. By God, O Muhammad, if I wanted to take the soul of a mosquito, I would not be able to do so until God is the One who gives the command to take it.'" Ja'far said: "I have been informed that he looks over them only at the times of prayer. When death comes to them, if he is one of those who maintain the prayer, the angel approaches him and repels Satan from him, and the angel tells him: 'There is no god but God, Muhammad is the Messenger of God' in that momentous state." Abdul Razzaq said: Muhammad bin Muslim told us on the authority of Ibrahim bin Maysarah who said: I heard Mujahid say: **There is no house of hair or mud on the face of the earth except that the Angel of Death goes around it twice a day**. Ka'b Al-Ahbar said: "By God, there is no house in which there is someone from the people of this world except that the Angel of Death stands at its door seven times a day, checking to see if there is anyone in it whom he has commanded to take his life." Narrated by Ibn Abi Hatim. And the words of God Almighty: **Then to your Lord you will be returned** means the Day of your Resurrection and your rising from your graves for your recompense.

Fath al-Qadir

10- **And they said, 'Shall we, when we are lost in the earth?'** The difference of opinion among the reciters has already been mentioned regarding the hamza and the hamza that follows it. Loss is disappearance. It is said: The dead person was lost in the dust if he disappeared and vanished. The Arabs say of something that is overcome by something else until its trace is hidden, it has been lost. From this is the saying of Al-Akhtal:

I was the speck in a turbid, foaming wave, the one who brought it threw it away as a misguidance

Qatrib said: The meaning of *dalalana fi al-ardh* is: we disappeared into the earth. The majority of scholars read *dalalana* with a fatha on the *dhad* and a fatha on the *lam*, meaning we went, lay down, became dust, and disappeared from sight. Yahya ibn Ya'mar, Ibn Muhaisin, and Abu Raja' read *dalalana* with a kasra on the *lam*, which is the dialect of Aliyah in Najd. Al-Jawhari said: The people of Aliyah say *dalalta* with a kasra. He said: and *adahaluhu*: meaning he lost him and destroyed him. It is said that the dead person is lost if he is buried. Ali ibn Abi Talib, Al-Hasan, Al-A'mash, and Aban ibn Sa'id read *dalalana* with a silent *sad* and a fatha on the *lam*, meaning you are lost. An-Nahhas said: It is not known in the language that we say *salalan*, but it is said *sala al-lahm* if it rots. Al-Jawhari said: *sala al-lahm* *yasalun* with a kasra, *salulan* if it rots, whether cooked or raw. From this

comes the saying of Al-Hutay'ah:

That is a young man who exerts his effort, and his meat does not spoil.

Shall we indeed be in a new creation? That is, will we be resurrected and become alive? The question is one of astonishment. This is the statement of the disbelievers who deny the resurrection, so God, the Exalted, shifted from explaining their disbelief by denying the resurrection to explaining something more eloquent than it, which is their disbelief in meeting God. He said: **Rather, they are disbelievers in the meeting with their Lord.** That is, they deny Him out of stubbornness and obstinacy, because their acknowledgment that He is the Initiator of creation necessitates their acknowledgment that He is Able to bring about resurrection.

Tafsir al-Baghawi

10- **And they said**, meaning those who denied the resurrection, **If we are lost**, meaning perish, **in the earth**, and become dust, and its origin is from their saying: the water is lost in the milk when it disappears, **Will we then be in a new creation?** This is a question of denial. God Almighty said: **Rather, they are disbelievers in the meeting with their Lord**, meaning: in the resurrection after death.

Tafsir al-Baidawi

10- **And they said, 'Shall we, when we are lost in the earth?'** That is, will we become dust mixed with the dust of the earth, unable to distinguish ourselves from it, or will we disappear into it? And he read ((...

((If) is the predicate and the agent in it indicates it. **Are we really in a new creation?** which means: We will be resurrected or our creation will be renewed. Nafi' and Al-Kisa'i read it.

Jacob (/) on the report, and the speaker is Abi bin Khalaf and his chain of transmission to all of them for their satisfaction with it. **Rather, they are in the meeting with their Lord** by resurrection or by receiving the Angel of Death and what comes after it. *Disbelievers* are deniers.

Surat al-Sajdah 32:11

Say, "The Angel of Death who is set over you will take your souls, and then to your Lord you will be returned."

Surat al-Sajdah 32:11

Say, **The Angel of Death who is set over you will take your souls, and then to your Lord you will be returned.**

Tafsir al-Jalalayn

11 - Say to them **The Angel of Death who is assigned to you will take your souls** that is, he will take your souls **then to your Lord you will be returned** alive, and He will reward you for your deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to these polytheists: The Angel of Death will take your souls. He says: The Angel of Death, who is charged with taking your souls, will complete your number by taking your souls. From this, the rajaz poet says:

Banu Adram are not from anyone, and the Quraysh do not equal them in number.

Then to your Lord you will be returned. He says: After the Angel of Death takes your souls to your Lord on the Day of Resurrection, you will be returned alive as you were before your death, and He will reward the good among you for his good deeds, and the evildoer for his evil deeds.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "Say: The Angel of Death who is set over you will take your souls." He said: The Angel of Death will take your souls, and with him will be helpers from the angels.

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 his statement, **The Angel of Death will take you**, he said: The earth was gathered for him and made for him like a basin from which he could take whenever he wished.

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, something similar.

Tafsir al-Qurtubi

There are two issues: The first: The Almighty's saying: "Say: The Angel of Death will take you in death." When He mentioned their exclusion from resurrection, He mentioned their taking in death and that He will bring them back. **He will take you in death** is from the root tawafa **to take the number or thing** if he takes it all and

seizes it all. It is said: God took him in death, meaning He took his soul and then seized him. And I took my money from so-and-so in full, meaning I took it in full. **The Angel of Death** is called Azrael and means servant of God, as mentioned in Surat Al-Baqarah. His actions are all by the command of God, His creation and invention. It is narrated in the hadith: **God takes the souls of all animals without the Angel of Death**, as if he takes their lives away. This was mentioned by Ibn Atiyyah.

I said: It has been narrated otherwise, and that the Angel of Death takes the souls of all creatures, even fleas and mosquitoes. Ja'far ibn Muhammad narrated on the authority of his father who said: The Prophet, peace and blessings be upon him, said: **Be gentle with my companion, for he is a believer.** The Angel of Death, peace be upon him, said: "O Muhammad, be at ease and be content, for I am gentle with every believer. Know five times a day, so much so that I know their young and old better than they know themselves. By God, O Muhammad, if I wanted to take the soul of a mosquito, I would not be able to do so until God is the one who commands it to be taken." Ja'far ibn Muhammad ibn Ali said: I have been informed that he looks over them at the times of prayers. Al-Mawardi mentioned this. Al-Khatib Abu Bakr Ahmad bin Ali bin Thabit al-Baghdadi said: Abu Muhammad al-Hasan bin Muhammad al-Khalal told me: Abu Muhammad Abdullah bin Uthman al-Saffar told us: Abu Bakr Hamid al-Masri told us: Yahya bin Ayyub al-Alaaf told us: Sulayman bin Muhair al-Kalabi told us: I was in the presence of Malik bin Anas **may God be pleased with him** when a man came to him and asked him: Abu Abdullah, are fleas the angels of death who take their souls? **God takes the souls at the time of their death** (al-Zumar 39:42). Ibn Atiyyah said after mentioning the hadith: It is the same with the children of Adam, except that it is a kind of honor in that there is an angel and angels with him in taking their souls. So God created the Angel of Death and created through him the taking of souls, extracting them from the bodies and bringing them out of them. God created an army to be with him and to know his actions by his command. God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieve** (al-Anfal 8:50). And He also said: **Our messengers took them** (al-Zumar 39:42). This meaning has already been mentioned in Al-An'am. And the Creator of all things, the true doer of every action. God the Almighty said: **God takes the souls at the time of their death and those that do not die during their sleep.** "He who created death and life" *Al-Mulk:2*. **He gives life and causes death.** So the Angel of Death takes the soul, while the helpers treat it, and God the Almighty takes the soul. This is the combination of the verses and the hadith. However, since the Angel of Death is in charge of this through an intermediary and direct action, taking the soul is attributed to him, just as creation is attributed to the Angel, as mentioned in the chapter on Hajj. It was narrated from Mujahid that the world is in the hands of the Angel of Death like a basin in the hands of a person, taking from wherever he wishes. This meaning was narrated with a chain of

transmission traceable to the Prophet (peace and blessings of God be upon him), and we have mentioned it in the Book of Remembrance. It was narrated that when God the Almighty entrusted the Angel of Death with the task of taking souls, he said: **O Lord, You have made me mentioned in a bad way and the children of Adam revile me.** God the Almighty said to him: **I make causes and reasons for death, such as illnesses and diseases, to which they attribute death, so no one remembers You except with good.** We have mentioned it in full in the Tadhkira - and we have mentioned that he calls the souls and they come to him and he takes them, then he hands them over to the angels of mercy or punishment - which contains healing for whoever wants to understand that.

Second: Some scholars have used this verse as evidence for the permissibility of agency, based on His statement, **And He is entrusted with you**, meaning He takes the souls. Ibn al-Arabi said: "This is taken from its wording, not its meaning. If this were to be the case, we would have said regarding His statement, 'Say, 'O mankind, indeed I am the Messenger of God to you all'" (al-A'raf 7:158): that it is a representation of God Almighty and an agency in conveying His message. We would also have said regarding His statement, **Give the zakat** (al-Baqarah 2:43) that it is an agency, for God Almighty has guaranteed sustenance for every creature and has given special food to the rich. He has instructed them that the sustenance of the poor is with them, and He has commanded that it be delivered to them in a known amount at a known time. He has planned it with His knowledge, implemented it with His judgment, and determined it with His wisdom. Rulings are not connected to words unless they relate to their original subjects for their desired purposes. If they appear for a purpose other than their intended purpose, then they are not connected to them." Do you not see that buying and selling are known in both wording and meaning? God Almighty said: **Indeed, God has purchased from the believers their lives and their properties in exchange for that they will have Paradise.** It cannot be said that this verse is evidence of the permissibility of a master selling his slave, because the two objectives are different. However, if there is no alternative to the meanings, then it can be said that this verse is evidence that a judge may delegate someone to take a right from someone who is owed it by force, without the judge having any actual power to do so, or being bound by his consent if that is the case.

Tafsir Ibn Kathir

God Almighty says, informing us about the polytheists' rejection of the Resurrection, when they said, **If we are lost in the earth**, meaning our bodies are torn apart and scattered throughout the earth and gone, **Shall we then be in a new creation?** meaning, will we return after that state? They enslave that, and this is only far-fetched in relation to their helpless power, not in relation to the power of the One who began them and created them from nothing, whose only command when He wants something is to say to it, *Be*, and it is. For this reason, the Most High said, **Rather, they disbelieve in the meeting with their Lord.** Then the

Most High said, **Say, 'The Angel of Death who is appointed over you will take you.'** What is apparent from this verse is that the Angel of Death is a specific person from the angels, as is understood from the hadith of al-Bara' mentioned above in Surat Ibrahim. In some reports, he is called Azrael, and this is the well-known one. Qatadah and others said this, and he has helpers. This is also mentioned in the hadith, that his helpers extract the souls from the rest of the body until they reach the throat and the Angel of Death takes them. Mujahid said, **The earth was wrapped up for him and made like a basin from which he could take whenever he wanted.** Zuhair ibn Muhammad narrated it in a similar manner from the Prophet, may God bless him and grant him peace, as a mursal, and Ibn Abbas, may God be pleased with them both, said the same.

Ibn Abi Hatim narrated: My father told us, Yahya ibn Abi Yahya al-Muqri told us, Umar ibn Samurah told us, on the authority of Ja'far ibn Muhammad, who said: I heard my father say: "The Messenger of God (peace and blessings of God be upon him) looked at the Angel of Death at the head of an Ansar man, and the Prophet (peace and blessings of God be upon him) said to him: 'O Angel of Death, be gentle with my companion, for he is a believer.' The Angel of Death said: 'O Muhammad, be at ease and be glad, for I am gentle with every believer. Know that there is no house of mud or hair on earth, on land or in the sea, except that I look over them five times a day, to the point that I know their young and old even from their selves. By God, O Muhammad, if I wanted to take the soul of a mosquito, I would not be able to do so until God is the One who gives the command to take it.'" Ja'far said: "I have been informed that he looks over them only at the times of prayer. When death comes to them, if he is one of those who maintain the prayer, the angel approaches him and repels Satan from him, and the angel tells him: 'There is no god but God, Muhammad is the Messenger of God' in that momentous state." Abdul Razzaq said: Muhammad bin Muslim told us on the authority of Ibrahim bin Maysarah who said: I heard Mujahid say: **There is no house of hair or mud on the face of the earth except that the Angel of Death goes around it twice a day.** Ka'b Al-Ahbar said: "By God, there is no house in which there is someone from the people of this world except that the Angel of Death stands at its door seven times a day, checking to see if there is anyone in it whom he has commanded to take his life." Narrated by Ibn Abi Hatim. And the words of God Almighty: **Then to your Lord you will be returned** means the Day of your Resurrection and your rising from your graves for your recompense.

Fath al-Qadir

Then the Almighty commanded His Messenger, may God bless him and grant him peace, to explain to them the truth and refute their false claims, saying: 11- **Say, 'The Angel of Death who has been appointed over you will take you.'** It is said: God takes him and takes his soul if He takes him to Himself, and the Angel of Death is Azrael, and the meaning of **assigned to you** is: He is assigned to take your souls when your appointed times come. **Then to your Lord you will be returned**, meaning you will become alive to Him through

Surat al-Sajdah 32:11

Say, "The Angel of Death who is set over you will take your souls, and then to your Lord you will be returned."

resurrection and revival, not to anyone else, and He will reward you for your deeds, if good then good, and if evil then evil.

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding the verse: **He directs the affair verse**, he said: This is in this world, the angels ascend in a day the length of which is a thousand years. Al-Faryabi, Ibn Jarir, Ibn Abi Hatim, and Al-Hakim narrated **and authenticated it** on his authority regarding the verse: **In a day the length of which is a thousand years**. He said: One of the six days in which God created the heavens and the earth. Abd Al-Razzaq, Saeed bin Mansour, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Al-Anbari in Al-Masahif, and Al-Hakim narrated **and authenticated it** on the authority of Abdullah bin Abi Malekah who said: I entered upon Abdullah bin Abbas, I and Abdullah bin Fayruz, the client of Uthman bin Affan, and Ibn Fayruz said to him: O Abu Abbas, his statement: **He directs the affair from the heaven to the earth, then it ascends to Him in a Day the length of which is a thousand years**, so it was as if Ibn Abbas suspected him and said: What is a day the length of which is fifty thousand years? He said: I only asked you to tell me. Ibn Abbas said: They are two days that God mentioned in His Book. God knows best about them, and I hate to say about God's Book what I do not know. Time dealt its blows until I sat with Ibn Al-Musayyab. A person asked him about them, but he did not tell him and did not know. I said: Shall I not tell you what I remembered from Ibn Abbas? He said: Yes. So I told him, and he said to the questioner: This Ibn Abbas has refused to say anything about it, and he is more knowledgeable than me. Ibn Abi Hatim narrated from Ibn Abbas regarding His statement: {its length is a thousand years} that he said: The day will not be halfway through the length of a day in this world on that day until judgment is passed between the servants, so the people of the jinn will descend to Paradise and the people of Hell will descend to Hell. If it were to be done elsewhere, it would not have been finished in fifty thousand years. Ibn Jarir also narrated from him regarding His statement: {then it will ascend to Him in a Day} of your days, and the journey between the heaven and the lowest heaven is five hundred years. Ibn Abi Shaybah, Al-Hakim Al-Tirmidhi in Nawader Al-Usul, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas that he used to recite, **Who has perfected everything which He created**, and he said, **I have never seen a monkey that is not beautiful, but He perfected their creation**. Ibn Abi Hatim also narrated on his authority regarding the verse that he said, **As for the monkeys, they are not beautiful, but He perfected their creation**. He said, **His creation** means his form. He said, **He has perfected everything**, meaning the ugly and the beautiful, scorpions, snakes and everything that He created, and other than that, none of that is beautiful. Al-Tabarani narrated on the authority of Abu Umamah that he said, "While we were with the Messenger of God, peace and blessings be upon him, we met Amr ibn Zurarah Al-Ansari wearing a garment that had let its garment hang down. The Prophet, peace and blessings be upon him, took hold of the hem of his garment and said,

'O Messenger of God, I have hairy legs.' The Messenger of God, peace and blessings be upon him, said, 'O Amr ibn Zurarah, God has perfected everything that He created. O Amr ibn Zurarah, God does not like those who let their garments hang down.'" Ahmad and Al-Tabarani narrated on the authority of Al-Sharid bin Suwaid who said: "The Prophet, may God bless him and grant him peace, saw a man who had let his garment hang down, so he said: 'Lift your garment.' The man said: 'O Messenger of God, I have a humpbacked face and my knees knock.' He said: 'Lift your garment, all of God's creation is beautiful.'"

Tafsir al-Baghawi

11- "Say: 'The Angel of Death who is assigned to you will take your souls,'" that is, he will take your souls, "and he who takes your souls will take your souls, and he is Azrael. Taking is the completion of the number, meaning that he will take their souls until no one remains from the number for whom death was decreed. It was narrated that the Angel of Death has had the world made like the palm of the hand, from which its owner can take what he likes without difficulty. He takes the souls of creation in the east and west of the earth, and he has helpers from the angels of mercy and the angels of punishment.

Ibn Abbas said: The Angel of Death's steps are between the east and the west.

Mujahed said: The earth was made for him like a basin from which he could take whatever he wanted.

In some reports: The Angel of Death is on an ascension between heaven and earth, and his helpers extract the soul of a person. When he reaches his mouth, he slaughters him, and the Angel of Death seizes him.

Khalid bin Ma'dan narrated on the authority of Muadh bin Jabal, who said: The Angel of Death has a spear that reaches between the east and the west, and he scans people's faces. There is no household but that the Angel of Death scans them twice a day. If he sees a person whose time has come, he strikes his head with that spear and says: Now the army of the dead will visit you.

His saying: "Then to your Lord you will return," meaning: you will come to Him alive, and He will reward you for your deeds.

Tafsir al-Baidawi

11- **Say, 'He takes your souls'** He takes your souls, leaving nothing of them and not leaving any of you. The verbs 'tafa'ala' and 'istif'ala' meet frequently, such as 'taqsaatuhu' and 'istaqsaatuhu', 'ajaltuhu' and 'ajaltuhu'. **The Angel of Death who is assigned to you** with taking your souls and counting your appointed times. **Then to your Lord you will be returned for**

reckoning and recompense.

Surat al-Sajdah 32:12

And if you could but see when the criminals hang their heads before their Lord, [saying], “Our Lord, we have seen and heard, so send us back; we will do righteousness. Indeed, we are [now] certain.”

Surat al-Sajdah 32:12

And if you could but see when the criminals hang their heads before their Lord, [saying], “Our Lord, we have seen and heard, so send us back; we will do righteousness. Indeed, we are [now] certain.”

Tafsir al-Jalalayn

12 - **And if you could but see when the criminals** the disbelievers **lower their heads before their Lord** lowering them out of shame, saying, **Our Lord, we have seen** what we denied of the Resurrection **and heard** from You confirming the messengers in what We denied them about **so return us** to the world **that we may do righteousness** therein **indeed, we are certain** now. But that will not benefit them, nor will they return. The answer to **if you had seen** is a terrible matter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: If you could but see, O Muhammad, those who say, **When we are lost in the earth, will we then be in a new creation?** When they lower their heads before their Lord, out of shame before their Lord for their past sins in this world, they say, “Our Lord, we have seen what we used to deny of Your punishment of those who sinned against You, and we have heard from You the confirmation of what Your messengers used to command us to do in this world, so return us.” That is, return us to this world so that we may work in it in obedience to You, and that is righteous work. **Indeed, we are certain.** That is, we have now become certain of what we were ignorant of in this world, of Your Oneness, and that none but You should be worshipped, and there should be no Lord but You, and that You give life and cause death, and You resurrect those in the graves after death and annihilation, and You do what You will.

And in a manner similar to what we said about his statement: **They lowered their heads**, the people of interpretation said.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, his statement, **And if you could but see when the criminals hang their heads before their Lord**, he said: They were sad and ashamed.

Tafsir al-Qurtubi

The Almighty says: **And if you could but when the criminals will hang their heads before their Lord**

Subject and predicate. Al-Zajjaj said: The address to the Prophet, peace and blessings be upon him, is also an address to his nation. The meaning is: If you could, O Muhammad, see those who deny the resurrection on the Day of Resurrection, you would see wonders. Abu al-Abbas's opinion is different from this, and that the meaning is: O Muhammad, say to the criminal, **If you could but see when the criminals will hang their heads before their Lord, you would regret what you have done.** Hanging their heads means out of regret, shame, sadness, humiliation, and grief. Before their Lord means when their Lord is held to account and their deeds are rewarded. Our Lord means they will say, Our Lord. We have seen, meaning we have seen what we used to lie. And we have heard what we used to deny. It was said: Our sight is the truth of Your threat. And we have heard the confirmation of Your messengers. They saw when sight could not benefit them, and they heard when hearing could not benefit them. So return us, meaning to the world. “We will do righteous deeds. Indeed, we are certain.” That is, we believe in the resurrection. This was stated by Al-Naqqash. It was also said: We believe in what Muhammad (peace and blessings be upon him) brought, that it is the truth. This was stated by Yahya ibn Salam. Sufyan Ath-Thawri said: So God, the Most High, denied them, saying: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** (Al-An'am: 28). It was also said: The meaning of **we are certain** is that our doubts have now been removed. They used to hear and see in this world, but they did not reflect. They were as if they neither see nor hear. But when they are awakened in the Hereafter, it will be as if they had heard and seen. It was also said: Our Lord, You have the proof. We saw Your messengers and the wonders of Your creation in this world, and we heard their words, so we have no proof. This is an admission from them. Then they asked to be returned to this world so that they would believe.

Tafsir Ibn Kathir

God Almighty tells us about the state of the polytheists on the Day of Resurrection and their words when they witness the resurrection and stand before God Almighty, humble and humiliated, with their heads bowed, that is, out of shame and embarrassment, they say, **Our Lord, we have seen and heard**, meaning we now hear Your words and obey Your command, as God Almighty said, **I will hear them and see them on the Day they come to Us.** And they will also blame themselves when they enter the Fire by saying, **If we had been listening or reasoning, we would not be among the companions of the Blaze.** And thus these people will say, **Our Lord, we have seen and heard, so return us**, that is, to this world, “so that we may do righteousness. Indeed, we are certain,” that is, we have become certain and convinced in it that Your promise is true and that meeting You is true. And God Almighty knew about them that if He returned them to this world, they would be as they were in it,

disbelievers who deny the signs of God and disobey His Messengers, as God Almighty said, **And if you could but see when they are made to stand before the Fire and say, 'Oh, if only we could be sent back and not deny the signs of our Lord' [verse].** And He said, Here, **And if We had willed, We could have given every soul its guidance,** as God Almighty said: **And if your Lord had willed, those on earth would have believed, all of them together.** "But the word from Me will come into effect: 'I will surely fill Hell with jinn and people all together,'" meaning of both kinds, for their abode is the Fire, from which they cannot escape nor escape. We seek refuge in God and His perfect words from that. **So taste [the punishment] for having forgotten the meeting of this Day of yours.** That is, it will be said to the people of the Fire, by way of rebuke and rebuke: Taste this punishment because of your denial of it, your rejection of its occurrence, and your forgetting it, as you treated it as someone who forgets it. **Indeed, We have forgotten you,** meaning We will treat you as someone who forgets, because God Almighty does not forget anything and nothing goes astray from Him. Rather, it is by way of reciprocity, as God Almighty said: **This Day We will forget you as you forgot the meeting of this Day of yours.** And God Almighty said: **And taste the punishment of eternity for what you used to do,** meaning because of your disbelief and denial, as God Almighty said in the other verse: **They will not taste therein coolness or drink, except...** "Blood and pus, a just recompense. Indeed, they did not expect an account, and they denied Our signs with utter denial. And all things We have recorded in a book. So taste [the punishment], for We will not increase you except in torment."

Fath al-Qadir

His statement: 12- **And if you could but see when the criminals will lower their heads before their Lord.** What is meant by the criminals are those who say, **If we have gone astray.** The address here is to everyone who is suitable for it, or to the Messenger of God, may God bless him and grant him peace. It is possible that what is meant by the criminals is every criminal, and those who say it are primarily included in it. The meaning of **they will lower their heads** is that they will lower them out of shame and regret for what they have neglected in this world of associating partners with God and disobeying Him. The meaning of **before their Lord** is when He calls them to account. Al-Zajaj said: Addressing the Prophet, may God bless him and grant him peace, is addressing his nation. The meaning is: If you could see, O Muhammad, those who deny the resurrection on the Day of Resurrection, you would see the wonder. **Our Lord, we have seen and heard,** meaning they will say: **Our Lord, we have now seen what we used to deny and we have heard what we used to deny.** It was also said: **We have seen the truth of Your threat and we have heard the confirmation of Your messengers.** These people saw when sight did not benefit them and heard when hearing did not benefit them. **So send us back to the world so that we may do righteous work as You commanded us. Indeed, we are certain,** meaning, we believe. It was also said that we believe in what Muhammad, may God bless him and grant him peace, brought. They described themselves as certain now, hoping for what they asked

for of being returned to the world. How can they do that when the word of God has come true upon them? **If they were returned, they would return to what they were forbidden, and indeed, they are liars.** It was also said that the meaning of **indeed, we are certain** is that the doubts that had been plaguing them in the world have been removed from them when they saw and heard what they heard. It is permissible The meaning of **we saw and heard** is that we became among those who hear and see, so there is no need to estimate an object. It is permissible for it to be a suitable object for us to work, just as it is permissible for it to be an adjective for a deleted source, and the answer to *if* is deleted: that is, you would have seen a terrible matter and a tremendous terror.

Tafsir al-Baghawi

12- **And if you could but see when the criminals, the polytheists, hang their heads, bowing their heads, before their Lord,** in shame and remorse, **Our Lord,** meaning: they say, **Our Lord, we have seen,** that we were not denying it, **and we have heard,** from You confirming what Your messengers brought us. And it was said: We have seen our sins and heard what was said about us, **so return us,** so return us to the world, "that we may do righteousness. Indeed, we are certain [in faith]." The answer to *if* is implied in its metaphor, and you would see the wonder.

Tafsir al-Baidawi

12- **And if you could but see when the criminals hang their heads before their Lord** out of shame and disgrace. **Our Lord,** saying, **Our Lord.** "We have seen" what You promised us. **And we have heard** from You confirming Your messengers. **So return us** to the world. "We will do righteousness. Indeed, we are certain" since we have no doubt about what we have seen. The answer to *if* is omitted, meaning you would have seen a terrible thing. It is permissible for it to be for wishing and continuing with it and in *when* because what is established in God's knowledge has the status of reality. An object cannot be assumed for **you see** because the meaning is if you could see at this time, or what is indicated by the connection of *if* can be assumed, and the address is to the Messenger, may God bless him and grant him peace, or to everyone.

Surat al-Sajdah 32:13

And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect: "I will surely fill Hell with jinn and people all together."

Surat al-Sajdah 32:13

And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect: **I will surely fill Hell with jinn and people all together.**

Tafsir al-Jalalayn

13 - **And if We willed, We could have given every soul its guidance** so that it would be guided by faith and obedience by its own choice **but the word from Me will come into effect** which is **I will surely fill Hell with jinn and people all together** and the keepers will say to them when they enter it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And if We had willed**, O Muhammad, **We could have given** these polytheists from your people and others from the disbelievers *guidance* meaning: its right direction and success in believing in God. **But the word from Me will come into effect** meaning: the punishment from Me is obligatory for them. And His statement, **I will surely fill Hell with jinn and people all together** means with the people of sin and disbelief in God among them.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And if We had willed, We could have given every soul its guidance.** He said: If God had willed, He would have guided all people. If God had willed, He would have sent down to them a sign from the sky, and their necks would have remained humbled before it. **But the word from Me will come into effect.** The word will come into effect upon them.

Tafsir al-Qurtubi

Muhammad ibn Ka'b al-Qurazi said: When they said, "Our Lord, we have seen and heard, so return us [to the world] and we will do righteousness. Indeed, we are [now] certain," He responded to them by saying, **And if We willed, We could have given every soul its guidance.** He said, **If I willed, I could have guided all of mankind**, and none of them would have differed. **But the word from Me will come into effect** (al-Quran 2:17). Ibn al-Mubarak mentioned it in his Raga'iq in a long hadith. We have also mentioned it in al-Tadhkirah. An-Nahhas said, **And if We willed, We could have given every soul its guidance.** There are two opinions on its meaning: One of them is that it is in this world.

The other is that the context of the speech indicates that it is in the Hereafter, meaning if We willed, We could have returned them to this world and the trial as they asked: "But the word from Me will come into effect: I will surely fill Hell with jinn and people all together." That is, the word from Me will come into effect: I will surely punish those who disobey Me with the fire of Hell. God the Blessed and Exalted knew that if He sent them back, they would return, as He the Most High said: **And if they were returned, they would return to what they were forbidden.** This guidance means creating knowledge in the heart. The Mu'tazila interpret it as: **If We willed, We could have compelled them to guidance by showing them tremendous signs.** However, doing so would not be a good thing because it defeats the purpose for which the obligation was imposed, which is the reward that is only deserved by what the person charged with the obligation does of his own free will. The Imamiyyah interpreted it as: "It is permissible that He intended to guide them to the path to Paradise in the Hereafter, and He did not punish anyone. However, the true meaning of this is that He would fill Hellfire. Therefore, in our view, God the Most High is not obligated to guide everyone to it." They said: "Rather, what is obligatory is the guidance of the infallible ones. As for the one who has sinned, it is permissible to guide him to Hellfire as a punishment for his actions." However, the permissibility of that is prohibited, as they are certain that the intent is to guide them to faith. Scholars have discussed these two interpretations sufficiently in the fundamentals of religion. The closest answer to this is: It is no longer possible for us and for you to believe that God, the Almighty, would guide them by force, coercion, or compulsion. This leads to the doctrine of the Jabriyah, which is a despicable doctrine according to us and you. All that remains is that the guided believers are only guided by God, the Almighty, to faith and obedience by choice, so that the obligation is valid. Whoever wishes may believe and obey by choice, not by compulsion. God, the Almighty, says: **For whoever among you wills to go straight** (al-Takwir 81:28), and He says: **So whoever wills may take to his Lord a way** (al-Muzzammil 73:19). Then He followed these two verses with His saying: **And you do not will except that God wills.** Thus, the faith of the believers is based on their own will, and He denied that they will except that God wills. For this reason, the Jabriyah neglected to see that their guidance to faith is linked to the will of God, the Almighty. They said: The creation is compelled in all of their obedience, paying attention to His saying: **And you do not will except that God wills.** The Qadarites went to extremes when they saw that their guidance to faith was dependent on the will of the servants. They said: **People are the creators of their actions**, referring to the Almighty's saying: **For whoever among you wills to go straight.** Our school of thought is moderation in belief, and it is a school of thought between the schools of the Jabriyah and the Qadariyah, and the best of matters are those in the middle. This is because the people of truth said: **We differentiate between what we are forced to do and what we choose.** That is, we perceive a difference between the trembling movement that occurs in a

person's hand without his effort or control or being coupled with his ability, and the movement of choice if he moves his hand in a movement similar to the movement of trembling. Whoever does not differentiate between the two movements: the movement of trembling and the movement of choice—both existing within himself and perceptible in his hand through his observation and the perception of his senses—is mentally deficient, unstable in his senses, and outside the party of the rational. This is the clear truth, and it is a path between the paths of isolation and neglect. And: Both ends of the intention of matters are reprehensible, and in this regard, the scholars who have insight chose to call this position between the two positions *earning*, and they took this name from the Noble Book of God, which is His saying, the Most High: **For her is what she has earned, and against her is what she has earned** (al-Baqarah 2:286).

Tafsir Ibn Kathir

God Almighty tells us about the state of the polytheists on the Day of Resurrection and their words when they witness the resurrection and stand before God Almighty, humble and humiliated, with their heads bowed, that is, out of shame and embarrassment, they say, **Our Lord, we have seen and heard**, meaning we now hear Your words and obey Your command, as God Almighty said, **I will hear them and see them on the Day they come to Us**. And they will also blame themselves when they enter the Fire by saying, **If we had been listening or reasoning, we would not be among the companions of the Blaze**. And thus these people will say, **Our Lord, we have seen and heard, so return us**, that is, to this world, "so that we may do righteousness. Indeed, we are certain," that is, we have become certain and convinced in it that Your promise is true and that meeting You is true. And God Almighty knew about them that if He returned them to this world, they would be as they were in it, disbelievers who deny the signs of God and disobey His Messengers, as God Almighty said, **And if you could but see when they are made to stand before the Fire and say, 'Oh, if only we could be sent back and not deny the signs of our Lord' [verse]. And He said, Here, And if We had willed, We could have given every soul its guidance**, as God Almighty said: **And if your Lord had willed, those on earth would have believed, all of them together**. "But the word from Me will come into effect: 'I will surely fill Hell with jinn and people all together,'" meaning of both kinds, for their abode is the Fire, from which they cannot escape nor escape. We seek refuge in God and His perfect words from that. **So taste [the punishment] for having forgotten the meeting of this Day of yours**. That is, it will be said to the people of the Fire, by way of rebuke and rebuke: Taste this punishment because of your denial of it, your rejection of its occurrence, and your forgetting it, as you treated it as someone who forgets it. **Indeed, We have forgotten you**, meaning We will treat you as someone who forgets, because God Almighty does not forget anything and nothing goes astray from Him. Rather, it is by way of reciprocity, as God Almighty said: **This Day We will forget you as you**

forgot the meeting of this Day of yours. And God Almighty said: **And taste the punishment of eternity for what you used to do**, meaning because of your disbelief and denial, as God Almighty said in the other verse: **They will not taste therein coolness or drink, except...** "Blood and pus, a just recompense. Indeed, they did not expect an account, and they denied Our signs with utter denial. And all things We have recorded in a book. So taste [the punishment], for We will not increase you except in torment."

Fath al-Qadir

13- And if We willed, We could have given every soul its guidance. This is a response to them when they asked to return: that is, if We willed, We could have given every soul its guidance, so We guided all of mankind, and none of them would have disbelieved. An-Nahhas said: There are two sayings regarding the meaning of this: One of them is that it is in this world, and the other is that it is in the Hereafter: meaning, if We willed, We could have returned them to this world, "but the word from Me will come true: I will surely fill Hell with jinn and people all together." The phrase **If We willed** is understood by a saying that is connected to the understood word before His saying **We saw**, meaning, **And We say, if We willed**, and the meaning of **but the word from Me will come true** is that My judgment and decree have been carried out and My words have preceded, **I will surely fill Hell with jinn and people all together**. This is the statement that is required of God and is true upon His servants, and His judgment has been carried out in it. So the implication of this statement is that He does not give every soul its guidance, but rather He decreed this upon them because He, glory be to Him, knew that they were among the people of misery, and that they were among those who choose misguidance over guidance.

Tafsir al-Baghawi

13- And if We willed, We could have given every soul its guidance, its right path and its success in faith, **but the truth**, it is necessary, "is the word from Me: 'I will fill Hell with jinn and people all together,'" which is His saying to Satan: **I will fill Hell with you and those who follow you among them, all together** *Sad-85*.

Tafsir al-Baidawi

13- And if We had willed, We could have given every soul its guidance that which would guide it to faith and righteous deeds by granting it success. **But the word from Me will come true** My judgment has been established and My threat has preceded, which is **I will surely fill Hell with jinn and people all together**. This is a clear statement of their lack of faith due to the lack of will caused by the previous judgment that they are among the people of Hellfire. This is not refuted by making the taste of the torment caused by their forgetting the outcome and not thinking about it, as He says:

Surat al-Sajdah 32:14

So taste for having forgotten the meeting of this Day of yours. Indeed, We have forgotten you, and taste the punishment of eternity for what you used to do.

Surat al-Sajdah 32:14

So taste for having forgotten the meeting of this Day of yours. Indeed, We have forgotten you, and taste the punishment of eternity for what you used to do.

Tafsir al-Jalalayn

14 - **So taste** the punishment **for having forgotten the meeting of this Day of yours** by abandoning belief in it **Indeed, We have forgotten you** We have left you in the punishment **and taste the punishment of eternity** for what you used to do) of disbelief and denial.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: It will be said to these polytheists when they enter the Fire: Taste the punishment of God for forgetting the meeting with this Day of yours in this world. **Indeed, We have forgotten you** means: We have left you today in the Fire. And His statement: **And taste the punishment of eternity** means: It will also be said to them: Taste a punishment in which you will abide eternally **for what you** in this world **used to do** of sins against 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: "So taste for what you forgot the meeting of this Day of yours. Indeed, We have forgotten you." He said: They forgot all good, but as for evil, they did not forget 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, **Indeed, We have forgotten you**, he said: We have left you.

Tafsir al-Qurtubi

His Almighty saying: **Then taste for having forgotten the meeting of this Day of yours** There are two opinions on this: One of them is that it is from forgetfulness that is not accompanied by remembrance, meaning they did not work for this day, so they were in the position of those who have forgotten. The other is that you forgot because of what you left, and likewise **We have forgotten you**. Muhammad bin Yazid provided evidence with His Almighty saying: **And We had already made a covenant with Adam before, but he forgot** (Ta-Ha 20:115). He said: The evidence that it means left is that God the Almighty informed about Iblis that he said:

Your Lord did not forbid you from this tree except that you should become angels (al-A'raf 7:20). So if Adam had been forgetful, he would have reminded him. And he recited:

As if a skewer was coming out from the side of his page, and they forgot about him at Muftah.

That is, they abandoned it. If it was due to forgetfulness, they would have done it once. Ad-Dahhak said: You forgot, meaning you abandoned my affair. Yahya ibn Salam said: That is, you abandoned faith in frivolity on this day. **We forgot you** means we abandoned you from goodness, as As-Suddi said. Mujahid said: We left you in torment. In resuming his statement: **Indeed, We forgot you**, the verb is constructed on *in* and its subject is a doubling of the vengeance against them. The meaning is: So taste this, meaning what you are in of lowered heads, shame, and grief due to forgetting God. Or taste the eternal torment, which is permanent and unending in Hell. **For what you used to do** means in this world of sins. Taste may also be expressed by what occurs to the soul even if it is not desired, because it senses it like its sense of the taste of food. Omar ibn Abi Rabi'ah said:

Taste her abandonment if you claim that it is corruption. Perhaps your claim is a lie.

Al-Jawhari: I tasted what so-and-so has, meaning I experienced it. And you tasted the bow if you pull it and look at it to see how tight it is. And God made him taste the consequences of his actions. Tufail said:

So taste as we tasted on the day of Mahjar, of rage in our livers and resentment.

And I tasted it, i.e. I tasted it bit by bit. And a matter that is tasted, i.e. experienced and known. The poet said:

The era of the courtesans is like the era of the rich, and the taste of the rich is more delicious.

And the gourmet: the bored.

Tafsir Ibn Kathir

God Almighty tells us about the state of the polytheists on the Day of Resurrection and their words when they witness the resurrection and stand before God Almighty, humble and humiliated, with their heads bowed, that is, out of shame and embarrassment, they say, **Our Lord, we have seen and heard**, meaning we now hear Your words and obey Your command, as God Almighty said, **I will hear them and see them on the Day they come to Us**. And they will also blame themselves when they enter the Fire by saying, **If we had been listening or reasoning, we would not be among the companions of the Blaze**. And thus these people will say, **Our Lord, we have seen and heard, so return us**, that is, to this world, "so that we may do righteousness. Indeed, we are certain," that is, we

have become certain and convinced in it that Your promise is true and that meeting You is true. And God Almighty knew about them that if He returned them to this world, they would be as they were in it, disbelievers who deny the signs of God and disobey His Messengers, as God Almighty said, **And if you could but see when they are made to stand before the Fire and say, 'Oh, if only we could be sent back and not deny the signs of our Lord' [verse].** And He said, Here, **And if We had willed, We could have given every soul its guidance,** as God Almighty said: **And if your Lord had willed, those on earth would have believed, all of them together.** "But the word from Me will come into effect: 'I will surely fill Hell with jinn and people all together,'" meaning of both kinds, for their abode is the Fire, from which they cannot escape nor escape. We seek refuge in God and His perfect words from that. **So taste [the punishment] for having forgotten the meeting of this Day of yours.** That is, it will be said to the people of the Fire, by way of rebuke and rebuke: Taste this punishment because of your denial of it, your rejection of its occurrence, and your forgetting it, as you treated it as someone who forgets it. **Indeed, We have forgotten you,** meaning We will treat you as someone who forgets, because God Almighty does not forget anything and nothing goes astray from Him. Rather, it is by way of reciprocity, as God Almighty said: **This Day We will forget you as you forgot the meeting of this Day of yours.** And God Almighty said: **And taste the punishment of eternity for what you used to do,** meaning because of your disbelief and denial, as God Almighty said in the other verse: **They will not taste therein coolness or drink, except...** "Blood and pus, a just recompense. Indeed, they did not expect an account, and they denied Our signs with utter denial. And all things We have recorded in a book. So taste [the punishment], for We will not increase you except in torment."

Fath al-Qadir

The letter fa in His statement: 14- **Then taste for having forgotten the meeting of this Day of yours** is to arrange the command to taste after what came before it, and the letter ba in **for having forgotten** is for causality, and in it is an indication that their punishment is not just because of the previous statement, but because of that and this.

There is a difference of opinion about the forgetfulness mentioned here. Some say it is the true forgetfulness, which is when the remembrance disappears. Others say it is abandonment. The meaning according to the first is that they did not work for that day, so they were like those who forget it and do not remember it. According to the second, it is necessary to estimate an addition before the meeting: that is, because of your abandoning what I commanded you, taste the punishment of meeting this day of yours. Al-Mubarrad preferred the second and recited:

As if a skewer was coming out of the side of his page, and they forgot to drink from it at Muftah.

That is, they abandoned it. Ad-Dahhak and Yahya ibn Salam said the same: Forgetting here means abandonment. Yahya ibn Salam said: The meaning is: Because you abandoned belief in the Resurrection on

this Day, We abandoned you from goodness.

As-Suddi said the same. Mujahid said: We abandoned you in torment. Muqatil said: When they enter the Fire, the guards will say to them: Taste the torment for what you forgot. Taste is a metaphor for feeling, and from this is the saying of Tufail:

So taste as we tasted on the morning of the Hajj, the rage in our hearts and the resentment.

His statement, **And taste the punishment of eternity for what you used to do,** is repeated for emphasis: that is, taste the eternal punishment that will never cease for what you used to do in this world of disbelief and sins. Al-Razi said in his interpretation: The demonstrative pronoun in His statement, **for you have forgotten the meeting of this Day of yours,** has three possible interpretations: it may refer to the meeting, it may refer to the Day, or it may refer to the punishment.

Tafsir al-Baghawi

Then it will be said to the people of Hell - and Muqatil said: When they enter Hell, the guards will say to them:

14- **So taste for having forgotten the meeting of this Day of yours,** meaning: you abandoned belief in it in this world. **Indeed, We have forgotten you,** We abandoned you, **and taste the punishment of eternity for what you used to do,** of disbelief and denial.

Tafsir al-Baidawi

14- **So taste for having forgotten the meeting of this Day of yours.** It is one of the means and causes that necessitate it. **Indeed, We have forgotten you.** We left you out of mercy, or in the punishment, leaving the forgotten. In its resumption and the construction of the verb *af'al* on the basis that its subject is an emphasis on taking revenge on them. **And taste the punishment of eternity for what you used to do.** The command was repeated for emphasis and because it was connected to it of stating its effect and explaining it by their bad actions of denial and sins, just as it was explained by their leaving you and pondering the matter of the consequence and thinking about it, indicating that each of them necessitates that.

Surat al-Sajdah 32:15

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [God] with praise of their Lord, and they are not arrogant.

Surat al-Sajdah 32:15

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [God] with praise of their Lord, and they are not arrogant.

Tafsir al-Jalalayn

15 - **Only those believe in Our verses** the Qur'an **who, when they are reminded** are admonished **by them, fall down in prostration and exalt** with praise of their Lord) they say, Glory be to God and His praise **and they are not arrogant** about faith and obedience

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **What confirms Our proofs and the verses of Our Book to the people who were reminded and admonished by them, "they fell down to God in prostration** due to their existence, humbling themselves before Him, submitting to His greatness, and acknowledging their servitude to Him, **and they glorify the praises of their Lord** meaning: and they glorify God in their prostration with His praise, so they absolve Him of what the disbelievers describe Him as, and they attribute to Him of having a wife, children, partners, and equals, **and they are not arrogant** meaning: they do that, and they are not arrogant to prostrate to Him and glorify Him, and they are not disdainful of humbling themselves before Him and submitting to Him. It was said: This verse was revealed to the Messenger of God, may God bless him and grant him peace, because some of the hypocrites used to leave the mosque when the prayer was called. This was mentioned by Hajjaj, from Ibn Jurayj.

Tafsir al-Qurtubi

God Almighty says: **Only those believe in Our verses who, when they are reminded of them, fall down in prostration and exalt [God] with praise of their Lord, and they are not arrogant.**

This is a consolation for the Prophet, may God bless him and grant him peace, meaning that because they are accustomed to disbelief, they do not believe in you. Only those who reflect on it and take heed from it believe in you and the Qur'an. They are the ones who, when the Qur'an is recited to them, **fall down in prostration**. Ibn Abbas said: *Ruku'*. Al-Mahdawi said: This is according to the view of those who believe in *ruku'* when reciting the prostration, and they provide evidence with the words of God Almighty: **And he fell down in prostration and repented** (Surah Sad: 24). It was said that what is meant by it is prostration, and most scholars agree with this, meaning they fell down

in prostration to God Almighty on their faces in glorification of His signs and fear of His wrath and punishment. **And glorify the praises of their Lord** meaning they mixed glorification with praise, meaning they declared His sanctity and thanks, so they said in their al-Sajdah 32: Glory be to God and His praise, Glory be to my Lord, the Most High, and His praise, meaning glorifying God Almighty above what the polytheists say. Sufyan said: And glorify the praises of their Lord meaning they prayed in praise of their Lord. **And they are not too arrogant** to worship Him, said Yahya ibn Salam. Al-Naqqash: They are not too arrogant to worship Him as the people of Mecca were too arrogant to prostrate.

Tafsir Ibn Kathir

God the Almighty says: **Only those believe in Our verses** meaning only those who believe in them **who, when they are reminded of them, fall down in prostration** meaning listen to them and obey them in word and deed **and exalt the praises of their Lord and are not arrogant** meaning they are not proud to follow them and submit to them as the ignorant disbelieving immoral people do. God the Almighty says: **Indeed, those who disdain My worship will enter Hell, humbled.** Then God the Almighty says: **Their sides forsake their beds** meaning by that standing in prayer at night, abandoning sleep and lying down on soft mattresses. Mujahid and Al-Hasan said regarding God's statement: **Their sides forsake their beds** meaning by that standing in prayer at night. Anas, Ikrimah, Muhammad ibn Al-Munkadir, Abu Hazim and Qatadah said: It is the prayer between the two evening prayers. Anas also said: It is waiting for the evening prayer. Ibn Jarir narrated it with a good chain of narration. Ad-Dahhak said: It is the Isha prayer in congregation and the Fajr prayer in congregation. **They call upon their Lord in fear and hope**, meaning fear of the consequences of His punishment and hope for His abundant reward. **And from what We have provided them, they spend**, thus combining the necessary and transitive acts of worship. The leader of these people, their master, and their pride in this world and the hereafter is the Messenger of God, may God bless him and grant him peace, as Abdullah ibn Rawahah, may God be pleased with him, said.

And among us is the Messenger of God reciting his book when the dawn breaks brightly.

He showed us guidance after blindness, so our hearts are certain that what he said will come true.

He spends the night turning away from his bed when the polytheists make his beds heavy.

Imam Ahmad said: Rawh and Affan told us: Hammad ibn Salamah told us: Ata ibn as-Sa'ib told us, on the authority of Murrah al-Hamadhani, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: "Our Lord is amazed at two men: a man who rises from his

comforter and blanket, from his beloved and his family, to pray. He says: 'Our Lord, O My angels, look at My servant, he has risen from his bed and comforter, from his beloved and his family, to pray, desiring what is with Me and fearing what is with Me.' And a man who fights in the cause of God and they are defeated, and He knows what is upon him of fleeing and what is for him in returning, so he returns until his blood is shed, desiring what is with Me and fearing what is with Me. So God, the Almighty, the Majestic, says to the angels: 'Look at My servant, he has returned desiring what is with Me and fearing what is with Me, until his blood is shed.'" Abu Dawud narrated it in this manner in Jihad on the authority of Musa ibn Ismail on the authority of Hammad ibn Salamah, with a similar wording.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Wa'il, on the authority of Muadh ibn Jabal, who said: "I was with the Prophet, may God bless him and grant him peace, on a journey. One day I was close to him, and we were walking, so I said: 'O Prophet of God, tell me of a deed that will admit me to Paradise and keep me away from Hell.' He said: 'You have asked about something great, but it is easy for whomever God makes it easy for: Worship God and do not associate anything with Him, establish prayer, pay zakat, fast Ramadan, and perform Hajj to the House.' Then he said: 'Shall I not guide you to the gates of goodness? Fasting is a shield, charity extinguishes sin, and a man's prayer in the depths of the night.' Then he recited: 'Their sides forsake their beds...' until he reached: 'A reward for what they used to do.' Then he said: 'Shall I not tell you of the head of the matter, its pillar, and the pinnacle of its hump?' I said: 'Yes, O Messenger of God.' He said: 'The head of the matter is Islam, its pillar is prayer, and its pinnacle is jihad in the way of God.' Then he said: 'Shall I not tell you of the By the angel of all that? I said: Yes, O Prophet of God. He took hold of my tongue and said: Restrain this. I said: O Messenger of God, will we be held accountable for what we say? He said: May your mother lose you, O Muadh! Is there anything that topples people into the Fire on their faces - or he said: on their noses - except the harvest of their tongues? Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah in their Sunans through various chains of narration on the authority of Muammar. Al-Tirmidhi said: Hasan Sahih.

It was narrated by Ibn Jarir from the hadith of Shu'bah from Al-Hakam who said: I heard Urwah ibn Az-Zubayr narrating from Mu'adh ibn Jabal that the Messenger of God (peace and blessings of God be upon him) said to him: Shall I not guide you to the gates of goodness? Fasting is a shield, charity expiates sins, and the servant's standing **in prayer** in the depths of the night. And he recited this verse: "Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them." And it was also narrated from the hadith of Ath-Thawri from Mansur ibn Al-Mu'tamir from Al-Hakam, from Maymun ibn Abi Shabib, from Mu'adh, from the Prophet (peace and blessings of God be upon him), with a similar chain of transmission. And from the hadith of Al-A'mash from Habib ibn Abi Thabit, and Al-Hakam from Maymun ibn Abi Shabib, from Mu'adh, with a similar chain of transmission. And from the hadith of

Hammad ibn Salamah from Asim ibn Abi An-Najud from Shahr, also from Mu'adh, from the Prophet (peace and blessings of God be upon him), regarding the verse: **Their sides forsake their beds**, he said: **The servant's standing in prayer in the depths of the night.**

Ibn Abi Hatim narrated: Ahmad ibn Sinan al-Wasiti told us, Yazid ibn Harun told us, Fitr ibn Khalifa told us, on the authority of Habib ibn Abi Thabit, al-Hakam and Hakim ibn Jarir, on the authority of Maymun ibn Abi Shabib, on the authority of Muadh ibn Jabal, who said: I was with the Prophet of God during the Battle of Tabuk, and he said: "If you wish, I will inform you of the gates of goodness: fasting is a shield, charity extinguishes sin, and a man standing in the dead of night." Then the Messenger of God, may God bless him and grant him peace, recited: **Their sides forsake their beds** *verse*, then he said: My father told us, Suwaid ibn Saeed told us, Ali ibn Musahhir told us, on the authority of Abd al-Rahman ibn Ishaq, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid, who said: The Messenger of God, may God bless him and grant him peace, said: "When God gathers the first and the last on the Day of Resurrection, a caller will come and call out in a voice that all creatures will hear: 'The people of the gathering today will know who is most deserving of honor.' Then he will return and call out: 'Let those who "forsook their sides from their beds" *verse* arise.' So they will arise, but they will be few."

Al-Bazzar said: Abdullah bin Shabib told us, Al-Walid bin Al-Ata bin Al-Aghar told us, Abdul Hamid bin Sulaiman told us, Mus'ab told me, on the authority of Zaid bin Aslam, on the authority of his father, who said: Bilal said: When this verse was revealed, **Their sides forsake their beds**, the verse, we were sitting in a gathering and some of the companions of the Messenger of God, may God bless him and grant him peace, were praying after sunset until the evening prayer, so this verse was revealed, **Their sides forsake their beds**, then he said: We do not know of anyone who narrated from Aslam on the authority of Bilal other than him, and he has no chain of transmission on the authority of Bilal other than this chain of transmission.

And the Almighty said: **No soul knows what has been hidden for them of comfort for their eyes** **Al-Baqarah 2:17**, meaning no one knows the greatness of what God has hidden for them in Paradise of eternal bliss and pleasures the likes of which no one has seen. Because they concealed their deeds, God also concealed for them a reward in accordance with them, for the reward is of the same kind as the deed. Al-Hasan Al-Basri said: A people concealed their deeds, so God concealed for them what no eye has seen and no human heart has ever imagined. Narrated by Ibn Abi Hatim.

Al-Bukhari said: The words of God the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** (al-Baqarah 2:170). Ali ibn Abdullah narrated to us, Sufyan narrated to us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurairah **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), who said: "God the Almighty said: 'I have prepared for My

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [God] with praise of their Lord, and they are not arrogant.

righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man.” Abu Hurairah said: “Read if you wish: ‘No soul knows what has been hidden for them of comfort for their eyes.’” He said: Sufyan narrated to us, on the authority of Abu al-Zinad, on the authority of al-A’raj, on the authority of Abu Hurairah, who said: God the Almighty said something similar. Sufyan was asked to narrate it, so he said: **What thing?** Muslim and al-Tirmidhi narrated it on the authority of Sufyan ibn ‘Uyaynah. Al-Tirmidhi said: It is good and authentic. Then Al-Bukhari said: Ishaq bin Nasr told us, Abu Usamah told us, on the authority of Al-A’mash, Abu Salih told us, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: “God Almighty says: ‘I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has conceived - a store of delights that you have seen.’” Then he recited: **No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do.** Abu Mu’awiyah said, on the authority of Al-A’mash, on the authority of Abu Salih: Abu Hurairah recited **comfort for their eyes.** Al-Bukhari is the only one to narrate it from this chain of transmission.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah told us, on the authority of the Messenger of God (peace and blessings of God be upon him): “God the Most High said: ‘I have prepared for My righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man.’” Both of them included it in their Sahih on the authority of Abd al-Razzaq. He said: At-Tirmidhi narrated it in his Tafsir and Ibn Jarir on the authority of Abd al-Rahim ibn Sulayman, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Messenger of God (peace and blessings of God be upon him), with a similar chain of transmission. Then At-Tirmidhi said: This is a hasan sahih hadith. Hammad ibn Salamah said on the authority of Thabit ibn Abi Rafi’, on the authority of Abu Hurayrah **may God be pleased with him**. Hammad said: I think it was on the authority of the Prophet (peace and blessings of God be upon him), who said: “Whoever enters Paradise will be blessed and will not be miserable, his clothes will not wear out, and his youth will not fade. In Paradise there is that which no eye has seen, no ear has heard, and no human heart has ever imagined.” Muslim narrated it on the authority of Hammad ibn Salamah with this chain of transmission.

Imam Ahmad narrated: Harun told us, Ibn Wahb told us, Abu Sakhr told me that Abu Hazim told him, he said: I heard Sahl ibn Sa’d al-Sa’idi **may God be pleased with him** say: I witnessed with the Messenger of God (blessings and peace of God be upon him) a gathering in which he described Paradise until it ended, then he said at the end of his hadith: **In it is that which**

no eye has seen, no ear has heard, and has never crossed the mind of man. Then he recited this verse: “Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them. No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.” Muslim included it in his Sahih on the authority of Harun ibn Ma’ruf and Harun ibn Sa’id, both on the authority of Ibn Wahb on his authority. Ibn Jarir said: Al-Abbas ibn Abi Talib told me, Ma’la ibn Asad told us, Salam ibn Abi Mut’i told us, on the authority of Qatadah, on the authority of Uqbah ibn Abd al-Ghafir, on the authority of Abu Sa’id al-Khudri, on the authority of the Messenger of God (blessings and peace of God be upon him), narrating from his Lord, the Mighty and Sublime, who said: “I have prepared for My righteous servants that which no eye has seen, and no The ear has heard, nor has it entered into the heart of man. Muslim also said in his Sahih: Ibn Abi Omar and others told us, Sufyan told us, Mutraf bin Tarif and Abdul Malik bin Saeed told us, they heard Al-Shaabi narrating on the authority of Al-Mughirah bin Shu’bah who said: “I heard him on the pulpit, attributing it to the Prophet, may God bless him and grant him peace, who said: Moses, peace be upon him, asked his Lord, the Mighty and Sublime: Who is the lowest in status among the people of Paradise? He said: He is a man who comes after He has admitted the people of Paradise to Paradise, and it is said to him: Enter Paradise. He says: O Lord, how is that when the people have settled in their stations and taken what they have acquired? It is said to him: Would you be pleased to have a kingdom like that of a king of the kings of the world? He says: I am pleased, O Lord. He says to you that and the like of it and the like of it and the like of it and the like of it and he says the fifth time: I am pleased, I am pleased, my Lord. He says: This is for you and ten times as much, and for you is what you desire and delight your eye. He says: I am pleased, O Lord. He says: O Lord, then who is the highest in status? He says: Those are the ones I intended. I planted their honor with My Hand and sealed it, so no eye has seen, no ear has heard, and no human heart has conceived it.” He said: Its verification is in the Book of God, the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** *verse*. Al-Tirmidhi narrated it on the authority of Ibn Abi Omar, who said: It is good and authentic. He said: Some of them narrated it on the authority of Al-Sha’bi on the authority of Al-Mughirah, but he did not attribute it to the Prophet, but the one attributed to the Prophet is more authentic.

Ibn Abi Hatim said: Ja’far ibn Munir al-Madani narrated to us, Abu Badr Shuja’ ibn al-Walid narrated to us, Ziyad ibn Khaithama narrated to us, on the authority of Muhammad ibn Juhadah, on the authority of Aamir ibn Abd al-Wahid, who said: I have been informed that a man from the people of Paradise will remain in his place for seventy years, then he will turn around and see a woman better than he was before. She will say: ‘It is time for us to have a share of you.’ He will say: ‘Who are you?’ She will say: ‘I am one of the more.’ He will remain with her for seventy years, then he will turn

around and see a woman better than he was before. She will say: 'It is time for us to have a share of you.' He will say: 'Who are you?' She will say: 'I am the one about whom God said: **No soul knows what has been hidden for them of comfort for their eyes.**'

Ibn Lahi'ah said: "Ata' ibn Dinar narrated to me from Sa'id ibn Jubayr who said: The angels enter upon them three times during each day of this world, with gifts from God from the Gardens of Eden that are not in their gardens. This is the saying of God, the Most High: 'No soul knows what has been hidden for them of comfort for eyes.' And they will be informed that God is pleased with them." Ibn Jarir narrated: "Sahl ibn Musa al-Razi narrated to us, al-Walid ibn Muslim narrated to us from Safwan ibn Amr from Abu al-Yaman al-Hawzani or someone else who said: 'Paradise has one hundred levels, the first of which is silver, its floor is silver, its dwellings are silver, its vessels are silver, and its soil is musk. The second is gold, its floor is gold, its dwellings are gold, its vessels are gold, and its soil is musk. The third is pearls, its floor is pearls, its dwellings are pearls, its vessels are pearls, and its soil is musk. And ninety-seven after that are things that no eye has seen, no ear has heard, and no human heart has conceived.'" Then he recited this verse: **No soul knows what has been hidden for them.**

Ibn Jarir said: Yaqub ibn Ibrahim told me, Mu'tamir ibn Sulayman told us, on the authority of Al-Hakam ibn Abaan, on the authority of Al-Ghatrif, on the authority of Jabir ibn Zayd, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, on the authority of the Trustworthy Spirit, who said: "The servant's good deeds and his bad deeds will be brought forth, deducting one from the other. If even one good deed remains, God will expand Paradise for him." He said: So I went to Buzdad and he narrated something similar to this hadith. He said: So I said: Where did the good deed go? He said: **Those are the ones from whom We accept the best of what they did and overlook their misdeeds** (al-Baqarah 2:170). I said: The words of God the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** (al-Baqarah 2:170). He said: The servant does a secret that he confides in God and that the people do not know about, so God will confide in him on the Day of Resurrection as comfort for his eyes.

Fath al-Qadir

And the sentence 15- **Only he who believes in Our verses** is a new sentence to explain who deserves guidance to faith, and who does not deserve it. The meaning is: Only those who believe in Our verses and benefit from them **are those who, when they are reminded by them, fall down in prostration** and no one else who is reminded by them: that is, he is admonished by them but does not remember or believe in them. The meaning of **fall down in prostration** is that they fell on their faces in prostration in reverence for the verses of God and in fear of His wrath and punishment. **And glorify the praises of their Lord** that is, they declared Him free from everything that is not befitting of Him, immersed in praise of Him for His blessings, the greatest and most perfect of which is guidance to faith. The meaning is: They said

in their al-Sajdah 32: Glory be to God and His praise, or Glory be to my Most High Lord and His praise. Sufyan said: The meaning is to pray in praise of their Lord, and the phrase **and they are not arrogant** is in the accusative case as a state: that is, in a state of being submissive to God, humbled before Him, not arrogant toward Him.

Tafsir al-Baghawi

God Almighty says: 15- **Only those believe in Our verses who, when they are reminded by them, are admonished by them, fall down in prostration, fall on their faces in prostration, and exalt [God] with praise of their Lord,** it was said: they prayed at the command of their Lord. It was also said: they said: Glory be to God and praise be to Him, **and they are not arrogant**, about believing in and prostrating to Him.

Tafsir al-Baidawi

15- "Only those believe in Our verses who, when they are reminded by them, fall down in prostration out of fear of God. And glorify God with praise of their Lord, praising Him in thanks for having guided them to Islam and given them guidance. And they are not arrogant about faith and obedience, as happens when someone persists in arrogance.

Surat al-Sajdah 32:16

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.

Surat al-Sajdah 32:16

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.

Tafsir al-Jalalayn

16 - **Their sides forsake their beds** they raise **their beds** the places where they lie down with their bedding for their night prayers **to supplicate their Lord in fear** of His punishment **and in hope** of His mercy **and from what We have provided them they spend** they give charity

Tafsir al-Suyuti

Al-Bazzar narrated on the authority of Bilal who said: We were sitting in the mosque and some of the companions of the Messenger of God, may God bless him and grant him peace, were praying from sunset to night prayer, so this verse was revealed: **Their sides forsake their beds**. In its chain of transmission is Abdullah Ibn Shabib, who is weak.

Al-Tirmidhi narrated, and Anas authenticated it, that this verse, **Their sides forsake their beds**, was revealed regarding waiting for the prayer called *Isha*.

Tafsir al-Tabari

God Almighty says: The south of those who believe in the verses of God, whose characteristics have been described, withdraws and rises from their beds in which they lie down for their desires, and they do not sleep **calling on their Lord in fear and hope** for His pardon for them, and His favor upon them with His mercy and forgiveness **and from what We have provided them they spend** in the way of God, and they perform from it the rights of God that He has made obligatory upon them in it. And it turns away: it interacts from the word *al-jafa'*, and *al-jafa'* means *prophecy*, as the rajaz poet said:

My friend, the one with the winds of Damascus, and Ibn Mallat, who is more gentle and affectionate

Meaning: Her generosity is a characteristic of Ibn Mallat, and God Almighty described them as turning away from their beds because they left lying down to sleep, busy with prayer.

The commentators differed regarding the prayer that God Almighty described them as having their sides turned away from their lying position. Some of them said: It is the prayer between sunset and night prayers. He said: This verse was revealed about people who used to pray at that time.

Who said that?

Ibn Al-Muthanna told us: Yahya bin Saeed told us, on the authority of Abu Aruba, who said: Qatada said: Anas said, regarding His statement, **They used to**

sleep but little of the night (al-Dhariyat 51:17), he said: They used to move between the sunset and evening prayers, and in this way their sides would turn away.

He said: Ibn Abi Uday narrated to us, on the authority of Saeed, on the authority of Qatada, on the authority of Anas, regarding His statement, **Their sides forsake their beds**, he said: They pray between these two prayers.

Ali bin Saeed Al-Kindi told me, he said: Hafs bin Ghiyath told us, on the authority of Saeed, on the authority of Qatada, on the authority of Anas, **Their sides forsake their beds**, he said: between sunset and night prayers.

Muhammad bin Khalaf told me: Zaid bin Hayyan told us: Al-Harith bin Wajih Al-Rasibi told us: Malik bin Dinar told us, on the authority of Anas bin Malik, that this verse was revealed about some of the companions of the Prophet, may God bless him and grant him peace, who used to pray between sunset and night prayers, **their sides forsaking their beds**.

Ibn Wakee' told us: Muhammad ibn Bishr told us, on the authority of Saeed ibn Abi Aruba, on the authority of Qatada, on the authority of Anas: **Their sides forsake their beds**. He said: They used to perform voluntary prayers between sunset and night prayers.

He said: My father told us, on the authority of Sufyan, on the authority of a man, on the authority of Anas, **Their sides forsake their beds**. He said: Between sunset and night prayers.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Their sides forsake their beds**. He said: They used to perform voluntary prayers between the sunset prayer and the evening prayer.

Others said: It means the Maghrib prayer.

Who said that?

Ibn Wakee' told us, he said: My father told me, on the authority of Talha, on the authority of Ata', **Their sides forsake their beds**. He said: On the night.

It was reported on the authority of Hajjaj, on the authority of Ibn Jurayj, who said: Yahya bin Saifi said, on the authority of Abu Salamah, who said: The darkness.

Others said: To wait for the Isha prayer.

Who said that?

Abdullah bin Abi Ziyad told me: Abdul Aziz bin Abdullah Al-Awisi told us, on the authority of Sulayman bin Bilal, on the authority of Yahya bin Saeed, on the authority of Anas bin Malik, that this verse, **Their sides forsake their beds**, was revealed regarding waiting for the prayer called the 'Isha' prayer.

Others said: It means standing at night.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, **Their sides forsake their beds**, he said: standing at night.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Their sides forsake their beds**, he said: These are those who stay up at night to pray.

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, **Their sides forsake their beds** means they get up to pray at night.

Others said: This is a description of a people whose tongues never fail to mention God.

Who said that?

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say about His statement, **Their sides forsake their beds to invoke their Lord in fear and hope**, that they are a people who do not cease to remember God, whether in prayer, or standing, or sitting, or when they wake up from their sleep. They are a people who do not cease to remember God.

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, **Their sides forsake their beds**...to the end of the verse. He says: They forsake their beds for the remembrance of God. Every time they wake up, they remember God, either in prayer, or standing, or sitting, or lying on their sides. So they do not cease remembering God.

The correct thing to say about this is that God described these people as having sides that turn away from their beds, being busy with supplication to their Lord and worshipping Him out of fear and food. This is because their sides turn away from their beds at night, because what is known about a describer describing a man as having his sides turned away from his bed is only a description of him as having avoided sleep at the time when people sleep, which is night and not day. This is how the Arabs describe a man when they describe him with this. This is indicated by the statement of Abdullah bin Rawahah al-Ansari, may God be pleased with him, in describing the Prophet of God, may God's prayers and peace be upon him:

He spends the night turning away from his bed when the polytheists make his beds heavy.

If this is the case, and God, the Exalted, did not specify in His description of these people the way He described them, that their sides forsake their beds, in terms of the conditions and times of the night, one condition or time rather than another, then it is obligatory for this to apply to all hours and times of the night. If this is the case, then whoever prays between Maghrib and Isha, waits for the last Isha, or stands in prayer at night or part of it, or remembers God during the hours of the night, or prays Isha, is among those

included in the apparent meaning of His statement, **Their sides forsake their beds**, because his side has been forsaken from his bed when he stood up to pray, prayed or remembered God, or sat after he was no longer lying down and he was able to stand or sit. However, even if this is the case, directing the speech to the fact that it refers to the night prayer is more pleasing to me, because that is the most obvious meaning, and most likely according to the apparent meaning of the speech, and it is the same as the report from the Messenger of God, may God bless him and grant him peace.

This is what Ibn Al-Muthanna told us. He said: Muhammad bin Ja'far told us. He said: Shu'bah told us, on the authority of Al-Hakam. He said: I heard Urwah bin Al-Zubayr narrating on the authority of Mu'adh bin Jabal that the Messenger of God, may God bless him and grant him peace, said to him: **Shall I not guide you to the doors of goodness? Fasting is a shield, charity expiates sin, and the servant standing in prayer in the depths of the night.** And he recited this verse: **Their sides forsake their beds to invoke their Lord in fear and hope, and they spend out of what We have provided them.**

Ibn Al-Muthanna told us: Yahya bin Hammad told us: Abu Usamah told us, on the authority of Sulayman, on the authority of Habib bin Abi Thabit and Al-Hakam, on the authority of Maymun bin Abi Shabib, on the authority of Muadh bin Jabal, on the authority of the Messenger of God, may God bless him and grant him peace, in a similar manner.

Muhammad ibn Khalaf al-Asqalani told me: Adam told us: Sufyan told us: Mansur ibn al-Mu'tamir told us, on the authority of al-Hakam ibn Utaybah, on the authority of Maimun ibn Abi Shabib, on the authority of Muadh bin Jabal, who said: The Messenger of God, may God bless him and grant him peace, said to me: If you wish, I will inform you of the gates of goodness: fasting is a shield, charity expiates sin, and a man standing in the dead of night. Then the Messenger of God, may God bless him and grant him peace, recited: **Their sides forsake their beds.**

Abu Kurayb told us: Yazid bin Hayyan told us, on the authority of Hammad bin Salamah, who said: Asim bin Abi Al-Najud told us, on the authority of Shahr bin Hawshab, on the authority of Muadh bin Jabal, on the authority of the Messenger of God, may God bless him and grant him peace, regarding his statement: **Their sides forsake their beds**, he said: The servant's standing at night.

Abu Hammam Al-Walid bin Shuja' told us: My father told me: Ziyad bin Khaithama told me, on the authority of Abu Yahya, the qat seller, on the authority of Mujahid, who said: The Messenger of God, may God bless him and grant him peace, mentioned the night prayer, and his eyes overflowed with tears until his tears flowed. Then he said: **Their sides forsake their beds.**

As for his saying, **They call upon their Lord in fear and hope**... the verse, the people of interpretation said something similar to what we said about it.

Who said that?

Surat al-Sajdah 32:16

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They call upon their Lord in fear and hope, and from what We have provided them, they spend.** He said: Out of fear of God's punishment, and hope for God's mercy, and from what We have provided them, they spend in obedience to God and in His path.

Tafsir al-Qurtubi

The Almighty says: **Their sides forsake their beds** meaning they raise themselves up and turn away from the places of lying down. The word is in the accusative case as a state, meaning their sides forsake them. *Al-madajee*' is the plural of *madja*', which is a place of sleeping. It may also refer to the time of lying down, but it is a metaphor, and the literal meaning is more appropriate. An example of this is the saying of Abdullah ibn Rawahah:

And among us is the Messenger of God reciting his book when the dawn breaks brightly.

He spends the night turning away from his bed when the polytheists make his beds heavy.

Al-Zajjaj and Al-Rummani said: Tajawwaf means moving aside. It is also used in forgiving someone who has made a mistake in cursing or the like. Al-Janub is the plural of Janb *side*. There are two opinions regarding what their sides turn away from their beds for: One of them: To remember God, either during prayer or otherwise, as stated by Ibn Abbas and Al-Dahhak. The second: For prayer. Regarding the prayer for which their sides turn away, there are four opinions: One of them: Moving around at night, as stated by the majority of commentators, and most people agree with it. It is the one that contains praise, and it is the opinion of Mujahid, Al-Awza'i, Malik ibn Anas, Al-Hasan, Abu Al-Hasan, Abu Al-Aliyah, and others. This is indicated by the statement of God the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** because they permitted **they hid** with what was hidden. And God knows best. Its explanation will follow.

There are many hadiths about the night prayer, including the hadith of Muadh ibn Jabal that the Prophet, may God bless him and grant him peace, said to him: "Shall I not guide you to the doors of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man's prayer in the depths of the night - he said, then he recited: 'Their sides forsake their beds' - until he reached: 'they know.'" Narrated by Abu Dawud al-Tayalisi in his Musnad, and by Qadi Ismail ibn Ishaq and Abu 'Eesa al-Tirmidhi, who said about it: A good and authentic hadith. The second: The 'Isha' prayer, which is called 'Atmah', as stated by al-Hasan and 'Ata'. In al-Tirmidhi.

It was narrated on the authority of Anas ibn Malik that this verse, **Their sides forsake their beds**, was

revealed regarding waiting for the prayer called *Isha*. He said: This is a good and rare hadith. The third: The movement between Maghrib and Isha. This was said by Qatada and Ikrimah. Abu Dawud narrated on the authority of Anas ibn Malik that this verse, **Their sides forsake their beds, to supplicate their Lord in fear and hope, and from what We have provided them, they spend**, he said: They used to move between Maghrib and Isha. The fourth: Ad-Dahhak said: The movement of one's sides is for a man to pray Isha and Fajr in congregation. This was said by Abu Darda and Ubadah.

I said: This is a good statement, and it combines the sayings in meaning, because the one who waits for the Isha prayer until he prays it is in prayer and remembrance of God, the Almighty, as the Prophet (peace and blessings of God be upon him) said: **A man remains in prayer as long as he waits for the prayer.** Anas said: What is meant by the verse is waiting for the last Isha prayer, because the Messenger of God (peace and blessings of God be upon him) used to delay it until about a third of the night. Ibn Atiyyah said: The pre-Islamic people used to sleep at the beginning of sunset and at any time a person wanted, so waiting for the Isha prayer came as strange and difficult. The one who prays Fajr prayer in congregation, especially at the beginning of its time, as the Prophet (peace and blessings of God be upon him) used to pray it. It is customary for whoever maintains this prayer at or at the beginning of its time to get up at dawn, perform ablution, pray, and remember God, the Almighty, until dawn breaks, thus avoiding the beginning and end of the night. This is further supported by what Muslim narrated on the authority of Uthman ibn Affan, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever prays the Isha prayer in congregation, it is as if he spent half the night in prayer, and whoever prays the Fajr prayer in congregation, it is as if he spent the entire night in prayer.** The wording of Al-Tirmidhi and Abu Dawud in this hadith is: Whoever attends the Isha prayer in congregation, it is as if he spent half the night in prayer, and whoever prays the Isha and Fajr prayers in congregation, it is as if he spent the entire night in prayer. It was previously mentioned in Surat An-Nur on the authority of Ka'b that whoever prays four rak'ahs after the last Isha prayer, it is as if he spent the night in prayer.

Hassan's hadiths have been narrated on the merits of the prayer between sunset and night prayers and the night prayer. Ibn al-Mubarak said: Yahya ibn Ayoub told us, saying: Muhammad ibn al-Hajjaj or Ibn Abi al-Hajjaj told me that he heard Abdul Karim narrating that the Messenger of God (peace and blessings be upon him) said: **Whoever performs ten rak'ahs between sunset and night prayers, a palace will be built for him in Paradise.** Umar ibn al-Khattab said to him: **Then our palaces and houses will increase in number, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **God is greater and better - or he said - better.** Abdullah ibn Amr ibn al-As said: The prayer of the first two is the

seclusion between sunset and night prayers until people return to prayer. Abdullah ibn Mas'ud used to pray at that time and say: The prayer of heedlessness is between sunset and night prayers. Ibn al-Mubarak mentioned this. Al-Tha'labi narrated it on the authority of Ibn Umar, who said: The Prophet (peace and blessings be upon him) said: "Whoever refrains from sleeping between sunset and night prayers, two palaces will be built for him in Paradise a distance of a year's journey. In them are trees such that if the people of the east and west were to settle in them, they would be filled with fruit." This is the prayer of the repentant and the heedlessness of the heedless. One of the supplications that is answered and not rejected is the supplication between sunset and evening prayers.

Chapter on the virtue of forsaking one's beds: Ibn al-Mubarak reported on the authority of Ibn Abbas, who said: When the Day of Resurrection comes, a crier will call out: Today you will know who are the companions of the vineyard. Let those who are grateful to God in every situation arise, and they will arise and be set out on their way to Paradise. Then he will call out a second time: Today you will know who are the companions of the vineyard. Let those whose sides forsook their beds arise, **They call upon their Lord in fear and hope, and spend out of what We have provided them.** He said: So they will rise and go to Paradise. Then he will call out a third time: Today you will know who are the companions of the vineyard. Let those arise who were **not distracted by commerce or sale from the remembrance of God and performance of prayer and giving zakah, fearing a Day when the hearts and eyes will turn about.** They will rise and be set out on their way to Paradise. Al-Tha'labi narrated on the authority of Asma' bint Yazid that the Prophet, may God bless him and grant him peace, said: "When God gathers the first and the last on the Day of Resurrection, a caller will come and call out in a voice that all of creation will hear: Today the people of the assembly will know who is most deserving of generosity. Let those whose sides used to forsake their beds arise. They will arise, and they will be few. Then he will call out a second time: Today you will know who is most deserving of generosity. Let those whom neither trade nor sale distracts from the remembrance of God arise. They will arise. Then he will call out a third time: Today you will know who is most deserving of generosity. Those who are grateful to God in every situation, in prosperity and adversity, will arise. They will arise, and they will be few. They will all travel to Paradise, and then the rest of the people will be held to account." Ibn al-Mubarak said: Muammar told us, on the authority of a man, on the authority of Abu al-Ala' ibn al-Shakheer, on the authority of Abu Dharr, who said: There are three at whom God laughs and is pleased with them: A man who gets up at night and leaves his bed and warmth, then performs ablution and does it well, then gets up to pray. God says to His angels: What made My servant do what he did? They say: Our Lord, You know him better than we do. He says: I know him better, but tell Me. They say: I hoped for something from him and he hoped for it, and I feared something from him and he feared it. He says: I bear witness that I have secured him from what he feared and made obligatory for him what he hoped for. He said: A man who was on a raid

and encountered the enemy and his companions were defeated, but he held firm until he was killed or God granted them victory. God says to His angels a story similar to this. A man who travels at night and, at the end of the night, he and his companions dismount. His companions sleep and he gets up to pray. God says to His angels... and he mentioned the story.

The Almighty says: **They call upon their Lord** in the accusative case as a state, meaning calling upon. It is possible that it is a new description, meaning that their sides forsake each other and they also call upon their Lord in every situation, day and night. **Out of fear** is the object for which. It may be a verbal noun. **Out of hope** is the same, meaning out of fear of the punishment and hope for the reward. **And out of what We have provided them they spend** "out of what can mean which" and can be a verbal noun. In both interpretations, it must be separate from "out of what we spend". It was said that it means the obligatory zakat. It was also said that it means the voluntary zakat. These people are more praiseworthy.

Tafsir Ibn Kathir

God the Almighty says: "Only those believe in Our verses **meaning only those who believe in them** who, when they are reminded of them, fall down in prostration **meaning listen to them and obey them in word and deed** and exalt the praises of their Lord and are not arrogant" meaning they are not proud to follow them and submit to them as the ignorant disbelieving immoral people do. God the Almighty says: "Indeed, those who disdain My worship will enter Hell, humbled." Then God the Almighty says: "Their sides forsake their beds" meaning by that standing in prayer at night, abandoning sleep and lying down on soft mattresses. Mujahid and Al-Hasan said regarding God's statement: "Their sides forsake their beds" meaning by that standing in prayer at night. Anas, Ikrimah, Muhammad ibn Al-Munkadir, Abu Hazim and Qatadah said: It is the prayer between the two evening prayers. Anas also said: It is waiting for the evening prayer. Ibn Jarir narrated it with a good chain of narration. Ad-Dahhak said: It is the Isha prayer in congregation and the Fajr prayer in congregation. **They call upon their Lord in fear and hope**, meaning fear of the consequences of His punishment and hope for His abundant reward. **And from what We have provided them, they spend**, thus combining the necessary and transitive acts of worship. The leader of these people, their master, and their pride in this world and the hereafter is the Messenger of God, may God bless him and grant him peace, as Abdullah ibn Rawahah, may God be pleased with him, said.

And among us is the Messenger of God reciting his book when the dawn breaks brightly.

He showed us guidance after blindness, so our hearts are certain that what he said will come true.

He spends the night turning away from his bed when the polytheists make his beds heavy.

Imam Ahmad said: Rawh and Affan told us: Hammad ibn Salamah told us: Ata ibn as-Sa'ib told us, on the

Surat al-Sajdah 32:16

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.

authority of Murrah al-Hamadhani, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: "Our Lord is amazed at two men: a man who rises from his comforter and blanket, from his beloved and his family, to pray. He says: 'Our Lord, O My angels, look at My servant, he has risen from his bed and comforter, from his beloved and his family, to pray, desiring what is with Me and fearing what is with Me.' And a man who fights in the cause of God and they are defeated, and He knows what is upon him of fleeing and what is for him in returning, so he returns until his blood is shed, desiring what is with Me and fearing what is with Me. So God, the Almighty, the Majestic, says to the angels: 'Look at My servant, he has returned desiring what is with Me and fearing what is with Me, until his blood is shed.'" Abu Dawud narrated it in this manner in Jihad on the authority of Musa ibn Ismail on the authority of Hammad ibn Salamah, with a similar wording.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Wa'il, on the authority of Muadh ibn Jabal, who said: "I was with the Prophet, may God bless him and grant him peace, on a journey. One day I was close to him, and we were walking, so I said: 'O Prophet of God, tell me of a deed that will admit me to Paradise and keep me away from Hell.' He said: 'You have asked about something great, but it is easy for whomever God makes it easy for: Worship God and do not associate anything with Him, establish prayer, pay zakat, fast Ramadan, and perform Hajj to the House.' Then he said: 'Shall I not guide you to the gates of goodness? Fasting is a shield, charity extinguishes sin, and a man's prayer in the depths of the night.' Then he recited: 'Their sides forsake their beds...' until he reached: 'A reward for what they used to do.' Then he said: 'Shall I not tell you of the head of the matter, its pillar, and the pinnacle of its hump?' I said: 'Yes, O Messenger of God.' He said: 'The head of the matter is Islam, its pillar is prayer, and its pinnacle is jihad in the way of God.' Then he said: 'Shall I not tell you of the By the angel of all that? I said: Yes, O Prophet of God. He took hold of my tongue and said: Restrain this. I said: O Messenger of God, will we be held accountable for what we say? He said: May your mother lose you, O Muadh! Is there anything that topples people into the Fire on their faces - or he said: on their noses - except the harvest of their tongues? Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah in their Sunans through various chains of narration on the authority of Muammar. Al-Tirmidhi said: Hasan Sahih.

It was narrated by Ibn Jarir from the hadith of Shu'bah from Al-Hakam who said: I heard Urwah ibn Az-Zubayr narrating from Mu'adh ibn Jabal that the Messenger of God (peace and blessings of God be upon him) said to him: Shall I not guide you to the gates of goodness? Fasting is a shield, charity expiates sins, and the servant's standing in prayer in the depths of the night. And he recited this verse: "Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them." And it was

also narrated from the hadith of Ath-Thawri from Mansur ibn Al-Mu'tamir from Al-Hakam, from Maymun ibn Abi Shabib, from Mu'adh, from the Prophet (peace and blessings of God be upon him), with a similar chain of transmission. And from the hadith of Al-A'mash from Habib ibn Abi Thabit, and Al-Hakam from Maymun ibn Abi Shabib, from Mu'adh, with a similar chain of transmission. And from the hadith of Hammad ibn Salamah from Asim ibn Abi An-Najud from Shahr, also from Mu'adh, from the Prophet (peace and blessings of God be upon him), regarding the verse: **Their sides forsake their beds**, he said: **The servant's standing in prayer in the depths of the night.**

Ibn Abi Hatim narrated: Ahmad ibn Sinan al-Wasiti told us, Yazid ibn Harun told us, Fitr ibn Khalifa told us, on the authority of Habib ibn Abi Thabit, al-Hakam and Hakim ibn Jarir, on the authority of Maymun ibn Abi Shabib, on the authority of Muadh ibn Jabal, who said: I was with the Prophet of God during the Battle of Tabuk, and he said: "If you wish, I will inform you of the gates of goodness: fasting is a shield, charity extinguishes sin, and a man standing in the dead of night." Then the Messenger of God, may God bless him and grant him peace, recited: **Their sides forsake their beds** verse, then he said: My father told us, Suwaid ibn Saeed told us, Ali ibn Musahhir told us, on the authority of Abd al-Rahman ibn Ishaq, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid, who said: The Messenger of God, may God bless him and grant him peace, said: "When God gathers the first and the last on the Day of Resurrection, a caller will come and call out in a voice that all creatures will hear: 'The people of the gathering today will know who is most deserving of honor.' Then he will return and call out: 'Let those who "forsook their sides from their beds" verse arise.' So they will arise, but they will be few."

Al-Bazzar said: Abdullah bin Shabib told us, Al-Walid bin Al-Ata bin Al-Aghar told us, Abdul Hamid bin Sulaiman told us, Mus'ab told me, on the authority of Zaid bin Aslam, on the authority of his father, who said: Bilal said: When this verse was revealed, **Their sides forsake their beds**, the verse, we were sitting in a gathering and some of the companions of the Messenger of God, may God bless him and grant him peace, were praying after sunset until the evening prayer, so this verse was revealed, **Their sides forsake their beds**, then he said: We do not know of anyone who narrated from Aslam on the authority of Bilal other than him, and he has no chain of transmission on the authority of Bilal other than this chain of transmission.

And the Almighty said: **No soul knows what has been hidden for them of comfort for their eyes Al-Baqarah 2:17**, meaning no one knows the greatness of what God has hidden for them in Paradise of eternal bliss and pleasures the likes of which no one has seen. Because they concealed their deeds, God also concealed for them a reward in accordance with them, for the reward is of the same kind as the deed. Al-Hasan Al-Basri said: A people concealed their deeds, so God concealed for them what no eye has seen and no human heart has ever imagined. Narrated

by Ibn Abi Hatim.

Al-Bukhari said: The words of God the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** (al-Baqarah 2:170). Ali ibn Abdullah narrated to us, Sufyan narrated to us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurairah **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), who said: "God the Almighty said: 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man.'" Abu Hurairah said: "Read if you wish: 'No soul knows what has been hidden for them of comfort for their eyes.'" He said: Sufyan narrated to us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurairah, who said: God the Almighty said something similar. Sufyan was asked to narrate it, so he said: **What thing?** Muslim and al-Tirmidhi narrated it on the authority of Sufyan ibn 'Uyaynah. Al-Tirmidhi said: It is good and authentic. Then Al-Bukhari said: Ishaq bin Nasr told us, Abu Usamah told us, on the authority of Al-A'mash, Abu Salih told us, on the authority of Abu Hurairah, **may God be pleased with him**, on the authority of the Prophet, **may God bless him and grant him peace**: "God Almighty says: 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has conceived - a store of delights that you have seen.'" Then he recited: **No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do**. Abu Mu'awiyah said, on the authority of Al-A'mash, on the authority of Abu Salih: Abu Hurairah recited **comfort for their eyes**. Al-Bukhari is the only one to narrate it from this chain of transmission.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah told us, on the authority of the Messenger of God (peace and blessings of God be upon him): "God the Most High said: 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man.'" Both of them included it in their Sahihs on the authority of Abd al-Razzaq. He said: At-Tirmidhi narrated it in his Tafsir and Ibn Jarir on the authority of Abd al-Rahim ibn Sulayman, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Messenger of God (peace and blessings of God be upon him), with a similar chain of transmission. Then At-Tirmidhi said: This is a hasan sahih hadith. Hammad ibn Salamah said on the authority of Thabit ibn Abi Rafi', on the authority of Abu Hurayrah **may God be pleased with him**. Hammad said: I think it was on the authority of the Prophet (peace and blessings of God be upon him), who said: "Whoever enters Paradise will be blessed and will not be miserable, his clothes will not wear out, and his youth will not fade. In Paradise there is that which no eye has seen, no ear has heard, and no human heart has ever imagined." Muslim narrated it on the authority of Hammad ibn Salamah with this chain of transmission.

Imam Ahmad narrated: Harun told us, Ibn Wahb told us, Abu Sakhr told me that Abu Hazim told him, he said: I heard Sahl ibn Sa'd al-Sa'idi **may God be pleased with him** say: I witnessed with the Messenger of God (blessings and peace of God be upon him) a gathering in which he described Paradise until it ended, then he said at the end of his hadith: **In it is that which no eye has seen, no ear has heard, and has never crossed the mind of man**. Then he recited this verse: "Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them. No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do." Muslim included it in his Sahih on the authority of Harun ibn Ma'ruf and Harun ibn Sa'id, both on the authority of Ibn Wahb on his authority. Ibn Jarir said: Al-Abbas ibn Abi Talib told me, Ma'la ibn Asad told us, Salam ibn Abi Mut'i' told us, on the authority of Qatadah, on the authority of Uqbah ibn Abd al-Ghafir, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God (blessings and peace of God be upon him), narrating from his Lord, the Mighty and Sublime, who said: "I have prepared for My righteous servants that which no eye has seen, and no The ear has heard, nor has it entered into the heart of man. Muslim also said in his Sahih: Ibn Abi Omar and others told us, Sufyan told us, Mutraf bin Tarif and Abdul Malik bin Saeed told us, they heard Al-Shaabi narrating on the authority of Al-Mughirah bin Shu'bah who said: "I heard him on the pulpit, attributing it to the Prophet, **may God bless him and grant him peace**, who said: Moses, peace be upon him, asked his Lord, the Mighty and Sublime: Who is the lowest in status among the people of Paradise? He said: He is a man who comes after He has admitted the people of Paradise to Paradise, and it is said to him: Enter Paradise. He says: O Lord, how is that when the people have settled in their stations and taken what they have acquired? It is said to him: Would you be pleased to have a kingdom like that of a king of the kings of the world? He says: I am pleased, O Lord. He says to you that and the like of it and the like of it and the like of it and he says the fifth time: I am pleased, I am pleased, my Lord. He says: This is for you and ten times as much, and for you is what you desire and delight your eye. He says: I am pleased, O Lord. He says: O Lord, then who is the highest in status? He says: Those are the ones I intended. I planted their honor with My Hand and sealed it, so no eye has seen, no ear has heard, and no human heart has conceived it." He said: Its verification is in the Book of God, the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** *verse*. Al-Tirmidhi narrated it on the authority of Ibn Abi Omar, who said: It is good and authentic. He said: Some of them narrated it on the authority of Al-Sha'bi on the authority of Al-Mughirah, but he did not attribute it to the Prophet, but the one attributed to the Prophet is more authentic.

Ibn Abi Hatim said: Ja'far ibn Munir al-Madani narrated to us, Abu Badr Shuja' ibn al-Walid narrated to us, Ziyad ibn Khaithama narrated to us, on the authority of Muhammad ibn Juhadah, on the authority of Aamir ibn Abd al-Wahid, who said: I have been informed that a man from the people of Paradise will remain in his place for seventy years, then he will turn around and

Surat al-Sajdah 32:16

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.

see a woman better than he was before. She will say: 'It is time for us to have a share of you.' He will say: 'Who are you?' She will say: 'I am one of the more.' He will remain with her for seventy years, then he will turn around and see a woman better than he was before. She will say: 'It is time for us to have a share of you.' He will say: 'Who are you?' She will say: 'I am the one about whom God said: "No soul knows what has been hidden for them of comfort for their eyes."'

Ibn Lahi'ah said: "Ata' ibn Dinar narrated to me from Sa'id ibn Jubayr who said: The angels enter upon them three times during each day of this world, with gifts from God from the Gardens of Eden that are not in their gardens. This is the saying of God, the Most High: 'No soul knows what has been hidden for them of comfort for eyes.' And they will be informed that God is pleased with them." Ibn Jarir narrated: "Sahl ibn Musa al-Razi narrated to us, al-Walid ibn Muslim narrated to us from Safwan ibn Amr from Abu al-Yaman al-Hawzani or someone else who said: 'Paradise has one hundred levels, the first of which is silver, its floor is silver, its dwellings are silver, its vessels are silver, and its soil is musk. The second is gold, its floor is gold, its dwellings are gold, its vessels are gold, and its soil is musk. The third is pearls, its floor is pearls, its dwellings are pearls, its vessels are pearls, and its soil is musk. And ninety-seven after that are things that no eye has seen, no ear has heard, and no human heart has conceived.'" Then he recited this verse: "No soul knows what has been hidden for them."

Ibn Jarir said: Yaqub ibn Ibrahim told me, Mu'tamir ibn Sulayman told us, on the authority of Al-Hakam ibn Abaan, on the authority of Al-Ghatrif, on the authority of Jabir ibn Zayd, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, on the authority of the Trustworthy Spirit, who said: "The servant's good deeds and his bad deeds will be brought forth, deducting one from the other. If even one good deed remains, God will expand Paradise for him." He said: So I went to Buzdad and he narrated something similar to this hadith. He said: So I said: Where did the good deed go? He said: **Those are the ones from whom We accept the best of what they did and overlook their misdeeds** (al-Baqarah 2:170). I said: The words of God the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** (al-Baqarah 2:170). He said: The servant does a secret that he confides in God and that the people do not know about, so God will confide in him on the Day of Resurrection as comfort for his eyes.

Fath al-Qadir

16- "Their sides forsake their beds" meaning they are raised and turned away. It is said: something jafā 'anhu wa jafāwā 'anhu: if it does not adhere to it and turns away from it. The plural of mudhājī is the place in which one lies down. Al-Zajjaj and Al-Rummani said: turning away and forsake are towards an upward direction, and likewise it is in forgiving someone who has made a mistake in cursing or the like. The plural of

janub is janub, and the sentence is in the accusative case as a state: meaning their sides forsake their beds. They are the ones who stay up at night and get up from their beds to pray. Al-Hasan, Mujahid, Ata' and the majority said the same. What is meant by prayer is the voluntary prayer at night without restriction. Qatadah and Ikrimah said: It is the voluntary prayer between Maghrib and Isha'. It was also said that it is the Isha' prayer only, and this is a narration from Al-Hasan and Ata'. Ad-Dahhak said: The Isha and Fajr prayers are performed in congregation. It was also said that they are those who stand to remember God, whether in prayer or otherwise. **They call upon their Lord in fear and hope.** This sentence is in the accusative case as a state of the pronoun in **their sides**, so it is a state after a state. It is possible that the first sentence is a new sentence to explain a type of their acts of obedience. The meaning is: Their sides forsake each other while they are calling upon their Lord in fear of His punishment and hope for His mercy. **And from what We have provided them they spend.** That is, from what We have provided them or from their provision, and that is the obligatory charity. It was also said that it is voluntary charity. The first is to carry it as a generality, and the accusative of **in fear and hope** is based on the reason. It is possible that it is two nouns accusative with an implied meaning.

Tafsir al-Baghawi

16- "They turn away, **they rise and turn away**, their sides from the beds, **the plural of bed**", which is the place on which one lies, meaning the mattress, and they are the ones who stay up at night to pray.

They differed about the meaning of this verse. Anas said: It was revealed about us, the Ansar. We used to pray the Maghrib prayer and not return to our homes until we prayed the Isha prayer with the Prophet, may God bless him and grant him peace.

On the authority of Anas also, he said: It was revealed about some of the companions of the Prophet, may God bless him and grant him peace, who used to pray the Maghrib prayer until the Isha prayer. This is the opinion of Abu Hazim and Muhammad ibn al-Munkadir, and they said: It is the prayer of the repentant.

It was narrated on the authority of Ibn Abbas, may God be pleased with him, who said: The angels surround those who pray between sunset and night prayers, and it is the prayer of the repentant.

Ata' said: They are those who do not sleep until they pray the last evening prayer.

On the authority of Abu Darda, Abu Dharr, and Ubadah ibn al-Samit, may God be pleased with them: They are those who pray the last evening prayer and the dawn prayer in congregation.

We narrated that the Prophet, may God bless him and grant him peace, said: **Whoever prays the Isha prayer in congregation, it is as if he spent half a night in**

prayer, and whoever prays the Fajr prayer in congregation, it is as if he spent a whole night in prayer.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Sumay, the freed slave of Abu Bakr ibn 'Abd al-Rahman, on the authority of Abu Salih al-Samman, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "If people knew the reward for the call to prayer and the first row, and could find no other way to do so than to draw lots, they would draw lots. If they knew the reward for arriving early in the morning, they would race to it. If they knew the reward for the 'Isha and Fajr prayers, they would come to them even if they had to crawl."

The most famous saying is that it means the night prayer, which is the saying of Al-Hasan, Mujahid, Malik, Al-Awza'i and a group.

Ahmad ibn Abdullah al-Salihi told us, Abu al-Hasan Ali ibn Muhammad ibn Abdullah ibn Bishran told us, Abu Ali Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Wa'il, on the authority of Mu'adh ibn Jabal, who said: I was with the Prophet, may God bless him and grant him peace, on our journey. One day I was close to him while he was walking, so I said: O Messenger of God, tell me of a deed that will admit me to Paradise and keep me away from the Fire. He said: You have asked about a great matter, and it is easy for whomever God makes it easy for: Worship God and do not associate anything with Him, establish prayer, pay zakat, fast Ramadan, and perform Hajj to the House. Then he said: Shall I not guide you to the gates of goodness: Fasting is a shield, charity extinguishes sin, and a man's prayer in the depths of the night? Then he recited: **Their sides forsake their beds until he reached a reward for what they used to do.** Then he said: Shall I not tell you of the head of the matter, its pillar, and the pinnacle of its hump? I said: Yes, O Messenger of God. He said: The head of the matter Islam, its pillar is prayer, and its pinnacle is jihad. Then he said: Shall I not tell you of the essence of all of that? I said: Yes, O Prophet of God. He said: Then he took hold of my tongue and said: Refrain from this. I said: O Prophet of God, will we be held accountable for what we say? He said: May your mother lose you, O Muadh! Are people tossed on their faces - or he said on their noses - into Hellfire except for the harvest of their tongues?

Abu al-Fadl Ziyad ibn Muhammad ibn Ziyad al-Hanafi narrated to us, Abu Muhammad Abd al-Rahman ibn Ahmad al-Mukhalladi narrated to us, Muhammad ibn Ahmad ibn Abd al-Jabbar al-Rayyani narrated to us, Hamad ibn Zanjawayh narrated to us, Abu Abdullah ibn Salih narrated to us, Muawiyah ibn Salih narrated to me, Rabi'ah ibn Yazid narrated to me, on the authority of Abu Idris al-Khawlani, on the authority of Abu Umamah al-Bahili, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **You should perform the night prayer,**

for it was the practice of the righteous who came before you, and it brings you closer to your Lord, and it expiates bad deeds, and it deters from sin.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Ruh bin Aslam told us, Hammad bin Salamah told us, Ata' bin Al-Sa'ib told us, on the authority of Murrah Al-Hamadani, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Our Lord is amazed by two men: a man who rises from his comforter and blanket, from among his beloved and his family, to his prayer. God says to His angels: Look at My servant, he has risen from his bed and comforter, from among his beloved and his family, to his prayer, desiring what is with Me and fearing what is with Me. And a man who fights in the cause of God and his companions are defeated with him, so he knows what is upon him in defeat and what is for him in returning, so he returns and fights until his blood is shed. God says to His angels: Look at My servant, he has returned desiring what is with Me and fearing what is with Me until his blood is shed.'"

Abu Uthman al-Dhabi told us, Abu Muhammad al-Jarrah told us, Abu al-Abbas al-Mahboubi told us, Abu Isa al-Tirmidhi told us, Qutaybah ibn Sa'id told us, Abu 'Awanah told us, on the authority of Abu Bishr, on the authority of Humayd ibn 'Abd al-Rahman al-Himyari, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The best fasting after the month of Ramadan is the month of God, Muharram, and the best prayer after the obligatory prayer is the night prayer.'"

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn ibn Bishran told us, Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Yahya ibn Abi Katheer, on the authority of Ibn Mu'anaq, on the authority of Abu Malik al-Ash'ari, who said: "The Messenger of God, may God bless him and grant him peace, said: 'In Paradise there are rooms whose outside can be seen from their inside and whose inside can be seen from their outside. God has prepared them for those who speak gently, feed the poor, fast regularly, and pray at night while people are asleep.'"

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Isbagh told us, Abdullah bin Wahb told me, Yunus told me on the authority of Ibn Shihab, Al-Haytham bin Abi Sinan told us, he told me that he heard Abu Hurairah in his stories mentioning on the authority of the Prophet, may God bless him and grant him peace, that he used to say: **A brother of yours does not speak obscene language,** meaning Abdullah bin Rawahah. He said:

And among us is the Messenger of God reciting his book when the dawn breaks brightly.

He showed us guidance after blindness, so our hearts are convinced that what He said will come true.

Surat al-Sajdah 32:16

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them.

He spends the night turning away from his bed when the beds become burdensome for him with the disbelievers.

The Almighty says: **They call upon their Lord in fear and hope.** Ibn Abbas said: "Out of fear of the Fire and hope for Paradise. "And from what We have provided them, they spend." It was said that this refers to obligatory charity. It was also said that it is general in meaning, including both obligatory and voluntary charity.

Tafsir al-Baidawi

16- "Their sides forsake their beds" They rise and move away. "From their beds" The mattresses and sleeping places. "They call upon their Lord" Calling upon Him. "Out of fear" Of His wrath. "And hoping" For His mercy. "And from the Prophet, may God bless him and grant him peace, in its interpretation, it is the servant's rising at night. And from him, may God bless him and grant him peace, when God gathers the first and the last in one place, a caller will come calling with a voice that all of creation will hear: The people of the gathering will know today who is most deserving of honor. Then he will return and call: Let those whose sides forsook their beds arise. So they will rise, and they will be few. Then he will return and call: Let those who praised God in prosperity and adversity arise. So they will rise, and they will be few. Then they will all depart to Paradise, and then the rest of the people will be held to account." It was said that some of the Companions used to pray the Maghrib prayer until the Isha prayer, so this was revealed about them. "And from what We have provided them they spend" In the ways of goodness.

Surat al-Sajdah 32:17

No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

Tafsir al-Jalalayn

17 - **No soul knows what has been hidden for them of comfort for their eyes** what will comfort their eyes. In the reading with a silent ya', it is a present tense verb **as reward for what they used to do.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: No soul knows what God has hidden for those whom He, the Most High, described in these two verses, what their eyes will be comforted by in His Paradise on the Day of Resurrection. **As a reward for what they used to do.** He says: As a reward for the deeds they used to do in this world.

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

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, who said: Abdullah said: It is written in the Torah: **God has prepared for those who forsake their beds what no eye has seen, what has not entered into the heart of man, what no ear has heard, and what no angel brought near has heard.** He said: And we recite it: **No soul knows what has been hidden for them of comfort for their eyes.**

Khallad told us, he said: Al-Nadr bin Shumayl told us, he said: Israel told us, he said: Abu Ishaq told us, on the authority of Ubaidah bin Rabi'ah, on the authority of Ibn Mas'ud, he said: It is written in the Torah about God for those who forsake their beds what no eye has seen, no ear has heard, and no human heart has conceived, in the Qur'an: **No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.**

Ibn 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, who said: **There is hidden for them that which no eye has seen, no ear has heard, and has never crossed the mind of man.** Sufyan said: **As far as I know, without a doubt.**

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Abu Ubaydah, who said: 'Abdullah said: He meant God: **I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no heart has conceived.** No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do.

Abu Kurayb told us: Ibn Salt told us, on the authority of Qais ibn al-Rabi', on the authority of Abu Ishaq, on the

authority of Ubaydah ibn Rabi'ah al-Harithi, on the authority of Abdullah ibn Mas'ud, who said: Indeed in the Torah: For those who forsake their beds there is an honor which no eye has seen, no human heart has conceived, and no ear has heard. And indeed in the Qur'an: **No soul knows what has been hidden for them of comfort for their eyes.**

Abu Kurayb narrated to us, saying: Al-Ashja'i narrated to us, on the authority of Ibn Abjar, who said: I heard Al-Sha'bi say: I heard Al-Mughirah ibn Shu'bah say on the pulpit: "Moses, peace be upon him, was asked about the person with the lowest share in Paradise. He was told: A man will be brought when the people of Paradise have entered Paradise. He will be told: Enter. He will say: Where are you, when the people have neglected their rights? He will be told: Count four kings from the kings of this world. You will have the same as they had, and another will be given to you for your own pleasure. He will say: I desire such and such, and I desire such and such. It will be told: You will have another, for you the delight of your eyes. He will say: The delight of such and such. It will be told: You will have ten times the same. And he was asked about the person with the greatest share in Paradise. He said: That is something that was sealed on the day the heavens and the earth were created. Al-Sha'bi said: It is in the Qur'an: 'No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.'"

Ahmad ibn Muhammad al-Tusi told me: al-Humaidi told us: Ibn Uyaynah told us, and al-Qarqasani told me about it, on the authority of Ibn Uyaynah, on the authority of Mutraf ibn Tarif and Ibn Abjar, who heard al-Sha'bi say: I heard al-Mughirah ibn Shu'bah on the pulpit, raising it to the Prophet, may God bless him and grant him peace: "Moses asked his Lord: 'O Lord, which of the people of Paradise has the lowest status?' He said: 'A man will come after the people of Paradise have entered Paradise.' It will be said to him: 'Enter.' He will say: 'How can I enter when they have settled in their stations?' It will be said to him: 'Would you be satisfied to have the same as what a king of the world had?' He will say: 'Blessed, O Lord, I am satisfied.' It will be said to him: 'You have this and the like of it and the like of it and the like of it.' He will say: 'I am satisfied, O Lord, I am satisfied.' It will be said to him: 'You have this and ten times as much with it.' He will say: 'I am satisfied, O Lord.' It will be said to him: 'In addition to this, you will have whatever your soul desires and your eyes delight in.' Moses said: 'O Lord, which of the people of Paradise has the highest status?' He said: 'I intended it, and I will tell you about them.'" I have planted my dignity for them with my own hand, and sealed it, so that no one has seen it, no ear has heard it, and no human heart has conceived it. He said: The proof of that is in the Book of God: **No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do.**

Muhammad ibn Mansur al-Tusi narrated to us: Ishaq ibn Sulayman narrated to us: Amr ibn Abi Qays narrated to us, on the authority of Ibn Abi Layla, on the authority of al-Minhal ibn Amr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding His statement, **And His Throne was over the water** (Hud 11:7), "The Throne of God was over the

Surat al-Sajdah 32:17

No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

water, then He took for Himself a garden, then He took another beneath it, then He covered it with a single pearl. He said: And beneath them are two gardens.” He said: They are the ones that no soul knows, or he said: They are the ones that no soul knows what has been hidden for them of comfort for eyes, as reward for what they used to do. He said: They are the ones that the creation does not know what is in them, or what is in them, every day there comes to them from it or from them a gift.

Ibn Hamid told us: Yaqub told us, on the authority of Anbasa, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, in a similar manner.

Sahl ibn Musa al-Razi narrated to us: Al-Walid ibn Muslim narrated to us, on the authority of Safwan ibn Amr, on the authority of Abu al-Yaman al-Hawzani or someone else, who said: “Paradise has one hundred levels, the first of which is silver, its floor is silver, its dwellings are silver, its vessels are silver, and its soil is musk. The second is gold, its floor is gold, its dwellings are gold, its vessels are gold, and its soil is musk. The third is pearls, its floor is pearls, its dwellings are pearls, its vessels are pearls, and its soil is musk. And ninety-seven after that are what no eye has seen, no ear has heard, and no human heart has conceived.” Then he recited this verse: **No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.**

Abu Kurayb narrated to us, saying: Al-Maharibi and Abd al-Rahim narrated to us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: “God said: I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has conceived. And if you wish, you may recite: God said: ‘No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do.’”

Abu Kurayb narrated: Abu Mu’awiyah and Ibn Numayr narrated to us, on the authority of Al-A’mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **I have prepared for My righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man.** Abu Hurayrah said: Who has this to tell you? Read, if you wish, **No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.** Abu Hurayrah said: We recite it: **comfort for eyes.**

Yaqub ibn Ibrahim narrated to me, saying: Mu’tamir ibn Sulayman narrated to us, on the authority of Al-Hakam ibn Abaan, on the authority of Al-Ghatrif, on the authority of Jabir ibn Zayd, on the authority of Ibn Abbas, on the Prophet, may God bless him and grant him peace, on the authority of the Trustworthy Spirit, who said: “The servant’s good deeds and his bad deeds will be brought forth, and they will be diminished by one another. If even one good deed remains, God

will expand his space for him in Paradise.” He said: **So I entered upon him and he increased it, and he narrated something similar to this.** He said: “I said: ‘So where did the good deed go?’ He said: ‘Those are the ones from whom We will accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise—the promise of truth which they were promised.’” (al-Ahqaf 46:16). I said: His statement, **No soul knows what has been hidden for them of comfort for their eyes,** means: The servant does a secret that he confides in God and that the people do not know about, so God will confide in him on the Day of Resurrection a comfort for his eyes.”

Al-Abbas ibn Abi Talib told me, he said: Ma’la ibn Asad told us, he said: Salam ibn Abi Mut’i’ told us, on the authority of Qatada, on the authority of Uqba ibn Abd al-Ghafir, on the authority of Abu Sa’id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, narrating on the authority of his Lord, he said: **I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has conceived.**

Abu Al-Sa’ib told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, that Abu Hazim told him, he said: I heard Sahl bin Sa’d say: I witnessed a session with the Messenger of God, may God bless him and grant him peace, in which he described Paradise until he finished. Then he said at the end of his hadith: **In it is that which no eye has seen, no ear has heard, and no human heart has conceived.** Then he recited this verse: **Their sides forsake their beds...** until His saying: **A recompense for what they used to do.**

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, who said: It has reached me that the Messenger of God, may God bless him and grant him peace, said: “Your Lord said: I have prepared for My servants who have believed and done righteous deeds that which no eye has seen, no ear has heard, and no human heart has conceived.”

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The Messenger of God, may God bless him and grant him peace, narrated this on the authority of his Lord: “Your Lord said: I have prepared for My righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man.”

Ibn Wakee’ told us: Sahl bin Yusuf told us, on the authority of Amr, on the authority of Al-Hasan: **No soul knows what has been hidden for them of comfort for their eyes.** He said: They concealed a deed in this world, so God rewarded them for their deeds.

Al-Qasim bin Bishr told me, he said: Sulayman bin Harb told us, he said: Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abu Rafi’, on the authority of Abu Hurayrah. Hammad said: I think it was on the authority of the Prophet, may God bless him and grant him peace, who said: “Whoever enters Paradise will be blessed and will not be miserable. His clothes will not wear out, and his youth

will not fade. In Paradise there is that which no eye has seen, no ear has heard, and has never crossed the mind of man."

The reciters differed in their reading of the verse, **No soul knows what has been hidden for them of comfort for their eyes**. Some of the Medinans and Basrans, and some of the Kufians, read it as *akhfa* with a damma on the alif and a fatha on the ya', meaning to do. Some of the Kufians read it as *akhfa lahum* with a damma on the alif and a fatha on the ya', meaning to do, I *akhfa lahum* ana.

The correct thing to say about this, according to us, is that they are two well-known readings, close in meaning, because if God conceals something, then it is concealed, and if He conceals, then He has no concealer other than Him. And *ma* in His statement, **No soul knows what has been concealed for them**, if it is made to mean *that*, then it is in the accusative case, with the occurrence of *knows*, as the reciter recited, then it is concealed. And if it is directed to the meaning of, i.e., it is in the nominative case, if it is recited, then it is concealed with the accusative of the ya' and the damma of the alif, because its agent is not named. And if it is recited, then it is in the accusative case, with the occurrence of *hidden*, as it is.

Tafsir al-Qurtubi

God Almighty says: **No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do**.

Hamzah read: *Ma akhfa lahum* with a sukoon on the yaa. The others read it with a fatha. In Abdullah's reading, it is *ma nakhfi* with a damma on the noon. Al-Mufaddal narrated from Al-A'mash *ma yakhfi lahum* with a damma on the yaa and a fatha on the faa. Ibn Mas'ud and Abu Hurairah read: *Man qara' a'yin*. Whoever makes the yaa' sukoon in his saying *ma akhfa*, then it is a future tense verb and its alif is the alif of the speaker. *Ma* is in the accusative case with *akhfa*, which is an interrogative, and the sentence is in the accusative case because it is in the position of two objects, and the pronoun referring to *ma* is omitted. Whoever opens the yaa, then it is a past tense verb in the passive voice. *Ma* is in the nominative case as the subject, and the predicate is *akhfa* and what follows it, and the pronoun in *akhfa* refers to *ma*. Al-Zajjaj said: *Ma akhfa lahum* is read with the meaning of *muhammad* ibn Ka'b, and *ma* is in the accusative case. Al-Mahdawi: Whoever reads: *qara' a'yin*, it is the plural of *qurra*, and the plural is good in it because it is added to the plural, and the singular is because it is a verbal noun for the genus. Abu Bakr Al-Anbari said: "This does not contradict the Qur'an, because the ta' of *qarra* is written as a ta' according to the dialect of those who connect to the pause, just as they write *rahmatullah* with a ta'. The one who read it should not be surprised by the alif being dropped in writing, even though it is present in the pronunciation, just as the alif being dropped in *as-sama'* is not surprised by the fact that it is fixed in the tongue and pronunciation. The intended meaning is that God has informed them of the bliss

that no soul, human being, or angel has created. Concerning the meaning of this verse, the Prophet (blessings and peace of God be upon him) said: "God the Almighty said, 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man.' Then he recited this verse: 'Their sides forsake their beds' until His saying: 'because of what they used to do.' " Narrated by Sahih from the hadith of Sahl ibn Sa'd Al-Sa'idi. Ibn Mas'ud said: It is written in the Torah: 'Upon God is for those who forsake their beds that which no eye has seen, no ear has heard, and no human heart has conceived.' Ibn Abbas said: **The matter in this is too great and grand to be explained.**

I said: This honor is for the highest-ranking person in Paradise, as was explained in Sahih Muslim on the authority of Al-Mughira bin Shu'ba, tracing it back to the Messenger of God, may God bless him and grant him peace, who said: "Moses, peace be upon him, asked his Lord, 'O Lord, what is the lowest-ranking person in Paradise?' He said: 'It is a man who comes after the people of Paradise have entered, and it is said to him: Enter Paradise.' He says: 'O Lord, how is that, when the people have settled in their stations and taken what they have acquired?' It is said to him: 'Would you be pleased to have a kingdom like that of a king of the kings of this world?' He says: 'I am pleased, O Lord.' He says: 'That is for you, and the like thereof, and the like thereof, and the like thereof, and the like thereof, and the like thereof.' He says: 'The fifth time, I am pleased, O Lord.' It is said: 'This is for you, and ten times the like thereof, and for you is whatever your soul desires and your eye delights.' He says: 'I am pleased with your kindness.' He says: 'O Lord, who is the highest in status?' He said: 'Those are the ones whose honor I have planted with My Hand and sealed, so that no eye has seen, no ear has heard, and no human heart has conceived.' He said: 'And its confirmation with the Book of God is the saying of the Most High: "No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do." It has been narrated on the authority of Al-Mughira, with a chain of transmission ending with him, saying: Muslim also narrated on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "God, the Blessed and Exalted, says: 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has conceived, let alone what I have informed you of.' Then he recited: 'No soul knows what has been hidden for them of comfort for their eyes.'" Ibn Sirin said: What is meant by this is looking at God, the Exalted. Al-Hasan said: The people concealed their deeds, so God, the Exalted, concealed for them that which no eye has seen and no ear has heard.

Tafsir Ibn Kathir

God the Almighty says: **Only those believe in Our verses** meaning only those who believe in them **who, when they are reminded of them, fall down in prostration** meaning listen to them and obey them in word and deed **and exalt the praises of their Lord and**

No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

are not arrogant meaning they are not proud to follow them and submit to them as the ignorant disbelieving immoral people do. God the Almighty says: **Indeed, those who disdain My worship will enter Hell, humbled.** Then God the Almighty says: **Their sides forsake their beds** meaning by that standing in prayer at night, abandoning sleep and lying down on soft mattresses. Mujahid and Al-Hasan said regarding God's statement: **Their sides forsake their beds** meaning by that standing in prayer at night. Anas, Ikrimah, Muhammad ibn Al-Munkadir, Abu Hazim and Qatadah said: It is the prayer between the two evening prayers. Anas also said: It is waiting for the evening prayer. Ibn Jarir narrated it with a good chain of narration. Ad-Dahhak said: It is the Isha prayer in congregation and the Fajr prayer in congregation. **They call upon their Lord in fear and hope**, meaning fear of the consequences of His punishment and hope for His abundant reward. **And from what We have provided them, they spend**, thus combining the necessary and transitive acts of worship. The leader of these people, their master, and their pride in this world and the hereafter is the Messenger of God, may God bless him and grant him peace, as Abdullah ibn Rawahah, may God be pleased with him, said.

And among us is the Messenger of God reciting his book when the dawn breaks brightly.

He showed us guidance after blindness, so our hearts are certain that what he said will come true.

He spends the night turning away from his bed when the polytheists make his beds heavy.

Imam Ahmad said: Rawh and Affan told us: Hammad ibn Salamah told us: Ata ibn as-Sa'ib told us, on the authority of Murrah al-Hamadhani, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: "Our Lord is amazed at two men: a man who rises from his comforter and blanket, from his beloved and his family, to pray. He says: 'Our Lord, O My angels, look at My servant, he has risen from his bed and comforter, from his beloved and his family, to pray, desiring what is with Me and fearing what is with Me.' And a man who fights in the cause of God and they are defeated, and He knows what is upon him of fleeing and what is for him in returning, so he returns until his blood is shed, desiring what is with Me and fearing what is with Me. So God, the Almighty, the Majestic, says to the angels: 'Look at My servant, he has returned desiring what is with Me and fearing what is with Me, until his blood is shed.'" Abu Dawud narrated it in this manner in Jihad on the authority of Musa ibn Ismail on the authority of Hammad ibn Salamah, with a similar wording.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Wa'il, on the authority of Muadh ibn Jabal, who said: "I was with the Prophet, may God bless him and grant him peace, on a journey. One day I was close to him, and we were walking, so I said: 'O Prophet of God, tell me of a deed that will admit me to Paradise and keep me away from Hell.' He said: 'You

have asked about something great, but it is easy for whomever God makes it easy for: Worship God and do not associate anything with Him, establish prayer, pay zakat, fast Ramadan, and perform Hajj to the House.' Then he said: 'Shall I not guide you to the gates of goodness? Fasting is a shield, charity extinguishes sin, and a man's prayer in the depths of the night.' Then he recited: 'Their sides forsake their beds...' until he reached: 'A reward for what they used to do.' Then he said: 'Shall I not tell you of the head of the matter, its pillar, and the pinnacle of its hump?' I said: 'Yes, O Messenger of God.' He said: 'The head of the matter is Islam, its pillar is prayer, and its pinnacle is jihad in the way of God.' Then he said: 'Shall I not tell you of the By the angel of all that? I said: Yes, O Prophet of God. He took hold of my tongue and said: Restrain this. I said: O Messenger of God, will we be held accountable for what we say? He said: May your mother lose you, O Muadh! Is there anything that topples people into the Fire on their faces - or he said: on their noses - except the harvest of their tongues? Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah in their Sunans through various chains of narration on the authority of Muammar. Al-Tirmidhi said: Hasan Sahih.

It was narrated by Ibn Jarir from the hadith of Shu'bah from Al-Hakam who said: I heard Urwah ibn Az-Zubayr narrating from Mu'adh ibn Jabal that the Messenger of God (peace and blessings of God be upon him) said to him: Shall I not guide you to the gates of goodness? Fasting is a shield, charity expiates sins, and the servant's standing **in prayer** in the depths of the night. And he recited this verse: "Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them." And it was also narrated from the hadith of Ath-Thawri from Mansur ibn Al-Mu'tamir from Al-Hakam, from Maymun ibn Abi Shabib, from Mu'adh, from the Prophet (peace and blessings of God be upon him), with a similar chain of transmission. And from the hadith of Al-A'mash from Habib ibn Abi Thabit, and Al-Hakam from Maymun ibn Abi Shabib, from Mu'adh, with a similar chain of transmission. And from the hadith of Hammad ibn Salamah from Asim ibn Abi An-Najud from Shahr, also from Mu'adh, from the Prophet (peace and blessings of God be upon him), regarding the verse: **Their sides forsake their beds**, he said: **The servant's standing in prayer in the depths of the night.**

Ibn Abi Hatim narrated: Ahmad ibn Sinan al-Wasiti told us, Yazid ibn Harun told us, Fitr ibn Khalifa told us, on the authority of Habib ibn Abi Thabit, al-Hakam and Hakim ibn Jarir, on the authority of Maymun ibn Abi Shabib, on the authority of Muadh ibn Jabal, who said: I was with the Prophet of God during the Battle of Tabuk, and he said: "If you wish, I will inform you of the gates of goodness: fasting is a shield, charity extinguishes sin, and a man standing in the dead of night." Then the Messenger of God, may God bless him and grant him peace, recited: **Their sides forsake their beds** verse, then he said: My father told us, Suwaid ibn Saeed told us, Ali ibn Musahhir told us, on the authority of Abd al-Rahman ibn Ishaq, on the

authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid, who said: The Messenger of God, may God bless him and grant him peace, said: "When God gathers the first and the last on the Day of Resurrection, a caller will come and call out in a voice that all creatures will hear: 'The people of the gathering today will know who is most deserving of honor.' Then he will return and call out: 'Let those who "forsook their sides from their beds" *verse* arise.' So they will arise, but they will be few."

Al-Bazzar said: Abdullah bin Shabib told us, Al-Walid bin Al-Ata bin Al-Aghar told us, Abdul Hamid bin Sulaiman told us, Mus'ab told me, on the authority of Zaid bin Aslam, on the authority of his father, who said: Bilal said: When this verse was revealed, **Their sides forsake their beds**, the verse, we were sitting in a gathering and some of the companions of the Messenger of God, may God bless him and grant him peace, were praying after sunset until the evening prayer, so this verse was revealed, **Their sides forsake their beds**, then he said: We do not know of anyone who narrated from Aslam on the authority of Bilal other than him, and he has no chain of transmission on the authority of Bilal other than this chain of transmission.

And the Almighty said: **No soul knows what has been hidden for them of comfort for their eyes** **Al-Baqarah 2:17**, meaning no one knows the greatness of what God has hidden for them in Paradise of eternal bliss and pleasures the likes of which no one has seen. Because they concealed their deeds, God also concealed for them a reward in accordance with them, for the reward is of the same kind as the deed. Al-Hasan Al-Basri said: A people concealed their deeds, so God concealed for them what no eye has seen and no human heart has ever imagined. Narrated by Ibn Abi Hatim.

Al-Bukhari said: The words of God the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** (al-Baqarah 2:170). Ali ibn Abdullah narrated to us, Sufyan narrated to us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurairah **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), who said: "God the Almighty said: 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man.'" Abu Hurairah said: "Read if you wish: 'No soul knows what has been hidden for them of comfort for their eyes.'" He said: Sufyan narrated to us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurairah, who said: God the Almighty said something similar. Sufyan was asked to narrate it, so he said: **What thing?** Muslim and al-Tirmidhi narrated it on the authority of Sufyan ibn 'Uyaynah. Al-Tirmidhi said: It is good and authentic. Then Al-Bukhari said: Ishaq bin Nasr told us, Abu Usamah told us, on the authority of Al-A'mash, Abu Salih told us, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: "God Almighty says: 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has conceived - a store of delights that you have seen.'" Then he recited: **No soul knows what**

has been hidden for them of comfort for their eyes as reward for what they used to do. Abu Mu'awiyah said, on the authority of Al-A'mash, on the authority of Abu Salih: Abu Hurairah recited **comfort for their eyes**. Al-Bukhari is the only one to narrate it from this chain of transmission.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah told us, on the authority of the Messenger of God (peace and blessings of God be upon him): "God the Most High said: 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man.'" Both of them included it in their Sahih on the authority of Abd al-Razzaq. He said: At-Tirmidhi narrated it in his Tafsir and Ibn Jarir on the authority of Abd al-Rahim ibn Sulayman, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Messenger of God (peace and blessings of God be upon him), with a similar chain of transmission. Then At-Tirmidhi said: This is a hasan sahih hadith. Hammad ibn Salamah said on the authority of Thabit ibn Abi Rafi', on the authority of Abu Hurayrah **may God be pleased with him**. Hammad said: I think it was on the authority of the Prophet (peace and blessings of God be upon him), who said: "Whoever enters Paradise will be blessed and will not be miserable, his clothes will not wear out, and his youth will not fade. In Paradise there is that which no eye has seen, no ear has heard, and no human heart has ever imagined." Muslim narrated it on the authority of Hammad ibn Salamah with this chain of transmission.

Imam Ahmad narrated: Harun told us, Ibn Wahb told us, Abu Sakhr told me that Abu Hazim told him, he said: I heard Sahl ibn Sa'd al-Sa'idi **may God be pleased with him** say: I witnessed with the Messenger of God (blessings and peace of God be upon him) a gathering in which he described Paradise until it ended, then he said at the end of his hadith: **In it is that which no eye has seen, no ear has heard, and has never crossed the mind of man.** Then he recited this verse: "Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them. No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do." Muslim included it in his Sahih on the authority of Harun ibn Ma'ruf and Harun ibn Sa'id, both on the authority of Ibn Wahb on his authority. Ibn Jarir said: Al-Abbas ibn Abi Talib told me, Ma'la ibn Asad told us, Salam ibn Abi Mut'i told us, on the authority of Qatadah, on the authority of Uqbah ibn Abd al-Ghafir, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God (blessings and peace of God be upon him), narrating from his Lord, the Mighty and Sublime, who said: "I have prepared for My righteous servants that which no eye has seen, and no ear has heard, nor has it entered into the heart of man. Muslim also said in his Sahih: Ibn Abi Omar and others told us, Sufyan told us, Mutraf bin Tarif and Abdul Malik bin Saeed told us, they heard Al-Shaabi narrating on the authority of Al-Mughirah bin Shu'bah who said: "I heard him on the pulpit, attributing it to the Prophet, may God bless him and grant him peace,

Surat al-Sajdah 32:17

No soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

who said: Moses, peace be upon him, asked his Lord, the Mighty and Sublime: Who is the lowest in status among the people of Paradise? He said: He is a man who comes after He has admitted the people of Paradise to Paradise, and it is said to him: Enter Paradise. He says: O Lord, how is that when the people have settled in their stations and taken what they have acquired? It is said to him: Would you be pleased to have a kingdom like that of a king of the kings of the world? He says: I am pleased, O Lord. He says to you that and the like of it and the like of it and the like of it and he says the fifth time: I am pleased, I am pleased, my Lord. He says: This is for you and ten times as much, and for you is what you desire and delight your eye. He says: I am pleased, O Lord. He says: O Lord, then who is the highest in status? He says: Those are the ones I intended. I planted their honor with My Hand and sealed it, so no eye has seen, no ear has heard, and no human heart has conceived it." He said: Its verification is in the Book of God, the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** *verse*. Al-Tirmidhi narrated it on the authority of Ibn Abi Omar, who said: It is good and authentic. He said: Some of them narrated it on the authority of Al-Sha'bi on the authority of Al-Mughirah, but he did not attribute it to the Prophet, but the one attributed to the Prophet is more authentic.

Ibn Abi Hatim said: Ja'far ibn Munir al-Madani narrated to us, Abu Badr Shuja' ibn al-Walid narrated to us, Ziyad ibn Khaithama narrated to us, on the authority of Muhammad ibn Juhadah, on the authority of Aamir ibn Abd al-Wahid, who said: I have been informed that a man from the people of Paradise will remain in his place for seventy years, then he will turn around and see a woman better than he was before. She will say: 'It is time for us to have a share of you.' He will say: 'Who are you?' She will say: 'I am one of the more.' He will remain with her for seventy years, then he will turn around and see a woman better than he was before. She will say: 'It is time for us to have a share of you.' He will say: 'Who are you?' She will say: 'I am the one about whom God said: **No soul knows what has been hidden for them of comfort for their eyes.**'

Ibn Lahi'ah said: "Ata' ibn Dinar narrated to me from Sa'id ibn Jubayr who said: The angels enter upon them three times during each day of this world, with gifts from God from the Gardens of Eden that are not in their gardens. This is the saying of God, the Most High: 'No soul knows what has been hidden for them of comfort for eyes.' And they will be informed that God is pleased with them." Ibn Jarir narrated: "Sahl ibn Musa al-Razi narrated to us, al-Walid ibn Muslim narrated to us from Safwan ibn Amr from Abu al-Yaman al-Hawzani or someone else who said: 'Paradise has one hundred levels, the first of which is silver, its floor is silver, its dwellings are silver, its vessels are silver, and its soil is musk. The second is gold, its floor is gold, its dwellings are gold, its vessels are gold, and its soil is musk. The third is pearls, its floor is pearls, its dwellings are pearls, its vessels are pearls, and its soil is musk. And ninety-seven after that

are things that no eye has seen, no ear has heard, and no human heart has conceived." Then he recited this verse: **No soul knows what has been hidden for them.**

Ibn Jarir said: Yaqub ibn Ibrahim told me, Mu'tamir ibn Sulayman told us, on the authority of Al-Hakam ibn Abaan, on the authority of Al-Ghatrif, on the authority of Jabir ibn Zayd, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, on the authority of the Trustworthy Spirit, who said: "The servant's good deeds and his bad deeds will be brought forth, deducting one from the other. If even one good deed remains, God will expand Paradise for him." He said: So I went to Buzdad and he narrated something similar to this hadith. He said: So I said: Where did the good deed go? He said: **Those are the ones from whom We accept the best of what they did and overlook their misdeeds** (al-Baqarah 2:170). I said: The words of God the Almighty: **No soul knows what has been hidden for them of comfort for their eyes** (al-Baqarah 2:170). He said: The servant does a secret that he confides in God and that the people do not know about, so God will confide in him on the Day of Resurrection as comfort for his eyes.

Fath al-Qadir

17- **No soul knows what has been hidden for them of comfort to their eyes.** The indefinite noun in the context of negation indicates generality: that is, no soul, of any soul, knows what God the Almighty has hidden for those mentioned above that will comfort their eyes. The majority of scholars read *comfort* in the singular. Ibn Mas'ud, Abu Hurairah, and Abu Darda' read **from qaraat** in the plural. Hamzah read **ma akhfa** with a sukoon on the ya' as a present tense verb attributed to God the Almighty. The rest read it with a fatha as a past tense passive verb. Ibn Mas'ud read **ma nakhfi** with a damma on the noon, and Al-A'mash read *yakhfi* with a damma on the ta'. Al-Zajaj said about the meaning of Hamzah's reading: that is, from it what God has hidden for them, and it is the reading of Muhammad ibn Ka'b, and *ma* is in the accusative case. Then God Almighty explained that this was because of their righteous deeds, saying: **A reward for what they used to do**, meaning because of the reward for what they used to do in this world, or they were rewarded for that.

Tafsir al-Baghawi

17- **No soul knows what has been hidden for them.** Hamza and Ya'qub read: **I have hidden for them**, with a silent *ya*, meaning: **I have hidden for them**. Among his proofs is Ibn Mas'ud's reading of **I have hidden** with a *nun*. The others read it with a fatha. **From the comfort of their eyes**, from what their eyes will be comforted with, **as reward for what they used to do**.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ishaq bin Nasr told us,

Abu Usamah told us, on the authority of Al-A'mash, Abu Saleh told us, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Blessed and Exalted, says: 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and no human heart has conceived, a storehouse of which you have only seen.' Then he recited: 'No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do.'"

Ibn Abbas **may God be pleased with him** said: This is something that has no explanation. Another one said: They concealed their deeds, so God concealed their reward.

Tafsir al-Baidawi

17- **No soul knows what has been hidden for them** no close angel nor sent prophet. **Of comfort to eyes** that will comfort their eyes. "And it was narrated from him, peace and blessings be upon him, that God the Most High said: I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has conceived, let alone what I have informed them of. Read, for no soul knows what has been hidden for them." Hamzah and Yaqub read **hidden for them** as a present tense verb **I hid**. The readings of *nakhfi* and *akhfa* indicate that the subject of each is God. *Eyes* was read because of the different types of it, and *knowledge* means knowledge, and *ma* is a relative pronoun or an interrogative from which the verb is suspended. **As a reward for what they used to do** meaning they were rewarded with a reward, or *hidden* is for the sake of the reward, as concealing it is due to its high status. It was said that these people concealed their deeds, so God concealed their reward.

Surat al-Sajdah 32:18

Is one who is a believer like one who is a sinner? They are not equal.

Surat al-Sajdah 32:18

Is one who is a believer like one who is a sinner? They are not equal.

Tafsir al-Jalalayn

18 - **Is he who is a believer like he who is a sinner? They are not equal.** That is, the believers and the sinners.

Tafsir al-Suyuti

Al-Wahidi and Ibn Asakir narrated on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: Al-Walid bin Uqbah bin Abi Mu'ayt said to Ali bin Abi Talib: I am sharper than you in spear, more eloquent than you in tongue, and more able to deal with the scribes than you. Ali said to him: Be quiet, for you are a sinner. Then the verse was revealed: **Is he who is a believer like he who is a sinner? They are not equal.** Ibn Jarir narrated on the authority of Ata' bin Yasar something similar. Ibn Adi and Al-Khatib narrated in his history on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas something similar.

Al-Khatib and Ibn Asakir narrated on the authority of Ibn Lahi'ah on the authority of Amr ibn Dinar on the authority of Ibn Abbas that it was revealed about Ali ibn Abi Talib and Uqbah ibn Abi Mu'ayt, and that was due to an insult that occurred between them. Thus in this narration it is stated that it was revealed about Uqbah ibn al-Walid, not al-Walid.

Tafsir al-Tabari

God the Most High says: Is this disbeliever who denies the promise and threat of God, who disobeys the commands and prohibitions of God, like this believer in God, who believes in His promise and threat, who obeys Him in His commands and prohibitions? No! They are not equal before God. He says: The disbelievers in God and the believers in Him are not equal before Him in what He will do to them on the Day of Resurrection. He said **they are not equal** in the plural, but He only mentioned two before that: a believer and a sinner, because He did not mean by *believer* one believer, and by *sinner* one sinner, but rather He meant all sinners and all believers in God. So if the two are not equal, the Arabs used the plural method.

It was mentioned that this verse was revealed about Ali ibn Abi Talib, may God be pleased with him, and Al-Walid ibn Uqba.

Who said that?

Ibn Humayd told us: Salamah ibn al-Fadl told us: Ibn Ishaq told us, on the authority of some of his companions, on the authority of Ata' ibn Yasar, who said: This verse was revealed in Medina concerning

Ali ibn Abi Talib and al-Walid ibn Uqba ibn Abi Mu'ayt. There was some talk between al-Walid and Ali, and al-Walid ibn Uqba said: I am more eloquent than you, sharper in my spear, and more capable of striking a battalion than you. Ali said: Be quiet, for you are a sinner. So God revealed concerning them both: **Is he who is a believer like he who is a sinner? They are not equal.** ... to His saying: **You deny him.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Is he who is a believer like he who is a sinner? They are not equal.** He said: By God, they are not equal in this world, nor at death, nor in the Hereafter.

Tafsir al-Qurtubi

There are three issues in this: First: The Almighty's statement: **Is he who is a believer like he who is a sinner? They are not equal.** Meaning, the believer is not like the sinner, and for this reason We have given these believers the great reward. Ibn Abbas and Ata' ibn Yasar said: The verse was revealed about Ali ibn Abi Talib and Al-Walid ibn Uqba ibn Abi Mu'ayt. They argued and Al-Walid said: I am more eloquent than you, have sharper spears, and I am more capable of striking back against an army - and it was narrated: I am more complete in an army - in body. Ali said to him: Be quiet! You are a sinner. So the verse was revealed. Al-Zajaj and Al-Nahhas mentioned that it was revealed about Ali and Uqba ibn Abi Mu'ayt. Ibn Atiyyah said: Based on this, the verse must have been revealed in Mecca, because Uqba was not in Medina, but was killed on the way to Mecca on the way back from Badr by the Messenger of God (peace and blessings of God be upon him). The other opinion is challenged by the application of the term *sinner* to Al-Walid. This may have been at the beginning of Al-Walid's conversion to Islam due to something he had in his heart, or because of what was narrated of him transmitting from Banu Al-Mustaliq what had not happened, until the verse **If a wicked person brings you report, verify it** (al-Hujurat 49:6) was revealed concerning him, as will be explained in Al-Hujurat. It is also possible that the Shari'ah applied this to him because he was on the verge of what he was seeking, and he was the one who drank alcohol during the time of Uthman **may God be pleased with him**, and he led the people in the dawn prayer, then he turned and said: Do you want me to tell you more? And similar things that would take too long to mention.

Second: When God the Almighty divided the believers and the immoral ones whom He deemed immoral by disbelief - because the denial at the end of the verse requires that - this required denying the heavens and the earth between the believer and the unbeliever. For this reason, He forbade retaliation between them, since one of the conditions for the obligation of retaliation is equality between the killer and the killed. Our scholars have used this as evidence against Abu Hanifa for killing a Muslim for a non-Muslim. He said: He meant to deny equality here in the Hereafter in

reward and in this world in justice. We interpret this generally, which is more correct, since there is no evidence that specifies it, as Ibn al-Arabi said.

Third: The Almighty's saying: **They are not equal.** Al-Zajaj and others said: *From* is suitable for both singular and plural. An-Nahhas said: *From* is the word *from* that represents a group, so he said: **They are not equal.** This is the saying of many grammarians. Some of them said: **They are not equal to two**, because *two* is a plural, because one is plural with another. Al-Zajaj also said this. The hadith is considered valid according to this saying, because it is from Ibn Abbas. Others said: **Is he who is a believer** was revealed about Ali ibn Abi Talib, may God be pleased with him, **like he who is a sinner** about Al-Walid ibn Uqba ibn Abi Mu'ayt. The poet said:

Isn't death the same between them if they die and are in the graves?

Tafsir Ibn Kathir

God Almighty tells us about His justice and generosity that He will not treat in His judgment on the Day of Resurrection those who believed in His verses and followed His messengers equally those who were immoral, that is, disobeyed their Lord and denied the messengers of God to him, as God Almighty said: **Or do those who commit evil deeds think that We will treat them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge.** And God Almighty said: **Or shall We treat those who believe and do righteous deeds like those who spread corruption in the land? Or shall We treat the righteous like the wicked?** And God Almighty said: **The companions of the Fire are not equal to the companions of Paradise** [verse]. That is why God Almighty said here: **Is he who is a believer like he who is a sinner? They are not equal**, that is, before God on the Day of Resurrection. Ata' ibn Yasar, al-Suddi, and others mentioned that it was revealed about Ali ibn Abi Talib and Uqbah ibn Abi Mu'ayt, and that is why He detailed their judgment by saying: **As for those who believe and do righteous deeds**, that is, their hearts believed in the verses of God and they did..." It is required by them, and they are the righteous ones. **For them are the Gardens of Refuge**, meaning those in which there are dwellings, houses, and lofty rooms. **As a lodging**, meaning hospitality and honor, "for what they used to do. * But as for those who defiantly disobey," meaning those who disobeyed, their abode is the Fire. Every time they want to leave it, they are returned to it, like His statement, **Every time they want to leave it, out of distress, they are returned to it**, the verse. Al-Fudayl ibn Iyad said: By God, their hands are bound, their feet are chained, the flames raise them, and the angels suppress them. **And it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** That is, this will be said to them as a rebuke and a rebuke.

God the Almighty says: {And We will surely make them taste of the lesser punishment short of the greater punishment} Ibn Abbas said: By the lesser punishment, He means the calamities, illnesses, and afflictions of

this world, and what befalls its people, as a test by God for His servants so that they may repent to Him. A similar narration was narrated from Ubayy ibn Ka'b, Abu al-'Aliyah, al-Hasan, Ibrahim al-Nakha'i, al-Dahhak, Alqama, Atiyah, Mujahid, Qatadah, Abdul-Karim al-Jazari, and Khasif. Ibn Abbas said in a narration from him: It means implementing the prescribed punishments on them. Al-Bara' ibn 'Azib, Mujahid, and Abu 'Ubaidah said: It means the torment of the grave. Al-Nasa'i said: 'Amr ibn 'Ali informed us, 'Abd al-Rahman ibn Mahdi informed us, from Isra'il, from Abu Ishaq, from Abu al-Ahwas, and Abu 'Ubaidah, from 'Abdullah: {And We will surely make them taste of the lesser punishment short of the greater punishment} He said: Years befell them.

Abdullah bin Imam Ahmad said: Abdullah bin Omar Al-Qawariri told me, Yahya bin Saeed told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Urwah, on the authority of Al-Hasan Al-Awfi, on the authority of Yahya Al-Jazzar, on the authority of Ibn Abi Laila, on the authority of Ubayy bin Ka'b, regarding this verse, **And We will surely make them taste of the lesser punishment before the greater punishment**, he said: The moon and the smoke have passed, and the strike and the binding. Muslim narrated it from the hadith of Shu'bah with a similar chain of transmission. Al-Bukhari narrated it from Ibn Mas'ud with a similar chain of transmission. Abdullah bin Mas'ud also said in a narration from him: The lesser punishment was what befell them of killing and captivity on the day of Badr. Malik said the same from Zayd bin Aslam. Al-Suddi and others said: There was not a house in Makkah that was not filled with grief over one of their dead or captured, so they were afflicted or incurred damage, and some of them combined both.

God the Almighty said: **And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them?** Meaning, there is no one more unjust than he who is reminded of His verses and made them clear to him, and then after that abandons them, denies them, turns away from them, and forgets them as if he does not know them. Qatada said: Beware of turning away from the remembrance of God, for whoever turns away from His remembrance has been greatly deceived, has fallen into extreme poverty, and has committed one of the greatest sins. For this reason, God the Almighty said, threatening whoever does that: **Indeed, We will take retribution from the criminals.** Meaning, I will take the most severe retribution from whoever does that. Ibn Jarir narrated: Imran bin Bakkar Al-Kila'i told me, Muhammad bin Al-Mubarak told us, Ismail bin Ayyash told us, Abdul Aziz bin Ubaid God told us, on the authority of Ubadah bin Nassi, on the authority of Junada bin Abi Umayya, on the authority of Muadh bin Jabal, who said: "I heard the Messenger of God say: 'Three things, whoever does them has committed a sin: whoever ties a banner unjustly, or disobeys his parents, or walks with an oppressor to support him has committed a sin.' God the Most High says: 'Indeed, We will take retribution from the criminals.'" Ibn Abi Hatim narrated it on the authority of Ismail bin Ayyash with this chain of transmission. This is a very strange hadith.

Surat al-Sajdah 32:18

Is one who is a believer like one who is a sinner? They are not equal.

Fath al-Qadir

18- **Is he who is a believer like he who is a sinner?** The question is for denial: that is, the believer is not like the sinner, for the difference between them has become clear. For this reason, He said: **They are not equal.** This is because it further expresses the denial conveyed by the question. Al-Zajjaj said: He made the two a group when He said: **They are not equal** for the sake of the meaning of *who*. It was also said that it is because two is the smallest group. The reason for its revelation will be explained at the end of the research.

Tafsir al-Baghawi

God the Almighty said: 18- **Is he who is a believer like he who is a sinner? They are not equal.** This verse was revealed about Ali ibn Abi Talib and Al-Walid ibn Uqba ibn Abi Mu'ayt, the maternal brother of Uthman. There was a dispute and discussion between them about something, so Al-Walid ibn Uqba said to Ali, **Be quiet, for you are a child, and by God I am more eloquent than you, sharper of a spear than you, braver of a spirit than you, and fill the army with more men.** Ali said to him, **Be quiet, for you are a sinner.** Then God the Almighty revealed: **Is he who is a believer like he who is a sinner? They are not equal.** He did not say, **They are not equal**, because He did not mean one believer and one sinner, but rather He meant all believers and all sinners.

Tafsir al-Baidawi

18- **Is he who is a believer like he who is a sinner** outside of faith **they are not equal** in honor and reward. This is an emphasis and clarification, and the plural is to carry the meaning.

Surat al-Sajdah 32:19

As for those who believed and did righteous deeds, for them are the Gardens of Refuge as a lodging for what they used to do.

Tafsir al-Jalalayn

19 - **As for those who believed and did righteous deeds, for them are the Gardens of Refuge as a lodging** is what is prepared for the guest **for what they used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **As for those who believed and did righteous deeds, for them are the Gardens of Refuge**, meaning the gardens of dwellings in which they will reside in the Hereafter and to which they will return. And His statement, **as a reward for what they used to do**, means: as a reward for what He has sent them down to as a reward from Him for what they used to do in this world in obedience to Him. And His statement, **As for those who disbelieved**, God Almighty says: As for those who disbelieved in God and abandoned His obedience, **their refuge is the Fire**, meaning: their dwellings to which they will return in the Hereafter are the Fire. **Whenever they want to leave it, they will be returned to it and it will be said to them, 'Taste the punishment of the Fire which you used to deny**, in this world, that God had prepared it for the people of polytheism.

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

Who said that?

Tafsir al-Qurtubi

The Almighty says: **As for those who have believed and done righteous deeds, for them are the Gardens of Refuge**. He informed us about the location of the two groups tomorrow. For the believers are the Gardens of Refuge, meaning they will take refuge in the Gardens. He added the Gardens to the refuge because that place includes Gardens. *Nuzul* means hospitality. The Nuzul is what is prepared for the guest or the lodger. It was mentioned at the end of Al Imran and it is accusative as a state of the Gardens, meaning the Gardens are prepared for them. It may also be the object of the verb.

Tafsir Ibn Kathir

God Almighty tells us about His justice and generosity that He will not treat in His judgment on the Day of Resurrection those who believed in His verses and

followed His messengers equally those who were immoral, that is, disobeyed their Lord and denied the messengers of God to him, as God Almighty said: **Or do those who commit evil deeds think that We will treat them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge**. And God Almighty said: **Or shall We treat those who believe and do righteous deeds like those who spread corruption in the land? Or shall We treat the righteous like the wicked?** And God Almighty said: **The companions of the Fire are not equal to the companions of Paradise** [verse]. That is why God Almighty said here: **Is he who is a believer like he who is a sinner? They are not equal**, that is, before God on the Day of Resurrection. Ata' ibn Yasar, al-Suddi, and others mentioned that it was revealed about Ali ibn Abi Talib and Uqbah ibn Abi Mu'ayt, and that is why He detailed their judgment by saying: **As for those who believe and do righteous deeds**, that is, their hearts believed in the verses of God and they did..." It is required by them, and they are the righteous ones. **For them are the Gardens of Refuge**, meaning those in which there are dwellings, houses, and lofty rooms. **As a lodging**, meaning hospitality and honor, "for what they used to do." But as for those who defiantly disobey, "meaning those who disobeyed, their abode is the Fire. Every time they want to leave it, they are returned to it, like His statement, **Every time they want to leave it, out of distress, they are returned to it**, the verse. Al-Fudayl ibn Iyad said: By God, their hands are bound, their feet are chained, the flames raise them, and the angels suppress them. **And it will be said to them, 'Taste the punishment of the Fire which you used to deny**.' That is, this will be said to them as a rebuke and a rebuke.

God the Almighty says: {And We will surely make them taste of the lesser punishment short of the greater punishment} Ibn Abbas said: By the lesser punishment, He means the calamities, illnesses, and afflictions of this world, and what befalls its people, as a test by God for His servants so that they may repent to Him. A similar narration was narrated from Ubayy ibn Ka'b, Abu al-'Aliyah, al-Hasan, Ibrahim al-Nakha'i, al-Dahhak, Alqama, Atiyah, Mujahid, Qatadah, Abdul-Karim al-Jazari, and Khasif. Ibn Abbas said in a narration from him: It means implementing the prescribed punishments on them. Al-Bara' ibn 'Azib, Mujahid, and Abu 'Ubaidah said: It means the torment of the grave. Al-Nasa'i said: 'Amr ibn 'Ali informed us, 'Abd al-Rahman ibn Mahdi informed us, from Isra'il, from Abu Ishaq, from Abu al-Ahwas, and Abu 'Ubaidah, from 'Abdullah: {And We will surely make them taste of the lesser punishment short of the greater punishment} He said: Years befell them.

Abdullah bin Imam Ahmad said: Abdullah bin Omar Al-Qawariri told me, Yahya bin Saeed told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Urwah, on the authority of Al-Hasan Al-Awfi, on the authority of Yahya Al-Jazzar, on the authority of Ibn Abi Laila, on the authority of Ubayy bin Ka'b, regarding this verse, **And We will surely make them taste of the lesser punishment before the greater punishment**, he said: The moon and the smoke have passed, and the strike and the binding. Muslim narrated it from the hadith of Shu'bah with a similar chain of transmission. Al-Bukhari narrated it from Ibn

Surat al-Sajdah 32:19

As for those who believed and did righteous deeds, for them are the Gardens of Refuge as a lodging for what they used to do.

Mas'ud with a similar chain of transmission. Abdullah bin Mas'ud also said in a narration from him: The lesser punishment was what befell them of killing and captivity on the day of Badr. Malik said the same from Zayd bin Aslam. Al-Suddi and others said: There was not a house in Makkah that was not filled with grief over one of their dead or captured, so they were afflicted or incurred damage, and some of them combined both.

God the Almighty said: **And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them?** Meaning, there is no one more unjust than he who is reminded of His verses and made them clear to him, and then after that abandons them, denies them, turns away from them, and forgets them as if he does not know them. Qatada said: Beware of turning away from the remembrance of God, for whoever turns away from His remembrance has been greatly deceived, has fallen into extreme poverty, and has committed one of the greatest sins. For this reason, God the Almighty said, threatening whoever does that: **Indeed, We will take retribution from the criminals.** Meaning, I will take the most severe retribution from whoever does that. Ibn Jarir narrated: Imran bin Bakkar Al-Kila'i told me, Muhammad bin Al-Mubarak told us, Ismail bin Ayyash told us, Abdul Aziz bin Ubaid God told us, on the authority of Ubadah bin Nassi, on the authority of Junada bin Abi Umayya, on the authority of Muadh bin Jabal, who said: "I heard the Messenger of God say: 'Three things, whoever does them has committed a sin: whoever ties a banner unjustly, or disobeys his parents, or walks with an oppressor to support him has committed a sin.' God the Most High says: 'Indeed, We will take retribution from the criminals.'" Ibn Abi Hatim narrated it on the authority of Ismail bin Ayyash with this chain of transmission. This is a very strange hadith.

Fath al-Qadir

Then the Almighty explained the outcome of the two groups, starting with the believers, saying: 19- **As for those who have believed and done righteous deeds, for them are the Gardens of Refuge.** The majority of scholars read *Gardens* in the plural, while Talhah ibn Musarraf read **Jannat al-Ma'aim** in the singular. Refuge is that to which they will take refuge. He added *Gardens* to it because it is the true refuge. It was also said that refuge is a garden from the gardens, and this has been discussed previously. The meaning of *nuzlan* is that it is prepared for them when they descend, and it is basically what is prepared for the one who descends of food and drink, as we explained in Al-Imran. Its accusative is in the state. Abu Haywah read *nuzlan* with a sukoon on the zay, and the ba' in **bima kana yam'om** is for causality: that is, because of what they used to do, or because of their work.

for them are the Gardens of Refuge, to which the believers will take refuge, **as a reward for what they used to do.**

Tafsir al-Baidawi

19- **As for those who have believed and done righteous deeds, for them are the Gardens of Refuge.** It is the true refuge, and this world is a home from which one will inevitably depart. It has also been said that refuge is a garden among the gardens. **A lodging** has been explained previously in Surah Al Imran. **For what they used to do** because of their deeds or because of their deeds.

Tafsir al-Baghawi

19- **As for those who believed and did righteous deeds,**

Surat al-Sajdah 32:20

And as for those who disobeyed, their refuge is the Fire. Every time they want to get out of it, they will be returned to it, and it will be said to them, **Taste the punishment of the Fire which you used to deny.**

Tafsir al-Jalalayn

20 - **And as for those who disbelieved** by disbelief and denial (their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it and it will be said to them, **Taste the punishment of the Fire which you used to deny.**)

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And as for those who were wicked**, they associated others with God, **and it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** And the people are liars, as you can see.

Tafsir al-Qurtubi

And as for those who disobeyed, that is, those who abandoned faith to disbelief, **their refuge is the Fire**, that is, their abode therein. **Whenever they wish to get out of it, they will be returned to it**, that is, if the flames of the Fire push them to the top of it, they will be returned to their place in it, because they hope to get out of it. This was mentioned previously in Hajj. **And it will be said to them**, that is, the keepers of Hell will say to them, or God will say to them: **Taste the punishment of the Fire which you used to deny.** Taste is used in both a tangible and a conceptual sense, and this was explained previously in this surah.

Tafsir Ibn Kathir

God Almighty tells us about His justice and generosity that He will not treat in His judgment on the Day of Resurrection those who believed in His verses and followed His messengers equally those who were immoral, that is, disobeyed their Lord and denied the messengers of God to him, as God Almighty said: **Or do those who commit evil deeds think that We will treat them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge.** And God Almighty said: **Or shall We treat those who believe and do righteous deeds like those who spread corruption in the land? Or shall We treat the righteous like the wicked?** And God Almighty said: **The companions of the Fire are not equal to the companions of Paradise** [verse]. That is why God

Almighty said here: **Is he who is a believer like he who is a sinner? They are not equal**, that is, before God on the Day of Resurrection. Ata' ibn Yasar, al-Suddi, and others mentioned that it was revealed about Ali ibn Abi Talib and Uqbah ibn Abi Mu'ayt, and that is why He detailed their judgment by saying: **As for those who believe and do righteous deeds**, that is, their hearts believed in the verses of God and they did..." It is required by them, and they are the righteous ones. **For them are the Gardens of Refuge**, meaning those in which there are dwellings, houses, and lofty rooms. **As a lodging**, meaning hospitality and honor, "for what they used to do." * But as for those who defiantly disobey," meaning those who disobeyed, their abode is the Fire. Every time they want to leave it, they are returned to it, like His statement, **Every time they want to leave it, out of distress, they are returned to it**, the verse. Al-Fudayl ibn Iyad said: By God, their hands are bound, their feet are chained, the flames raise them, and the angels suppress them. **And it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** That is, this will be said to them as a rebuke and a rebuke.

God the Almighty says: {And We will surely make them taste of the lesser punishment short of the greater punishment} Ibn Abbas said: By the lesser punishment, He means the calamities, illnesses, and afflictions of this world, and what befalls its people, as a test by God for His servants so that they may repent to Him. A similar narration was narrated from Ubayy ibn Ka'b, Abu al-'Aliyah, al-Hasan, Ibrahim al-Nakha'i, al-Dahhak, Alqama, Atiyah, Mujahid, Qatadah, Abdul-Karim al-Jazari, and Khasif. Ibn Abbas said in a narration from him: It means implementing the prescribed punishments on them. Al-Bara' ibn 'Azib, Mujahid, and Abu 'Ubaidah said: It means the torment of the grave. Al-Nasa'i said: 'Amr ibn 'Ali informed us, 'Abd al-Rahman ibn Mahdi informed us, from Isra'il, from Abu Ishaq, from Abu al-Ahwas, and Abu 'Ubaidah, from 'Abdullah: {And We will surely make them taste of the lesser punishment short of the greater punishment} He said: Years befell them.

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God the Almighty said: **And who is more unjust than he who is reminded of the verses of his Lord and then**

Surat al-Sajdah 32:20

And as for those who disobeyed, their refuge is the Fire. Every time they want to get out of it, they will be returned to it, and it will be said to them, "Taste the punishment of the Fire which you used to deny."

turns away from them? Meaning, there is no one more unjust than he who is reminded of His verses and made them clear to him, and then after that abandons them, denies them, turns away from them, and forgets them as if he does not know them. Qatada said: Beware of turning away from the remembrance of God, for whoever turns away from His remembrance has been greatly deceived, has fallen into extreme poverty, and has committed one of the greatest sins. For this reason, God the Almighty said, threatening whoever does that: **Indeed, We will take retribution from the criminals.** Meaning, I will take the most severe retribution from whoever does that. Ibn Jarir narrated: Imran bin Bakkar Al-Kila'i told me, Muhammad bin Al-Mubarak told us, Ismail bin Ayyash told us, Abdul Aziz bin Ubaid God told us, on the authority of Ubadah bin Nassi, on the authority of Junada bin Abi Umayya, on the authority of Muadh bin Jabal, who said: "I heard the Messenger of God say: 'Three things, whoever does them has committed a sin: whoever ties a banner unjustly, or disobeys his parents, or walks with an oppressor to support him has committed a sin.' God the Most High says: 'Indeed, We will take retribution from the criminals.'" Ibn Abi Hatim narrated it on the authority of Ismail bin Ayyash with this chain of transmission. This is a very strange hadith.

it a phrase about their eternity in it. **And it will be said to them, 'Taste the punishment of the Fire which you used to deny'** as an insult to them and to increase their anger.

Fath al-Qadir

Then he mentioned the other group and said: 20- **And as for those who disobeyed**, meaning they went out of obedience to God and rebelled against Him and His messengers, **their refuge is the Fire**, meaning their home to which they will go and in which they will settle is the Fire. **Whenever they wish to leave it, they will be returned to it**, meaning if they wish to leave it, they will be returned to it, reluctantly and unwillingly. And it was said that when the flames pushed them to the top of it, they were returned to their places. **And it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** And the one who said this to them was the guardians of Hell from the angels, or the one who said it to them was God Almighty, and in this saying to them while they were in the Fire there is an irritation to them that is not hidden.

Tafsir al-Baghawi

20- "As for those who disobeyed, their refuge is the Fire. Every time they wish to get out of it, they will be returned to it and it will be said to them, 'Taste the punishment of the Fire which you used to deny.'"

Tafsir al-Baidawi

20- **And as for those who disobeyed, their refuge is the Fire** the place of Paradise, the refuge of the believers. **Whenever they wish to leave it, they will be returned to**

Surat al-Sajdah 32:21

And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return.

Tafsir al-Jalalayn

21 - **And We will make them taste of the lesser punishment** the punishment of this world through killing, captivity, years of drought, and diseases *before* before **the greater punishment** the punishment of the Hereafter **that perhaps they** that is, those of them who remain **will return** to the faith.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of the lower punishment that God promised to make these wicked people taste. Some of them said: It is the calamities of this world in lives and wealth.

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, **And We will make them taste of the lesser punishment.** He said: The calamities, illnesses, and trials of this world with which God tests His servants until they repent.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And We will surely make them taste of the lesser punishment before the greater punishment that perhaps they will return.** He said: The lesser punishment is the affliction of this world. It was said: It refers to the calamities.

Ibn Al-Muthanna told us: Yahya bin Saeed told us, on the authority of Shu'bah, on the authority of Qatada, on the authority of Urwah, on the authority of Al-Hasan Al-Arni, on the authority of Ibn Abi Laila, on the authority of Ubayy bin Ka'b: **And We will surely make them taste of the nearer punishment.** He said: The calamities in this world. He said: And the smoke has already passed, and the strike and the binding.

Abu Musa said: Yahya bin Saeed left Yahya bin Al-Jazzar, a man missing.

Muhammad ibn Bashir narrated to us, saying: Yahya ibn Saeed and Muhammad ibn Ja'far narrated to us, saying: Shu'bah narrated to us, on the authority of Qatadah, on the authority of Urwah, on the authority of Al-Hasan Al-Arni, on the authority of Yahya ibn Al-Jazzar, on the authority of Ibn Abi Layla, on the authority of Abi ibn Ka'b, that he said: Concerning this verse, **And We will surely make them taste of the lesser punishment before the greater punishment,** he said: The calamities of this world, and the necessity and the strike, or the smoke. Shu'bah was unsure

about the strike or the smoke.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Qatada, on the authority of Urwah, on the authority of Al-Hasan Al-Arni, on the authority of Yahya Ibn Al-Jazzar, on the authority of Ibn Abi Laila, on the authority of Abi Ibn Ka'b, in a similar manner, except that he said: calamities, adhering to them, and striking them.

Ibn Wakee' told us: Zaid bin Habbab told us, on the authority of Shu'bah, on the authority of Qatada, on the authority of Urwah, on the authority of Al-Hasan Al-Arni, on the authority of Yahya bin Al-Jazzar, on the authority of Abd Al-Rahman bin Abi Laila, on the authority of Abi bin Ka'b, who said: The calamities that befall people in this world are: the blow, the smoke, and the sticking.

Ibn Wakee' told us: My father told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi', on the authority of Abu al-A'lya: **And We will surely make them taste of the nearer punishment.** He said: The calamities in this world.

He said: Abu Khalid al-Ahmar narrated to us, on the authority of Juwaybir, on the authority of al-Dahhak: **And We will surely make them taste of the lesser punishment before the greater punishment.** He said: The calamities in their worldly life and their wealth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he told him, on the authority of Al-Hasan, his statement, **And We will make them taste of the lesser punishment:** meaning the calamities of this world.

Ibn Wakee' told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim: **And We will surely make them taste of the lesser punishment.** He said: Things that they will be afflicted with in this world.

Others said: It means the borders.

Who said that?

Ibn Bashir told us: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas: **And We will surely make them taste the lesser punishment before the greater punishment.** He said: The prescribed punishments.

Others said: It meant killing with the sword. He said: And they were killed on the day of Badr.

Who said that?

Muhammad bin Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Suddi, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, **And We will make them taste of the nearer punishment.** He said: The day of Badr.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah, similarly.

Ibn Bashir told us: Abd al-Rahman told us: Israel told us, on the authority of al-Suddi, on the authority of Masruq, on the authority of Abdullah, the same.

Surat al-Sajdah 32:21

And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Aouf told us, on the authority of someone who told him, on the authority of Al-Hasan bin Ali, that he said: **And We will surely make them taste of the lesser punishment before the greater punishment.** He said: Killing with the sword patiently.

Ibn Wakee' told us: Abd Al-A'la told us, on the authority of Awf, on the authority of Abdullah bin Al-Harith bin Nawfal: **And We will surely make them taste the lesser punishment before the greater punishment.** He said: Killing by the sword. Everything that God has promised this nation of the lesser punishment is the sword.

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, **And We will surely make them taste of the lesser punishment before the greater punishment.** He said: Killing and hunger for the Quraysh in this world.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Mujahid used to narrate on the authority of Abi bin Kaab that he used to say, **And We will surely make them taste of the lesser punishment before the greater punishment:** on the day of Badr.

Others said: He meant by that the years that befell them.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, **And We will surely make them taste of the lesser punishment before the greater punishment.** He said: Years befell them.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, the same.

Others said: What he meant by that is: the torment of the grave.

Who said that?

Muhammad bin Amara told me, he said: Ubaid God told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid: **And We will surely make them taste of the lesser punishment before the greater punishment.** He said: The lesser punishment is in the graves and the punishment of this world.

Others said: This is the torment of this world.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We will surely make them taste of the lesser punishment,** he said: The lesser punishment is the punishment of this world.

The first statement on this matter is to say: God promised these immoral people who denied His threat

in this world the lesser punishment, that We would make them taste it without the greater punishment. And the punishment is whatever calamity befell them in this world, whether severe famine or killing, or calamities that befell them. All of that is from the lesser punishment, and God Almighty did not specify its mention, since He promised them that He would punish them with one type of that without another type. And He punished them with all of that in this world with killing, hunger, hardships, and calamities in wealth, so He fulfilled what He promised them.

His saying, **Before the greater punishment,** means: before the greater punishment, which is the punishment of the Day of Resurrection.

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

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Suddi, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah: **Below the greatest punishment,** he said: On the Day of Resurrection.

Ibn Bashar told us: Abd al-Rahman told us: Israel told us, on the authority of al-Suddi, on the authority of Masruq, on the authority of Abdullah, similarly.

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, **below the greatest punishment** on the Day of Resurrection in the Hereafter.

Muhammad bin Amara told me, he said: Ubaid God told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **before the greatest punishment** on the Day of Resurrection.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Below the greatest punishment** on the Day of Resurrection. Qatada told it, on the authority of Al-Hasan.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **below the greater punishment,** he said: The greater punishment is the punishment of the Hereafter.

His saying, **Perhaps they will return,** means: so that they will return and repent by being punished with the lowest punishment.

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

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah: **Perhaps they will return.** He said: They will repent.

Ibn Wakee' told us: My father told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi', on the authority of Abu al-Aliyah: **Perhaps they will return**, he said: They will repent.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Perhaps they will return**: meaning, repent.

Tafsir al-Qurtubi

God the Almighty says: **And We will make them taste of the lesser punishment**. Al-Hasan, Abu Al-Aaliyah, Ad-Dahhak, Ubayy ibn Ka'b, and Ibrahim An-Nakha'i said: The lesser punishment is the calamities and ailments of this world with which the servants are tested until they repent. Ibn Abbas said the same. It was also narrated from him that it refers to the prescribed punishments. Ibn Mas'ud, Al-Husayn ibn Ali, and Abdullah ibn Al-Harith said: It is killing by the sword on the day of Badr. Muqatil said: Seven years of famine in Mecca until they ate carcasses. Mujahid said the same. It was also narrated from him: The lesser punishment is the punishment of the grave. Al-Bara' ibn 'Azib said the same. They said: The greater punishment is the punishment on the Day of Resurrection. Al-Qushayri said: It was also said that it is the punishment of the grave. This is questionable, because of His statement: **Perhaps they will return**. He said: Whoever interprets the punishment to mean killing says: **Perhaps they will return**, meaning that whoever remains of them will return. There is no disagreement that the greater punishment is the punishment of Hellfire, except for what was narrated from Ja'far ibn Muhammad that it is the emergence of the Mahdi with the sword. The lesser punishment is the high prices. It has been said that the meaning of His statement, **Perhaps they will return**, according to Mujahid and Al-Baraa', is that perhaps they want to return and seek it, like His statement, **So send us back that we may do righteousness 32:12**. The intention to return is called returning, just as the intention to stand is called standing, in His statement, **When you rise to prayer 5:6**. This is indicated by the reading of those who read, **they return** in the passive form, as mentioned by Al-Zamakhshari.

Tafsir Ibn Kathir

God Almighty tells us about His justice and generosity that He will not treat in His judgment on the Day of Resurrection those who believed in His verses and followed His messengers equally those who were immoral, that is, disobeyed their Lord and denied the messengers of God to him, as God Almighty said: **Or do those who commit evil deeds think that We will treat them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge**. And God Almighty said: **Or shall We treat those who believe and do righteous deeds like those who spread corruption in the land? Or shall We treat the righteous like the wicked?** And God Almighty said: **The companions of the Fire are not equal to the companions of Paradise [verse]**. That is why God

Almighty said here: **Is he who is a believer like he who is a sinner? They are not equal**, that is, before God on the Day of Resurrection. Ata' ibn Yasar, al-Suddi, and others mentioned that it was revealed about Ali ibn Abi Talib and Uqbah ibn Abi Mu'ayt, and that is why He detailed their judgment by saying: **As for those who believe and do righteous deeds**, that is, their hearts believed in the verses of God and they did..." It is required by them, and they are the righteous ones. **For them are the Gardens of Refuge**, meaning those in which there are dwellings, houses, and lofty rooms. **As a lodging**, meaning hospitality and honor, "for what they used to do." * But as for those who defiantly disobey," meaning those who disobeyed, their abode is the Fire. Every time they want to leave it, they are returned to it, like His statement, **Every time they want to leave it, out of distress, they are returned to it**, the verse. Al-Fudayl ibn Iyad said: By God, their hands are bound, their feet are chained, the flames raise them, and the angels suppress them. **And it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** That is, this will be said to them as a rebuke and a rebuke.

God the Almighty says: {And We will surely make them taste of the lesser punishment short of the greater punishment} Ibn Abbas said: By the lesser punishment, He means the calamities, illnesses, and afflictions of this world, and what befalls its people, as a test by God for His servants so that they may repent to Him. A similar narration was narrated from Ubayy ibn Ka'b, Abu al-'Aliyah, al-Hasan, Ibrahim al-Nakha'i, al-Dahhak, Alqama, Atiyah, Mujahid, Qatadah, Abdul-Karim al-Jazari, and Khasif. Ibn Abbas said in a narration from him: It means implementing the prescribed punishments on them. Al-Bara' ibn 'Azib, Mujahid, and Abu 'Ubaidah said: It means the torment of the grave. Al-Nasa'i said: 'Amr ibn 'Ali informed us, 'Abd al-Rahman ibn Mahdi informed us, from Isra'il, from Abu Ishaq, from Abu al-Ahwas, and Abu 'Ubaidah, from 'Abdullah: {And We will surely make them taste of the lesser punishment short of the greater punishment} He said: Years befell them.

Abdullah bin Imam Ahmad said: Abdullah bin Omar Al-Qawariri told me, Yahya bin Saeed told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Urwah, on the authority of Al-Hasan Al-Awfi, on the authority of Yahya Al-Jazzar, on the authority of Ibn Abi Laila, on the authority of Ubayy bin Ka'b, regarding this verse, **And We will surely make them taste of the lesser punishment before the greater punishment**, he said: The moon and the smoke have passed, and the strike and the binding. Muslim narrated it from the hadith of Shu'bah with a similar chain of transmission. Al-Bukhari narrated it from Ibn Mas'ud with a similar chain of transmission. Abdullah bin Mas'ud also said in a narration from him: The lesser punishment was what befell them of killing and captivity on the day of Badr. Malik said the same from Zayd bin Aslam. Al-Suddi and others said: There was not a house in Makkah that was not filled with grief over one of their dead or captured, so they were afflicted or incurred damage, and some of them combined both.

God the Almighty said: **And who is more unjust than he who is reminded of the verses of his Lord and then**

Surat al-Sajdah 32:21

And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return.

turns away from them? Meaning, there is no one more unjust than he who is reminded of His verses and made them clear to him, and then after that abandons them, denies them, turns away from them, and forgets them as if he does not know them. Qatada said: Beware of turning away from the remembrance of God, for whoever turns away from His remembrance has been greatly deceived, has fallen into extreme poverty, and has committed one of the greatest sins. For this reason, God the Almighty said, threatening whoever does that: **Indeed, We will take retribution from the criminals.** Meaning, I will take the most severe retribution from whoever does that. Ibn Jarir narrated: Imran bin Bakkar Al-Kila'i told me, Muhammad bin Al-Mubarak told us, Ismail bin Ayyash told us, Abdul Aziz bin Ubaid God told us, on the authority of Ubadah bin Nassi, on the authority of Junada bin Abi Umayya, on the authority of Muadh bin Jabal, who said: "I heard the Messenger of God say: 'Three things, whoever does them has committed a sin: whoever ties a banner unjustly, or disobeys his parents, or walks with an oppressor to support him has committed a sin.' God the Most High says: 'Indeed, We will take retribution from the criminals.'"¹ Ibn Abi Hatim narrated it on the authority of Ismail bin Ayyash with this chain of transmission. This is a very strange hadith.

Fath al-Qadir

21- **And We will make them taste of the lesser punishment**, which is the punishment of this world. Al-Hasan, Abu Al-Aaliyah, Ad-Dahhak, and An-Nakha'i said: It is the calamities and ailments of this world, and it was said that it refers to the prescribed punishments, and it was said that it refers to being killed by the sword on the Day of Badr, and it was said that it refers to years of famine in Mecca, and it was said that it refers to the punishment of the grave. There is nothing wrong with applying it to all of them, **less than the greater punishment**, which is the punishment of the Hereafter, **that they may return** from their state of polytheism and sins because of the punishment that befalls them, to faith and obedience, and repent for what they were doing. This explanation is evidence of the weakness of the statement of those who say that the lesser punishment is the punishment of the grave.

Tafsir al-Baghawi

21- **And We will make them taste of the lesser punishment short of the greater punishment**, meaning: other than the greater punishment, **that perhaps they will return.** Ubayy ibn Ka'b, Ad-Dahhak, Al-Hasan, and Ibrahim said: The lesser punishment is the calamities and illnesses of this world, and this is the narration of Al-Walibi on the authority of Ibn Abbas, may God be pleased with them both. Ikrimah said on his authority: The prescribed punishments. Muqatil said: Seven years of famine in Mecca until they ate carcasses, bones, and dogs. Ibn Mas'ud said: It is being killed by the sword on the day of Badr, and this is the saying of Qatadah and As-Suddi. **Below the greater punishment**,

meaning: the punishment of the Hereafter, **that perhaps they will return**, to faith, meaning: whoever remained of them after Badr and after the famine.

Tafsir al-Baidawi

21- **And We will surely make them taste of the lesser punishment.** The punishment of this world means what they were tested with in the year, seven years.

And killing and captivity. **Below the greatest punishment** the punishment of the Hereafter. *Perhaps* perhaps those of them who remain.

They return means they repent from disbelief. It was narrated that Al-Walid ibn Uqbah boasted to Ali **may God be pleased with him** on the day of Badr, so these verses were revealed.

Surat al-Sajdah 32:22

And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them? Indeed, We will take retribution from the criminals.

Tafsir al-Jalalayn

22 - **And who is more unjust than he who is reminded of the verses of his Lord the Qur'an and then turns away from them** No one is more unjust than him **Indeed, We will take retribution from the criminals** the polytheists)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Who among people is more unjust to himself than he who is admonished by God with His proofs, the verses of His Book, and His Messengers, but then turns away from all of that, so he does not take heed of His admonitions, but rather is arrogant towards them?

His saying, **Indeed, We will take retribution from the criminals**, means: We will take retribution from those who have committed sins and evil deeds.

Some of them said: What is meant by criminals in this context are: the people of destiny.

Who said that?

Yaqub bin Ibrahim told me: Marwan bin Muawiyah told us: Wa'il bin Dawud told us, on the authority of Marwan bin Sufayh, on the authority of Yazid bin Rafi', who said: God's statement in the Qur'an, **Indeed, We will take retribution from the criminals**, refers to the people of destiny. Then he recited, **Indeed, the criminals are in error and madness** (al-Qamar 54:47) until His statement, **We created it with predestination** (al-Qamar 54:49).

Al-Hasan bin Arafa told us, he said: Marwan told us, he said: Wa'il bin Dawud told us, on the authority of Ibn Sufayh, on the authority of Yazid bin Rafi', something similar, except that he said in his hadith: Then Wa'il bin Dawud recited these verses **Indeed, the criminals are in error and madness** (al-Qamar 54:47)... to the end of the verses.

Others said about this, including:

Imran bin Bakkar Al-Kila'i narrated to me, he said: Muhammad bin Al-Mubarak narrated to us, he said: Ismail bin Ayyash narrated to us, he said: Abdul Aziz Ubaid God narrated to us, on the authority of Ubadah bin Nassi, on the authority of Junada bin Abi Umayyah, on the authority of Muadh bin Jabal, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "Three things, whoever does them has committed a sin: whoever accepts a banner unjustly, or disobeys his parents, or walks with an oppressor, supporting him, has committed a sin. God says: 'Indeed, We will take retribution from the

criminals.'"

Tafsir al-Qurtubi

God Almighty says: **And who is more unjust** meaning no one is more unjust to himself. **than he who is reminded of the verses of his Lord** meaning His proofs and signs. **then turns away from them** by refusing to accept. **Indeed, We will take retribution from the criminals** for their denial and turning away.

Tafsir Ibn Kathir

God Almighty tells us about His justice and generosity that He will not treat in His judgment on the Day of Resurrection those who believed in His verses and followed His messengers equally those who were immoral, that is, disobeyed their Lord and denied the messengers of God to him, as God Almighty said: **Or do those who commit evil deeds think that We will treat them like those who believe and do righteous deeds - equal in their life and their death? Evil is that which they judge.** And God Almighty said: **Or shall We treat those who believe and do righteous deeds like those who spread corruption in the land? Or shall We treat the righteous like the wicked?** And God Almighty said: **The companions of the Fire are not equal to the companions of Paradise** [verse]. That is why God Almighty said here: **Is he who is a believer like he who is a sinner? They are not equal**, that is, before God on the Day of Resurrection. Ata' ibn Yasar, al-Suddi, and others mentioned that it was revealed about Ali ibn Abi Talib and Uqbah ibn Abi Mu'ayt, and that is why He detailed their judgment by saying: **As for those who believe and do righteous deeds**, that is, their hearts believed in the verses of God and they did..." It is required by them, and they are the righteous ones. **For them are the Gardens of Refuge**, meaning those in which there are dwellings, houses, and lofty rooms. **As a lodging**, meaning hospitality and honor, "for what they used to do." But as for those who defiantly disobey," meaning those who disobeyed, their abode is the Fire. Every time they want to leave it, they are returned to it, like His statement, **Every time they want to leave it, out of distress, they are returned to it**, the verse. Al-Fudayl ibn Iyad said: By God, their hands are bound, their feet are chained, the flames raise them, and the angels suppress them. **And it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** That is, this will be said to them as a rebuke and a rebuke.

God the Almighty says: {And We will surely make them taste of the lesser punishment short of the greater punishment} Ibn Abbas said: By the lesser punishment, He means the calamities, illnesses, and afflictions of this world, and what befalls its people, as a test by God for His servants so that they may repent to Him. A similar narration was narrated from Ubayy ibn Ka'b, Abu al-'Aliyah, al-Hasan, Ibrahim al-Nakha'i, al-Dahhak, Alqama, Atiyah, Mujahid, Qatadah, Abdul-Karim al-Jazari, and Khasif. Ibn Abbas said in a narration from him: It means implementing the prescribed punishments on them. Al-Bara' ibn 'Azib,

Surat al-Sajdah 32:22

And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them? Indeed, We will take retribution from the criminals.

Mujahid, and Abu 'Ubaidah said: It means the torment of the grave. Al-Nasa'i said: 'Amr ibn 'Ali informed us, 'Abd al-Rahman ibn Mahdi informed us, from Isra'il, from Abu Ishaq, from Abu al-Ahwas, and Abu 'Ubaidah, from 'Abdullah: {And We will surely make them taste of the lesser punishment short of the greater punishment} He said: Years befell them.

Abdullah bin Imam Ahmad said: Abdullah bin Omar Al-Qawariri told me, Yahya bin Saeed told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Urwah, on the authority of Al-Hasan Al-Awfi, on the authority of Yahya Al-Jazzar, on the authority of Ibn Abi Laila, on the authority of Ubayy bin Ka'b, regarding this verse, **And We will surely make them taste of the lesser punishment before the greater punishment**, he said: The moon and the smoke have passed, and the strike and the binding. Muslim narrated it from the hadith of Shu'bah with a similar chain of transmission. Al-Bukhari narrated it from Ibn Mas'ud with a similar chain of transmission. Abdullah bin Mas'ud also said in a narration from him: The lesser punishment was what befell them of killing and captivity on the day of Badr. Malik said the same from Zayd bin Aslam. Al-Suddi and others said: There was not a house in Makkah that was not filled with grief over one of their dead or captured, so they were afflicted or incurred damage, and some of them combined both.

God the Almighty said: **And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them?** Meaning, there is no one more unjust than he who is reminded of His verses and made them clear to him, and then after that abandons them, denies them, turns away from them, and forgets them as if he does not know them. Qatada said: Beware of turning away from the remembrance of God, for whoever turns away from His remembrance has been greatly deceived, has fallen into extreme poverty, and has committed one of the greatest sins. For this reason, God the Almighty said, threatening whoever does that: **Indeed, We will take retribution from the criminals.** Meaning, I will take the most severe retribution from whoever does that. Ibn Jarir narrated: Imran bin Bakkar Al-Kila'i told me, Muhammad bin Al-Mubarak told us, Ismail bin Ayyash told us, Abdul Aziz bin Ubaid God told us, on the authority of Ubadah bin Nassi, on the authority of Junada bin Abi Umayya, on the authority of Muadh bin Jabal, who said: "I heard the Messenger of God say: 'Three things, whoever does them has committed a sin: whoever ties a banner unjustly, or disobeys his parents, or walks with an oppressor to support him has committed a sin.' God the Most High says: 'Indeed, We will take retribution from the criminals.'"
Ibn Abi Hatim narrated it on the authority of Ismail bin Ayyash with this chain of transmission. This is a very strange hadith.

Fath al-Qadir

22- And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them? That is, no one is more unjust than him because

he heard from the verses of God what necessitates turning to faith and obedience, so turning away was made in place of that, and the use of *then* is to indicate the exclusion of that, and that it is not something that should be **Indeed, We will take retribution from the criminals**. That is, from the people of crime in general, so it includes those who turn away from the verses of God primarily.

Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas, regarding the verse, **Indeed, We have forgotten you**, that he said: We have abandoned you. Al-Bayhaqi narrated in Shu'ab from him, that he said: This verse was revealed regarding the five daily prayers: **Only those believe in Our verses who, when they are reminded by them, fall down in prostration**, that is, they come to them, **and glorify**, that is, they pray at the command of their Lord, **and they are not arrogant**, about performing the prayer in congregation. Al-Tirmidhi narrated **who authenticated it**, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Muhammad ibn Nasr in the Book of Prayer, from Anas ibn Malik that this verse, **Their sides forsake their beds**, was revealed regarding awaiting the prayer called 'Isha'. Al-Bukhari narrated in his Tarikh and Ibn Mardawayh narrated from him, that he said: It was revealed regarding the 'Isha' prayer. Al-Firyabi, Ibn Jarir, and Ibn Abi Hatim also narrated from Ibn Mardawayh regarding the verse: They would not sleep until they prayed 'Isha'. Ibn Abi Shaybah narrated from him, that he said: We used to avoid sleeping before the 'Isha' prayer. Abd al-Razzaq narrated in al-Musannaf and Ibn Mardawayh also narrated from him that he said: I never saw the Messenger of God (peace and blessings of God be upon him) sleeping before the Isha' prayer, nor speaking after it, because this verse was revealed regarding that: **Their sides forsake their beds**. Ibn Mardawayh narrated from Ibn Abbas that the Prophet (peace and blessings of God be upon him) said: **Their sides forsake their beds**. He said: They are those who do not sleep before the Isha' prayer, and he praised them. When he mentioned that, a man would keep away from his bed for fear that sleep would overcome him, so he would do that before the young sleep and the old become lazy. Ibn Mardawayh narrated from Bala that he said: We used to sit in the mosque and some of the companions of the Messenger of God (peace and blessings of God be upon him) would pray the Isha' prayer after the Maghrib prayer, and their sides would forsake their beds. Abdullah ibn Ahmad narrated something similar in Zawa'id al-Zuhd, Ibn Adi and Ibn Mardawayh narrated from Anas. Ibn Abi Shaybah, Abu Dawud, Muhammad ibn Nasr, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in his Sunan narrated on the authority of Anas, regarding the verse, **Their sides forsake their beds**, that he said: They used to wait for the time between sunset and night prayers to pray. Ahmad, Ibn Jarir, and Ibn Mardawayh narrated on the authority of Muadh ibn Jabal, regarding the verse, **Their sides forsake their beds**, that he said: The servant's standing at night. Ahmad, al-Tirmidhi **who authenticated it**, al-Nasa'i, Ibn Majah, Ibn Nasr in the Book of Prayer, Ibn Jarir, Ibn Abi Hatim, al-Hakim **who authenticated it**,

Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of Muadh ibn Jabal, from the Prophet (peace and blessings of God be upon him). He mentioned a hadith in which he guided to various types of acts of obedience, and said in it, **And the prayer of a man in the depths of the night**, then he recited, **Their sides forsake their beds**. Ibn Mardawayh narrated on the authority of Anas, regarding the verse, that he said: Not a night would pass without them taking from it. Abdullah bin Ahmad narrated in Zawa'id az-Zuhd, on the authority of Abu Abdullah al-Jadali, on the authority of Ubadah bin as-Samit, on the authority of Ka'b, who said: "When the people are gathered, a crier will call out: 'This is the Day of Judgment. Where are those who forsake their beds?'" The hadith. Ibn Jarir narrated on the authority of Ibn Abbas, regarding the verse: "Forsake for the remembrance of God. Whenever they wake up, they remember God, either in prayer, or standing or sitting, or lying on their sides, they do not cease remembering God." Al-Faryabi, Abd bin Hamid, Ibn Jarir, Muhammad bin Nasr, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Ba'th narrated on the authority of Ibn Abbas, who said: The Throne of God was over the water, then He created a garden for Himself, then He created another beneath it, then He covered them with a single pearl, then He said: **And beneath them are two gardens**, the creation did not know what was in them. It is this that God said: **No soul knows what has been hidden for them of comfort for eyes**, from which a gift comes to them every day. Al-Faryabi, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Al-Hakim narrated **and authenticated it** on the authority of Ibn Mas'ud, who said: It is written in the Torah: **God has prepared for those who forsake their beds that which no eye has seen, no ear has heard, and no human heart has ever conceived, and no angel brought near or prophet has ever known**. And it is also in the Qur'an: **No soul knows what has been hidden for them of comfort for their eyes**. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah, "On the authority of the Messenger of God (blessings and peace of God be upon him), who said: God the Most High said: 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has ever conceived.'" Abu Hurayrah said: "And if you wish, recite: 'No soul knows what has been hidden for them of comfort for their eyes.'" There are hadiths on this topic from a group of the Companions, and they are well-known, so we will not go on mentioning them at length. Abu al-Faraj al-Isfahani in Kitab al-Aghani, al-Wahidi, Ibn Adi, Ibn Mardawayh, al-Khatib and Ibn Asakir narrated through various chains of narration on the authority of Ibn Abbas who said: Al-Walid ibn Uqba said to Ali ibn Abi Talib: I have a sharper spear than you, I am more eloquent than you, and I fill the army better than you. Ali said to him: Be quiet, for you are a sinner. Then the verse was revealed: **Is he who is a believer like he who is a sinner? They are not equal**. He meant Ali as a believer and Al-Walid ibn Uqba ibn Abi Mu't as a sinner. Ibn Mardawayh, al-Khatib and Ibn Asakir narrated something similar on his authority regarding the verse. Something similar to this was narrated on the authority of Ata' ibn Yasar, al-Suddi and Abd al-Rahman ibn Abi Laila. Al-Firyabi, Ibn Mani', Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani,

al-Hakim **who authenticated it**, Ibn Mardawayh and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Mas'ud regarding his statement: **And We will surely make them taste of the lesser punishment**, he said: on the day of Badr. **Below the greater punishment**, he said: on the Day of Resurrection. **Perhaps they will return**, he said: Perhaps those who remain among them will repent and return. Ibn Abi Shaybah, Al-Nasa'i, Ibn al-Mundhir, Al-Hakim **who authenticated it** and Ibn Mardawayh narrated on the authority of Ibn Mas'ud regarding the verse, he said: The lesser punishment is years that befall them, **perhaps they will return**, he said: They will repent. Muslim, Abdullah bin Ahmad in Zawa'id Al-Musnad, Abu 'Awanah in his Sahih, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it** and al-Bayhaqi in Al-Shu'ab narrated on the authority of Ubayy bin Ka'b regarding the verse, **And We will surely make them taste of the lesser punishment**, he said: The calamities of this world, the Romans, the fistfight and the smoke. Ibn Jarir narrated on his authority, he said: The day of Badr. Abd bin Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **of the lesser punishment**, he said: The prescribed punishments, **perhaps they will return**, he said: They will repent. Ibn Mani', Ibn Jarir, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated. Al-Suyuti said, with a weak chain of transmission, on the authority of Muadh ibn Jabal: I heard the Messenger of God, may God bless him and grant him peace, say: "There are three things, whoever does them has committed a sin: whoever ties a banner unjustly, or disobeys his parents, or walks with an oppressor to support him, has committed a sin." God says: **Indeed, We will take retribution from the criminals**. Ibn Kathir said after transmitting it: This is a strange hadith.

Tafsir al-Baghawi

22- **And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them? Indeed, We will take retribution from the criminals**, meaning: the polytheists.

Tafsir al-Baidawi

22- **And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them** so he does not reflect on them, and *then* is to exclude turning away from them even if it is assumed that they are clear and guide to the causes of happiness after being reminded of them rationally as in the verse of enthusiasm.

Only the son of a free woman can remove the clouds. He sees the pangs of death and then visits her.

Indeed, We will take retribution from the criminals. So how about someone who is more unjust than any unjust person?

Surat al-Sajdah 32:23

And We had certainly given Moses the Scripture, so be not in doubt about meeting it, and We made it a guidance for the Children of Israel.

Surat al-Sajdah 32:23

And We had certainly given Moses the Scripture, so be not in doubt about meeting it, and We made it a guidance for the Children of Israel.

Tafsir al-Jalalayn

23 - **And We had certainly given Moses the Scripture** the Torah **so be not in doubt** about meeting him) and We met on the Night of the Isra **and We made it** Moses or the Scripture **a guide** a guide **for the Children of Israel**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave Moses the Torah, just as We gave you the Criterion, O Muhammad. **So be not in doubt about meeting Him.** He says: So be not in doubt about meeting Him. Qatada used to say: The meaning of that is: So be not in doubt about meeting Him, or that you will meet Him on the Night Journey. And this is what the Messenger of God, may God bless him and grant him peace, reported.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Abu Al-Aliyah Al-Riyahi, he said: The cousin of your Prophet, meaning Ibn Abbas, told us, he said: The Prophet of God, may God bless him and grant him peace, said: "On the night of my Night Journey, I saw Moses, son of Imran, a tall, curly-haired man, as if he were from the men of Shanu'ah. I saw Jesus, a man with a medium build, reddish-white complexion, with a smooth head. I saw Malik, the keeper of Hellfire, and the Antichrist, in the signs that God showed him, so do not be in doubt about meeting him, for he saw Moses and met Moses on the night of his Night Journey."

And His statement, **And We made him a guidance for the Children of Israel**, God Almighty says: And We made Moses a guidance for the Children of Israel, meaning: a guidance for them so that they would be guided by following him, and attain the truth by imitating him and adhering to his words.

And what we said about that was said by the people of interpretation.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We made it a guidance for the Children of Israel**, he said: God made Moses a guidance for the Prophet of Israel.

Tafsir al-Qurtubi

God the Almighty said: **And We had certainly given Moses the Scripture, so be not in doubt about meeting him.** That is, O Muhammad, do not be in doubt about meeting Moses, as Ibn Abbas said. He met him on the Night of the Isra'. Qatadah said: The meaning is: Do not be in doubt that you will meet him on the Night of the Isra'. The meaning is the same. It was also said: Do not be in doubt about meeting Moses on the Day of Resurrection, and you will meet him on that Day. It was also said: Do not be in doubt about meeting Moses with the Scripture and accepting it, as Mujahid and Az-Zajaj said. Al-Hasan said in a similar meaning: **And We had certainly given Moses the Scripture**, so he was harmed and denied, so do not be in doubt that he will meet you with what he met of denial and harm. The ha' refers to something omitted, and the meaning is from meeting what he met. An-Nahhas said: This is a strange statement, except that it is from the narration of Umar ibn Ubayd. It was said that there is an inversion of the verse, and the meaning is: Say, **The Angel of Death who has been assigned to you will take you, so do not be in doubt about meeting Him.** So it came as an objection between **And We gave Moses the Scripture** and **And We made it a guidance for the Children of Israel**. The pronoun in **And We made it** has two meanings: One of them is: We made Moses, as Qatada said. The second is: We made the Scripture, as Al-Hasan said.

Tafsir Ibn Kathir

God Almighty says, informing about His servant and messenger Moses, peace be upon him, that He gave him the Book, which is the Torah, and His saying, **So be not in doubt about meeting Him**, Qatada said: He means the Night of the Isra'. Then it was narrated on the authority of Abu Al-Aliyah Al-Riyahi, who said: The cousin of your Prophet, meaning Ibn Abbas, told me that the Messenger of God, may God bless him and grant him peace, said: "On the night of my Isra', I saw Moses, son of Imran, a tall, curly-haired man, as if he were one of the men of Shanu'ah. I saw Jesus, a man of medium build, reddish and white, with a smooth head. I saw Malik, the keeper of Hell and the Antichrist, in the signs that God showed him." **So be not in doubt about meeting Him**, that he had seen Moses and met Moses on the night of his Isra'.

Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah narrated to us, Al-Hasan ibn Ali Al-Halwani narrated to us, Ruh ibn Ubadah narrated to us, Saeed ibn Abi Arubah narrated to us, on the authority of Qatada, on the authority of Abu Al-Aliyah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made it a guidance for the Children of Israel**, he said: He made Moses a guidance for the Children of Israel. And regarding His words: **So be not in doubt about meeting Him**, he said: about Moses meeting his Lord, the

Almighty. And God Almighty's words: **And We made it**, meaning the Book that We gave him, **a guidance for the Children of Israel**, as God Almighty said in Surat al-Isra' 17: "And We gave Moses the Scripture and made it a guidance for the Children of Israel, saying: 'Do not take besides Me a protector.'"

And His statement: **And We made from among them leaders guiding by Our command when they were patient and were certain of Our signs**. That is, when they were patient in adhering to the commands of God, abandoning His prohibitions, and believing in His messengers and following them in what they brought them, there were leaders among them who guided to the truth by the command of God, and called to good, and enjoined what is right and forbade what is wrong. Then when they changed, distorted, and interpreted, they were deprived of that status, and their hearts became hardened, distorting words from their places, so there was no righteous action and no correct belief. For this reason, the Most High said: **And We had certainly given the Children of Israel the Scripture**. Qatadah and Sufyan said: When they were patient in refraining from the worldly life. And likewise al-Hasan ibn Salih said. Sufyan said: This is how these people were, and a man should not be an imam to be followed until he avoids the worldly life. Waki' said: Sufyan said: Religion is indispensable to knowledge, just as the body is indispensable to bread. Ibn Bint Al-Shafi'i said: My father read to my uncle or my uncle read to my father: Sufyan was asked about the statement of Ali **may God be pleased with him**: Patience is to faith as the head is to the body. Have you not heard His statement, **And We made from among them leaders guiding by Our command when they were patient**? He said: When they took hold of the head of the matter, they became leaders. Some scholars said: Through patience and certainty, leadership in religion is attained. For this reason, God the Almighty said: "And We had certainly given the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things and preferred them over the worlds. And We gave them clear proofs of the matter" (Al-An'am 2:17), as He said here, **Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ**, meaning beliefs and deeds.

Fath al-Qadir

His statement: 23- **And We had certainly given Moses the Scripture** meaning the Torah **so be not O Muhammad in doubt** meaning in doubt and suspicion **about meeting Him**. Al-Wahidi said: The commentators said: The Messenger of God (peace and blessings of God be upon him) was promised that he would meet Moses before he died, then he met him in heaven or in Jerusalem when he was taken on the Night Journey. This is the opinion of Mujahid, Al-Kalbi, and Al-Suddi. It was also said: So do not be in doubt about meeting Moses on the Day of Resurrection, and you will meet him therein. It was also said: So do not be in doubt about Moses meeting the Scripture. This was said by Al-Zajjaj. Al-Hasan said: Its meaning is: And We had certainly given Moses the Scripture, and he was denied and harmed. So do not be in doubt that he will meet you with what he encountered of denial and harm.

So the pronoun in **meeting Him** in this case refers to something omitted, and the meaning is: from meeting what Moses encountered. Al-Nahhas said: This is a strange opinion. It was said that the speech is an estimation and a delay, and the meaning is: Say, **The Angel of Death who is assigned to you will take you, so do not be in doubt about meeting him**. So it came as an objection between **And We gave Moses the Scripture** and **And made it a guidance for the Children of Israel**. And it was said that the pronoun refers to the Scripture, which is the Criterion, like His saying: **And indeed, you are receiving the Qur'an**. The meaning is: Indeed, We gave Moses the same as We gave you of the Scripture, and We met him with the same revelation as We met you with, so do not be in doubt that you have met the like of it and its equivalent. How far-fetched this is! Perhaps the one who said it was prompted by His saying: **And We made it a guidance for the Children of Israel**, because the pronoun refers to the Scripture. It was said that the pronoun in **meeting him** refers to the return understood from His saying: **Then to your Lord you will be returned**, meaning do not be in doubt about meeting the return, and this is also far-fetched.

There is a difference of opinion regarding the pronoun in His statement, **And We made it**. Some say it refers to the Book, meaning, We made the Torah a guidance for the Children of Israel. This was said by Al-Hasan and others. Qatada said, **It refers to Moses, meaning, We made Moses a guidance for the Children of Israel**.

Tafsir al-Baghawi

23- **And We had certainly given Moses the Scripture, so be not in doubt about meeting him**, meaning: Do not be in doubt about meeting Moses on the night of the Ascension, as Ibn Abbas and others said.

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, Muhammad bin Bashir told us, Ghundar told us, on the authority of Shu'bah, on the authority of Qatada, may God have mercy on him, who said: Hudhayfah told me, Yazid bin Zari' told us, Sa'id told us, on the authority of Qatada, on the authority of Abu Al-Aaliyah, who said: The cousin of your Prophet - meaning Ibn Abbas - told us, on the authority of the Prophet, may God bless him and grant him peace, who said: "On the night of my Night Journey, I saw Moses, a tall, dark-skinned, curly-haired man, as if he were from the men of Shanu'ah. I saw Jesus, a square-faced man, with a reddish-white complexion, and a smooth head. I saw Malik, the keeper of Hell, and the Antichrist, with signs that God showed him, so do not be in doubt about meeting him."

Abu Saleh Ahmad bin Abdul Malik Al-Mu'adhhdhin informed us, Abdullah Al-Muhammadi informed us, Abu Bakr Muhammad bin Abdullah bin Ibrahim Al-Bazzaz informed us, Muhammad bin Yunus informed us, Omar bin Habib Al-Qadi informed us, Sulayman Al-Taymi informed us, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **When I was**

Surat al-Sajdah 32:23

And We had certainly given Moses the Scripture, so be not in doubt about meeting it, and We made it a guidance for the Children of Israel.

taken up to heaven on the Night Journey, I saw Moses praying in his grave.

We narrated in the Ascension that he saw him in the sixth heaven and consulted him about the matter of prayer.

Al-Suddi said: **Do not be in doubt about meeting him**, meaning: about Moses receiving the Book of God with satisfaction and acceptance.

Tafsir al-Baidawi

23- **And We had certainly given Moses the Scripture** as We gave you. **So be not in doubt** in suspicion. **About meeting him** about your meeting the Scripture, as He says: **Indeed, you are receiving the Qur'an** for We have given you of the Scripture the same as We gave him of it, so this is not an innovation that never happened, so that you would doubt it, or about Moses' meeting the Scripture or about your meeting Moses. "And on his authority, peace and blessings be upon him, I saw on the night of my Night Journey, Moses, peace and blessings be upon him, a tall, curly-haired man, as if he were one of the men of Shanu'ah."

And We made it meaning the revelation sent down to Moses **a guidance for the Children of Israel.**

Surat al-Sajdah 32:24

And We made from among them leaders guiding by Our command when they were patient and were certain of Our signs.

Tafsir al-Jalalayn

24 - **And We made from among them leaders** by realizing the two hamzas and replacing the second with a yaa of leaders *guiding* the people **by Our command when they were patient** in their religion and in the affliction of their enemy. And in a reading with a kasra on the lam and a light mim **and they were certain of Our signs** indicating Our power and Our oneness.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We made from among them leaders**, God Almighty says: And We made from among the Children of Israel leaders, which is the plural of leader, and the leader is the one who is followed in good or evil, and what is meant by that in this place is that He made leaders in good, who are followed and whose guidance is followed.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We made from among them leaders guiding by Our command**, he said: leaders in goodness. And His statement, **guiding by Our command**, God Almighty says: they guide their followers and those who accept them by Our permission for them to do so, and by Our strengthening them for it.

And his saying, **When they were patient**, the reciters differed in their recitation of that. The majority of the reciters of Medina and Basra, and some of the people of Kufa, recited it as **when they were patient** with a fatha on the lam and a shaddah on the meem, meaning: when they were patient, and when they were patient. The majority of the reciters of Kufa recited it as *when* with a kasra on the lam and a soft meem, meaning: because of their patience in refraining from the world and its desires, and their striving in obeying Us, and working according to Our command. It was mentioned that that is in the recitation of Ibn Mas'ud as **by what they were patient**. When the lam of *when* is broken, it is in the position of a genitive case. If the lam is opened and the meem is doubled, then it has no position because it is then a tool.

In my opinion, they are two well-known readings with similar meanings. Both of them have been read by most reciters, so whichever one the reciter recites, he is correct. The interpretation of the statement, when read with a fat-ha on the lam and a shaddah on the meem, is: "And We made from among them leaders guiding their followers by Our permission to them and by strengthening them for guidance, as they were patient in obeying Us and turned away from the pleasures and desires of this world." If it is read with a

kasra on the lam, it is as we have described.

Ibn Wakee' told us, he said: My father said: We heard in **And We made from among them leaders guiding by Our command when they were patient** he said: about the world.

And His statement, **And they were certain of Our signs**, means: They were people of certainty in what Our proofs showed them, and people of belief in what was made clear to them of the truth, and faith in Our messengers, the verses of Our Book, and Our revelation.

Tafsir al-Qurtubi

And We made from among them leaders meaning leaders and role models who are sacrificed for the sake of their religion. The Kufians read it as **A'immah an-Nahhas Imams of an-Nahhas**, which is a mistake according to all grammarians, because it combines two hamzas in one word, and this is a matter of precise grammar.

al-Sharh 94: The original form is ummah, then the vowel of the meem was placed on the hamza and the meem was assimilated, and the second hamza was lightened so that two hamzas would not come together. Combining two hamzas in two letters is far-fetched, but in one letter, it is only permissible to lighten the second, such as when you say Adam and another. It is also said: this is more aom than this and ayyam, with waw and yaa. This has already been mentioned in Bara'ah, and God knows best. **They guide by Our command** means they call creation to obey Us. **By Our command** means We commanded them to do that. It was also said: **By Our command** meaning by Our command, meaning they guide people to Our religion. Then it was said: What is meant are the prophets, peace be upon them, as Qatada said. It was also said: What is meant are the jurists and scholars. **When they were patient** is the general reading of *when* with a fatha on the lam, a shaddah on the meem, and a fatha on it, meaning when they were patient. Yahya, Hamza, al-Kisa'i, Khalaf, and Ruways on the authority of Ya'qub read: **When they were patient** meaning because of their patience We made them leaders. Abu Ubaid chose it based on Ibn Masoud's reading of **ma sabar** with the letter *ba*. This patience is patience in religion and affliction. It was also said: they were patient in avoiding the world.

Tafsir Ibn Kathir

God Almighty says, informing about His servant and messenger Moses, peace be upon him, that He gave him the Book, which is the Torah, and His saying, **So be not in doubt about meeting Him**, Qatada said: He means the Night of the Isra'. Then it was narrated on the authority of Abu Al-Aaliyah Al-Riyahi, who said: The cousin of your Prophet, meaning Ibn Abbas, told me that the Messenger of God, may God bless him and grant him peace, said: "On the night of my Isra', I saw Moses, son of Imran, a tall, curly-haired man, as if

Surat al-Sajdah 32:24

And We made from among them leaders guiding by Our command when they were patient and were certain of Our signs.

he were one of the men of Shanu'ah. I saw Jesus, a man of medium build, reddish and white, with a smooth head. I saw Malik, the keeper of Hell and the Antichrist, in the signs that God showed him." **So be not in doubt about meeting Him**, that he had seen Moses and met Moses on the night of his Isra'.

Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah narrated to us, Al-Hasan ibn Ali Al-Halwani narrated to us, Ruh ibn Ubadah narrated to us, Saeed ibn Abi Arubah narrated to us, on the authority of Qatada, on the authority of Abu Al-Aliyah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And We made it a guidance for the Children of Israel**, he said: He made Moses a guidance for the Children of Israel. And regarding His words: **So be not in doubt about meeting Him**, he said: about Moses meeting his Lord, the Almighty. And God Almighty's words: **And We made it**, meaning the Book that We gave him, **a guidance for the Children of Israel**, as God Almighty said in Surat al-Isra' 17: "And We gave Moses the Scripture and made it a guidance for the Children of Israel, saying: 'Do not take besides Me a protector.'"

And His statement: **And We made from among them leaders guiding by Our command when they were patient and were certain of Our signs**. That is, when they were patient in adhering to the commands of God, abandoning His prohibitions, and believing in His messengers and following them in what they brought them, there were leaders among them who guided to the truth by the command of God, and called to good, and enjoined what is right and forbade what is wrong. Then when they changed, distorted, and interpreted, they were deprived of that status, and their hearts became hardened, distorting words from their places, so there was no righteous action and no correct belief. For this reason, the Most High said: **And We had certainly given the Children of Israel the Scripture**. Qatadah and Sufyan said: When they were patient in refraining from the worldly life. And likewise al-Hasan ibn Salih said. Sufyan said: This is how these people were, and a man should not be an imam to be followed until he avoids the worldly life. Waki' said: Sufyan said: Religion is indispensable to knowledge, just as the body is indispensable to bread. Ibn Bint Al-Shafi'i said: My father read to my uncle or my uncle read to my father: Sufyan was asked about the statement of Ali **may God be pleased with him**: Patience is to faith as the head is to the body. Have you not heard His statement, **And We made from among them leaders guiding by Our command when they were patient?** He said: When they took hold of the head of the matter, they became leaders. Some scholars said: Through patience and certainty, leadership in religion is attained. For this reason, God the Almighty said: "And We had certainly given the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things and preferred them over the worlds. And We gave them clear proofs of the matter" (Al-An'am 2:17), as He said here, **Indeed, your Lord will judge between them on the Day of**

Resurrection concerning that over which they used to differ, meaning beliefs and deeds.

Fath al-Qadir

24- **And We made from among them leaders** meaning leaders to be followed in their religion. The Kufians read it as *ai'immah*. An-Nahhas said: This is a mistake according to all grammarians, because it combines two hamzas in one word. The meaning of **they guide by Our command** is that they call them to guidance by what we convey to them of the rulings of the Torah and its sermons by Our command: meaning by Our command to them to do so, or for the sake of Our command. Qatada said: What is meant by the imams are the prophets among them. It was said by the scholars, **When they were patient**, the majority read *when* with a fat-ha on the lam and a shaddah on the meem, meaning, We made them leaders for their patience. Abu Ubaid chose this reading, citing as evidence the reading of Ibn Masoud, **when they were patient** with a ba'. This patience is their patience in the hardships of the obligation and guidance for the people. It was said that they were patient about the world, **and they were certain of Our signs**, the revelation, meaning they believed in them and knew that they were true and that they were from God, due to their increased thinking and frequent contemplation.

Tafsir al-Baghawi

24- **And We made it**, meaning: the Book, which is the Torah. Qatada said: Moses. **And We made it a guidance for the Children of Israel**, meaning: from the Children of Israel. *Leaders*, leaders in goodness to be followed, meaning: the prophets who were among them. Qatada said: the followers of the prophets. **They guide**, they call, **by Our command when they were patient**. Hamza and Al-Kisa'i read it with a kasra on the lam and a soft mim, meaning: for their patience. The rest read it with a fatha on the lam and a shaddah on the mim, meaning: when they were patient in their religion and in the affliction from their enemy in Egypt. **And they were certain of Our signs**.

Tafsir al-Baidawi

24- **And We made from among them leaders guiding** people to the wisdom and rulings contained therein. **By Our command** to them or by Our granting them success. **When they were patient**. Hamzah, Al-Kisa'i, and Ruways read **when they were patient**, meaning, because of their patience in obedience or in abstaining from the world. **And they were certain of Our signs**, because of their deep contemplation of them.

Surat al-Sajdah 32:25

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

Tafsir al-Jalalayn

25 - **Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ** of the matter of religion.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Your Lord, O Muhammad, will explain to all of His creation on the Day of Resurrection what they differed about in this world regarding matters of religion, resurrection, reward and punishment, and other matters of their religion. He will separate them with a decisive judgment by decreeing Paradise for the people of truth and Hell for the people of falsehood.

Tafsir al-Qurtubi

Indeed, your Lord will judge between them on the Day of Resurrection. That is, He will judge and rule between the believers and the disbelievers. He will reward each according to what he deserves. It was also said that He will judge between the prophets and their people, as narrated by Al-Naqqash.

Tafsir Ibn Kathir

God Almighty says, informing about His servant and messenger Moses, peace be upon him, that He gave him the Book, which is the Torah, and His saying, **So be not in doubt about meeting Him**, Qatada said: He means the Night of the Isra'. Then it was narrated on the authority of Abu Al-Aaliyah Al-Riyahi, who said: The cousin of your Prophet, meaning Ibn Abbas, told me that the Messenger of God, may God bless him and grant him peace, said: "On the night of my Isra', I saw Moses, son of Imran, a tall, curly-haired man, as if he were one of the men of Shanu'ah. I saw Jesus, a man of medium build, reddish and white, with a smooth head. I saw Malik, the keeper of Hell and the Antichrist, in the signs that God showed him." **So be not in doubt about meeting Him**, that he had seen Moses and met Moses on the night of his Isra'.

Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah narrated to us, Al-Hasan ibn Ali Al-Halwani narrated to us, Ruh ibn Ubadah narrated to us, Saeed ibn Abi Arubah narrated to us, on the authority of Qatada, on the authority of Abu Al-Aliyah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, regarding

the words of God Almighty: **And We made it a guidance for the Children of Israel**, he said: He made Moses a guidance for the Children of Israel. And regarding His words: **So be not in doubt about meeting Him**, he said: about Moses meeting his Lord, the Almighty. And God Almighty's words: **And We made it**, meaning the Book that We gave him, **a guidance for the Children of Israel**, as God Almighty said in Surat al-Isra' 17: "And We gave Moses the Scripture and made it a guidance for the Children of Israel, saying: 'Do not take besides Me a protector.'"

And His statement: **And We made from among them leaders guiding by Our command when they were patient and were certain of Our signs.** That is, when they were patient in adhering to the commands of God, abandoning His prohibitions, and believing in His messengers and following them in what they brought them, there were leaders among them who guided to the truth by the command of God, and called to good, and enjoined what is right and forbade what is wrong. Then when they changed, distorted, and interpreted, they were deprived of that status, and their hearts became hardened, distorting words from their places, so there was no righteous action and no correct belief. For this reason, the Most High said: **And We had certainly given the Children of Israel the Scripture.** Qatadah and Sufyan said: When they were patient in refraining from the worldly life. And likewise al-Hasan ibn Salih said. Sufyan said: This is how these people were, and a man should not be an imam to be followed until he avoids the worldly life. Waki' said: Sufyan said: Religion is indispensable to knowledge, just as the body is indispensable to bread. Ibn Bint Al-Shafi'i said: My father read to my uncle or my uncle read to my father: Sufyan was asked about the statement of Ali **may God be pleased with him**: Patience is to faith as the head is to the body. Have you not heard His statement, **And We made from among them leaders guiding by Our command when they were patient?** He said: When they took hold of the head of the matter, they became leaders. Some scholars said: Through patience and certainty, leadership in religion is attained. For this reason, God the Almighty said: "And We had certainly given the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things and preferred them over the worlds. And We gave them clear proofs of the matter" (Al-An'am 2:17), as He said here, **Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ**, meaning beliefs and deeds.

Fath al-Qadir

25- **Indeed, your Lord will judge between them** meaning He will judge between them and rule between the believers and the disbelievers **on the Day of Resurrection concerning that over which they used to differ.** It was also said that He will judge between the prophets and their nations, as narrated by Al-Naqqash.

Tafsir al-Baghawi

25- **Indeed, your Lord will judge between them on the**

Surat al-Sajdah 32:25

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

Day of Resurrection concerning that over which they used to differ.

Tafsir al-Baidawi

25- **Indeed, your Lord will judge between them on the Day of Resurrection** He will judge and distinguish truth from falsehood, distinguishing the truthful from the false. **regarding that over which they differed** of matters of religion.

Surat al-Sajdah 32:26

Have they not seen how many generations We destroyed before them who used to walk about in their dwellings? Indeed in that are signs. Then will they not hear?

Tafsir al-Jalalayn

26 - **Have they not seen how many generations We destroyed before them?** That is, it has become clear to the disbelievers of Mecca that We destroyed many **generations walking** nations with their disbelief *in* a state of the pronoun for them (their dwellings. Indeed) in their travels to Syria and elsewhere, so they consider (in that are signs. Do they not then) evidence of Our power **hear? Have they not** a hearing of contemplation and admonition?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or did He not make it clear to them?

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, **Did He not guide them?** He said: **Did He not make clear to them?** And the reciters of the regions read this with the letter *ya* and this is the reading with us due to the consensus of the proof from the reciters, meaning: Did He not make clear our destruction of the past generations before them, our way with those who followed their path of disbelief in our verses, so that they would be admonished and warned. And his saying **how many** when *guides* is read with the letter *ya* is in the nominative case with *guides*.

If it is read with the letter *nun* **iw lam nahud**, then the position of *kam* and what follows it is in the accusative case. And His statement, **They walk in their dwellings**, the Most High says: Or did He not make clear to them the great number of times We destroyed the past generations before them, walking in their lands and their lands, like Aad and Thamud?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Have they not seen how many generations We destroyed before them** - Aad and Thamud - and that they will not return to them.

And His statement, **Indeed in that are signs**, means that God Almighty says: Indeed, in the empty spaces of the dwellings of the generations whom We destroyed before, these Quraysh who denied the signs of God, who were its inhabitants and builders by Our destruction when they denied Our messengers, denied Our signs, and worshipped other gods besides God, which they pass by and witness, there are signs for them and admonitions from which they may learn, if only they were people of reason and intellects. God says, **Do they not hear** God's admonitions and His reminding them of His signs and making them aware

of the locations of His proofs?

Tafsir al-Qurtubi

God the Almighty says: **Have they not been guided?** Abu Abd al-Rahman al-Sulami, Qatadah, and Abu Zaid on the authority of Ya'qub read *nahd lahum* with a noon, and this is a clear reading. An-Nahhas: There is a problem with the *ya'*, because it is said: A verb never has an agent, so where is the agent in *yahdi*? Grammarians discussed this, and al-Farra' said: *kam* is in the nominative case for *yahdi*. This contradicts the grammarians' principle in their statement that the interrogative does not affect what precedes it or *kam* in any way, I mean what precedes it. Abu al-Abbas's school of thought is that *yahdi* indicates guidance, and the meaning is, has God not guided them to guidance? It was also said that the meaning is, has God not guided them? So the meaning of *ya'* and noon is the same, meaning, have We not made clear to them Our destruction of the disbelieving generations before them. Al-Zajaj said: **Kam is in the accusative case with 'we destroyed them' "walking in their dwellings.** The pronoun in 'walking' may refer to those who walk in the dwellings of those who were destroyed, meaning that these people walk without taking heed. It may also refer to those who were destroyed, so it would be a state, and the meaning is: We destroyed them while they were walking in their dwellings. "In that are signs. Will they not then hear?" God's signs and admonitions and take heed.

Tafsir Ibn Kathir

God Almighty says: Did not these deniers of the messengers see what God destroyed before them of the past nations because of their denial of the messengers and their opposition to them in what they brought them of the straight paths, so that there remained of them no remnant nor eye nor trace **Do you perceive anyone of them or hear a sound of them?** That is why He said **they walk in their dwellings** meaning these deniers walk in the dwellings of those deniers, and they do not see anyone of those who inhabit and develop them, they have gone from them **as if they had never prospered in them** as He said **those are their houses, desolate because of what they did wrong** and He said "So how many a town We have destroyed while it was doing wrong, so it is desolate on its roofs, and a well that has been abandoned, and a lofty castle? * Did they not travel through the land and have hearts by which to reason or ears by which to hear? Indeed, it is not eyes that are blind, but blind are the hearts which are within the breasts." That is why He said here **There are signs in that** meaning that in the departure of those people and their destruction and what happened to them Because of their denial of the messengers, and the salvation of those who believed in them, there are signs, lessons, sermons, and similar evidence. **Do they not hear**, that is, the report of those who came before, how their situation was?

And the Almighty's saying: **Have they not seen that**

Surat al-Sajdah 32:26

Have they not seen how many generations We destroyed before them who used to walk about in their dwellings? Indeed in that are signs. Then will they not hear?

We drive the water to the barren land? God Almighty demonstrates His kindness to His creation and His benevolence towards them in sending water either from the sky or from the flood, which is what rivers carry and descends from the mountains to the lands in need of it at its appropriate times. For this reason, God Almighty said: **to the barren land**, which is the land in which there is no vegetation, as God Almighty said: **And indeed, We will make that which is upon it a barren plain**, meaning dry land that does not grow anything. What is meant by His saying **to the barren land** is not only the land of Egypt, but it is part of what is meant, even though many commentators have used it as an example. It is not the only intended meaning, but it is certainly what is meant by this verse, for it is in itself a soft, rough land that needs water, and if it rained on it, its buildings would collapse. So God Almighty drives the Nile to it with what it can carry of the increase resulting from the rains of the land of Abyssinia, and in it is red clay, so it covers the land of Egypt, which is a salty, sandy land in need of that water and that clay as well, so that the crops grow in it, and they exploit new water every year. Rain in a country other than theirs, and new clay from a land other than theirs, so glory be to the Wise, the Generous, the Gracious, the Praiseworthy forever.

Ibn Lahi'ah said on the authority of Qais bin Hajjaj on the authority of someone who told him: When Egypt was conquered, its people came to Amr bin Al-Aas, when he entered Bu'una, one of the months of the Persians, and they said: O Prince, our Nile has a law that it does not flow except according to it. He said: What is that? They said: Twelve nights have passed of this month, so we took a virgin girl between her parents, and satisfied her parents, and put the best jewelry and clothes on her, then we threw her into this Nile. Amr said to them: This will not happen in Islam, Islam destroys what came before it. They stayed for a while and the Nile was not flowing until they were about to leave. Amr wrote to Umar ibn al-Khattab about that, and Umar wrote back to him: You have done well by what you did, and I have sent you a card inside this letter of mine, so throw it into the Nile. When his letter was delivered, Amr took the card and opened it, and it said: From the servant of God, Umar, Commander of the Faithful, to the Nile of the people of Egypt. As for what follows, if it flows from you, then it will not flow. If it is God, the One, the Compeller, who is the One who flows you, then we ask God to flow you. He said: So he threw the card into the Nile and they woke up on Saturday and God had made the Nile flow sixteen cubits in one night. God has stopped that tradition from the people of Egypt until today. It was narrated by Al-Hafiz Abu Al-Qasim Al-Lalakai Al-Tabari in his book, Al-Sunnah. That is why God Almighty said: **Have they not seen that We drive the water to the barren land and bring forth thereby crops from which their livestock and themselves eat? Then will they not see?** Just as God Almighty said: "So let man look at his food. * How We poured down water in torrents." That is why He said here: **Then will they not see?**

Ibn Abi Nujayh said, on the authority of a man, on the authority of Ibn Abbas, regarding the statement of God, **to the barren land**, he said: It is the land that receives nothing but rain that does not avail it at all except what comes to it from torrents. And on the authority of Ibn Abbas and Mujahid: It is a land in Yemen. And Al-Hasan, may God have mercy on him, said: It is villages between Yemen and Syria. And Ikrimah, Al-Dahhak, Qatadah, Al-Suddi, and Ibn Zayd said: The barren land is the one in which there is no vegetation, and it is dusty. I said: This is like the statement of God, the Most High, "And a sign for them is the dead land. We have given it life" **Al-Anfal 2:17**.

Fath al-Qadir

26- **Or was it not shown to them?** meaning, or was it not made clear to them? The hamza is for denial, and the subject is what is indicated by **How many generations We destroyed before them?** meaning, or did we not make clear to them how many generations We destroyed before them? Al-Farra' said: *Kam* is in the nominative case with *byahed*. Al-Mubarrad said: The subject is the guidance indicated by *byahed* meaning, or was the guidance not shown to them? Al-Zajaj said: *Kam* is in the accusative case with *byahakna*. The majority of scholars read **or was not guided** with a lower case ending, while As-Salami, Qatadah, and Abu Zaid from Ya'qub read it with a *nun*, and this reading is clear. An-Nahas said: **There is a problem with the reading with a lower case ending with a ya**" because it is said: A verb is not devoid of a subject, so where is the subject of "li-yahed"? The answer to this is that the subject is what we have mentioned previously, and what is meant by the generations are: Aad, Thamud, and the like, and the phrase **they walk in their dwellings** is in the accusative case as a state of the pronoun for them: that is, while the situation is that they walk in the dwellings of the destroyed and see them, and look at what lessons and traces of punishment are in them, and they do not take heed of that. It was said that it refers back to the destroyed, and the meaning is: We destroyed them while they were walking in their dwellings, and the first is more appropriate. **Indeed in that mentioned are signs great so will they not hear** from them and take heed from them.

Tafsir al-Baghawi

26- **Have they not been guided**, has it not become clear, "how many generations We destroyed before them who used to walk about in their dwellings? Indeed in that are signs. Will they not then listen?" God's signs and sermons, so that they may learn from them.

Tafsir al-Baidawi

26- "Did they not see" The waw is for connecting to

something that is of the same type as the conjoined word, and the subject is the pronoun that indicates it. "How many generations before them We destroyed" meaning many of those We destroyed from the past generations, or the pronoun of God as evidenced by the reading with the nun. "Walking in their dwellings" meaning the people of Mecca passing through their shops and their homes, and it was read

(They walk) with emphasis. "There are certainly signs in that. Will they not then hear?" Hearing, contemplation, and admonition.

Surat al-Sajdah 32:27

Have they not seen that We drive the water to the barren land and bring forth thereby crops from which their livestock and themselves eat? Then will they not see?

Surat al-Sajdah 32:27

Have they not seen that We drive the water to the barren land and bring forth thereby crops from which their livestock and themselves eat? Then will they not see?

Tafsir al-Jalalayn

27 - **Have they not seen that We drive the water to the barren land and bring forth therein crops from which their livestock and themselves eat? Then will they not see and say?** This, and know that We are able to bring them back?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Have these deniers not seen that by Our power We drive water to the dry, rough land in which there is no vegetation? Its origin is from their saying: a barren camel, if it eats everything, and likewise the barren land: that on whose back nothing remains except that it spoils it, similar to the barren camel eating everything it finds, and from it their saying for the gluttonous person: barren, as the rajaz poet said:

Khab Jaruz, when he is hungry, cries and eats dates without throwing away the pits.

Hence, the sword that leaves nothing behind when it cuts is called a Jaraz sword. It has four languages: Jaraz land, Jarz, Jarz, and Jarz, and the opening is for Banu Tamim, as far as I have heard.

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

Who said that?

Ibn Wakee' told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ibn Abbas: **The barren land** is a land in Yemen.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Ibn Abbas, who said: A land in Yemen.

He said: Abd al-Rahman told us, he said: Abdullah ibn al-Mubarak told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Have they not seen that We drive the water to the barren land?** He said: Clearer and similar.

Zakariya bin Yahya bin Abi Zaida told me: Abd al-Razzaq bin Umar told us, on the authority of Ibn al-Mubarak, who said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar, except that he said: And the like of it from the land.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of a man, on the authority of Ibn Abbas, regarding his statement, **to the barren land**, he said: Barren land is that which does not receive rain except for rain that does not benefit it at all, except for what comes to it from floods.

Ibn Wakee' told us: Muhammad ibn Yazid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **To the barren land** means that there is no vegetation in it.

Bishr told us, he said: Yazid told us, he said: Sa'id told us on the authority of Qatada: **Have they not seen that We drive the water to the barren, dusty land?**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Have they not seen that We drive the water to the barren land?** He said: The barren land is the one on which there is nothing, no vegetation in it. And regarding His statement, **a barren plain** (al-Kahf 18:8), he said: There is nothing on it and there is no vegetation in it or anything. **Then We bring forth thereby crops from which their livestock eat and themselves** God the Most High says: So We bring forth with that water that We drive to it despite its dryness and thickness and the length of its period of water, green crops from which their livestock eat and from which their bodies and beings are nourished and by which they live. **Then do they not see?** God the Most High says: Do they not see that with their eyes, so that they know from their seeing it that the power by which I did that is not impossible for Me to bring the dead back to life and raise them from their graves and restore them to the form they were in before their death.

Tafsir al-Qurtubi

God the Almighty said: **Have they not seen that We drive the water to the barren land?** That is, do they not know that as We have decreed that We drive the water to the dry land in which there is no vegetation, We will revive it? Al-Zamakhshari said: Jarz is the land whose vegetation has been barren, i.e. cut off, either due to the lack of water or because it has been grazed and removed. And that which does not grow, such as marshes, is called Jarz, and this is indicated by God's statement: **And We bring forth thereby crops**. Ibn Abbas said: It is a land in Yemen. Mujahid said: It is Abyan. Ikrimah said: It is the thirsty land. Ad-Dahhak said: It is the dead, thirsty land. Al-Farra' said: It is the land in which there is no vegetation, and he said: It is with the letter 'ayn' because of the definite article, except that it is permissible according to the saying of Ibn Abbas and Ad-Dahhak. The chain of transmission from Ibn Abbas is sound and there is no objection to it. This is only an adjective, and the adjective is for definiteness. Al-Asma'i said: It is the land that does not grow anything. Muhammad bin Yazid said: It is unlikely

that it is for land with the definite article, and it is derived from their saying: a man who is greedy if he does not leave anything without eating it. Al-Zajir said:

He is a greedy man who cries when he is hungry. He eats dates but does not throw away the pits.

And also the she-camel Jaruz: if it eats everything it finds. And the sword Jaraz: meaning cutting and cutting. And Jarazt al-Jarrad al-Zar'a: if it uprooted the crops by eating them. Al-Farra and others narrated that it is said: a land of Jaraz, Jarz, Jarz, and Jarz. And likewise Bakhl, Raghab, and Rahab, in the four four languages. It has been narrated that this land has no rivers, and it is far from the sea, and only every year there comes to it a valley, so they plant three times every year. And from Mujahid also: It is the land of the Nile. **And We bring forth with it** meaning with water.

Cultivation from which their livestock eat of grass and hay. **And themselves** of grain, seed, and fruits. **They see** this and know that We are able to bring them back. And **We bring forth** is in apposition to **We drive** or punctuated by what precedes it. **Our livestock eat from it** is in the accusative case as an adjective.

Tafsir Ibn Kathir

God Almighty says: Did not these deniers of the messengers see what God destroyed before them of the past nations because of their denial of the messengers and their opposition to them in what they brought them of the straight paths, so that there remained of them no remnant nor eye nor trace **Do you perceive anyone of them or hear a sound of them?** That is why He said **they walk in their dwellings** meaning these deniers walk in the dwellings of those deniers, and they do not see anyone of those who inhabit and develop them, they have gone from them **as if they had never prospered in them** as He said **those are their houses, desolate because of what they did wrong** and He said "So how many a town We have destroyed while it was doing wrong, so it is desolate on its roofs, and a well that has been abandoned, and a lofty castle? * Did they not travel through the land and have hearts by which to reason or ears by which to hear? Indeed, it is not eyes that are blind, but blind are the hearts which are within the breasts." That is why He said here **There are signs in that** meaning that in the departure of those people and their destruction and what happened to them Because of their denial of the messengers, and the salvation of those who believed in them, there are signs, lessons, sermons, and similar evidence. **Do they not hear**, that is, the report of those who came before, how their situation was?

And the Almighty's saying: **Have they not seen that We drive the water to the barren land?** God Almighty demonstrates His kindness to His creation and His benevolence towards them in sending water either from the sky or from the flood, which is what rivers carry and descends from the mountains to the lands in need of it at its appropriate times. For this reason, God Almighty said: **to the barren land**, which is the land in which there is no vegetation, as God Almighty said: **And indeed, We will make that which is upon it a**

barren plain, meaning dry land that does not grow anything. What is meant by His saying **to the barren land** is not only the land of Egypt, but it is part of what is meant, even though many commentators have used it as an example. It is not the only intended meaning, but it is certainly what is meant by this verse, for it is itself a soft, rough land that needs water, and if it rained on it, its buildings would collapse. So God Almighty drives the Nile to it with what it can carry of the increase resulting from the rains of the land of Abyssinia, and in it is red clay, so it covers the land of Egypt, which is a salty, sandy land in need of that water and that clay as well, so that the crops grow in it, and they exploit new water every year. Rain in a country other than theirs, and new clay from a land other than theirs, so glory be to the Wise, the Generous, the Gracious, the Praiseworthy forever.

Ibn Lahi'ah said on the authority of Qais bin Hajjaj on the authority of someone who told him: When Egypt was conquered, its people came to Amr bin Al-Aas, when he entered Bu'una, one of the months of the Persians, and they said: O Prince, our Nile has a law that it does not flow except according to it. He said: What is that? They said: Twelve nights have passed of this month, so we took a virgin girl between her parents, and satisfied her parents, and put the best jewelry and clothes on her, then we threw her into this Nile. Amr said to them: This will not happen in Islam, Islam destroys what came before it. They stayed for a while and the Nile was not flowing until they were about to leave. Amr wrote to Umar ibn al-Khattab about that, and Umar wrote back to him: You have done well by what you did, and I have sent you a card inside this letter of mine, so throw it into the Nile. When his letter was delivered, Amr took the card and opened it, and it said: From the servant of God, Umar, Commander of the Faithful, to the Nile of the people of Egypt. As for what follows, if it flows from you, then it will not flow. If it is God, the One, the Compeller, who is the One who flows you, then we ask God to flow you. He said: So he threw the card into the Nile and they woke up on Saturday and God had made the Nile flow sixteen cubits in one night. God has stopped that tradition from the people of Egypt until today. It was narrated by Al-Hafiz Abu Al-Qasim Al-Lalakai Al-Tabari in his book, Al-Sunnah. That is why God Almighty said: **Have they not seen that We drive the water to the barren land and bring forth thereby crops from which their livestock and themselves eat? Then will they not see?** Just as God Almighty said: "So let man look at his food. * How We poured down water in torrents." That is why He said here: **Then will they not see?**

Ibn Abi Nujayh said, on the authority of a man, on the authority of Ibn Abbas, regarding the statement of God, **to the barren land**, he said: It is the land that receives nothing but rain that does not avail it at all except what comes to it from torrents. And on the authority of Ibn Abbas and Mujahid: It is a land in Yemen. And Al-Hasan, may God have mercy on him, said: It is villages between Yemen and Syria. And Ikrimah, Al-Dahhak, Qatadah, Al-Suddi, and Ibn Zayd said: The barren land is the one in which there is no vegetation, and it is dusty. I said: This is like the statement of God, the Most High, "And a sign for them is the dead land. We have given it life" **Al-Anfal 2:17**.

Surat al-Sajdah 32:27

Have they not seen that We drive the water to the barren land and bring forth thereby crops from which their livestock and themselves eat? Then will they not see?

Fath al-Qadir

27- **Have they not seen that We drive water to the barren land?** That is, do they not know that We drive water to the land that does not grow except by driving water to it? It was said that it is the dry land, and its origin is from jarz which means to cut: that is, the one whose vegetation is cut off due to the lack of water. And that which does not grow at all like the salt marshes is not called jarz because of His saying: **And We bring forth thereby crops.** It was said that it is the land of Yemen, and it was said that it is the land of Aden. Ad-Dahhak said: It is the thirsty land. Al-Farra' said: It is the land in which there is no vegetation. Al-Asma'i said: It is the land that does not grow anything. Al-Mubarrad said: It is far-fetched that it is the land itself due to the introduction of the definite article. It was said that it is derived from their saying a man who is jarooz: if he does not leave anything except eating it, and from this is the saying of the rajaz poet:

He is a young bird, he cries when he is hungry, he eats dates but does not throw away the pits

And also the she-camel of Jaruz: if she eats everything she finds. Mujahid said: It is the land of the Nile, because water comes to it every year. **And We bring forth with it** meaning with the water **crops from which their livestock eat** meaning from the crops such as straw, leaves and the like of what people do not eat **and themselves** meaning they eat the grains that come out of the crops from which they live. The phrase **from which their livestock eat** is in the accusative case as a state. **Do they not see** these blessings and thank the Bestower and declare His Oneness because He is the only One who brings that about.

Tafsir al-Baghawi

27- **Have they not seen that We drive the water to the barren land,** meaning: the dry, rough land in which there is no vegetation. Ibn Abbas said: It is a land in Yemen. Mujahid said: It is the land of Babin, **And We bring forth thereby crops from which their livestock eat,** of grass and straw, **and themselves,** of grains and sustenance. **Do they not see?**

Tafsir al-Baidawi

27- **Have they not seen that We drive water to the barren land?** The land whose vegetation has been cut off, that is, cut and removed, not the land that does not grow, as He says: **Then We bring forth thereby crops.** It was also said that it is the name of a place in Yemen. **They eat from it** of the crops. **Their livestock** such as figs and leaves. **And themselves** such as grain and fruit. **Do they not see?** So they can infer from it the perfection of His power and grace.

Surat al-Sajdah 32:28

And they say, **When will this conquest be, if you should be truthful?**

Tafsir al-Jalalayn

28 - **And they say** to the believers **When will this conquest come** between us and you **if you should be truthful?**

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Qatada that the Companions said: **We have a day that is about to come when we will rest and enjoy ourselves.** The polytheists said: **When will this conquest be, if you are truthful?** Then this verse was revealed.

Tafsir al-Tabari

God Almighty says, **And they say**, these polytheists, **O Muhammad, when will this conquest come?** There is disagreement about the meaning of this. Some of them said: It means: When will this judgment come between us and you, and when will this reward and punishment be?

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **And they say, 'When will this conquest be, if you should be truthful?'** He said: "The companions of the Prophet of God, may God bless him and grant him peace, said: 'We have a day soon when we will rest and enjoy ourselves.' The polytheists said: 'When will this conquest be, if you should be truthful?'"

Others said: Rather, he meant by that: the conquest of Mecca.

Tafsir al-Qurtubi

God Almighty says: **And they say, 'When will this conquest come, if you should be truthful?'**

Tafsir Ibn Kathir

God the Almighty says, informing about the disbelievers' haste and the occurrence of God's punishment upon them, and the descent of His wrath and punishment upon them, out of estrangement, denial and stubbornness, **And they say, 'When will this conquest be?'** That is, when will you be victorious over us, O Muhammad? Just as you claim that you have a time against us and that you will be avenged from us, so when will this be? We do not see you and your companions except hiding, fearful and humiliated. God the Almighty says, **Say, 'On the Day of Conquest,'** That is, when God's punishment, wrath and anger descend upon you in this world and the next, **their faith will not benefit those who disbelieve, nor will they be reprieved.** As God the Almighty says, **But when their messengers**

came to them with clear proofs, they rejoiced in what they had of knowledge. The two verses. Whoever claims that what is meant by this conquest is the conquest of Mecca has gone too far, made a mistake, and is very blatant. On the day of the conquest, the Messenger of God, may God bless him and grant him peace, accepted the conversion of the freed slaves, and they were close to two thousand. If what was meant was the conquest of Mecca, he would not have accepted their conversion, because God Almighty said: **Say, on the Day of Conquest, 'The faith of those who disbelieve will not benefit them, nor will they be reprieved.'** Rather, what is meant is the conquest, which is judgment and separation, like His saying: **Then judge between me and them with a conquest 17:20,** and His saying: **Say, 'Our Lord will bring us together, then judge between us with truth' 17:20.** God Almighty said: **And they sought victory, but every obstinate tyrant was disappointed.** God Almighty said: **And before, they used to ask for victory against those who disbelieved.** God Almighty said: **If you ask for victory, victory has already come to you.**

Then God the Almighty said: {So turn away from them and wait, for indeed, they are waiting.} That is, turn away from these polytheists, and convey what has been revealed to you from your Lord, as He says: {Follow what has been revealed to you from your Lord. There is no deity except Him.} And wait, for God will fulfill what He promised and will grant you victory over those who disobey you. Indeed, He does not break His promise. And His statement, {Indeed, they are waiting.} That is, you are waiting, and they are waiting, and they are awaiting misfortunes for you. {Or do they say, **He is a poet for whom we are awaiting a misfortune of time?**} And you will see the consequences of your patience with them and of carrying out God's message in granting you victory and support, and they will find after what they are awaiting in you and your companions the severe punishment of God for them, and the descent of His torment upon them. God is sufficient for us, and He is the best Disposer of affairs.

The last interpretation of Surat As-Sajdah, praise and thanks be to God.

Fath al-Qadir

28- **And they say, 'When will this conquest be, if you should be truthful?'** Those who say this are the disbelievers in general, or the disbelievers of Mecca in particular: that is, when will be the conquest that you promise us? By conquest they mean judgment and separation between the servants, which is the Day of Resurrection when God will judge between His servants, as stated by Mujahid and others. Al-Farra' and Al-Qutaybi said: It is the conquest of Mecca. Qatada said: The companions of the Prophet (peace and blessings of God be upon him) said to the disbelievers: We have a day when we will enjoy ourselves and rest, and God will judge between us and you, meaning the Day of Resurrection. The disbelievers said: When will be this conquest? Al-Suddi said: It is the Day of Badr, because the companions of the Prophet (peace and blessings of God be upon him) used to say to the disbelievers: God will support us and make us victorious over you. The

Surat al-Sajdah 32:28

And they say, "When will this conquest be, if you should be truthful?"

word *when* in his statement, **When will this conquest be?** is in the nominative case, or in the accusative case as a circumstantial particle.

Tafsir al-Baghawi

28- **And they say, 'When will this conquest be, if you should be truthful?'** It was said that by the Day of Conquest he meant the Day of Resurrection on which judgment will be made between the servants. Qatada said: The companions of the Prophet (peace and blessings of God be upon him) said to the disbelievers: **We have a day on which we will enjoy ourselves and rest, and judgment will be made between us and you.** They said mockingly: **When will this conquest be?** Meaning: judgment and ruling. Al-Kalbi said: It meant the conquest of Mecca. Al-Suddi said: The Day of Badr, because the companions of the Prophet (peace and blessings of God be upon him) used to say to them: **God has supported us and made us victorious over you.** They would say: **When will this conquest be?**

Tafsir al-Baidawi

28- **And they say, 'When will this conquest be?'** The victory or the decision by government from His saying, **Our Lord, judge between us,** "if you should be truthful" in the promise of it.

Surat al-Sajdah 32:29

Say, **On the Day of Victory, those who disbelieve will not be benefited by their faith, nor will they be reprieved.**

Tafsir al-Jalalayn

29 - Say, on the Day of Conquest by bringing down the punishment upon them **those who disbelieved will not benefit from their faith, nor will they be reprieved** to repent or excuse themselves.

Tafsir al-Suyuti

Tafsir al-Tabari

The correct statement regarding this is the statement of those who said: Its meaning is: And they say, **When will this judgment come between us and you?** They mean the punishment. This indicates that this is what is meant by His statement, **Say, 'On the Day of Conquest, neither will their faith benefit those who disbelieve, nor will they be reprieved.'** There is no doubt that God had granted the disbelievers the opportunity to repent before and after the Conquest of Mecca. If the meaning of His statement, **When will this conquest** was as stated by those who said, meaning the Conquest of Mecca, then there would have been no repentance for those of the polytheists who converted to Islam after the Conquest of Mecca. There is no doubt that God accepted the repentance of many of the polytheists after the Conquest of Mecca and benefited them through belief in Him and in His Messenger. Thus, it is known that what we have said about the interpretation is correct and that what contradicts it is invalid. His statement, **If you are truthful**, means: If you are truthful in what you say, then who will be punished for our denial of Muhammad, may God bless him and grant him peace, and our worship of deities and idols?

And His saying, **Say on the Day of Conquest**, means that He is saying to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to them on the Day of Judgment and the coming of the punishment: Those who disbelieve in God and His signs will not be prevented from believing in Him that they will at that time.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Say, 'On the Day of Conquest, their faith will not benefit those who disbelieve.'** He said: On the Day of Conquest, when the punishment comes.

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: **The Day of the Conquest** means the Day of Resurrection. The accusative case of **the Day** in His statement, **Say, 'The Day of the Conquest'** is in response to *when*, because *when* is in the accusative

case. The meaning of the statement is: When will this conquest be, if you are truthful? Then it was said **such and such a day**, and this is how the reciters read it.

And His saying, **nor are they given respite**, means: nor are they given a reprieve for repentance and review.

Tafsir al-Qurtubi

God the Almighty says: **And they say, 'When will this conquest be, if you should be truthful?'** (Al-'Araf: 89) The word *when* is in the nominative case, but it can also be in the accusative case as an adverbial phrase. Qatadah said: **The conquest is the judgment.** Al-Farra' and Al-Qutbi said: It means the conquest of Mecca. More appropriate than this is what Mujahid said, who said: It means the Day of Resurrection. It is narrated that the believers said: God the Almighty will judge between us on the Day of Resurrection, rewarding the doer of good and punishing the wrongdoer. The disbelievers said in mockery: **When will the Day of Conquest be? i.e., this judgment.** A judge is called a conqueror or opener because things are opened and separated by his hand. In the Qur'an: **Our Lord, judge between us and our people in truth.** (Al-'Araf: 89) This has already been mentioned in Al-Baqarah and other verses. **Say, 'On the Day of Conquest,'** is an adverbial phrase. Al-Farra' permitted the nominative case. **The faith of those who disbelieve will not benefit them, nor will they be reprieved.** That is, they will be given a delay or respite to repent, whether the Day of Conquest was the Day of Badr or the Conquest of Mecca. They were killed in Badr, and on the day of the conquest they fled, so Khalid bin Al-Walid pursued them and killed them.

Tafsir Ibn Kathir

God the Almighty says, informing about the disbelievers' haste and the occurrence of God's punishment upon them, and the descent of His wrath and punishment upon them, out of estrangement, denial and stubbornness, **And they say, 'When will this conquest be?'** That is, when will you be victorious over us, O Muhammad? Just as you claim that you have a time against us and that you will be avenged from us, so when will this be? We do not see you and your companions except hiding, fearful and humiliated. God the Almighty says, **Say, 'On the Day of Conquest,'** That is, when God's punishment, wrath and anger descend upon you in this world and the next, **their faith will not benefit those who disbelieve, nor will they be reprieved.** As God the Almighty says, **But when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge.** The two verses. Whoever claims that what is meant by this conquest is the conquest of Mecca has gone too far, made a mistake, and is very blatant. On the day of the conquest, the Messenger of God, may God bless him and grant him peace, accepted the conversion of the freed slaves, and they were close to two thousand. If what was meant was the conquest of Mecca, he would not have accepted their conversion, because God Almighty said: **Say, on the Day of Conquest, 'The faith of those who**

Surat al-Sajdah 32:29

Say, "On the Day of Victory, those who disbelieve will not be benefited by their faith, nor will they be reprieved."

disbelieve will not benefit them, nor will they be reprieved. Rather, what is meant is the conquest, which is judgment and separation, like His saying: **Then judge between me and them with a conquest** 17:20, and His saying: **Say, 'Our Lord will bring us together, then judge between us with truth'** 17:20. God Almighty said: **And they sought victory, but every obstinate tyrant was disappointed.** God Almighty said: **And before, they used to ask for victory against those who disbelieved.** God Almighty said: **If you ask for victory, victory has already come to you.**

Then God the Almighty said: {So turn away from them and wait, for indeed, they are waiting.} That is, turn away from these polytheists, and convey what has been revealed to you from your Lord, as He says: {Follow what has been revealed to you from your Lord. There is no deity except Him.} And wait, for God will fulfill what He promised and will grant you victory over those who disobey you. Indeed, He does not break His promise. And His statement, {Indeed, they are waiting.} That is, you are waiting, and they are waiting, and they are awaiting misfortunes for you. {Or do they say, **He is a poet for whom we are awaiting a misfortune of time?**} And you will see the consequences of your patience with them and of carrying out God's message in granting you victory and support, and they will find after what they are awaiting in you and your companions the severe punishment of God for them, and the descent of His torment upon them. God is sufficient for us, and He is the best Disposer of affairs.

The last interpretation of Surat As-Sajdah, praise and thanks be to God.

Fath al-Qadir

Then God the Almighty commanded His Prophet, may God bless him and grant him peace, to answer them, saying: 29- **Say, 'On the Day of Conquest, the faith of those who disbelieved will not benefit them, nor will they be reprieved.'** This is evidence that the Day of Conquest is the Day of Resurrection, because the Day of the Conquest of Mecca and the Day of Badr are two of the days on which faith benefits. The people of Mecca converted to Islam on the Day of the Conquest, and before that, the Prophet, may God bless him and grant him peace, had converted to Islam. The meaning of **nor will they be reprieved** is that they will not be given respite or delay. *Day* in the Day of the Conquest is in the accusative case as a circumstantial particle, and Al-Farra' permitted the nominative case.

Tafsir al-Baghawi

29- **Say, on the Day of Conquest**, on the Day of Resurrection, **their faith will not benefit those who disbelieve**, and whoever interprets the conquest as the conquest of Mecca or the killing on the Day of Badr said: Its meaning is that the faith of those who disbelieved will not benefit them if the punishment comes to them and they are killed, **nor will they be**

reprieved, they will not be given time to repent and apologize.

Tafsir al-Baidawi

29- **Say, 'On the Day of Conquest, the faith of those who disbelieved will not benefit them, nor will they be reprieved.'** This refers to the Day of Resurrection, for it is the day of victory for the believers over the disbelievers and the day of judgment between them. It was also said to be the day of Badr or the day of the conquest of Mecca. What is meant by those who disbelieved are those among them who were killed on that day, for their faith will not benefit them while they are being killed, nor will they be given respite. Its application is an answer to their question in terms of meaning, considering what is known of their purpose. Since they intended to hasten it by way of denial and mockery, they were answered with something that would prevent hastening.

Surat al-Sajdah 32:30

So turn away from them and wait. Indeed, they are waiting.

Tafsir al-Jalalayn

30 - **So turn away from them and wait** for the punishment to be brought down upon them **for they are waiting** for you to cause death or to be killed so that they may find rest from you. This was before the command to fight them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **So turn away from them and wait, for they are waiting**, is saying to His Prophet Muhammad, may God bless him and grant him peace: So turn away, O Muhammad, from these polytheists who say to you: When will this conquest come, and who urge you to hasten the punishment, and wait for what God will do to them, for they are waiting for what you promise them of punishment and the coming of the Hour.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So turn away from them and wait, for they are waiting**, meaning the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty's statement: **So turn away from them**. It was said that its meaning is so turn away from their foolishness and do not answer them except with what you are commanded to do. **And wait, for they are waiting**. That is, wait for the Day of Conquest, the day when God will judge you against them. Ibn Abbas said: So turn away from them, meaning from the polytheists of Quraysh of Mecca. This was abrogated by the sword in Surat Bara'ah in His statement: **Then kill the polytheists wherever you find them**. (al-Tawbah 9:5). And wait, meaning My appointment with you. It was said that it means the Day of Badr. **For they are waiting**. That is, they are waiting for you for the events of the time. It was said that the verse is not abrogated, since turning away can occur with an order to fight, such as a truce or other such matter. It was also said that he turned away from it after the proof was delivered, and wait, for they are waiting. If it is said: How can they await the Resurrection when they do not believe? There are two answers to this: One of them is that the meaning is that they are awaiting death, which is one of the causes of the Resurrection, in which case this is a metaphor. The other: that among them are those who doubt and among them are those who believe in the Resurrection, so this is an answer to these two categories. And God knows best. Ibn al-Samiq' read: **Indeed they are waiting** with a fat-ha on the dhal. It was narrated on the authority of Mujahid and Ibn Muhaysin. Al-Farra' said: This is not correct

except with an omitted word, meaning: they are waiting for them. Abu Hatim said: The correct one is the kasra, meaning await their punishment, for they are awaiting your destruction. It has been said that Ibn al-Samiq's reading with a fat-ha on the dhal means: and await their destruction, for they are more deserving of awaiting their destruction, meaning that they are doomed to perish, and await that, for the angels in heaven are awaiting it, as mentioned by al-Zamakhshari. This is the meaning of al-Farra's statement. And God knows best.

Tafsir Ibn Kathir

God the Almighty says, informing about the disbelievers' haste and the occurrence of God's punishment upon them, and the descent of His wrath and punishment upon them, out of estrangement, denial and stubbornness, **And they say, 'When will this conquest be?'** That is, when will you be victorious over us, O Muhammad? Just as you claim that you have a time against us and that you will be avenged from us, so when will this be? We do not see you and your companions except hiding, fearful and humiliated. God the Almighty says, **Say, 'On the Day of Conquest,'** That is, when God's punishment, wrath and anger descend upon you in this world and the next, **their faith will not benefit those who disbelieve, nor will they be reprieved**. As God the Almighty says, **But when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge**. The two verses. Whoever claims that what is meant by this conquest is the conquest of Mecca has gone too far, made a mistake, and is very blatant. On the day of the conquest, the Messenger of God, may God bless him and grant him peace, accepted the conversion of the freed slaves, and they were close to two thousand. If what was meant was the conquest of Mecca, he would not have accepted their conversion, because God Almighty said: **Say, on the Day of Conquest, 'The faith of those who disbelieve will not benefit them, nor will they be reprieved.'** Rather, what is meant is the conquest, which is judgment and separation, like His saying: **Then judge between me and them with a conquest 17:20**, and His saying: **Say, 'Our Lord will bring us together, then judge between us with truth' 17:20**. God Almighty said: **And they sought victory, but every obstinate tyrant was disappointed**. God Almighty said: **And before, they used to ask for victory against those who disbelieved**. God Almighty said: **If you ask for victory, victory has already come to you**.

Then God the Almighty said: {So turn away from them and wait, for indeed, they are waiting.} That is, turn away from these polytheists, and convey what has been revealed to you from your Lord, as He says: {Follow what has been revealed to you from your Lord. There is no deity except Him.} And wait, for God will fulfill what He promised and will grant you victory over those who disobey you. Indeed, He does not break His promise. And His statement, {Indeed, they are waiting.} That is, you are waiting, and they are waiting, and they are awaiting misfortunes for you. {Or do they say, **He is a poet for whom we are awaiting a misfortune of time?**} And you will see the consequences of your

Surat al-Sajdah 32:30

So turn away from them and wait. Indeed, they are waiting.

patience with them and of carrying out God's message in granting you victory and support, and they will find after what they are awaiting in you and your companions the severe punishment of God for them, and the descent of His torment upon them. God is sufficient for us, and He is the best Disposer of affairs.

The last interpretation of Surat As-Sajdah, praise and thanks be to God.

Fath al-Qadir

30- **So turn away from them** meaning from their foolishness and denial, and do not respond to them except with what you have been commanded to do. **And wait, for they are waiting.** That is, wait for the Day of Conquest, which is the Day of Resurrection, or the Day of their destruction by killing. They are waiting for you for the events of time, such as death, killing, or victory, as in His statement: **Then wait, for we are with you waiting.** It is possible that what is meant is that they are waiting for their destruction, and the verse was abrogated by the verse of the sword. It was also said that it was not abrogated, since turning away may occur with the command to fight. Ibn al-Samīf' read **innahu muntaṣar** with a faṭḥah on the dāl, in the passive form. This reading was narrated from Mujahid and Ibn Muhaysin. al-Farra' said: This is not correct except by implying: that is, they are waiting for them. Abu Hatim said: The correct one is the kasrah: that is, wait for their punishment, for they are waiting for your destruction.

Al-Bukhari, Muslim and others narrated from Ibn Abbas that he said: The Prophet, may God bless him and grant him peace, said: "On the night of my Night Journey, I saw Moses, son of Imran, a tall, curly-haired man as if he were one of the men of Shanu'ah. I saw Jesus, son of Mary, with a medium build, reddish and white, and a smooth head. I saw Malik, the keeper of Hell, and the Antichrist, with signs that God showed him." He said: **So be in no doubt about meeting him.** Qatadah interpreted it as meaning that the Prophet, may God bless him and grant him peace, had met Moses. **And We made him a guidance for the Children of Israel.** He said: God made Moses a guidance for the Children of Israel. At-Tabarani, Ibn Mardawayh and Ad-Diya' in Al-Mukhtara narrated with a chain of transmission. As-Suyuti said: It is authentic on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, **So be in no doubt about meeting him.** He said: **About meeting Moses.** It was said: **Or did he meet Moses?** He said: "Yes. Don't you see His saying: "And ask those We sent before you of Our messengers?" Al-Faryabi, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, {Have they not seen that We drive the water to the barren land?} He said: Barren land is the land that receives nothing but rain that does not benefit it at all except what comes to it from torrents. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement, {to the barren land.} He said: The land of Yemen. Al-Qurtubi said in his commentary: The chain of transmission on the authority of Ibn

Abbas is sound and there is no objection to it. Al-Hakim and Al-Bayhaqi narrated in Al-Dala'il, who authenticated it, on the authority of Ibn Abbas regarding his statement, {And they say, **When will this conquest be, if you should be truthful?**} He said: On the day of Badr, the Prophet (peace and blessings of God be upon him) conquered, and their faith did not benefit those who disbelieved after death.

Tafsir al-Baghawi

30- **So turn away from them**, Ibn Abbas said: It was abrogated by the verse of the sword, **and wait, for they are waiting**, it was said: Wait for My appointment for you with victory, for they are waiting for the events of time through you. And it was said: Wait for Our punishment upon them, for they are waiting for that.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Naim told us, Sufyan told us, on the authority of Saad bin Ibrahim, on the authority of Abdul Rahman bin Harmaz, on the authority of Abu Hurairah, who said: "The Prophet, may God bless him and grant him peace, used to recite in the dawn prayer on Friday, 'Alif, Lam, Meem. A revelation' and 'Has there come upon man a period of time?'"

Abdul Wahid bin Ahmad Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Abu Na'im told us, Sufyan told us, on the authority of Laith, on the authority of Abu Al-Zubayr, on the authority of Jabir, who said: "The Prophet, may God bless him and grant him peace, would not sleep until he had recited: 'Blessed' and 'Alif, Lam, Meem. A revelation.'"

Tafsir al-Baidawi

30- **So turn away from them** and do not care about their denial. It was said that it was abrogated by the verse of the sword. **And await** victory over them. **They are awaiting** victory over you. It was read with the fat-ha to mean that they are more deserving of having their destruction awaiting or that the angels are awaiting it. "On the authority of the Prophet, may God bless him and grant him peace: 'Whoever recites Alif, Lam, Meem. Tanzeel, Blessed is He in whose hand is dominion, will be given a reward as if he had lived the Night of Decree.'" And on his authority: "Whoever recites Alif, Lam, Meem. Tanzeel in his house, Satan will not enter his house for three days."

Surat al-Ahzab 33:1

O Prophet, fear God and do not obey the disbelievers and the hypocrites. Indeed, God is ever Knowing and Wise.

Tafsir al-Jalalayn

1 - **O Prophet, fear God** persist in fearing Him **and do not obey the disbelievers and the hypocrites** in what contradicts your law **Indeed, God is ever Knowing** of what will be before it comes into being *Wise* in what He creates.

Tafsir al-Suyuti

Ibn Juwaybir narrated on the authority of Al-Dahhak on the authority of Ibn Abbas, who said that the people of Mecca, including Al-Walid bin Al-Mughira and Shaibah bin Rabi'ah, called upon the Prophet, may God bless him and grant him peace, to retract his statement on the condition that they would give him half of their wealth, and the hypocrites and the Jews in Medina threatened him that if he did not retract they would kill him. So God revealed: O Prophet, fear God and do not obey the disbelievers and the hypocrites.

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **O Prophet, fear God** by obeying Him, performing His obligations, fulfilling His rights upon you, refraining from what He has forbidden, and violating His limits. **And do not obey the disbelievers** who say to you: **Drive away from you your followers from among the weak believers in you so that we may sit with you.** "And the hypocrites" who show you faith in God and sincere advice to you, but they spare no effort in ruining you, your companions, and your religion. So do not accept their opinion, and do not consult them, seeking their advice, for they are your enemies. **Indeed, God is Knowing and Wise.** He says: God is All-Knowing, All-Wise in managing your affairs, your companions' affairs, your religion, and other matters of managing all of His creation.

Tafsir al-Qurtubi

Medinan according to all of them. It was revealed about the hypocrites and their harming of the Messenger of God (peace and blessings of God be upon him), their slander of him and his marriage, etc. It has seventy-three verses, and this surah was equal to Surah Al-Baqarah. It included the verse of stoning ("The old man and the old woman, if they commit adultery, stone them both. It is a punishment from God. And God is Exalted in Might and Wise.") Abu Bakr Al-Anbari mentioned it on the authority of Ubayy ibn Ka'b. The scholars interpret this to mean that God, the Most High, raised to Himself from the confederates what is more than what is in our hands, and that the verse of stoning was raised in wording. Ahmad bin Al-Haitham bin Khalid told us, he said: Abu Ubaid

Al-Qasim bin Salam told us, he said: Ibn Abi Maryam told us, on the authority of Abu Lahi'ah, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, she said: Surat Al-Ahzab was equal to two hundred verses during the time of the Messenger of God, may God bless him and grant him peace. When the Mushaf was written, only what is now was recorded from it. Abu Bakr said: So the meaning of this from the words of the Mother of the Believers, Aisha, is that God Almighty raised to him from Surat Al-Ahzab what is more than what we have.

I said: This is one of the ways of abrogation, and the discussion of it has been presented in full in Surat Al-Baqarah, and praise be to God. And Zur narrated that he said: Ubayy ibn Ka'b said to me:

How many verses do you count in Surat Al-Ahzab? I said: Seventy-three verses. He said: By the One by Whom Ubayy ibn Ka'b swears, it would be equal to Surat Al-Baqarah or longer. We have recited from it the verse of stoning: "The old man and the old woman, if they commit adultery, stone them both. It is a punishment from God. And God is Exalted in Might and Wise." My father meant that this was part of what was abrogated from the Quran. As for what is narrated that this addition was on a scroll in Aisha's house and a rooster ate it, it is a fabrication of the atheists and the Rafidis.

God the Almighty said: **O Prophet, fear God** The word *i* is pronounced with a damma because it is a singular vocative, and the warning is necessary for it. The Prophet is an adjective for *any* according to grammarians, except for Al-Akhfash, who says: It is a relative clause for *any*. Makki: A singular noun is not known in Arabic speech as a relative clause for anything. An-Nahhas: This is a mistake according to most grammarians, because the relative clause can only be a sentence. The trick for him in what he said is that since it is an intransitive adjective, it is called a relative clause. This is how the Kufians call the adjective of an indefinite noun a relative clause for it. It is not permissible to put it in the accusative case according to the position according to most grammarians. Al-Mazini permitted it, making it like your saying: O Zayd the elegant, putting **the elegant** in the accusative case in place of Zayd. Makki: This is an adjective that can be dispensed with, and an adjective of *ay* that cannot be dispensed with, so it is not appropriate to place it in the accusative case. Also, if the adjective of *ay* is the vocative in meaning, it is not appropriate to place it in the accusative case. It was narrated that when the Messenger of God, may God bless him and grant him peace, migrated to Medina, he loved the Islam of the Jews: Qurayza, Nadir, and Banu Qaynuqa. Some of them followed him in hypocrisy, so he was gentle with them and honored their young and old. If someone said something ugly, he would overlook it, and he would listen to them. So it was revealed. It was said that it was revealed, according to what al-Wahidi, al-Qushayri, al-Tha'labi, al-Mawardi, and others mentioned, about Abu Sufyan ibn Harb, Ikrimah ibn Abi Jahl, and Abu al-A'war Amr ibn Sufyan. They settled in Medina upon Abdullah ibn Ubayy ibn Salus, the head of the hypocrites after Uhud. The Prophet, may God bless him and grant him peace, had given them security on the condition that they

Surat al-Ahzab 33:1

O Prophet, fear God and do not obey the disbelievers and the hypocrites. Indeed, God is ever Knowing and Wise.

would speak to him. So Abdullah ibn Sa'd ibn Abi Sarh and Ta'mah ibn Ubayraq rose up with them, and they said to the Prophet, may God bless him and grant him peace, while Umar ibn al-Khattab was with him:

Refuse to mention our goddesses al-Lat, al-Uzza, and Manat, and say that they have... Intercession and

protection for those who worship it, and we leave you to your Lord. What they said grieved the Prophet, may God bless him and grant him peace. So Omar said: O Messenger of God, may God bless him and grant him peace, give me permission to kill them. The Prophet, may God bless him and grant him peace, said: **I have given them safety.** Omar said: Go out under the curse and wrath of God. So the Prophet (peace and

blessings of God be upon him) ordered them to leave Medina, and this verse was revealed: **O Prophet, fear God meaning fear God and do not obey the**

disbelievers from the people of Mecca, meaning Abu Sufyan, Abu al-A'war, and Ikrimah, **and the hypocrites** from the people of Medina, meaning Abdullah ibn Ubayy, Tu'mah, and Abdullah ibn Sa'd ibn Abi Sarh, in what you have been forbidden from, and do not incline toward them **for God is ever Knowing** of their disbelief

and Wise in what He does to them. Al-Zamakhshari: It was narrated that Abu Sufyan ibn Harb, Ikrimah ibn Abi Jahl ibn Abi Jahl, and Abu al-A'war as-Sulami came to the Prophet (peace and blessings of God be upon him) regarding the truce that had been concluded between him and them, and with them stood Abd God ibn Ubayy, Mu'tab ibn Qushayr, and al-Jadd ibn Qays. They said to the Messenger of God (peace and blessings of God be upon him): **Refuse to mention our gods,** and he mentioned the report with the same meaning as the previous one, and that the verse was revealed regarding breaking the covenant and abandoning the truce, and **do not obey the**

disbelievers from the people of Mecca and the hypocrites from the people of Medina in what they have asked of you. It was narrated that the people of Mecca called upon the Messenger of God (peace and blessings of God be upon him) to renounce his religion and they would give him half of their wealth and marry his daughter to Shaybah ibn Rabi'ah. The hypocrites of Medina feared that they would kill him if he did not renounce his religion, so this verse was revealed. An-Nahhas said: "And his statement, 'Indeed, God is ever Knowing and Wise,' indicates that he was inclined towards them to invite them to Islam. That is, if God, the Almighty, had known that there would be benefit to your inclination towards them, He would not have forbidden you from it, because He is Wise." Then it was said: The addressee is to him and his nation.

Tafsir Ibn Kathir

Surah Al-Ahzab

Abdullah bin Imam Ahmad said: Khalaf bin Hisham told us, Hammad bin Zaid told us, on the authority of Asim bin Bahdalah, on the authority of Zur, who said: Ubayy bin Ka'b said to me: How often do you recite Surat Al-Ahzab or how often do you count it? I said:

Seventy-three verses. He said: I have seen it, and it is equivalent to Surat Al-Baqarah. We read in it: "If an old man and an old woman commit adultery, stone them both. It is a punishment from God. God is All-Knowing, All-Wise." An-Nasa'i narrated it from another chain of transmission on the authority of Asim, who is Ibn Abi An-Najud, who is Ibn Bahdalah, with him. This is a good chain of transmission, and it indicates that there was a Qur'an in it, then its wording and its ruling were abrogated. And God knows best.

In the name of God, the Most Gracious, the Most Merciful

This is a warning of the higher over the lower, for if God, the Almighty, commands His servant and messenger to do this, then it is even more appropriate for him to command others besides Him to do so. Talq ibn Habib said: "Taqwa is to act in obedience to God with the light from God, hoping for His reward, and to abandon disobedience to God with the light from God, fearing God's punishment. "And do not obey the disbelievers and the hypocrites" meaning do not listen to them or consult them. **Indeed, God is ever Knowing and Wise** meaning He is most deserving of your following His commands and obeying Him, for He is All-Knowing of the consequences of things and is Wise in His words and deeds. For this reason God, the Almighty, said: **And follow what is revealed to you from your Lord** meaning from the Quran and Sunnah. **Indeed, God is ever, with what you do, Acquainted** meaning nothing is hidden from Him. And put your trust in God, meaning in all your affairs and conditions. **And sufficient is God as Disposer of affairs** meaning, and sufficient is He as a Disposer of affairs for whoever puts his trust in Him and turns to Him.

Fath al-Qadir

It is seventy-three verses, and it is Medinan

Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated through various chains of transmission on the authority of Ibn Abbas, who said: Surat Al-Ahzab was revealed in Madinah. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Abd Al-Razzaq in Al-Musannaf, At-Tayalisi, Saeed bin Mansour, Abdullah bin Ahmad in Zawa'id Al-Musnad, Ibn Mani', An-Nasa'i, Ibn Al-Mundhir, Ibn Al-Anbari in Al-Masahif, Ad-Daraqutni in Al-Ifrad, Al-Hakim who authenticated it, Ibn Mardawayh, and Ad-Diya' in Al-Mukhtara narrated on the authority of Zur, who said: Ubayy bin Ka'b said to me: How do you recite Surat Al-Ahzab or how do you count it? I said: Seventy-three verses. He said: I have seen it and it is equal to Surat Al-Baqarah, or more than Surat Al-Baqarah. We recite in it: "The old man and the old woman, if they commit adultery, stone them both. It is a punishment from God, and God is Exalted in Might and Wise." So he raised it, among other things. Ibn Kathir said: Its chain of transmission is good. Al-Bukhari, Muslim and others narrated on the authority of Ibn Abbas that Umar ibn al-Khattab stood up, praised and thanked God, and then said: "O

people, God sent Muhammad with the truth and revealed to him the Book. Among the things that were revealed to him was the verse of stoning. We recited it and memorized it: 'If an old man or an old woman commits adultery, stone them both.' The Messenger of God (peace and blessings of God be upon him) stoned, and we stoned after him. I fear that a long time may pass before the people say, 'We do not find the verse of stoning in God's Book,' and they will go astray by abandoning an obligation that God had revealed." Similar to this has been narrated from him through various chains of narration. Ibn Mardawayh narrated on the authority of Hudhayfah that Umar ibn al-Khattab said to me, **How many verses do you count in Surat al-Ahsaab?** I said, **Seventy-two or seventy-three.** He said, **It is close to the number of verses in Surat al-Baqarah, and it contains the verse of stoning.** Al-Bukhari narrated in his history that he said: "I recited Surat al-Ahzab to the Messenger of God (peace and blessings of God be upon him) and I forgot seventy verses of it that I did not find." Abu Ubaid, in Al-Fada'il, Ibn Al-Anbari, and Ibn Mardawayh narrated on the authority of Aisha that she said: Surat Al-Ahzab was recited in the time of the Prophet, may God bless him and grant him peace, as two hundred verses. When Uthman wrote the copies of the Qur'an, he did not confirm any of it except what it is now.

His statement: 1- **O Prophet, fear God** meaning continue in that and increase it **and do not obey the disbelievers** from the people of Mecca and those who are on the same disbelief as them **and the hypocrites** meaning those who outwardly show Islam but inwardly disbelieve. Al-Wahidi said: What God, the Almighty, meant by the disbelievers were Abu Sufyan, Ikrimah, and Abu Al-A'war Al-Sulami. This is because they said to the Prophet, peace and blessings be upon him: Refuse to mention our gods, and say that they have the power of intercession for those who worship them. He said: And the hypocrites were Abdullah bin Ubayy and Abdullah bin Sa'd bin Abi Sarh. The reason for the revelation of the verse **Indeed, God is All-Knowing, All-Wise** will come at the end of the research, meaning He is All-Knowing and All-Wise, meaning He is All-Knowing and All-Wise. An-Nahhas said: "And by His saying, 'Indeed, God is All-Knowing and All-Wise,' He indicated that He was inclined towards them, meaning the Prophet, may God bless him and grant him peace, in order to call them to Islam. The meaning is that if God Almighty had known that there would be benefit in your inclination towards them, He would not have forbidden you from them, because He is All-Wise. The distance of this alleged evidence is not hidden, but this sentence is an explanation for the sentence of the command to piety and the prohibition against obeying the disbelievers and hypocrites. The meaning is that He does not command you or forbid you except with what He knows is good or bad, due to the abundance of His knowledge and the breadth of His wisdom."

Tafsir al-Baghawi

1- **O Prophet, fear God.** This verse was revealed about Abu Sufyan ibn Harb, Ikrimah ibn Abi Jahl, and Abu

al-A'war Amr ibn Sufyan as-Sulami. They came to Madinah and camped with Abdullah ibn Ubayy ibn Salul, the leader of the hypocrites, after the Battle of Uhud. The Prophet, may God bless him and grant him peace, had given them security on the condition that they would speak to him. Abdullah ibn Sa'd ibn Abi Sarh and Tu'mah ibn Ubayraq stood with them and said to the Prophet, may God bless him and grant him peace, while Umar ibn al-Khattab was with him: Refuse to mention our gods, al-Lat, al-Uzza, and Manat, and say: They have intercession for those who worship them, and we will leave you to your Lord. Their words were difficult for the Prophet, may God bless him and grant him peace, so Umar said: O Messenger of God, give us permission to kill them. He said: I have already given them security. Umar said: Go out under the curse and wrath of God. The Prophet, may God bless him and grant him peace, ordered Umar to expel them from Madinah, and God Almighty revealed:

O Prophet, fear God, meaning: persist in piety, like a man who says to another while he is standing: **Stand here**, meaning: remain standing.

It was said that the address was to the Prophet, may God bless him and grant him peace, and what was meant by it was the illiterate person. Ad-Dahhak said: It means, fear God and do not break the covenant between you and them.

And do not obey the disbelievers from the people of Mecca, meaning: Abu Sufyan, Ikrimah, and Abu Al-Awar, **and the hypocrites** from the people of Medina, Abdullah bin Ubayy, Abdullah bin Saad, and Ta'mah. **Indeed, God is Knowing** of His creation, before He created them, *Wise* in what He planned for them.

Tafsir al-Baidawi

1 - **O Prophet, fear God.** He called him the Prophet and ordered him to fear God, to glorify him and to magnify the importance of piety. What is meant by it is the order to adhere to it so that it would prevent him from what He forbade in His saying: **And do not obey the disbelievers and the hypocrites**, with regard to what would result in weakness in religion. It was narrated that Abu Sufyan, Ikrimah ibn Abi Jahl, and Abu al-A'war as-Sulami came to him regarding the truce that had been between him and them. Ibn Abi, Mu'tab ibn Qushayr, and al-Jadd ibn Qays stood with them and said to him: Refuse to mention our gods and say that they have intercession and we will leave you to your Lord. So the following was revealed: **Indeed, God is Knowing** of what is good and what is bad. *Wise* He only rules according to what wisdom dictates.

Surat al-Ahzab 33:2

And follow what is revealed to you from your Lord. Indeed, God is ever, with what you do, Acquainted.

Surat al-Ahzab 33:2

And follow what is revealed to you from your Lord.
Indeed, God is ever, with what you do, Acquainted.

Tafsir al-Jalalayn

2 - **And follow what is revealed to you from your Lord** meaning the Qur'an **Indeed, God is ever, with what you do, Acquainted** and in a reading with the upper letter

Tafsir al-Suyuti

Tafsir al-Tabari

And follow what is revealed to you from your Lord. He says: And do what God sends down to you of His revelation, and the verses of His Book. **Indeed, God is ever, with what you do, Knowing.** He says: Indeed, God is ever, with what you and your companions do of this Qur'an, and other matters of yours and the matters of His servants, Knowing: that is, He is All-Aware, nothing of that is hidden from Him, and He will reward you for that with what He promised you of recompense.

And in a manner similar to what we said in the interpretation of His statement, **And follow what is revealed to you from your Lord**, he said:

People of interpretation.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And follow what is revealed to you from your Lord** meaning this Qur'an. **Indeed, God is ever, with what you do, Knowing.**

Tafsir al-Qurtubi

The Almighty says: **And follow what is revealed to you from your Lord** meaning the Qur'an. It contains a warning against following the rituals of the Age of Ignorance and a command to fight them and oppose them. It also contains evidence for abandoning following opinions despite the existence of a clear text addressing Him and His Ummah: **Indeed, God is ever, with what you do, Acquainted.** The general reading is with a ta' indicating address, and this is the preferred choice of Abu Ubaid and Abu Hatim. As-Sulami, Abu Umar and Ibn Abi Ishaq read: **They do** with a ya' indicating the report. The same is the case in His statement: **He is Seeing of what you do** (al-Ahzab 33:9). **And put your trust in God** means depend on Him in all your affairs, for He is the One who protects you and will not harm you if he lets you down.

Tafsir Ibn Kathir

This is a warning of the higher over the lower, for if God, the Almighty, commands His servant and messenger to do this, then it is even more appropriate for him to command others besides Him to do so. Talq ibn Habib said: Piety is to act in obedience to God with the light from God, hoping for His reward, and to abandon disobedience to God with the light from God, fearing God's punishment. **And do not obey the disbelievers and the hypocrites** meaning do not listen to them or consult them. **Indeed, God is ever Knowing and Wise** meaning He is most deserving of your following His commands and obeying Him, for He is All-Knowing of the consequences of things and is Wise in His words and deeds. For this reason God, the Almighty, said: **And follow what is revealed to you from your Lord** meaning from the Qur'an and Sunnah. **Indeed, God is ever, with what you do, Acquainted** meaning nothing is hidden from Him. And put your trust in God, meaning in all your affairs and conditions. **And sufficient is God as Disposer of affairs** meaning, and sufficient is He as Disposer of affairs for whoever puts his trust in Him and turns to Him.

Fath al-Qadir

2- **And follow what is revealed to you from your Lord** from the Qur'an: meaning follow the revelation in all your affairs and do not follow anything other than it from the advice of the disbelievers and hypocrites, nor from pure opinion, for in what has been revealed to you there is enough for you to do so. The phrase **Indeed, God is ever, with what you do, Knowing** is a justification for his command to follow what has been revealed to you, and the command to him, may God's prayers and peace be upon him, is a command to his nation, so they are commanded to follow the Qur'an as he is commanded to follow it. That is why he came addressing him and them in his statement: **with what you do** according to the reading of the majority with the superior letter of the address, and this reading was chosen by Abu Ubaidah and Abu Hatim. Abu Amr, As-Salami and Ibn Abi Ishaq read it with the subjunctive letter.

Tafsir al-Baghawi

2- "And follow what is revealed to you from your Lord. Indeed, God is ever, with what you do, Acquainted." Abu Amr read: **They do knowledgeable** and **they do seer** with the *ya* in both of them, and others read it with the *ta*.

Tafsir al-Baidawi

2 - **And follow what is revealed to you from your Lord** as a prohibition against obeying them. **Indeed, God is ever, with what you do, Knowing.** So He revealed to you what will improve your deeds and make you not

need to listen to the disbelievers. Abu Amr read it with the letter *ya* so that the letter *waw* refers to the disbelievers and hypocrites, meaning that God is aware of their plots and will repel them from you.

Surat al-Ahzab 33:3

And put your trust in God, and sufficient is God as Disposer of affairs.

Surat al-Ahzab 33:3

And put your trust in God, and sufficient is God as Disposer of affairs.

Tafsir al-Jalalayn

3 - **And put your trust in God** in your affair **and sufficient is God as Disposer of affairs** to protect you and your nation follows Him in all of that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And entrust your affair to God, O Muhammad, and trust in Him. **And sufficient is God as a Disposer of affairs.** He says: And sufficient for you is God in what He commands you as a Disposer of affairs and a Guardian of your affairs.

Tafsir al-Qurtubi

And sufficient is God as a Disposer of affairs A protector and a sheikh from the people of Ash-Sham said that a delegation from Thaqeef came to the Prophet, may God bless him and grant him peace, and they asked him to let them enjoy Al-Lat for a year - the tyrant that Thaqeef used to worship - and they said: So that the Quraysh may know our status with you. So the Prophet, may God bless him and grant him peace, understood that and then the verse was revealed: **And put your trust in God, and sufficient is God as Disposer of affairs** meaning sufficient for you in what you fear from them. And God is in the nominative case because it is the subject, and Disposer of affairs is in the accusative case as clarification or condition.

Tafsir Ibn Kathir

This is a warning of the higher over the lower, for if God, the Almighty, commands His servant and messenger to do this, then it is even more appropriate for him to command others besides Him to do so. Talq ibn Habib said: Piety is to act in obedience to God with the light from God, hoping for His reward, and to abandon disobedience to God with the light from God, fearing God's punishment. **And do not obey the disbelievers and the hypocrites** meaning do not listen to them or consult them. **Indeed, God is ever Knowing and Wise** meaning He is most deserving of your following His commands and obeying Him, for He is All-Knowing of the consequences of things and is Wise in His words and deeds. For this reason God, the Almighty, said: **And follow what is revealed to you from your Lord** meaning from the Qur'an and Sunnah. **Indeed, God is ever, with what you do, Acquainted** meaning nothing is hidden from Him. And put your

trust in God, meaning in all your affairs and conditions. **And sufficient is God as Disposer of affairs** meaning, and sufficient is He as Disposer of affairs for whoever puts his trust in Him and turns to Him.

Fath al-Qadir

3- **And put your trust in God, and sufficient is God as Disposer of affairs.** That is, depend on Him and entrust your affairs to Him, and He is sufficient as a protector who protects those who put their trust in Him.

Tafsir al-Baghawi

3- **And put your trust in God** Trust in God, **and God is sufficient as a Disposer of affairs**, protecting you, and it was said: guarantor of your provision.

Tafsir al-Baidawi

3 - **And put your trust in God** and all your affairs are in His control. **And sufficient is God as Disposer of affairs** Entrusting all matters to Him.

Surat al-Ahzab 33:4

God has not made for any man two hearts within him, nor has He made your wives of whom you declare to be divorced your mothers, nor has He made your adopted sons your sons. That is only your statement with your mouths, and God speaks the truth, and He guides to the way.

Tafsir al-Jalalayn

4 - **And God has not made for any man two hearts within him** in response to those of the infidels who said that he has two hearts, each of which has a better mind than Muhammad's mind **And He has not made your wives, whom you** with a hamza and a ya' and without a ya' **of them** without an alif before the ha' and with it and the second ta' in the original is assimilated into the dha' **your mothers** that is, like mothers in forbidding her by that which was considered in the pre-Islamic era as divorce, and expiation is only required for it with its condition as mentioned in Surat Al-Mujadilah **And He has not made your adopted sons** the plural of da'i', which is someone who is claimed as a son by someone other than his father **your sons** in reality **that is your statement from your mouths** that is, the Jews and the hypocrites said when the Prophet, may God bless him and grant him peace, married Zaynab bint Jahsh, who was the wife of Zayd ibn Haritha, whom the Prophet, may God bless him and grant him peace, adopted, they said that Muhammad married his son's wife, so God the Most High belied them in that **and God speaks the truth** in that **and He guides to the way** the way of truth

Tafsir al-Suyuti

The Almighty said: What God has made for any man... The verse: Al-Tirmidhi narrated and authenticated it on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, stood up one day to pray and a thought occurred to him. The hypocrites who were praying with him said: Do you not see that he has two hearts, one with you and one with him? Then God revealed: What God has made for any man of two hearts in his chest.

K and Ibn Abi Hatim narrated through a weak chain of transmission on the authority of Saeed bin Jubair, Mujahid and Ikrimah, who said: There was a man called Dhu al-Qalbain, so this verse was revealed.

K and Ibn Jarir narrated on the authority of Qatada on the authority of Al-Hasan something similar, and he added: He used to say to me, **A soul commands me and a soul forbids me.**

And he narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, who said: It was revealed about a man from Banu Fahm who said: There are two hearts in my chest, and I have a better understanding of each one of them than the understanding of Muhammad. And Ibn Abi Hatim narrated on the authority of al-Suddi that it was revealed about a man from Quraysh from Banu Jumah called Jamil ibn Muammar.

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of God's statement, **God has not made for any man two hearts within him.** Some of them said: He meant by that to refute a group of hypocrites who described God's Prophet, may God bless him and grant him peace, as having two hearts, so God denied that about His Prophet and called them liars.

Who said that?

Abu Kurayb narrated to us, saying: Hafs ibn Nufayl narrated to us, saying: Zuhair ibn Muawiyah narrated to us, on the authority of Qabus ibn Abi Dhibyan, that his father narrated to him, saying: "We said to Ibn Abbas: 'Have you seen the statement of God, 'God has not made for any man two hearts within him,' what does He mean by that?' He said: One day the Messenger of God, may God bless him and grant him peace, stood up and prayed, and a thought crossed his mind, so the hypocrites who were praying with him said: 'He has two hearts, one heart with you and one heart with them.' So God revealed, 'God has not made for any man two hearts within him.'"

Others said: Rather, he meant by that: a man from Quraish who was called **the two-hearted** because of his cunning.

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: **God has not made for any man two hearts within him.** He said: There was a man from Quraysh who was called, because of his cunning, **the one with two hearts**, so God revealed this about him.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **God has not made for any man two hearts in his body.** He said: A man from Banu Fihri said: There are two hearts in my body, and I have a better mind with each one of them than the mind of Muhammad **and he lied.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **God has not made for any man two hearts within him,** Qatada said: There was a man during the time of the Messenger of God, may God bless him and grant him peace, who was called **the one with two hearts**, so God revealed about him what you hear.

Qatada said: Al-Hasan used to say: There was a man who used to say: I have a soul that commands me, and a soul that forbids me. So God revealed about him what you hear.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah, who said: There was a man called Dhu al-Qalbain, so the verse was revealed: **God has not made for any man two hearts within him.**

Others said: Rather, he meant Zayd ibn Haritha because the Messenger of God, may God bless him

Surat al-Ahzab 33:4

God has not made for any man two hearts within him, nor has He made your wives of whom you declare to be divorced your mothers, nor has He made your adopted sons your sons. That is only your statement with your mouths, and God speaks the truth, and He guides to the way.

and grant him peace, had adopted him, so God used that as an example.

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 al-Zuhri, regarding his statement, **God has not made for any man two hearts within him**, he said: We have been informed that this was in the case of Zayd bin Haritha, God struck an example for him, saying: The son of another man is not your son.

The most correct of the sayings on this matter is the saying of those who said: That is a denial from God Almighty of the saying of the one who said about a man who has two hearts in his chest with which he can reason, in the manner narrated from Ibn Abbas. It is possible that this is a denial from God of the one who described the Messenger of God, may God bless him and grant him peace, with that, and that it is a denial of the one who called the Qurayshite who was mentioned to have been called the one with two hearts because of his cunning. Whichever of the two matters it is, it is a denial from God that His men created him would have that characteristic.

And His statement, **And He has not made your wives of whom you say, 'You are like the backs of our mothers,' your mothers**, God Almighty says: And God has not made, O men, your wives of whom you say, 'You are like the backs of our mothers,' your mothers. Rather, He made that of what you said a lie, and imposed upon you a punishment as expiation.

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 He has not made your wives of whom you declare to be divorced your mothers** means He has not made her your mother. So if a man declares to be divorced from his wife, then God has not made her his mother, but He has made expiation for her.

And His statement, **And He has not made your adopted sons your sons**, means: God did not make the one you claimed to be your son, who is someone else's son, your son by your claim.

It was mentioned that this was revealed to the Messenger of God, may God bless him and grant him peace, because of his adoption of Zayd ibn Haritha.

The narration mentioned 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Your adopted sons are your adopted sons**, he said: This verse was revealed about Zayd ibn Haritha.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He has not made your adopted sons your sons**, he said: Zayd ibn Haritha, when God and His Messenger bestowed His favor upon him, was called: Zayd ibn Muhammad, he was a prophet, so God said, **Muhammad is not the father of any of your men** (al-Ahzab 33:40). He said: He is mentioning wives and sisters, so He informed him that wives were not your mothers, nor were your adopted sons your sons.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And He has not made your adopted sons your sons**, and **And He has not made your adopted son your son**, he says: If a man claims a man who is not his son, **That is your statement with your mouths...** the verse, and he mentioned to us that the Prophet, may God bless him and grant him peace, used to say: **Whoever claims a father other than his own deliberately, God will forbid him Paradise**.

Abu Kurayb narrated to us, saying: Ibn Abi Zaydah narrated to us, on the authority of Ash'ath, on the authority of Amir, who said: There is no Zayd among the claimants. His statement, **That is your statement with your mouths**, means that the Almighty says this statement, which is the man's statement to his wife: **You are to me like my mother's back**, and his claiming that someone who is not his son is his son. It is only your statement with your mouths and has no reality. The lineage of the one whose son you claim is not proven by this claim, and the wife does not become a mother by the man's statement to her: **You are to me like my mother's back**. "And God speaks the truth," means: God is the Truthful One who speaks the truth, and by His statement the lineage of the one whose lineage he has established is proven, and by it the woman becomes a mother to the child if He rules thus. **And He guides to the way**, means the Almighty says: And God makes clear to His servants the path of truth, and guides them to the path of right conduct.

Tafsir al-Qurtubi

It contains five issues:

First - Mujahid said: It was revealed about a man from Quraysh who was called Dhu al-Qalbain **the two hearts** because of his cunning. He used to say: I have two hearts inside me, and I understand better with each of them than Muhammad. He said: He was from Fihri. Al-Wahidi, Al-Qushayri and others said: It was revealed about Jamil ibn Muammar Al-Fihri, and he was a man who memorized what he heard. The Quraysh said: He would not memorize these things unless he had two hearts. He used to say: I have two hearts, and I understand better with them than Muhammad. When the polytheists were defeated on the day of Badr, along with Jamil ibn Muammar, Abu Sufyan saw him in the caravan with one of his sandals

hanging from his hand and the other from his foot. Abu Sufyan said: What is the condition of the people? He said: They were defeated. He said: Why is one of your sandals in your hand and the other on your foot? He said: I did not feel anything except that they were on my feet. Then they knew on that day that if he had two hearts, he would not have forgotten his sandal in his hand. Al-Sahli said: It was Jameel bin Muammar Al-Jumahi, and he is the son of Muammar bin Habib bin Wahb bin Hudhafah bin Jumah, and Jumah's name was Taym, and he was called the one with two hearts, so the verse was revealed about him, and about him the poet says:

How will I stay in the city after Jameel bin Muammar has had his fill of it?

I said: This is what Jamil ibn Muammar said. Al-Zamakhshari said: Jamil ibn Asad Al-Fahri. Ibn Abbas said: The reason for it is that some of the hypocrites said: Muhammad has two hearts, because when he was in one thing, he turned to another and then returned to his former state. So they said that about him, and God, the Almighty, denied them. It was also said: It was revealed about Abdullah ibn Khatal. Al-Zuhri and Ibn Hayyan said: It was revealed as an example about Zayd ibn Haritha when the Prophet, peace and blessings be upon him, adopted him. So the meaning is: Just as a man cannot have two hearts, so too can one child be born to two men. An-Nahhas said: This is a weak statement that is not linguistically sound, and it is from the interrupted hadiths of Al-Zuhri, narrated by Muammar from him. It was also said: It is a metaphor for the liar, meaning just as a man cannot have two hearts, so too can the wife of the liar not be his mother until she is safe for him. It was also said: One of the hypocrites would say: I have a heart that commands me to do such and such, and a heart that commands me to do such and such. So the hypocrite has two hearts, so the purpose is to refute hypocrisy. It has been said: Disbelief and belief in God Almighty cannot coexist in one heart, just as two hearts cannot coexist in one cavity. The meaning is: Two opposing beliefs cannot coexist in one heart. The verse as a whole negates things that the Arabs believed in at that time, and informs of the truth of the matter, and God knows best.

The second - the heart is a small piece in the shape of a pine cone, which God Almighty created in man and made it a place for knowledge, so the servant can count with it knowledge that is not heard in books, God Almighty writes it in it with the divine script, and records it in it with divine preservation, until he counts it and does not forget anything of it, and it is between two touches, a touch from the angel and a touch from the devil, as the Prophet (peace and blessings of God be upon him) said. Narrated by Al-Tirmidhi, and it has been mentioned previously in Al-Baqarah, and it is the place of thoughts and whispers, the place of disbelief and faith, the place of persistence and repentance, and the path of anxiety and tranquility. The meaning of the verse is that disbelief and faith, guidance and misguidance, repentance and persistence cannot come together in the heart. This is a denial of everything that anyone has imagined in this regard, whether literal or metaphorical, and God knows best.

Third - God the Almighty informs us in this verse that no one has two hearts. This is an attack on the hypocrites mentioned above, meaning that it is only one heart, so it either has faith or disbelief, because the degree of hypocrisy is intermediate, so God the Almighty denied it and explained that it is only one heart. Based on this, a person cites this verse whenever he forgets something or is confused, saying as an apology: God has not made for any man two hearts in his chest.

Fourth - The Almighty said: **And He has not made your wives whom you declare not to be your mothers.** This means a man saying to his wife: **You are to me like the back of my mother.** This is mentioned in Surat Al-Mujadilah, as will be explained later, God willing.

Fifth - The Almighty's saying: **And He has not made your adopted sons your sons.** The commentators agreed that this was revealed about Zayd ibn Haritha. The imams narrated that Ibn Umar said:

We did not call Zayd ibn Haathah anything but Zayd ibn Muhammad until the following verse was revealed: **Call them by the names of their fathers; that is more just in the sight of God.** Zayd, according to what was narrated by Anas ibn Malik and others, was a captive from Syria. He was taken captive by horses from Tihamah. Hakim ibn Hizam ibn Khuwaylid bought him and gave him as a gift to his aunt Khadija. Khadija gave him to the Prophet, may God bless him and grant him peace, who freed him and adopted him. He stayed with him for a while. Then his uncle and father came seeking to ransom him. The Prophet, may God bless him and grant him peace, said to them, before the mission: "Give him a choice. If he chooses you, then he is yours without ransom." The experience of slavery with the Messenger of God, may God bless him and grant him peace, was based on his freedom and his people. Muhammad, the Messenger of God, may God bless him and grant him peace, said at that time: **O people of Quraysh, bear witness that he is my son, he inherits from me and I inherit from him.** He used to go around the circles of Quraysh, bearing witness to that. His uncle and father were pleased with that and left. When his father was taken captive, he used to go around Syria saying:

I cried for Zaid and I did not know what he had done, whether he was alive and could be hoped for, or whether his time had come before him.

By God, I do not know, and I am asking myself, will the plain or the mountain overwhelm you after I leave?

Oh, I wonder! Is there a way back for you in this world? Your return to me is enough for me in this world.

The sun reminds me of him when it rises and his memory is displayed when it sets

And if the winds blow, his memory stirs. Oh, how long and how great my grief is for him.

I will work hard to make the camels walk on the earth and will not ask for roaming or the camels will get tired

My life or my death comes to me, for every person will perish, even if hope deceives him.

He was informed that he was in Mecca, so he came to

Surat al-Ahzab 33:4

God has not made for any man two hearts within him, nor has He made your wives of whom you declare to be divorced your mothers, nor has He made your adopted sons your sons. That is only your statement with your mouths, and God speaks the truth, and He guides to the way.

him and died there. It was narrated that he came to him and the Prophet, may God bless him and grant him peace, gave him the choice as we mentioned and he left. There will come a mention of him and his virtue and honor in his saying: **And when Zaid had no longer any need for her, We married her to you** (al-Ahzab 33:37), God willing. Zaid was killed by his death in the land of Ash-Sham in the year eight of the Hijra. "The Prophet, may God bless him and grant him peace, had ordered him in that campaign and said: If Zaid is killed, then Ja'far, and if Ja'far is killed, then Abdullah ibn Rawahah. So the three were killed in that campaign, may God Almighty be pleased with them all. When the report of Zaid and Ja'far's death reached the Messenger of God, may God bless him and grant him peace, he wept and said: My two brothers, my comforter, and my confidant."

Tafsir Ibn Kathir

God Almighty says, before the moral purpose, a matter known by the senses, which is that just as one person does not have two hearts in his body, and his wife from whom he swears an oath of divorce by saying, **You are to me like the back of my mother** does not become his mother, likewise an adopted child does not become a man's son if he adopts him and calls him his son. He said, **God has not made for any man two hearts within him, nor has He made your wives from whom you swear an oath of divorce your mothers**, like His Almighty saying, "They are not their mothers. Their mothers are only those who gave birth to them." God the Almighty said: **And He has not made your adopted sons your sons**. This is what is meant by the negation, as it was revealed about Zayd ibn Haritha **may God be pleased with him**, the freed slave of the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) had adopted him before his prophethood, so he was called Zayd ibn Muhammad. God the Almighty wanted to cut off this attachment and this relationship by saying: **And He has not made your adopted sons your sons**. As God the Almighty said in the middle of the surah: "Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is Knowing of all things." And He said here: **That is but your statement from your mouths**, meaning your adoption of them is a statement that does not require him to be a real son, as he was created from the loins of another man. It is not possible for there to be two parents, just as it is not possible for one human being to have two hearts. **And God speaks the truth, and He guides to the way**. Sa'id ibn Jubayr said: **He speaks the truth**, meaning justice. Qatadah said: **And He guides to the way**, meaning the straight path.

More than one person has mentioned that this verse was revealed about a man from Quraysh who was called Dhu al-Qalbain **the one with two hearts**, and that he claimed that he had two hearts, each with a great

intellect, so God revealed this verse in refutation of him. This is what Al-Awfi narrated from Ibn Abbas, and it was also said by Mujahid, Ikrimah, Al-Hasan, and Qatadah, and it was the preferred version of Ibn Jarir. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Qabus, meaning Ibn Abi Dhibyan, who said: His father told him, saying: I said to Ibn Abbas: Tell me about the statement of God, the Most High: **God has not made for any man two hearts within him**, what does He mean by that? He said: One day the Messenger of God (peace and blessings of God be upon him) stood up to pray and a thought crossed his mind. The hypocrites who were praying with him said: Do you not see that he has two hearts: one with you and one with them? Then God, the Most High, revealed: **God has not made for any man two hearts within him**. This is how it was narrated by Al-Tirmidhi on the authority of Abdullah ibn Abd Al-Rahman Al-Darimi on the authority of Sa'id Al-Harrani, on the authority of Abd ibn Humayd and on the authority of Ahmad ibn Yunus, both on the authority of Zuhair, who is Ibn Mu'awiyah, with this chain of transmission. Then he said: This is a hasan hadith. Ibn Jarir and Ibn Hatim narrated it in the same way from the hadith of Zuhair with this chain of transmission.

Abdul Razzaq said: Muammar told us on the authority of Az-Zuhri regarding the verse: **God has not made for any man two hearts within him**, he said: It has reached us that this was about Zayd ibn Haritha, who was given an example: He says, **The son of another man is not your son**. Mujahid, Qatadah and Ibn Zayd said the same, that it was revealed about Zayd ibn Haritha **may God be pleased with him**, and this is in agreement with what we have presented of the interpretation, and God knows best. And the verse: **Call them by the names of their fathers; it is more just in the sight of God**, is an abrogates what was permissible at the beginning of Islam, regarding claiming foreign children, who are the adopted sons. So God, the Blessed and Exalted, commanded that their lineage be traced back to their fathers in reality, and that this is justice, equity and righteousness. Al-Bukhari, may God have mercy on him, said: Ma'la bin Asad told us, Abdul Aziz bin Al-Mukhtar told us, on the authority of Musa bin Uqba, who said: Salim told me, on the authority of Abdullah bin Umar, who said: Zayd bin Haritha, may God be pleased with him, the freed slave of the Messenger of God, may God bless him and grant him peace, we did not call him anything but Zayd bin Muhammad until the Qur'an was revealed: **Call them by the names of their fathers; it is more just in the sight of God**. Muslim, Al-Tirmidhi, and Al-Nasa'i narrated it through various chains of transmission on the authority of Musa bin Uqba. They treated them as sons in every way, in seclusion with mahrams and other things. For this reason, Sahla bint Suhayl, the wife of Abu Hudhayfah, may God be pleased with them both, said: O Messenger of God, we used to call Salim a son, but God has revealed what He has revealed, and he used to come to me, and I felt something of that in Abu Hudhayfah's soul, so the Prophet, may God's prayers and peace be upon him, said: **Breastfeed him, and you**

will be forbidden to him. The hadith. For this reason, when this ruling was abrogated, God Almighty permitted the wife of an adopted son, and the Messenger of God, may God's prayers and peace be upon him, married Zaynab bint Jahsh, the divorcee of Zayd ibn Haritha, may God be pleased with him. God Almighty said: **So that there will be no blame upon the believers concerning the wives of their adopted sons when they have no longer any need for them.** And God Almighty said in the verse of prohibition: **And the wives of your sons who are from your loins**, as a precaution against the wife of an adopted son, because he is not from the loins. As for the son from breastfeeding, he is in the same position as the son of the loins according to the Sharia, as the Prophet, may God's prayers and peace be upon him, said in the two Sahihs: **They forbade through breastfeeding what is forbidden through lineage.** As for calling someone else a son by way of Honoring and endearing, it is not among the things that are forbidden in this verse, as evidenced by what Imam Ahmad and the people of Sunnah narrated, except for Al-Tirmidhi, from the hadith of Sufyan Al-Thawri, on the authority of Salamah bin Kuhayl, on the authority of Al-Hasan Al-Arni, on the authority of Ibn Abbas, may God be pleased with them both, who said: We came to the Messenger of God, may God bless him and grant him peace, the young boys of Banu Abd Al-Muttalib on our donkeys from Jam'a, and he began to smear our thighs and say, **Abini, do not throw the pebbles at the Jamarat until the sun rises.** Abu Ubaidah and others said: Abini is the diminutive of Bani, and this is the apparent meaning, for this was during the Farewell Pilgrimage in the year ten.

His saying, **Call them by the names of their fathers**, is about Zayd ibn Haritha, may God be pleased with him, who was killed on the day of Mu'tah in the year eight. Also in Sahih Muslim, from the hadith of Abu 'Awana al-Waddah ibn 'Abdullah al-Yashkuri, on the authority of al-Ja'd Abu 'Uthman al-Basri, on the authority of Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said, **O my son.** It was narrated by Abu Dawud and al-Tirmidhi. God the Almighty said: **But if you do not know their fathers, then they are your brothers in religion and your clients.** God the Almighty commanded that the lineage of adopted children be traced back to their fathers if they are known. If they are not known, then they are their brothers in religion and their clients, i.e., to compensate for what they have lost of lineage. For this reason, the Messenger of God (peace and blessings of God be upon him) said on the day he left Mecca in the year of the Umrah of Compensation, and the daughter of Hamza **may God be pleased with her** followed them calling, **O uncle, O uncle!** Ali **may God be pleased with him** took her and said to Fatimah **may God be pleased with her: Here is your cousin.** So she carried her, and Ali, Zaid, and Ja'far **may God be pleased with them** disputed about who should take care of her, and each gave an argument. Ali **may God be pleased with him** said: **I have more right to her, for she is my cousin.** Zaid said: **The daughter of my brother.** Ja'far ibn Abi Talib said: **The daughter of my cousin, and her maternal aunt is under me,** meaning Asma' bint Umayy. The Prophet (peace and blessings of God be upon him) ruled in her favor with her maternal aunt and said: **The maternal**

aunt is in the position of the mother. He said to Ali **may God be pleased with him: You are from me and I am from you.** He said to Ja'far **may God be pleased with him: She resembles my creation and my character.** He said to Zaid, may God be pleased with him, **You are our brother and our master.** The hadith contains many rulings, the best of which is that the Prophet, may God bless him and grant him peace, ruled justly and satisfied both disputing parties. He said to Zaid, may God be pleased with him, **You are our brother and our master.** God, the Almighty, also said, **So your brothers in religion and your masters.**

Ibn Jarir said: Yaqub bin Ibrahim told us, Ibn Ulayyah told us, on the authority of Uyyaynah bin Abd al-Rahman, on the authority of his father, who said: Abu Bakrah, may God be pleased with him, said: God, the Almighty, said: "Call them by [the names of] their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your clients." So I am one of those whose fathers are not known, so I am one of your brothers in religion. My father said: By God, I think that if he knew that his father was a donkey, he would have claimed to be his father. It is stated in the hadith: **Whoever claims a father other than his own, knowing that to be his, is an unbeliever.** This is a severe warning and a clear threat to disavow a known lineage. For this reason, God, the Almighty, said: "Call them by [the names of] their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your clients."

Then God the Almighty said: **And there is no blame upon you for that in which you have erred**, meaning if you attribute some of them to someone other than their real father by mistake after striving and doing all you can, then God the Almighty has placed hardship on the error and lifted its sin, as He guided to in His saying the Blessed and Exalted, commanding His servants to say, **Our Lord, do not impose blame upon us if we have forgotten or erred.** And it is proven in Sahih Muslim that "the Messenger of God, may God bless him and grant him peace, said: God the Almighty said: I have done so." And in Sahih Al-Bukhari on the authority of Amr ibn Al-Aas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **If a judge strives hard and gets it right, then he has two rewards, and if he strives hard and gets it wrong, then he has one reward.** In another hadith, **God the Blessed and Exalted has lifted from my nation mistakes, forgetfulness, and whatever they are compelled to do.** And He the Blessed and Exalted said here, "There is no blame upon you for that in which you have erred but [only] for what your hearts intended. And ever is God Forgiving and Merciful." That is, the sin is upon the one who intentionally committed falsehood, as He the Almighty said, **God will not hold you accountable for what your intentional oaths mean.** And in the previous hadith, **There is no man who knowingly claims a father other than his own, except that he has committed disbelief.** And in the abrogated Qur'an, **It is disbelief for you to turn away from your fathers.**

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Ubayd God ibn Utbah ibn Mas'ud, on the authority of

Surat al-Ahzab 33:4

God has not made for any man two hearts within him, nor has He made your wives of whom you declare to be divorced your mothers, nor has He made your adopted sons your sons. That is only your statement with your mouths, and God speaks the truth, and He guides to the way.

Ibn Abbas, on the authority of Umar, may God be pleased with them, that he said: God Almighty sent Muhammad, may God bless him and grant him peace, with the truth, and revealed with him the Book. Among what was revealed to him was the verse of stoning. The Messenger of God, may God bless him and grant him peace, stoned, and we stoned after him. Then he said: We used to recite, but do not turn away from your fathers, for it is disbelief on your part to turn away from your fathers. And the Messenger of God, may God bless him and grant him peace, said: "Do not exaggerate in my praise as Jesus, son of Mary, peace be upon him, was exaggerated, for I am only the servant of God, so say His servant and Messenger." And perhaps Muammar said: **As the Christians exaggerated in my praise of the son of Mary.** And he narrated it in another hadith: "Three things among people are disbelief: attacking lineage, wailing over the dead, and seeking rain by the stars."

Fath al-Qadir

Then the Almighty mentioned an example to prepare and pave the way for what follows it of the Qur'anic rulings that are from the revelation that God commanded him to follow, saying: 4- **God has not made for any man two hearts within him.**

There is disagreement about the reason for the revelation of this verse, as will be mentioned. It was said that it is a parable that God gave for the liar: just as a man cannot have two hearts, so the wife of the liar cannot be his mother so that he can be protected, and likewise an adopted son cannot be the son of two men. It was also said that one of the hypocrites would say: I have a heart that commands me to do such and such and a heart to do such and such. So the verse was revealed to refute hypocrisy and to clarify that it cannot coexist with Islam, just as two hearts cannot coexist. The heart is a small piece in the shape of a pine tree, created by God and made it a place of knowledge. **And He has not made your wives of whom you declare yourselves to be your mothers.** The Kufians and Ibn Amir read *al-la'i* with a silent ya' after a hamza. Abu Amr and al-Bazzi read it with a silent ya' after a pure alif. Abu Amr ibn al-Ala' said: It is the language of the Quraysh that people were commanded to recite. Qanbal and Warsh read it with a broken hamza without a ya'. Asim read *Tathaaron* with a damma on the first letter and a kasra on the ha' after an alif, present tense verb. Ibn Amir read it with a fatha on the first letter and the ha' and a shaddah on the dhad, present tense verb *Tathaaron*. The original is *Tathaaron*, while the rest read it with a fatha on the first letter without the dhad and without an alif, and the original is *Tathaaron*. Zihar is derived from back, and its origin is that a man says to his wife: You are to me like the back of my mother, and the meaning is: And God has not made your women, to whom you say this, like your mothers in prohibition, but it is a reprehensible and false statement. **And likewise He has not made** the pretenders whom you claim are **your**

sons your sons, and the pretenders are the plural of *dai*, which is the one who claims a son for someone other than his father. Discussion of Zihar will come in Surat Al-Mujadilah, and the reference in his saying: *That is* to what came before from mentioning Zihar and claiming, and it is a subject and its predicate is **your saying with your mouths** meaning that it is nothing but a mere saying with the mouths and has no effect, so the woman does not become a mother because of it nor does the son of someone else become a son because of it, and nothing results from that. Of the rulings on motherhood and sonship. It was said that the reference is to the claim: that is, your claim that the children of others are your children has no basis in truth, but is merely a verbal statement **And God speaks the truth** which must be followed because it is true in itself and not falsehood. So the supplication of children for their fathers falls under this **And He guides to the way** meaning He points out the path that leads to the truth. In this there is guidance for the servants to speak the truth and abandon falsehood and lies.

Tafsir al-Baghawi

God Almighty said: 4- **God has not made for any man two hearts within him.** This verse was revealed about Abu Muammar, Jamil ibn Muammar al-Fihri, who was an intelligent man who memorized what he heard. The Quraysh said: Abu Muammar would not have memorized these things unless he had two hearts. He used to say: I have two hearts, and I understand each one of them better than the mind of Muhammad. When God defeated the polytheists, and on the day of Badr, Abu Muammar was defeated by them. Abu Sufyan met him, and he had one of his sandals in his hand and the other on his foot. He said to him: O Abu Muammar, what is the condition of the people? He said: They were defeated. He said: Why is one of your sandals in your hand and the other on your foot? Abu Muammar said: I only felt that they were on my foot. So they knew on that day that if he had two hearts, he would not have forgotten his sandal in his hand.

Al-Zuhri and Muqatil said: This is an example that God Almighty gave for the one who pronounces zihar from his wife and Al-Mutanabbi has a son other than him. He says: Just as a man cannot have two hearts, so too the wife of the one who pronounces zihar cannot be his mother until she is a trust, and he cannot have one son who is the son of two men.

And He has not made your wives whom you declare to be your mothers. The people of Ash-Sham and Kufa read: *those* here and in Surat At-Talaq with a ya' after the hamza. Qaloon read on the authority of Nafi' and Ya'qub without a ya' after the hamza. The others read it with a soft hamza, and all of these are well-known dialects. Tazaharoon, Asim read it with an alif and a damma on the ta' and a kasra on the ha', lightened. Hamza and Al-Kisa'i read it with a fatha on the ta' and the ha', lightened. Ibn 'Amir read it with a fatha and a

shaddah on the dha', and the others read it with a fatha and a shaddah on the dha' and the ha' without an alif between them.

The example of Zihar is when a man says to his wife, **You are to me like the back of my mother.** God the Almighty says, **He has not made your women, to whom you say this, like your mothers in terms of prohibition.** Rather, it is an abomination and a falsehood, and there is expiation for it, which we will mention, God willing, in Surat Al-Mujadilah.

And He has not made your adopted sons meaning: those you have adopted **your sons.** This abrogates adoption, as in the pre-Islamic era a man would adopt another man and make him like his own son, calling him his name and inheriting his inheritance. The Prophet, may God bless him and grant him peace, had freed Zayd ibn Haritha ibn Shurahil al-Kalbi and adopted him before the revelation, and made him a brother to Hamza ibn Abd al-Muttalib. When the Messenger of God, may God bless him and grant him peace, married Zaynab bint Jahsh, who was married to Zayd ibn Haritha, the hypocrites said that Muhammad married his son's wife and he forbade that. So God revealed this verse and abrogated adoption. **That is your statement from your mouths,** meaning their saying Zayd ibn Muhammad, may God bless him and grant him peace, and their claiming lineage that has no truth. **And God speaks the truth,** meaning: His statement is the truth. **And He guides to the way,** meaning: He guides to the path of truth.

The origin of *tazaharoon* is *tatazaharoon*, so the second ta' was assimilated into the dhaal. Ibn 'Amir read *tazaharoon* with assimilation, Hamza and al-Kisa'i with deletion, and Asim read *tazaharoon* from *dhahir*. It was read *tazhiroon* from *dhahir* meaning *dhahir* like *aqd* meaning *aqid* and *tazhiroon* from *dahur*. The meaning of zihar is to say to the wife, you are to me like the back of my mother. It is taken from the back, considering the wording, like the talbiyah from labbayka, and its transitivity is with min to include the meaning of avoidance, because it was a divorce in the pre-Islamic era, while in Islam it requires divorce or prohibition until the expiation is performed, as it is transitive to sworn to it, and it has the meaning of an oath. The back is mentioned as a metaphor for the abdomen, which is the pillar, because mentioning it is similar to mentioning the vagina, or to emphasize the prohibition, because they considered it a crime to have intercourse with a woman while her back is towards the sky. Adiyaa is the plural of da'i, as an anomaly, and it is as if it was compared to fa'il in the sense of fa'il, so it was made plural. *That* is an indication of what was mentioned or the latter. **Your saying with your mouths** has no reality in objects, like the saying of the delirious one. **And God speaks the truth** has no reality in objects corresponding to it. **And He guides to the way** is the way of truth.

Tafsir al-Baidawi

4 - God has not made for any man two hearts within him meaning He has not combined two hearts in one chest because the heart is the repository of the animal spirit related to the human soul first and foremost and prevents all powers and that prevents polygamy. **And He has not made your wives whom you declare to be your mothers nor has He made your adopted sons your sons** He did not combine marriage and motherhood in a woman nor calling and sonship in a man, and what is meant by that is to refute what the Arabs claimed that the intelligent and well-informed person has two hearts and that is why Abu Ma'mar or Jamil ibn Asad al-Fihri was called the one with two hearts, and the wife whom he declared to be like a mother and the man was called his son and that is why they used to say of Zayd ibn Haritha al-Kalbi the freedman of the Messenger of God, may God bless him and grant him peace, the son of Muhammad, or what is meant is to deny motherhood and sonship from the one who declared to be from her and the adopted one and to deny the two hearts to pave the way for a principle upon which they are based. The meaning is: Just as God did not make two hearts in one cavity to lead to contradiction, which is that each of them is the origin of all faculties, and not the origin, He did not make the wife and the adopted son who have no child with Him and his mother, and his son who have no child with Him. Abu Amr read *al-lay* with the letter *ya* alone, on the basis that its origin is *la* with a hamza, so it was lightened. The Hijazis narrated the same, and from them and from Ya'qub with the letter *hamza* alone.

Surat al-Ahzab 33:5

Call them by the names of their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your allies. And there is no blame upon you for that in which you have erred but [only] for what your hearts intended. And ever is God Forgiving and Merciful.

Surat al-Ahzab 33:5

Call them by the names of their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your allies. And there is no blame upon you for that in which you have erred but [only] for what your hearts intended. And ever is God Forgiving and Merciful.

Tafsir al-Jalalayn

5 - But **call them by their fathers' names; that is more just** more equitable (in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your allies) your paternal cousins **and there is no blame upon you for that in which you erred** in that *but* in **what your hearts intended** in it is after the prohibition **and God is Forgiving** of what you said before the prohibition **and Merciful** to you in that

Tafsir al-Suyuti

God Almighty says: Call them by the names of their fathers. Al-Bukhari narrated on the authority of Ibn Umar, who said: We did not call Zayd ibn Haritha anything but Zayd ibn Muhammad until the verse was revealed in the Qur'an: Call them by the names of their fathers. It is more just in the sight of God.

Tafsir al-Tabari

God the Almighty says: **Ascribe your adopted sons, whose lineage you have traced back to you, to your fathers.** He says to His Prophet Muhammad, peace and blessings be upon him: **Ascribe Zayd's lineage to his father Haritha, and do not call him Zayd ibn Muhammad.** And His statement, **It is more just in the sight of God,** means that calling them by their fathers is more just in the sight of God, and more truthful and correct than calling them by other than their fathers and attributing them to those who adopted them and claimed them even though they were not his sons.

Bishr told us, saying: Yazid told us, saying: Saeed told us, on the authority of Qatada, regarding His statement, **Call them by the names of their fathers; it is more just in the sight of God.** That is, more just in the sight of God. And His statement, **But if you do not know their fathers, then they are your brothers in religion and your clients.** God, the Exalted, says: If you, O people, do not know who the fathers of your adopted sons are, so that you attribute them to them, and you do not know them, so that you associate them with them, then they are your brothers in religion. He says: They are your brothers in religion, if they are from the people of your religion, and your clients if they are your freedmen and not your sons.

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: **Call them by the names of their fathers, it is more just in the sight of God.** That is, more just in the sight of God. **But if you do not know their fathers, then they are your brothers in religion and your clients.** But if you do not know who his father is, then he is only your brother and client.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Uyaynah ibn Abd al-Rahman, on the authority of his father, he said: Abu Bakra said: God said: "Call them by the names of their fathers; it is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your clients." So we are among those whose fathers are not known, and I am one of your brothers in religion. He said: My father said: By God, I think that if he had known that his father was a donkey, he would have claimed to be his father.

And His statement, **And there is no blame upon you for that in which you have erred,** means: There is no blame upon you or sin for a mistake you may make in attributing some of those you attribute to his father, while you see him as the son of the one to whom they attribute him, while he is the son of someone else. **But what your hearts intended,** means: But the sin and blame are upon you for attributing him to someone other than his father, while you know that he is the son of someone other than the one to whom you attribute 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: **And there is no blame upon you for that in which you have erred** meaning: If you call a man by someone other than his father, and you think that is the case, **but [it is] what your hearts intended** God says: Do not call him by someone other than his father intentionally. As for the mistake, God will not hold you accountable for it **but He will hold you accountable for what your hearts intended.**

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Your hearts deliberately did it.** He said: Deliberate is what comes after clarification and prohibition in this and other things, and the *ma* in his statement, **but what your hearts deliberately did** is in the accusative case in response to the *ma* in his statement, **in what you erred in.** That is because the meaning of the statement is: There is no blame upon you for what you erred in, but for what your hearts deliberately did.

And His statement, **And God is Forgiving and Merciful**, God Almighty says: And God is the One who conceals the sin of one who divorces his wife and speaks falsehood and lies, and the sin of one who claims that someone else's child is his own, if they repent and return to God's command, and stop saying falsehood after their Lord forbade them from it, out of mercy towards them, that He does not punish them for that after they repent from their sin.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **Call them by the names of their fathers** was revealed about Zayd ibn Haritha, as explained above, and in the saying of Ibn Umar: We did not call Zayd ibn Haritha anything but Zayd ibn Muhammad, and it is evidence that adoption was practiced in the pre-Islamic era and in Islam, and people inherited and supported one another by it, until God abrogated that with His saying: **Call them by the names of their fathers, that is more just in the sight of God** meaning more just. So God lifted the ruling of adoption and prevented the use of its term, and guided with his statement that it is better and more just to attribute a man to his father by lineage. It is said: In the pre-Islamic era, if a man liked a man's skin and charm, he would take him into his own hands and give him the share of the male children from his inheritance. He would attribute him to him and say, **So-and-so, son of so-and-so**. An-Nahhas said: This verse abrogates what they were doing regarding adoption, and it is from the abrogation of the Sunnah by the Qur'an. So He ordered that whoever they called should be called to his known father. If he did not have a known father, they should attribute him only to his loyalty. If he did not have a known father, they should say to him, **O my brother**, meaning in religion. God the Most High said: **The believers are but brothers**. (al-Hujurat 49:10)

Second: If a person attributes a person to his adoptive father, if it was by mistake, meaning that his tongue slipped into it unintentionally, then there is no sin and no blame, because God the Almighty said: {And there is no blame upon you for that in which you have erred [but] [only] for what your hearts intended.} [Al-Bukhari and Muslim] Similarly, if you attribute a man to someone other than his prophet, and you believe that he is his father, then you are not to be blamed for that, as Qatada said. This does not apply to what is predominantly attributed to adoption, as was the case with Al-Miqdad ibn Amr, for his lineage was predominantly attributed to him, so he was hardly known except as Al-Miqdad ibn Al-Aswad, for Al-Aswad ibn Abd Yaghuth had adopted him during the pre-Islamic period and was known by that name. When the verse was revealed, Al-Miqdad said: I am the son of Amr, and despite that, the general application remained applicable to him. No one in the past has heard of anyone who disobeyed in an absolute manner, even if it was deliberate. The same applies to Salim, the freed slave of Abu Hudhayfah, who was called by Abu Hudhayfah. There are others who adopted and attributed themselves to someone other than their father, and became famous for that

and it became predominant. This is in contrast to the case of Zayd ibn Haritha, as it is not permissible to say about him Zayd ibn Muhammad. If someone says it deliberately, he has sinned, as God the Almighty says: **But [instead of] what your hearts intended**, meaning, then you are to blame, and God knows best. Therefore, He said after that: **And God is Forgiving and Merciful**, meaning, He forgives intentionally and is Merciful in removing the sin of error.

Third: It has been said that the statement of God, the Blessed and Exalted: **And there is no blame upon you for that in which you erred** is general, meaning there is no blame upon you for anything in which you erred. The fatwa of Ata' and many of the scholars was on this: If a man swears not to leave his debtor until he has received his due from him, and he takes from him what he sees as good dinars and finds them to be counterfeit, then he is not liable for anything. Likewise, if someone swears not to greet so-and-so, and he greets him even though he does not know him, then he does not break his oath, because he did not do that intentionally. The *ma* is in the accusative case in response to *ma* which is with **you erred**. It is permissible for it to be in the nominative case with an implied subject, and the meaning is: But that for which you will be held accountable is what your hearts intended. Qatada and others said: Whoever attributes a man to someone other than his father, while he mistakenly believes that he is his father, then that is from the things in which God has lifted blame. It has been said that it is to say to him in addressing him: **O my son, without straw**.

Fourth: The Almighty's saying: **That is your statement with your mouths**. "With your mouths" is an emphasis on the falsehood of the statement, meaning that it is a statement that has no reality in existence. It is only a statement of my tongue. This is like saying: **I will walk to you on foot**, meaning that you only mean by that charity. This is common, and this meaning has been presented before in more than one place. **And God speaks the truth**. The truth is an attribute of a deleted source, meaning He speaks the true statement. *Guides* means He explains, so it is transitive without a preposition.

Fifth: The claimants, plural of the claimant, is the one who is claimed to be the son of someone other than his father or claims someone other than his father. The source is the call with the kasra, so God Almighty commanded the claimants to be called back to their fathers for kinship. Whoever is ignorant of that and their lineage is not known is a client and brother in religion. Al-Tabari mentioned that Abu Bakrah read this verse and said: I am one of those whose father is not known, so I am your brother in religion and your client. The narrator said about him: If he had known - by God - that his father was a donkey, he would have claimed to be related to him. The men of hadith say about Abu Bakrah: Nafi' ibn al-Harith.

Sixth: Al-Sahih narrated on the authority of Sa'd ibn Abi Waqqas and Abu Bakra, both of whom said:

My ears heard it and my heart understood it, Muhammad saying: **Whoever claims a father other than his own, knowing that he is not his father, Paradise is forbidden to him**. And in the hadith of Abu

Surat al-Ahzab 33:5

Call them by the names of their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your allies. And there is no blame upon you for that in which you have erred but [only] for what your hearts intended. And ever is God Forgiving and Merciful.

Dharr, he heard the Prophet, may God bless him and grant him peace, say:

There is no man who knowingly claims to be the father of someone other than his own is guilty of disbelief.

Tafsir Ibn Kathir

God Almighty says, before the moral purpose, a matter known by the senses, which is that just as one person does not have two hearts in his body, and his wife from whom he swears an oath of divorce by saying, **You are to me like the back of my mother** does not become his mother, likewise an adopted child does not become a man's son if he adopts him and calls him his son. He said, **God has not made for any man two hearts within him, nor has He made your wives from whom you swear an oath of divorce your mothers**, like His Almighty saying, "They are not their mothers. Their mothers are only those who gave birth to them." God the Almighty said: **And He has not made your adopted sons your sons**. This is what is meant by the negation, as it was revealed about Zayd ibn Haritha **may God be pleased with him**, the freed slave of the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) had adopted him before his prophethood, so he was called Zayd ibn Muhammad. God the Almighty wanted to cut off this attachment and this relationship by saying: **And He has not made your adopted sons your sons**. As God the Almighty said in the middle of the surah: "Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is Knowing of all things." And He said here: **That is but your statement from your mouths**, meaning your adoption of them is a statement that does not require him to be a real son, as he was created from the loins of another man. It is not possible for there to be two parents, just as it is not possible for one human being to have two hearts. **And God speaks the truth, and He guides to the way**. Sa'id ibn Jubayr said: **He speaks the truth**, meaning justice. Qatadah said: **And He guides to the way**, meaning the straight path.

More than one person has mentioned that this verse was revealed about a man from Quraysh who was called Dhu al-Qalbain **the one with two hearts**, and that he claimed that he had two hearts, each with a great intellect, so God revealed this verse in refutation of him. This is what Al-Awfi narrated from Ibn Abbas, and it was also said by Mujahid, Ikrimah, Al-Hasan, and Qatadah, and it was the preferred version of Ibn Jarir. Imam Ahmad said: Hasan told us, Zuhair told us, on the authority of Qabus, meaning Ibn Abi Dhiabyan, who said: His father told him, saying: I said to Ibn Abbas: Tell me about the statement of God, the Most High: **God has not made for any man two hearts within him**, what does He mean by that? He said: One day the Messenger of God (peace and blessings of God be

upon him) stood up to pray and a thought crossed his mind. The hypocrites who were praying with him said: Do you not see that he has two hearts: one with you and one with them? Then God, the Most High, revealed: **God has not made for any man two hearts within him**. This is how it was narrated by Al-Tirmidhi on the authority of Abdullah ibn Abd Al-Rahman Al-Darimi on the authority of Sa'id Al-Harrani, on the authority of Abd ibn Humayd and on the authority of Ahmad ibn Yunus, both on the authority of Zuhair, who is Ibn Mu'awiyah, with this chain of transmission. Then he said: This is a hasan hadith. Ibn Jarir and Ibn Hatim narrated it in the same way from the hadith of Zuhair with this chain of transmission.

Abdul Razzaq said: Muammar told us on the authority of Az-Zuhri regarding the verse: **God has not made for any man two hearts within him**, he said: It has reached us that this was about Zayd ibn Haritha, who was given an example: He says, **The son of another man is not your son**. Mujahid, Qatadah and Ibn Zayd said the same, that it was revealed about Zayd ibn Haritha **may God be pleased with him**, and this is in agreement with what we have presented of the interpretation, and God knows best. And the verse: **Call them by the names of their fathers; it is more just in the sight of God**, is an abrogates what was permissible at the beginning of Islam, regarding claiming foreign children, who are the adopted sons. So God, the Blessed and Exalted, commanded that their lineage be traced back to their fathers in reality, and that this is justice, equity and righteousness. Al-Bukhari, may God have mercy on him, said: Ma'la bin Asad told us, Abdul Aziz bin Al-Mukhtar told us, on the authority of Musa bin Uqba, who said: Salim told me, on the authority of Abdullah bin Umar, who said: Zayd bin Haritha, may God be pleased with him, the freed slave of the Messenger of God, may God bless him and grant him peace, we did not call him anything but Zayd bin Muhammad until the Qur'an was revealed: **Call them by the names of their fathers; it is more just in the sight of God**. Muslim, Al-Tirmidhi, and Al-Nasa'i narrated it through various chains of transmission on the authority of Musa bin Uqba. They treated them as sons in every way, in seclusion with mahrams and other things. For this reason, Sahla bint Suhayl, the wife of Abu Hudhayfah, may God be pleased with them both, said: O Messenger of God, we used to call Salim a son, but God has revealed what He has revealed, and he used to come to me, and I felt something of that in Abu Hudhayfah's soul, so the Prophet, may God's prayers and peace be upon him, said: **Breastfeed him, and you will be forbidden to him**. The hadith. For this reason, when this ruling was abrogated, God Almighty permitted the wife of an adopted son, and the Messenger of God, may God's prayers and peace be upon him, married Zaynab bint Jahsh, the divorcee of Zayd ibn Haritha, may God be pleased with him. God Almighty said: **So that there will be no blame upon the believers concerning the wives of their adopted sons when they have no longer any need for them**. And God

Almighty said in the verse of prohibition: **And the wives of your sons who are from your loins**, as a precaution against the wife of an adopted son, because he is not from the loins. As for the son from breastfeeding, he is in the same position as the son of the loins according to the Sharia, as the Prophet, may God's prayers and peace be upon him, said in the two Sahihs: **They forbade through breastfeeding what is forbidden through lineage**. As for calling someone else a son by way of Honoring and endearing, it is not among the things that are forbidden in this verse, as evidenced by what Imam Ahmad and the people of Sunnah narrated, except for Al-Tirmidhi, from the hadith of Sufyan Al-Thawri, on the authority of Salamah bin Kuhayl, on the authority of Al-Hasan Al-Arni, on the authority of Ibn Abbas, may God be pleased with them both, who said: We came to the Messenger of God, may God bless him and grant him peace, the young boys of Banu Abd Al-Muttalib on our donkeys from Jam'a, and he began to smear our thighs and say, **Abini, do not throw the pebbles at the Jamarat until the sun rises**. Abu Ubaidah and others said: **Abini** is the diminutive of Bani, and this is the apparent meaning, for this was during the Farewell Pilgrimage in the year ten.

His saying, **Call them by the names of their fathers**, is about Zayd ibn Haritha, may God be pleased with him, who was killed on the day of Mu'tah in the year eight. Also in Sahih Muslim, from the hadith of Abu 'Awana al-Waddah ibn 'Abdullah al-Yashkuri, on the authority of al-Ja'd Abu 'Uthman al-Basri, on the authority of Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said, **O my son**. It was narrated by Abu Dawud and al-Tirmidhi. God the Almighty said: **But if you do not know their fathers, then they are your brothers in religion and your clients**. God the Almighty commanded that the lineage of adopted children be traced back to their fathers if they are known. If they are not known, then they are their brothers in religion and their clients, i.e., to compensate for what they have lost of lineage. For this reason, the Messenger of God (peace and blessings of God be upon him) said on the day he left Mecca in the year of the Umrah of Compensation, and the daughter of Hamza **may God be pleased with her** followed them calling, **O uncle, O uncle! Ali may God be pleased with him** took her and said to Fatimah **may God be pleased with her: Here is your cousin**. So she carried her, and Ali, Zaid, and Ja'far **may God be pleased with them** disputed about who should take care of her, and each gave an argument. Ali **may God be pleased with him** said: **I have more right to her, for she is my cousin**. Zaid said: **The daughter of my brother**. Ja'far ibn Abi Talib said: **The daughter of my cousin, and her maternal aunt is under me**, meaning Asma' bint Umayy. The Prophet (peace and blessings of God be upon him) ruled in her favor with her maternal aunt and said: **The maternal aunt is in the position of the mother**. He said to Ali **may God be pleased with him: You are from me and I am from you**. He said to Ja'far **may God be pleased with him: She resembles my creation and my character**. He said to Zaid, may God be pleased with him, **You are our brother and our master**. The hadith contains many rulings, the best of which is that the Prophet, may God bless him and grant him peace, ruled justly and satisfied both disputing parties. He said to Zaid, may

God be pleased with him, **You are our brother and our master**. God, the Almighty, also said, **So your brothers in religion and your masters**.

Ibn Jarir said: Yaqub bin Ibrahim told us, Ibn Ulayyah told us, on the authority of Uyyaynah bin Abd al-Rahman, on the authority of his father, who said: Abu Bakrah, may God be pleased with him, said: God, the Almighty, said: "Call them by [the names of] their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your clients." So I am one of those whose fathers are not known, so I am one of your brothers in religion. My father said: By God, I think that if he knew that his father was a donkey, he would have claimed to be his father. It is stated in the hadith: **Whoever claims a father other than his own, knowing that to be his, is an unbeliever**. This is a severe warning and a clear threat to disavow a known lineage. For this reason, God, the Almighty, said: "Call them by [the names of] their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your clients."

Then God the Almighty said: **And there is no blame upon you for that in which you have erred**, meaning if you attribute some of them to someone other than their real father by mistake after striving and doing all you can, then God the Almighty has placed hardship on the error and lifted its sin, as He guided to in His saying the Blessed and Exalted, commanding His servants to say, **Our Lord, do not impose blame upon us if we have forgotten or erred**. And it is proven in Sahih Muslim that "the Messenger of God, may God bless him and grant him peace, said: God the Almighty said: I have done so." And in Sahih Al-Bukhari on the authority of Amr ibn Al-Aas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **If a judge strives hard and gets it right, then he has two rewards, and if he strives hard and gets it wrong, then he has one reward**. In another hadith, **God the Blessed and Exalted has lifted from my nation mistakes, forgetfulness, and whatever they are compelled to do**. And He the Blessed and Exalted said here, "There is no blame upon you for that in which you have erred but [only] for what your hearts intended. And ever is God Forgiving and Merciful." That is, the sin is upon the one who intentionally committed falsehood, as He the Almighty said, **God will not hold you accountable for what your intentional oaths mean**. And in the previous hadith, **There is no man who knowingly claims a father other than his own, except that he has committed disbelief**. And in the abrogated Qur'an, **It is disbelief for you to turn away from your fathers**.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Ubayd God ibn Utbah ibn Mas'ud, on the authority of Ibn Abbas, on the authority of Umar, may God be pleased with them, that he said: God Almighty sent Muhammad, may God bless him and grant him peace, with the truth, and revealed with him the Book. Among what was revealed to him was the verse of stoning. The Messenger of God, may God bless him and grant him peace, stoned, and we stoned after him. Then he said: We used to recite, but do not turn away from your fathers, for it is disbelief on your part to turn away from

Surat al-Ahzab 33:5

Call them by the names of their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your allies. And there is no blame upon you for that in which you have erred but [only] for what your hearts intended. And ever is God Forgiving and Merciful.

your fathers. And the Messenger of God, may God bless him and grant him peace, said: "Do not exaggerate in my praise as Jesus, son of Mary, peace be upon him, was exaggerated, for I am only the servant of God, so say His servant and Messenger." And perhaps Muammar said: **As the Christians exaggerated in my praise of the son of Mary.** And he narrated it in another hadith: "Three things among people are disbelief: attacking lineage, wailing over the dead, and seeking rain by the stars."

Fath al-Qadir

Then the Almighty stated what is obligatory for the servants of God to call their children after their fathers, saying: 5- **Call them by their fathers** by bloodline and trace their lineage back to them and do not call them by anyone else. The phrase **it is more just in the sight of God** is an explanation for the command to call children after their fathers. The pronoun refers to the source of **call them**. The meaning of **more just** is **more just**: that is, more just than any statement related to that. So the addition was left for the sake of generality, like saying **God is Great**. The complement to it may be understood as specific: that is, more just than saying **he is the son of so-and-so** when he is not his son by bloodline. Then the Almighty completed the guidance for the servants of God, saying: **But if you do not know their fathers, then they are your brothers in religion and your clients**. That is, they are your brothers in religion and they are your clients, so say: **my brother and my client**, and do not say **the son of so-and-so**, since you do not know their fathers in a true sense. Al-Zajjaj said: It is permissible for your clients to be your clients in religion. It was said that the meaning is: If they were freed but not free, then say, **the clients of so-and-so**. "And there is no blame upon you for that in which you erred," meaning there is no sin upon you for what you did by mistake, unintentionally, *but* the sin is in **what your hearts intended**, which is what you said intentionally by attributing children to other than their fathers, knowing that. Qatada said: If you called a man by a name other than his father, and you believed that he was his father, there would be no blame upon you. **And God is Forgiving and Merciful**, He forgives the one who makes a mistake, has mercy on him, and overlooks him, or is Forgiving of sins, Merciful to His servants. Among those whom He forgives and has mercy upon is the one who calls a man by a name other than his father by mistake. Or before the prohibition of that.

Tafsir al-Baghawi

5- **Call them by the names of their fathers**, who gave birth to them, **that is more just**, more equitable, **in the sight of God**. Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin

Ismail informed us, Ma'la bin Asad informed us, Abdul Aziz Al-Mukhtar informed us, Musa bin Uqba informed us, Salim informed me, "on the authority of Abdullah bin Umar that Zaid bin Haritha, the freed slave of the Messenger of God, may God bless him and grant him peace, said: We did not call him anything but Zaid bin Muhammad until the Qur'an was revealed."

Call them by the names of their fathers; it is more just in the sight of God. "But if you do not know their fathers, then they are your brothers in religion and your clients," if they are freedmen and not your sons. That is, call them by the names of your brothers in religion. It was also said: your clients, meaning your guardians in religion. **And there is no blame upon you for that in which you have erred**, before the prohibition, in attributing them to someone other than their father, **but [only] for what your hearts deliberately intended**, of calling them by other than their fathers after the Prophet.

Qatada said: **Among the things you have erred in is that you attribute him to someone other than his father, while he thought that was the case.** The position of *what* in the Almighty's statement: **what you did intentionally** is in the accusative case in response to the *what* in His statement: **in what you have erred in**, meaning: **but in what your hearts intended**.

"And God is Forgiving and Merciful." Abd al-Wahid al-Malihi informed us, Ahmad bin Abd God al-Nu'aimi informed us, Muhammad ibn Yusuf informed us, Muhammad ibn Ismail informed us, Muhammad ibn Bashar informed us, Ghundar informed us, Shu'bah informed us on the authority of Asim, who said: I heard Abu Uthman say: I heard Sa'd, who was the first to shoot an arrow in the way of God, and Abu Bakra, who had climbed the scales of the fortress of Ta'if with some people, and they came to the Prophet, may God bless him and grant him peace, and they said: We heard the Prophet, may God bless him and grant him peace, say: **Whoever claims to have a father other than his own, knowingly, Paradise is forbidden to him.**

Tafsir al-Baidawi

5 - **Call them by the names of their fathers**. Attribute them to them. This is the singular meaning of his true statements. His statement, **It is more just in the sight of God**, is an explanation of it. The pronoun is for the source of **call them**. "More just is a comparative adjective intended to mean an absolute increase from justice," meaning fairness, and its meaning is the utmost in truth. "But if you do not know their fathers," then attribute them to them. "Then your brothers in religion," meaning they are your brothers in religion. "And your clients, **and your clients in it, so say**, This is my brother and my client," with this interpretation. "And there is no blame upon you for that in which you err," and there is no sin upon you for what you did by

mistake before the prohibition or after it, whether due to forgetfulness or a slip of the tongue. "But [there is no blame] for what your hearts intended," but the blame is for what your hearts intended, or but what your hearts intended is the blame. "And ever is God Forgiving and Merciful," for His forgiveness of the one who errs. Know that adoption is not considered important in our view, but according to Abu Hanifa, it requires the emancipation of his slave and the establishment of lineage for an unknown person who can be attributed to him.

Surat al-Ahzab 33:6

The Prophet is closer to the believers than their own selves, and his wives are their mothers. And those of kinship are closer to one another in the ordinance of God than the believers and the emigrants, unless you do to your relatives a kindness. That is already written in the Book.

Surat al-Ahzab 33:6

The Prophet is closer to the believers than their own selves, and his wives are their mothers. And those of kinship are closer to one another in the ordinance of God than the believers and the emigrants, unless you do to your relatives a kindness. That is already written in the Book.

Tafsir al-Jalalayn

6 - **The Prophet is closer to the believers than they are to themselves** in what he called them to and their selves called them to do otherwise **and his wives are their mothers** in the sanctity of marrying them **and those of kinship** those of kinship **are closer to one another** in inheritance **in the Book of God than the believers and the emigrants** that is, from the inheritance by faith and emigration which was at the beginning of Islam and was abrogated *except* but **that you do to your relatives a kindness** by a will, so it is permissible **that was** the abrogation of the inheritance by faith and emigration by the inheritance of those of kin **inscribed in the Book** and what is meant by the Book in both places is the Preserved Tablet

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The Prophet Muhammad is more deserving of the believers, meaning: He is more deserving of the believers in him than they are of themselves, that he may rule over them as he wishes, and that is permissible for them.

Yunus told me, saying: Ibn Wahb told us, saying: Ibn Zayd said: **The Prophet is closer to the believers than they are to themselves**, just as you are closer to your servant. Whatever you decide concerning them is permissible, just as whatever you decide concerning your servant is permissible.

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, **The Prophet is closer to the believers than they are to themselves**. He said: He is a father to them.

Muhammad ibn al-Muthanna narrated: Uthman ibn Umar narrated: Falih narrated: Hilal ibn Ali narrated: Abd al-Rahman ibn Abi Umrah narrated: Abu Hurayrah said: The Messenger of God, may God bless him and grant him peace, said: "There is no believer but that I am closer to him in this world and the Hereafter. Read, if you wish, 'The Prophet is closer to the believers than their own selves.' And any believer who leaves behind wealth, it goes to his heirs and relatives, whoever they may be. But if he leaves behind a debt or a loss, let

him come to me, and I will be his protector."

Ibn Wakee' told us: Hasan bin Ali told us, on the authority of Abu Musa Isra'il bin Musa, who said: Al-Hasan recited this verse: **The Prophet is closer to the believers than their own selves, and his wives are their mothers**. He said: Al-Hasan said: The Prophet, may God bless him and grant him peace, said: **I am closer to every believer than his own self**. Al-Hasan said: In the first recitation: **Nearer to the believers than their own selves, and he is a father to them**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said in some of the readings **The Prophet is closer to the believers than their own selves and he is a father to them** and he mentioned to us that the Prophet of God, may God bless him and grant him peace, said: **Any man who leaves behind a loss, I have more right to it, and if he leaves behind wealth, it is for his heirs**.

His saying, **And his wives are their mothers**, means: The sanctity of his wives is the same as the sanctity of their mothers for them, in that it is forbidden for them to marry them after his death, just as it is forbidden for them to marry their mothers.

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: **The Prophet is closer to the believers than their own selves, and his wives are their mothers**. He thus magnifies their right, and in some readings: **And he is a father to them**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **and their wives are their mothers**, they are forbidden to them.

And His statement, **And those of kinship are nearer to one another in the Book of God than the believers and the emigrants**, God Almighty says: And those of kinship who inherit from one another are nearer to the inheritance of one another than the believers and the emigrants, by migration and faith rather than by kinship.

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 those of kinship are nearer to one another in the ordinance of God than the believers and the emigrants**. The Muslims remained for a period of time inheriting from one another through emigration, and the Muslim Bedouin did not inherit anything from the emigrants, so God revealed this verse, and the believers mixed with one another, so inheritances became by religions.

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

Zayd said regarding His statement, **And those of kinship are nearer to one another in the ordinance of God than the believers and the emigrants, unless you do to your relatives a kindness**, he said: The Prophet, may God bless him and grant him peace, had established brotherhood between the emigrants and the helpers when the emigration began, and they inherited from each other based on that. God said, "And for each We have appointed heirs from that which parents and near relatives leave, and those with whom you have made a covenant. So give them their share" (An-Nisa': 33). He said: If there is no kinship, this prevents them. He said: This was the first, then God said, **Unless you do to your relatives a kindness**, meaning: Unless you make a bequest to them. **That was written in the ordinance**, that those of kinship are nearer to each other in the ordinance of God. He said: And the believers and the emigrants did not inherit from each other if they were relatives, until they emigrated to Madinah. And he recited, God said, **And those who believed but did not emigrate - you have no share in their guardianship until they emigrate** (Anfal: 72) until His saying, **and great corruption**. (al-Anfal 8:73), and they did not inherit from one another, until the year of the conquest came, and migration ceased and Islam became widespread. No one was accepted to be on the same path as the Prophet and those with him unless he migrated. He said: "The Messenger of God, may God bless him and grant him peace, said to those he sent: Go out in the name of God, do not transgress and do not turn away. Invite them to Islam. If they respond, then accept and invite them to migrate. If they migrate with you, then they have what you have and are subject to what you are subject to. If they refuse and do not migrate and choose their homes, then leave them there. They are like the Bedouins, and the rulings of Islam apply to them, and they have no share in this booty. He said: When the conquest came and migration ceased, the Messenger of God, may God bless him and grant him peace, said: There is no migration after the conquest." Islam became widespread, and people inherited from their kin wherever they were. That which had been between the believers and the emigrants was abrogated, and they had a share in the booty, even if they stayed and refused. Their right in Islam was one, the emigrant and the non-emigrant, the non-emigrant, the Bedouin and everyone, when the conquest came.

The meaning of this interpretation is: Those who are related to one another are more deserving of inheritance than the believers and emigrants are of one another, due to their emigration. The apparent meaning of this statement may be that those who are related to one another are more deserving of inheritance than those who did not believe and did not emigrate.

And His statement, **Except that you do to your relatives a kindness**, the people of interpretation differed in its interpretation. Some of them said: The meaning of that is: Except that you make a bequest to your relatives who are not people of faith and emigration.

Who said that?

Ibn Wakee' told us: Abu Mu'awiyah told us, on the

authority of Hajjaj, on the authority of Salim, on the authority of Ibn al-Hanafiyyah: **Unless you do good to your relatives**. They said: He makes a will for his relatives from among the polytheists.

He said: Abda told us, he said: I read on the authority of Ibn Abi Arubah, on the authority of Qatada, **Unless you do good to your relatives**. He said: Relatives of polytheists have a will, but they do not have an inheritance.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Except that you do good to your allies**, he said: To your allies from the people of polytheism, a will, and they have no inheritance.

Ibn Wakee' told us: Abu Ahmad Al-Zubayri and Yahya Ibn Adam told us, on the authority of Ibn Al-Mubarak, on the authority of Muammar, on the authority of Yahya Ibn Abi Katheer, on the authority of Ikrimah: **To your guardians be kind**. He said: A will.

Yunus told me, he said: Ibn Wahb told us, he said: Muhammad ibn Amr told me, on the authority of Ibn Jurayj, he said: I said to Ata': What is His statement, **except that you do to your allies a kindness**? He said: The gift. So I said to him: The believer is related to the unbeliever, between them is a kinship. He said: Yes, his gift to him is a gift and a bequest to him.

Others said: Rather, the meaning of this is: unless you adhere to what is right among you through the right of faith, migration, and alliance, then you give them their right of support and blood money.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asam 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, regarding his statement, **except that you do to your allies a kindness**, he said: Your allies among whom the Prophet, may God bless him and grant him peace, was allied, from among the Muhajireen and the Ansar, by holding fast to what is right, reason, and support among them.

Others said: Rather, the meaning of this is: that you should make a will to your guardians from among the immigrants.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **Except that you do good to your guardians** meaning: Except that you make a will for them.

The most correct of the sayings on this matter, in my opinion, is to say: The meaning of this is that you should do to your allies, whom the Messenger of God, may God bless him and grant him peace, established brotherhood with you, from among the Muhajireen and Ansar, what is known by giving them a will, supporting them, paying blood money for them, and the like, because all of that is from the good that God has urged His servants to do.

Rather, I have chosen this statement and said: It is more correct than what was said by those who said:

Surat al-Ahzab 33:6

The Prophet is closer to the believers than their own selves, and his wives are their mothers. And those of kinship are closer to one another in the ordinance of God than the believers and the emigrants, unless you do to your relatives a kindness. That is already written in the Book.

What is meant by that is the will for relatives from the polytheists, because the relative of the polytheist, even if he is related, is not a client, and that is because polytheism severs the guardianship between the believer and the polytheist, and God has forbidden the believers to take them as allies in His saying: {Do not take My enemies and your enemies as allies}

Al-Muntahanah 66:1. It is not permissible for Him to forbid them from taking them as allies, and then He, the Most High, describes them as their allies. The position of *that* in His saying: {unless you do so} is in the accusative case of exception. The meaning of the statement: And those of kinship are closer to one another in the Book of God than the believers and the emigrants, unless you do to your allies who are not of kinship from you a kindness.

And his saying, **That was written in the Book**, means: Those of kinship were more deserving of one another in the Book of God: that is, in the Preserved Tablet, written: that is, written, as the rajaz poet said:

In the first newspapers that were written

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **That was written in the Book**, meaning that relatives are closer to one another in the Book of God.

Others said: The meaning of this is: It was written in the book: The polytheist does not inherit from the believer.

Tafsir al-Qurtubi

It contains nine issues:

First: The Almighty's saying: **The Prophet is closer to the believers than their own selves.** With this verse, God Almighty removed rulings that were in the early days of Islam, including: "That he, may God bless him and grant him peace, would not pray over a dead person who had a debt. Then, when God granted him conquests, he said:

"I have more right to the believers than they have to themselves. So whoever dies while in debt, I am responsible for paying it off. But whoever leaves behind wealth, it is for his heirs." Narrated by the two Sahihs. They also contain: **And whoever among you leaves behind a debt or a loss, I am his protector.** Ibn al-Arabi said: Now the situation has been reversed with regard to sins. If they leave behind wealth, the agnates are limited in it, and if they leave behind loss, it is handed over to them. This is the interpretation of the guardianship mentioned in this verse, as explained by the Prophet, may God bless him and grant him peace. And a warning: **There is no perfume after a**

bride. Ibn 'Atiyyah said: Some of the knowledgeable scholars said that he is more entitled to them than their own selves, because their selves call them to destruction, and he calls them to salvation. Ibn 'Atiyyah said: This is supported by his statement, may God bless him and grant him peace: **I will hold you by your belt from the Fire, and you are rushing into it like a bed.**

I said: This is a good statement about the meaning of the verse and its interpretation, and the hadith that was mentioned was included by Muslim in his Sahih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said:

My example and that of my nation is like that of a man who kindled a fire and the animals and moths began to fall into it, and I held you by your belt while you were rushing into it." Jabir said something similar.

And you escape from my hand. The scholars said: The belt is for the trousers, and the knot is for the lower garment. So if a man wants to hold someone he fears will fall, he takes that place and sleeps. This is an example of the striving of our Prophet (peace and blessings be upon him) in our salvation, and his eagerness to free us from the destruction that lies ahead of us, as he has more right to us than to themselves. But because of our ignorance of the extent of that and the dominance of our desires over us and the victory of our enemy, the evil eye, over us, we have become more insignificant than a bed and more humiliated than a bed. There is no power or strength except in God, the Most High, the Almighty! It was said: It is more deserving of them, meaning that if he commands something and the soul calls for something else, then the command of the Prophet (peace and blessings be upon him) is more deserving. It was also said: It is more deserving of them, meaning he is more deserving of ruling over the believers and implementing his ruling in themselves, meaning in what they rule for themselves that contradicts his ruling.

Second - Some scholars said: The Imam must pay off the debts of the poor from the public treasury, following the example of the Prophet, may God bless him and grant him peace, as he clearly stated that he must do so when he said: **It is upon him to pay it off.** Loss, with a fat-ha on the letter *dād*, is the source of *da'a*, then it was made a name for everything that is about to be lost, such as children and dependents who have no one to support them, and money that has no value. The land was called *da'a* because it is exposed to loss, and the plural is *da'a* with a kasra on the letter *dād*.

Third: The Almighty's saying: **And his wives are their mothers.** God the Almighty honored the wives of His Prophet (peace and blessings of God be upon him) by making them the mothers of the believers, meaning in the obligation of respect, kindness, and reverence, and the prohibition of marriage for men and their veiling, may God be pleased with them, unlike mothers. It was said: Since their compassion for them was like the

compassion of mothers, they were given the status of mothers. Then this motherhood does not entail inheritance like adoptive motherhood, and it is permissible to marry their daughters, and they are not considered sisters to people. The number of the wives of the Prophet (peace and blessings of God be upon him) will come in the verse of choice, God willing.

People differed as to whether they are the mothers of men and women or the mothers of men only. There are two opinions: Al-Sha'bi narrated on the authority of Masruq on the authority of Aisha, may God be pleased with her, that a woman said to her: O slave girl. She said to her: I am not your mother, I am only the mother of your men. Ibn Al-Arabi said: This is correct.

I said: There is no benefit in limiting the permissibility to men only and not women. What appears to me is that they are the mothers of both men and women, out of respect for their rights over men and women. This is indicated by the opening verse: **The Prophet is closer to the believers than their own selves.** This necessarily includes both men and women, and this is indicated by the hadith of Abu Hurayrah and Jabir. Thus, the Almighty's statement: **and his wives are their mothers** refers to all of them. Then, in the Mushaf of Ubayy ibn Ka'b, it says: **and his wives are their mothers** and he is a father to them. Ibn Abbas read: **from themselves** and he is a father to them. All of this weakens what Masruq narrated, if it is authentic, in terms of preference. If it is not authentic, then its use as evidence for specificity is invalid, and we remain with the original principle, which is the generality that comes first to understanding, and God knows best.

Fourth: The Almighty's saying: **And those of kinship are nearer to one another in the ordinance of God than the believers and the emigrants.** It was said that by the believers he meant the Ansar, and by the emigrants he meant the Quraysh. There are two opinions on this: One of them: It abrogates the inheritance by emigration. Saeed narrated on the authority of Qatadah who said: It was revealed in Surat al-Anfal 8: **And those who believed and did not emigrate - you have no guardianship over them at all until they emigrate.** [Al-Anfal, 72], so the Muslims inherited by emigration. So a Muslim Bedouin did not inherit anything from his Muslim emigrant relative until he emigrated. Then that was abrogated in this surah by His saying: **And those of kinship are nearer to one another.** The second: That it abrogates the inheritance by oath and brotherhood in religion. Hisham bin Urwah narrated on the authority of his father on the authority of Al-Zubayr: **And those of kinship are nearer to one another in the ordinance of God.** That is because when we Quraysh came to Madinah, we came without any wealth, and we found the Ansar to be the best of brothers, so we made them brothers, so they made us brothers and made them brothers. So Abu Bakr made Kharijah bin Zaid brothers. And I made Ka'b ibn Malik a brother, and I came and found that the weapon had weighed him down. By God, he had died and had not inherited this world except for me, until God Almighty revealed this verse, and we returned to our inheritance. It was confirmed from Urwah that the Messenger of God, may God bless him and grant him peace, made Az-Zubayr and Ka'b ibn Malik brothers. Ka'b inherited on the day of Uhud, and Az-Zubayr came leading him

by the reins of his mount. If Ka'b had died on that day, suffering from laughter and wind, Az-Zubayr would have inherited him. Then God Almighty revealed: **And those of kinship are nearer to one another in the Book of God.** So God Almighty made clear that kinship is nearer to an oath, so the inheritor by oath was left and they inherited by kinship. The discussion of the inheritance of those of kin has already passed in Al-Anfal. His statement: **in the Book of God** may mean the Qur'an, and it may mean the Preserved Tablet in which He decreed the affairs of His creation. And among the believers is connected to **most near**, not to His statement: **and those of kinship** by consensus, because that would have required a specification to some of the believers, and there is no disagreement about its generality. This is the solution to its difficulty, as Ibn al-Arabi said. An-Nahhas said: **And those of kinship have more right to one another in the ordinance of God than the believers and the emigrants.** It is possible that **of the believers** is connected to **those of kinship**, and the meaning would be: And those of kinship among the believers and the emigrants. It is also possible that the meaning is: And those of kinship have more right to one another in the ordinance of God, except for what is permissible for the wives of the Prophet (peace and blessings of God be upon him) to be called **Mothers of the Believers.** And God knows best.

Fifth: There is a difference of opinion about whether they are like mothers in being a mahram and it is permissible to look at them, in two aspects: First: They are a mahram and it is not forbidden to look at them. Second: Looking at them is forbidden because the prohibition of marrying them was only to preserve the right of the Messenger of God (peace and blessings of God be upon him) over them, and part of preserving his right was the prohibition of looking at them. And because when Aisha **may God be pleased with her** wanted a man to enter upon her, she would order her sister Asma to breastfeed him so that he would become a son to her sister through breastfeeding, and thus he would become a mahram and it is permissible to look at them. As for those whom the Messenger of God (peace and blessings of God be upon him) divorced during his lifetime, there is a difference of opinion about the establishment of this prohibition for them in three aspects:

One of them: This sanctity was established for them in order to give priority to the sanctity of the Messenger of God, may God bless him and grant him peace. The second: This is not established for them, rather they are like all other women because the Prophet, may God bless him and grant him peace, established their infallibility and said:

My wives in this world are my wives in the Hereafter.

Third: If the Messenger of God, may God bless him and grant him peace, had intercourse with her, her sanctity and marriage were established, even if he divorced her, in order to preserve his sanctity and protect his privacy. If he did not have intercourse with her, this sanctity was not established for her. Umar ibn al-Khattab, may God be pleased with him, intended to stone a woman whom the Messenger of God, may God bless him and grant him peace, had divorced and then married, but she said: Why is this, when the

Surat al-Ahzab 33:6

The Prophet is closer to the believers than their own selves, and his wives are their mothers. And those of kinship are closer to one another in the ordinance of God than the believers and the emigrants, unless you do to your relatives a kindness. That is already written in the Book.

Messenger of God, may God bless him and grant him peace, did not impose a veil on me, nor was I called the Mother of the Believers? So Umar, may God be pleased with him, refrained from doing so.

Sixth: Some people said: It is not permissible to call the Prophet, may God bless him and grant him peace, a father, because God Almighty said: **Muhammad is not the father of any of your men.** But it is said: Like a father to the believers, as He said:

I am to you in the position of a father, the most knowledgeable of you... The hadith was narrated by Abu Dawud. What is correct is that it is permissible to say that he is a father to the believers, i.e. in sanctity. The Almighty's statement: **Muhammad is not the father of any of your men** means in lineage, and this will come. Ibn Abbas read: **of themselves, and he is a father to them and his wives.** Umar heard this reading and disapproved of it and said: **Recite it, boy.** He said: **It is in my father's copy of the Qur'an.** He went to him and asked him, and my father said to him: **The Qur'an distracted me, and you were distracted by bargaining in the markets.** He was harsh with Umar. It has been said regarding the statement of Lot, peace be upon him, **These are my daughters** (al-Hijr 15:71) that he only meant the believing women, i.e. marry them, and this has been mentioned previously.

Seventh: Some people said: His daughters are not called sisters of the believers, nor are their maternal uncles called maternal uncles and aunts of the believers. Al-Shafi'i, may God be pleased with him, said: Al-Zubayr married Asma' bint Abi Bakr Al-Siddiq, who was the sister of Aisha, and he did not say she was the aunt of the believers. Some people stated this and said: Mu'awiyah is the maternal uncle of the believers, meaning in terms of sanctity, not in terms of lineage.

Eighth: The Almighty's statement: {Except that you do to your guardians a good deed} meaning kindness in life and a will at death, meaning that this is permissible. This was stated by Qatada, Al-Hasan, and Ata'. Muhammad ibn Al-Hanafiyyah said: It was revealed regarding the permission of a will for a Jew or a Christian, meaning that this should be done with a guardian or relative, even if the latter is a disbeliever. The polytheist is a guardian by lineage but not by religion, so a will should be made for him. The scholars differed as to whether to make a disbeliever a guardian. Some permitted it, others forbade it. Some referred the matter to the ruler, including Malik **may God have mercy on him.** Mujahid, Ibn Zayd, and Al-Rummani held that the meaning is: to your guardians among the believers. The wording of the verse supports this view. The generalization of the guardian is also good, and guardianship by lineage does not exclude a disbeliever, but rather encourages him to be shown love as a guardian of Islam.

Ninth: The Almighty's saying: **That was written in the Book.** The Book has two possible meanings mentioned previously in the Book of God. And written

comes from your saying **I wrote the Book** if you recorded it in lines. Qatada said: That is, it is written with God Almighty that no disbeliever shall inherit a Muslim. Qatada said: And in some readings it was written with God. Al-Qurazi said: That was in the Torah.

Tafsir Ibn Kathir

God Almighty knew the compassion and sincere advice His Messenger had for his nation, so He made him more deserving of them than they were of themselves, and his judgment of them took precedence over their own choices, as God Almighty said: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." And in the Sahih: **By the One in Whose Hand is my soul, none of you will truly believe until I am dearer to him than himself, his wealth, his children, and all of mankind.** And in the Sahih also: "Umar **may God be pleased with him** said: O Messenger of God, by God, you are dearer to me than everything except myself." The Prophet (peace and blessings of God be upon him) said: **No, O Umar, not until I am dearer to you than yourself.** The Prophet (peace and blessings of God be upon him) said: **O Messenger of God, by God, you are dearer to me than everything, even myself.** The Prophet (peace and blessings of God be upon him) said: **Now, O Umar.** And for this reason God Almighty said in this verse: **The Prophet is closer to the believers than their own selves.**

Al-Bukhari said regarding this noble verse: Ibrahim bin Al-Mundhir narrated to us, Muhammad bin Falih narrated to us, my father narrated to us, on the authority of Hilal bin Ali, on the authority of Abd Al-Rahman bin Abi Umrah, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no believer but that I am the closest of people to him in this world and the Hereafter. Read if you wish: 'The Prophet is closer to the believers than their own selves.' So any believer who leaves behind wealth, let his blood relatives inherit it, whoever they may be. But if he leaves behind a debt or a loss, let him come to me, for I am his protector." Al-Bukhari is the only one to narrate it, and he also narrated it in Al-Istiqaad. Ibn Jarir and Ibn Abi Hatim narrated it through various chains of narration on the authority of Falih with a similar wording. Ahmad narrated it from the hadith of Abu Hisayn, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, in a similar manner.

Imam Ahmad said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of al-Zuhri,

regarding his statement, **The Prophet is closer to the believers than they are to themselves**, on the authority of Abu Salamah, on the authority of Jabir ibn Abdullah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who used to say, "I am closer to every believer than he is to himself. So if a man dies and leaves behind a debt, it is to me, and if someone leaves behind wealth, it is for his heirs." Abu Dawud narrated it on the authority of Ahmad ibn Hanbal, with a similar wording.

God the Almighty said: **And their wives are their mothers** meaning in sanctity, respect, reverence, honor and veneration. However, it is not permissible to be alone with them, and the prohibition does not extend to their daughters and sisters by consensus, even though some scholars called their daughters the sisters of the believers, as stated by Al-Shafi'i **may God be pleased with him** in Al-Mukhtasar. This is a general statement, not a confirmation of the ruling. Can Mu'awiyah and his ilk be called the maternal uncle of the believers? There are two opinions from scholars **may God be pleased with them**, and Al-Shafi'i **may God be pleased with him** stated that this should be said. Can they be called the mothers of the believers, so that women are included in the sound masculine plural in the absent form? There are two opinions. It was authentically reported from Aisha **may God be pleased with her** that she said: This should not be said, and this is the more correct of the two opinions in the school of Al-Shafi'i **may God be pleased with him**. It was narrated from Abu Ka'b and Ibn Abbas **may God be pleased with them** that they recited: **The Prophet is closer to the believers than their own selves, and his wives are their mothers**. Something similar to this was narrated on the authority of Muawiyah, Mujahid, Ikrimah and Al-Hasan. This is one of the two opinions of the Shafi'i school of thought **may God be pleased with him**. It was narrated by Al-Baghawi and others. They supported this with the hadith narrated by Abu Dawud **may God have mercy on him**: 'Abdullah ibn Muhammad An-Nafeeli narrated to us, Ibn Al-Mubarak narrated to us, on the authority of Muhammad ibn 'Ajlun, on the authority of Al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "I am to you in the position of a father, the most knowledgeable of you. So when one of you goes to the toilet, he should neither face nor turn his back towards the qiblah, nor clean himself with his right hand." He used to command that three stones be used and forbade the use of dung and bones. An-Nasa'i and Ibn Majah also narrated it on the authority of Ibn 'Ajlun. The second opinion is that this should not be said. They used as evidence the statement of God the Almighty: **Muhammad is not the father of any of your men**.

And the Almighty said: **And those of kinship are nearer to one another in the Book of God** meaning in the ruling of God **than the believers and the emigrants** meaning the relatives are nearer to inheritance than the emigrants and the helpers. This abrogates what came before it of inheritance by oath and brotherhood that existed between them, as Ibn Abbas and others said: The emigrant used to inherit from the helper without his relatives and kin because of the

brotherhood that the Messenger of God, may God bless him and grant him peace, established between them. And this is what Saeed bin Jubair and others from the early and later generations said. Ibn Abi Hatim included a hadith on the authority of Al-Zubayr ibn Al-Awam, saying: My father told us, Ahmad ibn Abi Bakr Al-Musabi, one of the residents of Baghdad, told us on the authority of Abd Al-Rahman ibn Abi Al-Zinad, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Al-Zubayr ibn Al-Awam, may God be pleased with him, who said: God Almighty revealed about us in particular, the Quraysh and the Ansar: **And those of kinship are nearer to one another**. That was when we, the Quraysh, came and had no money, and we found the Ansar to be the best of brothers, so we made them brothers and inherited from them. Abu Bakr, may God be pleased with him, made Kharijah ibn Zayd a brother, and Umar, may God be pleased with him, made so-and-so a brother, and Uthman, may God be pleased with him, made a man from Banu Zuraiq ibn Sa'd Al-Zuraqi a brother, and some people say someone else. Al-Zubayr, may God be pleased with him, said: I hid Ka'b ibn Malik and went to him and picked him up, and I found that the weapon was heavy, as he saw. By God, my son, if he had died on that day from this world, no one would have inherited it except me, until God Almighty revealed this verse about us, the Quraysh and the Ansar in particular. So we returned to our heritage.

God the Almighty said: **Except that you do to your relatives a kindness** meaning the inheritance is gone and what remains is support, righteousness, kinship, kindness and bequest. God the Almighty said: **That was written in the Book** meaning this ruling, that relatives are closer to one another, is a decree from God that is predestined and written in the first Book that cannot be changed or altered. This was stated by Mujahid and others, even though God the Almighty had legislated something other than it at one time because of His profound wisdom in that, and He knows that He will abrogate it to something that is in accordance with His eternal destiny and legally determined decree. And God knows best.

Fath al-Qadir

Then God, the Almighty, mentioned to His Messenger a great advantage and a sublime distinction that no other servant shares with him, saying: 6- **The Prophet is closer to the believers than they are to themselves**. That is, he is more entitled to them in all matters of religion and life, and is closer to them than they are to themselves, let alone being closer to them than anyone else. Therefore, it is obligatory for them to give him priority in whatever he wants from their wealth, even if they are in need of it. It is obligatory for them to love him more than they love themselves, and it is obligatory for them to give precedence to his judgment over their judgment for themselves. In short, if the Prophet, peace and blessings be upon him, calls them to something and their souls call them to something else, it is obligatory for them to give precedence to what he called them to and postpone what their souls call them to. It is obligatory for them to obey him more than they obey themselves, and to give precedence to his obedience over what their souls incline toward and

The Prophet is closer to the believers than their own selves, and his wives are their mothers. And those of kinship are closer to one another in the ordinance of God than the believers and the emigrants, unless you do to your relatives a kindness. That is already written in the Book.

what their desires demand. It is said that what is meant by themselves in this verse is some of them, so the meaning is that the Prophet is closer to the believers than some of them to others. It is also said that it is specific to judgment, meaning that he is closer to them than they are to themselves in what he judges between them. It was said that they are more deserving of jihad before him and sacrificing their lives for him, and the first is more deserving. **And his wives are their mothers**, meaning like their mothers in the ruling of prohibition and the status of their status in deserving of respect. It is not permissible for anyone to marry one of them, just as it is not permissible for him to marry his mother. This motherhood is specific to the prohibition of marriage for them and to the respect due to their position. The specification of the believers indicates that they are not the mothers of the women of the believers, nor are their daughters the sisters of the believers, nor are their brothers the maternal uncles of the believers. Al-Qurtubi said: What appears to me is that they are the mothers of men and women, out of necessity to magnify their right over men and women. He said: Then in the Mushaf of Ubayy ibn Ka'b, **and his wives are their mothers**, and he is their father. Ibn Abbas read: **He is closer to the believers than they are to themselves**, and he is a father, and his wives are their mothers. Then God, the Exalted, made it clear that kinship is closer to one another, saying: **And those of kinship are closer to one another**. What is meant by those of kinship is kinship: that is, they are more entitled to inheritance from one another. The interpretation of this verse was presented at the end of Surat al-Anfal, and it abrogates what was in the early days of Islam regarding inheritance by migration and loyalty. Qatadah said: When God, the Exalted, said in Surat al-Anfal 8: **And those who believed but did not emigrate - you have no right to them as allies until they emigrate**, the Muslims inherited from one another by migration, then this was abrogated by this verse. And others said the same. It was said that this verse abrogates inheritance by oath and brotherhood in religion. **In the Book of God** may be related to the comparative adjective in His statement: **more worthy of one another** because it works in the circumstance. It may be related to something omitted which is a state of the pronoun: that is, existing in the Book of God. What is meant by the Book is the Preserved Tablet or the Qur'an or the verse of inheritance. His statement: **Of the believers** may be an explanation of those with kinship ties, meaning that those with kinship ties among the believers and **the emigrants** are more worthy of one another. It ... related to those with kinship ties, meaning that those with kinship ties among the believers and **the emigrants** are more worthy of one another. It may be related to those with kinship ties, meaning that those with kinship ties among the believers and **the emigrants** who are strangers. It was said that the meaning of the verse: **And those with kinship ties are more worthy of one another** is not that it is permissible for the wives of the Prophet, may God bless him and grant him peace, to be like mothers in the prohibition of marriage. There is

a weakness in this that is not hidden. **Unless you do good to your relatives**. This exception is either connected to the generality of the general, The interpretation is: And those of kinship are closer to one another in everything of inheritance and other things, except that you do to your relatives a good deed such as charity or a will, for that is permissible. This was stated by Qatadah, Al-Hasan, Ata' and Muhammad ibn Al-Hanafiyyah. Muhammad ibn Al-Hanafiyyah said: It was revealed regarding the permission of making a will for a Jew or a Christian. The unbeliever is a guardian in lineage but not in religion, so making a will for him is permissible, and it is permissible for it to be temporary. The meaning is: But doing good to relatives is permissible. The meaning of the verse is that when God the Almighty abrogated inheritance by oath and migration, He permitted making a will to them. Mujahid said: What is meant by good is supporting and preserving the sanctity by virtue of faith and migration. The reference in His saying: **That was** is to what was mentioned above: that is, the abrogation of inheritance by migration, alliance and contract, and its return to the relatives from among the relatives **was written in the Book** meaning in the Preserved Tablet, or written in the Quran.

Ahmad, Al-Tirmidhi **who authenticated it**, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh and Ad-Diya' in Al-Mukhtara narrated on the authority of Ibn Abbas that he said: One day the Prophet (peace and blessings of God be upon him) stood up to pray and a thought occurred to him. The hypocrites who were praying with him said: Don't you see that he has two hearts, one with you and one with them? Then this verse was revealed: **God has not made for any man two hearts in his chest**. Ibn Mardawayh narrated on his authority through another chain of transmission with the wording: The Prophet (peace and blessings of God be upon him) prayed a prayer and forgot during it, and a word occurred to him and the hypocrites heard it and said: He has two hearts. So this verse was revealed. Ibn Jarir and Ibn Mardawayh also narrated on his authority that he said: There was a man from Quraysh who was called 'the two-hearted' because of his cunning, so God revealed this verse about him. Al-Bukhari, Muslim and others narrated on the authority of Ibn Umar that Zayd ibn Haritha, the freed slave of the Messenger of God (peace and blessings of God be upon him), "We never used to call him anything but Zayd ibn Muhammad until the verse was revealed: 'Call them by the names of their fathers'..." Then the Messenger of God (peace and blessings of God be upon him) said: You are Zayd ibn Haritha ibn Sharaheel." Al-Bukhari and others narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) said: "There is no believer but that I am closer to him in this world and the Hereafter. Read, if you wish, 'The Prophet is closer to the believers than their own selves.' So any believer who leaves behind wealth, let his relatives inherit it. But if he leaves behind debt or property, let him come to me, for I am his protector." Ahmad, Abu Dawud and

Ibn Mardawayh narrated a similar hadith from Jabir. Ibn Abi Shaybah, Ahmad and al-Nasa'i narrated on the authority of Buraydah that he said: "I went on a military expedition with 'Ali to Yemen and I saw some coldness in him. When I came to the Messenger of God (peace and blessings of God be upon him), I mentioned 'Ali and disparaged him. I saw the face of the Messenger of God (peace and blessings of God be upon him) change, and he said: 'O Buraydah, am I not closer to the believers than they are to themselves?' I said: 'Yes, O Messenger of God.' He said: 'Whoever I am the protector of, then 'Ali is his protector.'" It has been proven in Sahih that the Prophet (peace and blessings of God be upon him) said: **By the One in Whose Hand is my soul, none of you truly believes until I am more beloved to him than his own self, his wealth, his children and all of mankind.** Ibn Sa'd, Ibn Al-Mundhir, and Al-Bayhaqi in his Sunan narrated on the authority of Aisha that a woman said to her: **O mother! She said: I am the mother of your men, not the mother of your women.** Ibn Sa'd narrated on the authority of Umm Salamah who said: **I am the mother of your men and women.** Abd Al-Razzaq, Sa'id bin Mansour, Ishaq bin Rahawayh, Ibn Al-Mundhir, and Al-Bayhaqi in his Dalail narrated on the authority of Bajalah who said: "Umar bin Al-Khattab passed by a boy who was reciting the Qur'an: The Prophet is closer to the believers than their own selves, and his wives are their mothers, and he is a father to them. He said: Boy, scratch it. He said: This is my father's Qur'an. He went to him and asked him. He said: "The Qur'an distracted me, and bargaining in the markets distracted you." Al-Firyabi, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas that he used to recite: The Prophet is closer to the believers than their own selves, and he is a father to them, and his wives are their mothers."

Tafsir al-Baghawi

God the Almighty said: 6- **The Prophet is closer to the believers than they are to themselves**, meaning that they are closer to each other in the implementation of his rule over them and the obligation of obeying him. Ibn Abbas and Ata' said: It means that if the Prophet (peace and blessings of God be upon him) calls them and their own selves call them to something, then obeying the Prophet (peace and blessings of God be upon him) is more important to them than their own obedience to themselves. Ibn Zayd said: The Prophet is closer to the believers than they are to themselves in what he has decreed concerning them, just as you are closer to your servant in what you have decreed against him. It was said: He is more important to them in carrying out jihad and sacrificing one's life for him.

It was said: The Prophet, may God bless him and grant him peace, would go out to fight and some people would say: We will go and ask permission from our fathers and mothers, so the verse was revealed.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Muhammad told us, Abu Amir told us, Falihi told us, on the authority of Hilal bin Ali, on the authority of Abdul

Rahman bin Abi Umrah, on the authority of Abu Hurairah that the Prophet, may God bless him and grant him peace, said: "There is no believer but that I am closer to him in this world and the Hereafter. Read if you wish: 'The Prophet is closer to the believers than their own selves.' So any believer who dies and leaves behind wealth, let his blood relatives inherit it. And whoever leaves behind a debt or a loss, let him come to me, for I am his protector."

The Almighty said: **And his wives are their mothers.** In the word *Abi* it says: **And his wives and their mothers**, and he is a father to them. They are the mothers of the believers in honoring their right and prohibiting their marriage in support, not in looking at them and being alone with them, for it is forbidden in their right as in the right of strangers. God Almighty said: **And when you ask them for something, ask them from behind a partition.** (al-Ahzab 33:53). It is not said of their daughters that they are the sisters of the believers, nor of their brothers and sisters that they are the maternal uncles and aunts of the believers.

Al-Shafi'i said: Al-Zubayr married Asma' bint Abi Bakr, who was the sister of the Mother of the Believers, but he did not say she was the aunt of the Believers.

They differed as to whether they were the mothers of all believing women. It was said: They were the mothers of all believing men and women.

It was said that they were the mothers of the believers, not the women. Al-Sha'bi narrated on the authority of Masruq that a woman said to Aisha, may God be pleased with her: **O mother! She said: I am not your mother, I am only the mother of your men.** This shows that the meaning of this motherhood is the prohibition of marrying them.

God the Almighty said: **And those of kinship are nearer to one another in the ordinance of God**, meaning in inheritance. Qatada said: Muslims used to inherit from one another through emigration. Al-Kalbi said: The Messenger of God (peace and blessings of God be upon him) established brotherhood among the people. He would establish brotherhood between two men, and if one of them died, the other would inherit from him without his agnates, until this verse was revealed: **And those of kinship are nearer to one another in the ordinance of God**, in the ruling of God, **than the believers**, whom the Messenger of God (peace and blessings of God be upon him) established brotherhood between, **and the emigrants**, meaning those related by blood. Some of them are nearer to inherit from others than to inherit through faith and emigration. So this verse abrogated inheritance through brotherhood and emigration and replaced it with one of kinship.

His saying: **Unless you do a good deed to your guardians**, he meant by good a will for those who are responsible for him from among the contracting parties. This is because when God abrogated inheritance by oath and migration, He permitted a man to bequeath to his guardian whatever he liked from his third.

Mujahid said: By good, he meant support and preservation of the sanctity of the right of faith and migration.

Surat al-Ahzab 33:6

The Prophet is closer to the believers than their own selves, and his wives are their mothers. And those of kinship are closer to one another in the ordinance of God than the believers and the emigrants, unless you do to your relatives a kindness. That is already written in the Book.

It was said: What he meant by the verse is to prove inheritance through faith and migration, meaning: And those of kinship among the believers and the emigrants are more worthy of one another, meaning: There is no inheritance between a Muslim and a disbeliever, nor between an emigrant and a non-emigrant, unless you do something good to your relatives, meaning: unless you bequeath something to your relatives even if they are not people of faith or migration, and this is the saying of Qatada, Ata', and Ikrimah.

That was written in the Book, meaning: what you mentioned about relatives being closer to one another was written in the Preserved Tablet. Al-Qurazi said: in the Torah.

Tafsir al-Baidawi

6 - The Prophet is closer to the believers than they are to themselves in all matters, as he does not command them or accept from them except what is good for them and successful, unlike the self. Therefore, it was stated in general terms, so it is necessary for them to be more beloved to them than themselves, and his command is more effective over them than their command, and their compassion for him is more complete than their compassion for the self. It was narrated that the Prophet (peace and blessings be upon him) wanted to go on the Battle of Tabuk, so he ordered the people to go out. Some people said, **We should ask permission from our fathers and mothers.** So this verse was revealed. It was read, **And he is a father to them**, meaning in religion, as every prophet is a father to his nation in that he is the foundation of eternal life, and therefore the believers became brothers. **And his wives are their mothers**, in status like theirs in terms of being forbidden and deserving of reverence, and in everything else, they are like foreigners. Therefore, Aisha **may God be pleased with her** said, **We are not the mothers of women.** "And those of kinship" and relatives. "Some of them are closer to others" in inheritance, which abrogated what was in the early days of Islam of inheritance through migration and loyalty in religion. **In the Book of God** in the Tablet or in what was revealed, which is this verse or the verse of inheritance or in what God has imposed. **Of the believers and the emigrants** is a statement of the relatives, or a connection to the relatives, meaning the relatives by right of kinship are more deserving of inheritance than the believers by right of religion and the emigrants by right of migration. **Unless you do to your relatives a kindness** is an exception to the most general of what priority is estimated in terms of benefit, and what is meant by doing a kindness is a recommendation or something interrupted. **That was written in the Book** what was mentioned in the two verses was established in the Tablet or the Qur'an. It was also said in the Torah.

Surat al-Ahzab 33:7

And when We took a covenant from the prophets and from you and from Noah and Abraham and Moses and Jesus, the son of Mary. And We took from them a firm covenant.

Tafsir al-Jalalayn

7 - And remember **and when We took from the prophets their covenant** when they were brought forth from the loins of Adam like an atom, the plural of an atom, which is smaller than an ant **and from you and from Noah and Abraham and Moses and Jesus, the son of Mary** that they would worship God and call to His worship, and he mentioned the five from the connection of the specific to the general **and We took from them a firm covenant** strong to fulfill what they were charged with, which is the oath by God Almighty, then He took the covenant

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: That was written in the Book, as We wrote everything that is in the Book. **And when We took from the prophets their covenant** That was also written in the Book, and what is meant by the covenant is the promise, and We have explained that with its evidence in what came before. **And from you O Muhammad and from Noah and Abraham and Moses and Jesus, the son of Mary, and We took from them a firm covenant** He says: And We took from all of them a firm covenant that they would believe one another.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And when We took a covenant from the prophets, and from you and from Noah**, he said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say, **I was the first of the prophets in creation, and the last of them in the mission**, "and Abraham and Moses and Jesus, the son of Mary, and We took from them a firm covenant," a covenant that God took from the prophets, specifically that some of them would believe in others, and that some of them would follow others.

Muhammad bin Bashir told us: Sulayman told us: Abu Hilal told us: When Qatada recited this verse, **And when We took a covenant from the prophets, and from you and from Noah**, he said: "The Prophet of God, may God bless him and grant him peace, was among the first of the prophets in 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, regarding the statement of God, **From the prophets is their covenant, and from you and from Noah**, he said: On the back of Adam.

Muhammad bin Saad told me, he said: My father told

me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And We took from them a firm covenant**, he said: The firm covenant is the pledge.

Tafsir al-Qurtubi

God Almighty says: **And when We took from the prophets their covenant** meaning their pledge to fulfill what they were entrusted with, and that some of them would give good tidings to others and confirm each other, meaning it was written down when God wrote what would happen, and when God Almighty took covenants from the prophets **and from you O Muhammad and from Noah and Abraham and Moses and Jesus son of Mary** and He only singled out these five even though they were included in the group of prophets to give them preference. It was said: because they are the owners of the laws and books, and the resolute ones among the messengers and the leaders of the nations. It is possible that this is an exaltation in severing the alliance between the Muslims and the disbelievers, meaning this is something in which the laws did not differ, meaning the laws of the prophets, peace and blessings be upon them, meaning that at the beginning of Islam there was inheritance through migration, a confirmed reason in the religion, then they inherited through kinship with faith, which is a reason and a plot. As for inheritance between a believer and a disbeliever, it was not in the religion of any of the prophets from whom covenants were taken, so do not be lenient in religion and do not cooperate with the disbelievers. And its equivalent is: **He has ordained for you of religion what He enjoined upon Noah - to His saying - and do not be divided therein** (al-Shura 42:13). And whoever abandons division in religion abandons the friendship of the disbelievers. And it was said: meaning the Prophet is closer to the believers than they are to themselves. This was written in the Book and covenants were taken from the prophets. **And We took from them a firm covenant** meaning a strong and great pledge to fulfill what they committed to in conveying the message, and that some of them would be truthful to others. The covenant is the oath to God Almighty, so the second covenant is a confirmation of the covenant with the oath. It was said: The first is the acknowledgment of God Almighty, and the second is in the matter of prophethood. Similar to this is the saying of God Almighty: "And when God took a covenant from the prophets, 'Whatever I have given you of the Book and wisdom and then there comes to you a Messenger confirming what is with you, you must believe in him and support him.' He said, 'Have you acknowledged and taken upon yourself My covenant?'" (Al Imran 3:81) The verse means that He took from them that they should declare that Muhammad is the Messenger of God, may God bless him and grant him peace, and that Muhammad, may God bless him and grant him peace, should declare that there is no prophet after him, and He mentioned Muhammad first. Qatada narrated on the authority of Al Hassan, on the authority of Abu Hurairah:

The Messenger of God was asked about the

Surat al-Ahzab 33:7

And when We took a covenant from the prophets and from you and from Noah and Abraham and Moses and Jesus, the son of Mary. And We took from them a firm covenant.

Almighty's saying: **And when We took a covenant from the prophets, and from you and from Noah**, he said: **I was the first of them in creation and the last of them in resurrection**. Mujahid said: This was in the back of Adam, peace and blessings be upon him.

Tafsir Ibn Kathir

God Almighty says, informing about the five resolute ones and the rest of the prophets, that He took from them a covenant and a pact to establish the religion of God Almighty, and to convey His message and to cooperate, support each other and agree, as He Almighty said: "And when God took a covenant from the prophets, 'Whatever I have given you of the Book and wisdom and then there comes to you a Messenger confirming what is with you, you must believe in him and support him.' He said, 'Have you acknowledged and taken upon yourself My commitment?' They said, 'We have acknowledged.' He said, 'Then bear witness, and I am with you among the witnesses.'" So this covenant and pact was taken from them after they were sent, and likewise this one, and He mentioned from among them these five, who are the resolute ones, and this is from the category of connecting the specific to the general, and He also explicitly mentioned them in this verse, and in His Almighty saying: "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided." So He mentioned the two ends, the middle opening, and the closing, and those in between, in order. So this is the commandment for which He took a covenant from them, as He said God Almighty said: **And when We took a covenant from the prophets, and from you, and from Noah, Abraham, Moses, and Jesus, the son of Mary**. So He began in this verse with the Seal, due to his honor, may God's prayers be upon him, then He arranged them according to their existence, may God's prayers be upon them.

Ibn Abi Hatim said: Abu Zur'ah al-Dimashqi told us, Muhammad ibn Bakkar told us, Sa'id ibn Bashir told us, Qatada told me, on the authority of al-Hasan, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), regarding the words of God the Almighty: **And [mention] when We took a covenant from the prophets, and from you and from Noah** [the verse]. The Prophet (peace and blessings of God be upon him) said: **I was the first of the prophets in creation and the last of them in mission, so I was begun before them**. Sa'id ibn Bashir has a weakness. Sa'id ibn Abi 'Aruba narrated it on the authority of Qatada as a mursal hadith, but this is more likely. Some of them narrated it on the authority of Qatada as a mawquf hadith: And God knows best.

Abu Bakr Al-Bazzar said: Amr bin Ali told us, Abu Ahmad told us, Hamza Al-Zayyat told us, Adi bin Thabit told us, on the authority of Abu Hazim, on the

authority of Abu Hurairah, may God be pleased with him, who said: The best of the children of Adam are five: Noah, Abraham, Moses, Jesus, and Muhammad, may God's prayers and peace be upon them all, and the best of them is Muhammad, may God's prayers and peace be upon him. It is stopped and Hamza is weak. It has been said that what is meant by this covenant is the one that was taken from them when they were brought out in the form of atoms from the loins of Adam, peace be upon him, as Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah on the authority of Ubayy ibn Ka'b who said: And their father Adam was raised up and looked at them, meaning his offspring, and that among them were the rich and the poor, and those of good appearance and those of lesser appearance, so he said: O Lord, if only You had made Your servants equal. So He said: I would have loved to be grateful. And he saw among them the prophets like lamps upon them was light, and they were singled out with another covenant of the message and prophethood, which is what God Almighty says: **And when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary**. This is also the saying of Mujahid. Ibn Abbas said: The covenant is the firm pledge.

God the Almighty says: **That He may question the truthful about their truthfulness**. Mujahid said: **Those who convey the messages of the messengers**. God the Almighty says: **And He has prepared for the disbelievers**, meaning among their nations, **a painful punishment**, meaning one that is hurtful. So we bear witness that the messengers conveyed the messages of their Lord, advised the nations, and revealed to them the clear truth that is not ambiguous, doubtful, or uncertain, even if some of the ignorant, obstinate, apostate, or unjust deny them. What the messengers brought is the truth, and whoever opposes them is astray.

Fath al-Qadir

His statement: 7- **And when We took from the prophets their covenant** The agent in the circumstance is omitted: meaning, remember, as if he said: O Prophet, fear God and remember that God took a covenant from the prophets. Qatada said: God took a covenant from the prophets specifically that they would believe in one another and follow one another. Muqatil said: He took a covenant from them that they would worship God, call to the worship of God, believe in one another, and advise their people. The covenant is the oath, and it was said that it is the acknowledgment of God, but the first is more appropriate, and its investigation has been mentioned previously. Then the Almighty singled out some of the prophets for mention after making a comprehensive generalization for them and others, saying: **And from you, and from Noah, and Abraham, and Moses, and Jesus, the son of Mary**. The reason for singling them out for mention is to inform them that they have more honor and merit because they are among the bearers of the well-known religious laws

and among the messengers of resolve. The mention of our Prophet, may God bless him and grant him peace, first, despite his later time, is a way of honoring and glorifying him that is not hidden. Al-Zajjaj said: And the covenant was taken when they were extracted from the loins of Adam like atoms. Then He confirmed the covenant He took from the prophets by repeatedly mentioning it and describing it as being firm, saying: **And We took from them a firm covenant**, meaning a strong pledge to fulfill what they were charged with and what God took from them. It is possible that God took the covenant from them twice, so He took from them the first time just a covenant without making it more severe or harsh, then He took it from them a second time, more severe and harsh. Similar to this verse is His saying: "And when God took a covenant from the prophets, 'Whatever I have given you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you shall believe in him and support him.'"

Jesus, the son of Mary. He mentioned them specifically because they are famous masters of the laws, and He presented our Prophet, may God bless him and grant him peace.

Peace be upon him, to glorify him and honor his status. **And We took from them a solemn covenant** of great importance.

Or confirmed by an oath, and repetition to clarify this description to magnify it.

Tafsir al-Baghawi

God Almighty said: 7- **And when We took a covenant from the prophets**, to fulfill what they were entrusted with, to believe one another, and to give good tidings to one another. Muqatil said: He took their covenant to worship God, to call others to the worship of God, to believe one another, and to give sincere advice to their people, **and from you, and from Noah, Abraham, Moses, and Jesus, the son of Mary.** These five were specifically mentioned from among the prophets because they were the people of the books and laws and the messengers of resolve. The Prophet, may God bless him and grant him peace, was mentioned first because:

Ahmad ibn Ibrahim al-Sharafi told us, Abu Ishaq al-Tha'labi told us, al-Husayn ibn Muhammad al-Hadith told me, Abdullah ibn Ahmad ibn Ya'qub al-Muqri' told us, Muhammad ibn Muhammad ibn Sulayman al-Sa'idi told us, Harun ibn Muhammad ibn Bakkar ibn Bilal told us, my father told us, Sa'id told us - meaning Ibn Bashir - on the authority of Qatada on the authority of al-Hasan, on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **I was the first of the prophets in creation and the last of them in mission.**

Qatada said: This is the statement of God Almighty: **And when We took a covenant from the prophets, and from you and from Noah**, so He, may God bless him and grant him peace, began with him before them.

And We took from them a solemn covenant, a firm pledge to fulfill what they had undertaken.

Tafsir al-Baidawi

7 - **And when We took from the prophets their covenant** is understood as *mention* and their covenant is their pledges to convey

The message and call to the true religion. **And from you, and from Noah, and Abraham, and Moses, and**

Surat al-Ahzab 33:8

That He may question the truthful about their truthfulness, and He has prepared for the disbelievers a painful punishment.

Surat al-Ahzab 33:8

That He may question the truthful about their truthfulness, and He has prepared for the disbelievers a painful punishment.

Tafsir al-Jalalayn

8 - **That God may ask** (the truthful about their truthfulness) in conveying the message, as a rebuke to those who disbelieve in them. **And He has prepared the Most High for the disbelievers in them a painful punishment** painful, which is an apposition to Our taking

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: We took a covenant from these prophets so that I might ask the messengers about what their nations answered them with, and what their people did with the message they conveyed to them from their Lord.

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

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Layth, on the authority of Mujahid: **To ask the truthful about their truthfulness.** He said: The messengers who conveyed the message.

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, **That He may ask the truthful about their truthfulness,** he said: The messengers who conveyed the message.

Ibn Wakee' told us: Abu Usamah told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **To ask the truthful about their truthfulness.** He said: The messengers who carry out and convey the message.

Tafsir al-Qurtubi

The Almighty's saying: **To question the truthful about their truthfulness** has four aspects:

One of them: to ask the prophets about their conveying of the message to their people, as narrated by Al-Naqqash. In this there is a warning: A] If the prophets are asked, then how about others?

Second: To ask the prophets about what their people

answered them, as narrated by Ali bin Issa.

Third: To ask the prophets, peace be upon them, about fulfilling the covenant that he took from them, as narrated by Ibn Shajarah.

Fourth: To ask the truthful mouths about the sincere hearts. In the revelation: **Then We will surely question those to whom messages were sent, and We will surely question the messengers.** (al-A'raf 7:6) It has been said before: The benefit of asking them is to rebuke the disbelievers, as God Almighty said: **Did you say to the people?** (al-Ma'idah 5:116) **And He has prepared for the disbelievers a painful punishment.**

It is the torment of Hell.

Tafsir Ibn Kathir

God Almighty says, informing about the five resolute ones and the rest of the prophets, that He took from them a covenant and a pact to establish the religion of God Almighty, and to convey His message and to cooperate, support each other and agree, as He Almighty said: "And when God took a covenant from the prophets, 'Whatever I have given you of the Book and wisdom and then there comes to you a Messenger confirming what is with you, you must believe in him and support him.' He said, 'Have you acknowledged and taken upon yourself My commitment?' They said, 'We have acknowledged.' He said, 'Then bear witness, and I am with you among the witnesses.'" So this covenant and pact was taken from them after they were sent, and likewise this one, and He mentioned from among them these five, who are the resolute ones, and this is from the category of connecting the specific to the general, and He also explicitly mentioned them in this verse, and in His Almighty saying: "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided." So He mentioned the two ends, the middle opening, and the closing, and those in between, in order. So this is the commandment for which He took a covenant from them, as He said God Almighty said: **And when We took a covenant from the prophets, and from you, and from Noah, Abraham, Moses, and Jesus, the son of Mary.** So He began in this verse with the Seal, due to his honor, may God's prayers be upon him, then He arranged them according to their existence, may God's prayers be upon them.

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God the Almighty says: **That He may question the truthful about their truthfulness.** Mujahid said: **Those who convey the messages of the messengers.** God the Almighty says: **And He has prepared for the disbelievers,** meaning among their nations, **a painful punishment,** meaning one that is hurtful. So we bear witness that the messengers conveyed the messages of their Lord, advised the nations, and revealed to them the clear truth that is not ambiguous, doubtful, or uncertain, even if some of the ignorant, obstinate, apostate, or unjust deny them. What the messengers brought is the truth, and whoever opposes them is astray.

Fath al-Qadir

The lam in His statement: 8- **So that He may question the truthful about their truthfulness** may be the lam of ki: meaning so that He may question the truthful among the prophets about their truthfulness in conveying the message to their people, and in this there is a warning to others, because if they are asked about that, then how would others? And it was said that He may question the prophets about what their people answered them, as in His statement: **Then We will surely question those to whom messages were sent, and We will surely question the messengers.** And it is permissible for it to be connected to something omitted: meaning He did that in order to ask, **And He has prepared for the disbelievers a painful punishment** in apposition to what is indicated by **In order that He**

may question the truthful, since the meaning is: He rewarded the truthful and prepared for the disbelievers. And it is permissible for it to be in apposition to Our taking, because the meaning is: He emphasized on the prophets the call to His religion in order to reward the believers and prepared for the disbelievers. It was said that what was proven in the first was deleted from the second, and what was proven in the second from the first, and the meaning is: To ask the truthful about their truthfulness, so He rewarded them, and to ask the disbelievers about what they answered their messengers, and He has prepared for them a painful punishment. It was said that it is conjoined with the understood, acting on **To ask,** as we mentioned, and it is possible that the speech was completed when He said: **To ask the truthful about their truthfulness,** and the phrase **And He prepared for them** is a new sentence to explain what He has prepared for the disbelievers.

Tafsir al-Baghawi

8- **To question the truthful about their truthfulness,** meaning the prophets about their conveyance of the message. The wisdom in asking them, even though He knows they are truthful, is to rebuke those to whom they were sent.

It was said: To ask the truthful about their deeds for the sake of God Almighty. And it was said: To ask the truthful with their mouths about the truthfulness in their hearts. **And He has prepared for the disbelievers a painful punishment.**

Tafsir al-Baidawi

8 - **That He may question the truthful about their truthfulness.** That is, We did that so that God may question on the Day of Resurrection the prophets who were true to their covenant about what they said to their people, or their belief in them, as a rebuke to them, or those who believed them about their belief, for the one who believes the truthful is truthful, or the believers who were true to their covenant when He made them witness against themselves about their truthfulness in their covenant. **And He has prepared for the disbelievers a painful punishment.** This is in apposition to **We have seized,** in that the sending of the messengers and the taking of the covenant from them was to reward the believers, or to what it indicates, **So that He may question,** as if He said, **So He rewarded the believers and prepared for the disbelievers.**

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

Tafsir al-Jalalayn

9 - **O you who have believed, remember the favor of God upon you when there came to you armies** of the disbelievers, grouped together during the days of digging the trench **and We sent upon them a wind and armies you did not see** of the angels **and God is ever, of what you do** with the ta' of digging the trench and with the ya' of grouping the polytheists *Seeing*

Tafsir al-Suyuti

The Almighty said, **O you who have believed, remember the blessing of God upon you.** Al-Bayhaqi narrated in Al-Dala'il on the authority of Hudhayfah, who said, "I saw us on the night of the Confederates, sitting in rows, and Abu Sufyan and those with him from the Confederates were above us, and Qurayzah was below us, and we feared them for our children. There has never been a night more dark or more windy than this one. So the hypocrites began to ask permission from the Prophet, peace and blessings be upon him, saying, 'Our houses are exposed, but they are not exposed.' None of them asked permission except that he gave him permission. They slipped away, one by one, when the Prophet, peace and blessings be upon him, met us, until he came to Ali, who said, 'Bring me report of the people.' So I came, and the wind was in their camp, it had not gone beyond their camp by a handspan. By God, I could hear the sound of stones in their tents and their mattresses, the wind hitting them with them, and they were saying, 'Depart, depart.' So I came and told him the report of the people, and God revealed, 'O you who have believed, remember the favor of God upon you when the armies came to you.'"

Tafsir al-Tabari

God Almighty says, **O you who have believed, remember the favor of God upon you**, which He bestowed upon your community when the Muslims were besieged with the Messenger of God, may God bless him and grant him peace, during the Battle of the Trench. **When there came to you armies:** the armies of the confederates: Quraysh, Ghatafan, and the Jews of Banu Nadir. **So We sent upon them a wind**, which is, according to what was mentioned, the north wind.

Muhammad bin Al-Muthanna told me, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Ikrimah, he said: "The south side said to the north side on the night of the Confederates: Go, let us support the Messenger of God, may God bless him

and grant him peace. The north side said: A free woman does not travel at night. He said: So it was the wind that sent down upon them."

Ibn Al-Muthanna told us: Abu Amir told us: Al-Zubayr told us, meaning Ibn Abdullah, who told us: Rabi' bin Abi Saeed told us, on the authority of his father, on the authority of Abi Saeed, who said: "We said on the day of the Trench: O Messenger of God, hearts have reached the throats, so is there anything you can say? He said: Yes, say: O God, cover our faults and calm our fears. So God struck the faces of His enemies with the wind, and God defeated them with the wind."

Yunus told me, he said: Ibn Wahb told us, he said: Abdullah bin Amr told me, on the authority of Nafi', on the authority of Abdullah, he said: "My uncle Uthman bin Maz'un sent me on the night of the Trench in intense cold and wind to Madinah, and he said: Bring us food and a blanket. I asked permission from the Messenger of God, may God bless him and grant him peace, and he gave me permission and said: 'Whoever you meet of my companions, tell them to return.' So I went and the wind was blowing everything away, and I did not meet anyone except that I told them to return to the Prophet, may God bless him and grant him peace. He said: Not one of them turned his neck. He said: I had a shield with me, and the wind was hitting it on me, and it had iron in it. He said: The wind hit it until some of the iron fell on my hand and penetrated it to the ground."

Ibn Humayd narrated: Salamah narrated: Muhammad ibn Ishaq narrated: Yazid ibn Ziyad narrated: Muhammad ibn Ka'b al-Qurazi narrated: "A young man from Kufa said to Hudhayfah ibn al-Yaman: 'O Abu Abdullah, did you see the Messenger of God (peace and blessings be upon him) and accompany him?' He said: 'Yes, O my nephew.' He said: 'Then how did you act?' He said: 'By God, we were struggling.' The young man said: 'By God, if we had caught up with him, we would not have let him walk on the ground. We would have carried him on our shoulders.' Hudhayfah said: 'O my nephew, by God, I saw us with the Messenger of God (peace and blessings be upon him) at the Trench, and the Messenger of God (peace and blessings be upon him) prayed a part of the night, then he turned to us and said: 'Who is the man who will stand and see for us what the people did?' The Messenger of God (peace and blessings be upon him) stipulated that if I return, God will admit me into Paradise.' But no one got up. Then the Messenger of God (peace and blessings be upon him) prayed a part of the night, then he turned to us and said the same thing, but no one of us got up. Then the Messenger of God (peace and blessings be upon him) prayed a part of the night, then he turned to us and said: 'Who is the man who will stand and see for us what the people did?' The people, then he returns - the Messenger of God, may God bless him and grant him peace, stipulated for him to return - I ask God to be my companion in Paradise. No man got up from the intensity of fear, the intensity of hunger, and the

intensity of cold. When no one got up, the Messenger of God, may God bless him and grant him peace, called me, and I had no choice but to get up when he called me. He said: O Hudhayfah, go and enter among the people and see what they do, and do not say anything until you come to us. He said: So I went and entered among the people, and the wind and the soldiers of God were doing to them what they were doing, leaving them no pot, no fire, and no building. Abu Sufyan said: O people of Quraysh, let a man look at who is sitting with him. Hudhayfah said: So I took the hand of the man next to me and said: Who are you? He said: I am so-and-so, son of so-and-so. Then Abu Sufyan said: O people of Quraysh, by God, you have not become in a permanent place. The hooves and hoofs have been destroyed, and Banu Qurayzah have differed, and we have heard from them what we dislike. We have experienced from this wind what you see. By God, our pots will not be reassured, our fire will not be able to stand, and our buildings will not hold together. So depart, for I am departing. Then he went to his camel, which was tied up, and sat on it, then struck it, and it jumped on three occasions. It did not release its halter to me while I was standing. Had it not been for the covenant of the Messenger of God, may God bless him and grant him peace, that I should not do anything until I came to you, if I wished, I would have killed it with an arrow. Hudhayfah said: So I returned to the Messenger of God, may God bless him and grant him peace, while he was standing praying in a cloak belonging to one of his wives. When he saw me, he brought me between his legs and threw the edge of the cloak over me. Then he bowed and prostrated while I was wrapped in it. When he had finished, I told him the report. Ghatafan heard what Quraysh had done, so they turned and returned to their country.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, "When there came to you armies," he said: The confederates: Uyyaynah ibn Badr, Abu Sufyan, and Qurayzah.

And His statement, **So We sent upon them a wind**, he said: The north wind was sent upon the confederates on the day of the Trench, until it tipped their pots over onto their mouths, and tore down their tents until it drove them away. And His statement, **and soldiers you did not see**, he said: The angels, and they did not fight that day.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **O you who have believed, remember the favor of God upon you when there came upon you armies, and We sent upon them a wind and armies you did not see**, he said: He meant the angels. He said: "This verse was revealed on the Day of the Confederates, and the Messenger of God, may God bless him and grant him peace, had been besieged for a month, so the Messenger of God, may God bless him and grant him peace, had dug a trench, and Abu Sufyan came with the Quraysh and those who followed him from the people until they encamped at the place of the Messenger of God, may God bless him and grant him peace. Uyyaynah ibn Hisn, one of

the Banu Badr, and those who followed him from the people came until they encamped at the place of the Messenger of God, may God bless him and grant him peace. The Jews wrote to Abu Sufyan and supported him, so he said, where God, the Most High, says, "When they came upon you from above you and from below you," so God sent terror and a wind upon them. It was mentioned to us that whenever they lit a fire, God would extinguish it, until it was mentioned to us that the master of every tribe would say, 'O sons of so-and-so, come to me,' until when they had gathered at his house, he said, 'Escape, escape. You have come to what God has sent.'" They are terrified.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **O you who have believed, remember the favor of God upon you...** the verse, he said: The day of Abu Sufyan was the day of the Confederates.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Yazid bin Ruman told me, regarding the statement of God: **O you who have believed, remember the favor of God upon you when there came to you armies and We sent against them a wind and armies you did not see**. The armies were Quraysh, Ghatafan, and Banu Qurayzah, and the armies that God sent against them with the wind were the angels.

And His statement, **And God is All-Seeing of what you do**, God Almighty says: And God was All-Seeing of your deeds on that day, and that was their patience in the face of the effort and hardship they were in, and their steadfastness against their enemy, and other than that of their deeds, and nothing of that was hidden from Him, and He recorded it for them, in order to reward them for it.

Tafsir al-Qurtubi

That is, the Battle of the Trench, the Confederates, and Banu Qurayzah. It was a difficult situation followed by blessings, prosperity, and happiness. It included many rulings and dazzling, precious verses. We will mention from that, with the help of God Almighty, what is sufficient in ten issues:

First: There is a difference of opinion about which year it was. Ibn Ishaq said: It was in Shawwal of the fifth year. Ibn Wahb and Ibn al-Qasim said on the authority of Malik, may God have mercy on him: The Battle of the Trench was in the fourth year, and it was on the same day between her and Banu Qurayzah, and there were four years between Banu Qurayzah and al-Nadir. Ibn Wahb said: He heard Malik say: The Messenger of God, may God bless him and grant him peace, ordered fighting from Medina, and that is the saying of God the Almighty: **When they came upon you from above you and from below you, and when the eyes turned away and the hearts reached to the throats**. He said that on the day of the Trench. The Quraysh came from here, the Jews from here, and the Najdis from here. Malik means: Those who came from above them

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

were Banu Qurayzah, and from below them were the Quraysh and Ghatafan. The reason for that was that a group of Jews, including Kinanah ibn al-Rabi' ibn Abi al-Haqiq, Salam ibn Abi al-Haqiq, Salam ibn Mishkam, Huyayy ibn Akhtab al-Nadriyyah, Hudhah ibn Qays, and Abu Ammar from Banu Wa'il, and they were all Jews, were the ones who formed the parties, incited, and gathered. They went out with a group of Banu al-Nadir and a group of Banu Wa'il, and they came to Mecca and called for war against the Messenger of God, may God bless him and grant him peace, and they promised them from themselves the help of whoever volunteered for that, so the people of Mecca responded to that, then the aforementioned Jews went out to Ghatafan. So he invited them to do the same and they responded. So the Quraysh went out led by Abu Sufyan ibn Harb, and the Ghatafan went out with their leader Uyaynah ibn Hisn ibn Hudhayfah ibn Badr al-Fazari over the Fazara, al-Harith ibn Auf al-Murri over the Banu Murrah, and Mas'ud ibn Rukhaila over the Ashja'. When the Messenger of God (peace and blessings of God be upon him) heard of their gathering and going out, he consulted his companions. Salman advised him to dig the trench and the Prophet (peace and blessings of God be upon him) accepted his advice. The Muhajirun said that day: **Salman is from us**. The Ansar said: **Salman is from us!** The Messenger of God (peace and blessings of God be upon him) said: **Salman is from us, the people of the house**. The trench was the first battle Salman witnessed with the Messenger of God (peace and blessings of God be upon him), and he was a free man at that time. He said: **O Messenger of God, when we were surrounded, we would dig a trench**. The Muslims worked hard in the trench, but the hypocrites retreated and began to sneak away. So verses from the Quran were revealed about them, mentioned by Ibn Ishaq and others. Whoever among the Muslims had completed his share would return to another, until the trench was completed, and in it were clear signs and indications of the prophethood.

I said: In what we mentioned of this report there is jurisprudence, which is:

The second: The Sultan consults his companions and his confidants in the matter of fighting. This has already been mentioned in Al Imran and An-Naml. It includes fortifying oneself against the enemy with what is safe from means and using them. This has already been mentioned in more than one place. It includes that the digging of the trench is to be divided among the people, so whoever has finished helps whoever has not finished, so the Muslims are one hand against whoever is not them. In Al Bukhari and Muslim, "On the authority of Al Bara' bin Azib, he said:

When the day of the Confederates and the trench of the Messenger of God, may God bless him and grant him peace, took place, I saw him carrying dirt from the trench until the dust covered the skin of his stomach from me, and he had a lot of hair. Then I heard him chanting the words of Ibn Rawahah and saying:

O God, if it were not for You, we would not have been guided, given charity, or prayed.

So send down tranquility upon us and plant firmly our feet if we meet them."

As for the verses it contains, they are:

Third: Al-Nasa'i narrated on the authority of Abu Sakina, a man of the editors, on the authority of a man of the companions of the Messenger of God, may God bless him and grant him peace, who said:

"When the Messenger of God (peace and blessings of God be upon him) ordered the digging of the trench, a rock appeared and prevented them from digging. The Messenger of God (peace and blessings of God be upon him) stood up, took the pickaxe, and placed his cloak towards the trench and said: "And the word of your Lord has been fulfilled in truth" (Al-An'am: 115), the verse. A third of the rock flew away while Salman the Persian was standing watching. A flash of lightning flashed with the strike of the Messenger of God (peace and blessings of God be upon him). Then he struck the second time and said: **And the verse has been fulfilled**. The other third flew away. A flash of lightning flashed and Salman saw it. Then he struck the third time and said: **And the word of your Lord has been fulfilled in truth** (Al-An'am: 115), the verse. The remaining third flew away. The Messenger of God (peace and blessings of God be upon him) went out, took his cloak, and sat down. Salman said: O Messenger of God, I saw you when you struck! You do not strike a strike except that there is a flash of lightning with it. The Messenger of God (peace and blessings of God be upon him) said to him: Did you see that, Salman? He said: Yes, by the One Who sent you with the truth, O Messenger of God! He said: When I struck the first strike, the cities of Kisra and those around it and many cities were shown to me until I saw them with my own eyes." - Someone present said to him: From his companions, O Messenger of God, ask God to open it for us and grant us their lands as booty and destroy their country by our hands. So the Messenger of God, may God bless him and grant him peace, prayed. Then I struck the second blow and the cities of Caesar and what was around them were shown to me until I saw them with my own eyes. They said, O Messenger of God, ask God Almighty to open it for us and grant us their children as booty and destroy their country by our own hands. So the Messenger of God, may God bless him and grant him peace, prayed. Then I struck the third blow and the cities of Abyssinia and what was around them were shown to me until I saw them with my own eyes. The Messenger of God, may God bless him and grant him peace, said at that time: Leave the Abyssinians as long as they leave you and leave the Turks as long as they leave you. It was also narrated on the authority of Al-Baraa' who said:

"When the Messenger of God, may God bless him and grant him peace, ordered us to dig the trench, we were shown a rock that the pickaxe could not reach. We complained about that to the Messenger of God, may

God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, came, threw down his garment, took the pickaxe, and said: 'In the name of God.' He struck one blow and broke a third of the rock. Then he said: 'God is Great. I have been given the keys to Syria. By God, I can see its red palaces from where I am now.' Then he struck another blow and said: 'In the name of God.' He broke another third. Then he said: 'God is Great. I have been given the keys to Persia. By God, I can see the white palace of Mada'in.' Then he struck three times and said: 'In the name of God.' He broke the rock and said: 'God is Great. I have been given the keys to Yemen. By God, I can see the gate of Sana'a.'" Sahih Abu Muhammad Abd al-Haqq

Fourth: When the Messenger of God, may God bless him and grant him peace, finished digging the trench, the Quraysh advanced with ten thousand men, including those from Kinana and Tihamah. Ghatafan advanced with those from Najd, who encamped beside Uhud. The Messenger of God, may God bless him and grant him peace, and the Muslims went out until they encamped at the back of Sala', with three thousand men, and they struck their camp, and the trench was between them and the polytheists. He appointed Ibn Umm Maktum over Medina, according to Ibn Shihab. The enemy of God, Huyayy ibn Akhtab al-Nadri, went out and came to Ka'b ibn Asad al-Qurazi, who was the one who held the contract of Banu Qurayzah and their leader. He had made a truce with the Messenger of God, may God bless him and grant him peace, and concluded a covenant with him. When Ka'b ibn Asad heard Huyayy ibn Akhtab, he closed the door of his fortress and refused to open it for him. He said to him, **Open for me, my brother.** He said to him, "I will not open for you, for you are an ill-omened man. You call me to oppose Muhammad, and I have made a covenant with him and I have not seen from him anything but loyalty and truthfulness, so I will not break what is between me and him." Huyayy said, **Open for me until...** I will talk to you and leave you. He said: I will not. He said: You are only afraid that I will eat your grass. Ka'b became angry and opened the door for him. He said: O Ka'b! I have come to you with the glory of the age. I have come to you with the Quraysh and its leaders and with Ghatafan and its chiefs who have agreed to exterminate Muhammad and those with him. Ka'b said to him: By God, you have come to me with the humiliation of the age and with no rain. Woe to you, O Huyayy! Leave me, for I will not do what you invite me to do. So Huyayy kept promising and deceiving Ka'b until he returned to him and made a pact with him to abandon Muhammad, may God bless him and grant him peace, and his companions and to go with them. Huyayy ibn Akhtab said to him: If the Quraysh and Ghatafan go back, I will come to you with those Jews who are with me. When the report of Ka'b and Huyayy reached the Prophet, may God bless him and grant him peace, he sent Sa'd ibn Ubadah, the chief of the Khazraj, and Sa'd ibn Mu'adh, the chief of the Aws, and sent with them Abdullah ibn Rawahah and Khawwat ibn Jubayr. The Messenger of God said to them: "Go to Banu Qurayzah. If what was said to us is true, then speak to us gently and do not weaken the people's resolve. But if it is a lie, then tell the people about it openly." So they went until they reached them and

found them doing the worst of what was said to them about them. They spoke ill of the Messenger of God, may God bless him and grant him peace, and said: **He has no covenant with us.** Sa'd ibn Mu'adh cursed them and they cursed him. There was a sharpness in him, so Sa'd ibn Ubadah said to him: **Stop cursing them, for what is between us and them...** Moreover, Sa'd and Sa'd came to the Messenger of God (peace and blessings of God be upon him) in a group of Muslims and said: 'Udl and al-Qarah are treacherously attacking the companions of al-Raji', Khubayb and his companions. The Prophet (peace and blessings of God be upon him) said: 'Rejoice, O Muslims!' At that time, the calamity became great and fear intensified. The enemy of the Muslims approached them from above, meaning from above the valley from the east, and from below them from the valley from the west, until they had bad thoughts about God. The hypocrites revealed much of what they had been hiding. Some of them said: Our houses are vulnerable, so let us return to them, for we fear for them. Among those who said that was Aws ibn Qayzi. Some of them said: Muhammad promises us that he will open the treasures of Chosroes and Caesar, yet one of us today does not feel safe going to the toilet! Among those who said that was Mu'tab bin Qushair, one of the sons of Amr bin Awf. The Messenger of God, may God bless him and grant him peace, said that the Muslims were in dire straits. He sent to Uyaynah bin Hisn al-Fazari and to al-Harith bin Awf al-Murri, who were the leaders of Ghatafan, and gave them a third of the fruits of Medina so that they would leave with those of Ghatafan who were with them and abandon Quraysh and return with their people from them. This statement was a bargain and not a contract. When the Messenger of God, may God bless him and grant him peace, saw that they had repented and were satisfied, he went to Sa'id bin Mu'adh and Sa'd bin Ubadah and mentioned that to them and consulted them. They said: O Messenger of God, is this something you like, so we do it for you, or something God has commanded you, so we listen to it and obey it, or something you do for us? He said: Rather, it is something I will do for you. By God, I would not do it except because I saw that the Arabs had shot you with a single bow. Saad bin Mu'adh said to him: O Messenger of God, we and these people were polytheists, worshipping idols. We did not worship God nor did we know Him. They never hoped to obtain any fruit from us except by buying or hosting. But when God honored us with Islam, guided us to it, and made us strong through you, we give them our money! By God, we will not give them anything but the sword until God judges between us and them!! The Messenger of God (peace and blessings of God be upon him) was pleased with that and said: You can do that. He said to Uyaynah and Al-Harith: Support us, for you have nothing with us but the sword. Saad took the document, which did not contain the testimony, so he erased it.

Fifth: So the Messenger of God, may God bless him and grant him peace, and the Muslims remained as they were, and the polytheists were besieging them and there was no fighting between them, except that the horsemen of the Quraysh, Amr ibn Abd Wudd al-Amri from Banu Amir ibn Luay, Ikrimah ibn Abi Jahl, Hubayrah ibn Abi Wabb, and Dirar ibn al-Khattab

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

al-Fihri, who were the horsemen of the Quraysh and their bravest, advanced until they stopped at the trench. When they saw it, they said: This is a trick that the Arabs had never plotted. Then they headed for a narrow place in the trench, and they struck their horses and they charged in with them. They crossed the trench and were between the trench and Sala'. Ali ibn Abi Talib went out with a group of Muslims until they took the gap from which they had charged in, and the horsemen advanced towards them. Amr ibn Abd Wudd had been wounded on the day of Badr, so he did not witness anyone. On the day of the trench, he wanted to see where he was, so when he and his horses stopped, he called out: Who will fight in a duel? Then Ali ibn Abi Talib came out to him and said: O Amr, as we have heard, you made a covenant with God that if you are invited to one of two options, you will take one of them. He said: Yes. He said: Then I invite you to God and Islam. He said: I have no need for that. He said: Then I invite you to Al-Bazzaz. He said: O son of my brother, by God I do not want to kill you because of what happened between me and your father. Ali said to him: And by God I also want to kill you. Amr ibn Abd Wudd became angry and got off his horse, hamstringing it and headed towards Ali. They fought and fought and quarreled between them until they were separated. No sooner had the quarrel settled than Ali was seen on Amr's chest, cutting off his head. When his companions realized that Ali had killed him, they rushed the gap with their horses, defeated and fleeing. Ali, may God be pleased with him, said about that:

Nasr al-Hajar from the foolishness of his opinion and Nasrat the religion of Muhammad with a strike

I fought him and left him sprawling like a tree trunk between your hills and valleys.

I refrained from wearing his clothes even if I were the one who was dripping with the adultery of my clothes

Do not think that God will let down His religion and His Prophet, O group of parties.

Ibn Hisham said: Most scholars of the biography doubt Ali's claim. Ibn Hisham said: Ikrimah ibn Abi Jahl threw down his spear that day while fleeing from Amr, so Hassan ibn Thabit said about that:

Flee and throw us your spear, perhaps you are Akram, you did not do it

And you will be like the enemy of shadows, unless you deviate from the norm.

You did not find your back comfortable, as if your back was the back of a pony

Ibn Hisham said: Far'al is a young hyena. Aisha, may God be pleased with her, was in the fortress of Bani Haritha, and Umm Sa'd ibn Mu'adh was wearing a shortened shield from which his arm had protruded, and in his hand was his spear, and he was saying:

Stay a little while and catch up with the battle. There is no harm in death if it is the appointed time.

On that day, Saad bin Muadh was shot with an arrow that cut off his eyelids. There is disagreement about who shot it. Some say it was shot by Hubban bin Qais bin Al-Arqa, one of the Banu Amir bin Luay. When he hit him, he said to him: Take this, I am the son of Al-Arqa. Saad said to him: May God make your face sweat in the fire. It is also said that the one who shot him was Khafajah bin Asim bin Habbab. It is also said that the one who shot him was Abu Usamah Al-Jashmi, an ally of Banu Makhzum. Hassan had a funny story with Safiyyah bint Abdul Muttalib that day, mentioned by Ibn Ishaq and others.

Safiyyah bint Abdul Muttalib **may God be pleased with her** said: "On the day of the Confederates, we were in the fortress of Hassan ibn Thabit, and Hassan was with us with the women and children, and the Prophet (peace and blessings of God be upon him) and his companions were at the throats of the enemy and could not leave us. Suddenly, a Jew started circling, so I said to Hassan: 'Reveal this verse and kill him.' He said: 'I am not the one for this, O daughter of Abdul Muttalib!' So I took a pole and went down from the fortress and killed him. I said: 'O Hassan, go down and loot him.' Nothing prevented me from looting him except that he was a man. So he said: 'I have no need for his loot, O daughter of Abdul Muttalib!' So I went down and looted him." Abu Omar ibn Abdul Barr said: A group of biographers denied this about Hassan and said: If Hassan had any cowardice, I would not have described them. He would have satirized those he used to satirize during the pre-Islamic and Islamic periods, and he would have satirized his son Abdul Rahman with this, for he often satirized people, from the Arab poets such as Al-Najashi and others.

Sixth: Nu'aym ibn Mas'ud ibn 'Amir al-Ashja'i came to the Messenger of God, may God bless him and grant him peace, and said, "O Messenger of God, I have become Muslim, but my people do not know of my Islam. So order me as you wish." The Messenger of God, may God bless him and grant him peace, said to him, "There is only one man from Ghatafan. If you were to go out and abandon us, if you could, it would be more beloved to us than your remaining with us. So go out, for war is deception." Nu'aym ibn Mas'ud went out until he came to Banu Qurayzah—who had been their companion in the pre-Islamic period—and said, **O Banu Qurayzah, you know my love for you and the special relationship between me and you.** They said, **Say, for you are not accused by us.** He said to them, "The Quraysh and Ghatafan are not like you. The country is your country, and your wealth, children, and women are yours. The Quraysh and Ghatafan have come to fight Muhammad and his companions, and you have supported them against him. If they see a chance, they will seize it. But if it is not that, they will return to their country and leave you alone with the man, for you have no power over him. Do not fight with the people until..." Take a pledge from them. Then he went out until he came to the Quraysh and said to them: I know them and my friendship with you, O people of Ali. They said: We will do so. He said: You

know that the Jews of Mash'ar regretted what happened in their abandonment of Muhammad and they sent to him: We regret what we did. Would it please you if we take from the Quraysh and Ghatafan some of their noblemen and give them to you so that you may strike off their necks and then we will be with you against what remains of them until we eradicate them? Then he came to Ghatafan and said the same thing. When it was Saturday night, and that was the doing of God Almighty for His Messenger and the believers, Abu Sufyan sent to Banu Qurayzah Ikrimah ibn Abi Jahl with a group of Quraysh and Ghatafan saying to them: We are not in a place of settlement, the hooves and the hoof have perished, so go out tomorrow morning to fight until we fight Muhammad. They sent to them: Today is Saturday, and you know what happened to us who transgressed on the Sabbath. Despite that, we will not fight with you until you give us a hostage. When the messenger returned with that, they said: By God, Nu'aym ibn Mas'ud has told the truth. They sent the messengers back to them and said: By God, we will never give you a hostage. Come out with us if you wish, otherwise there will be no covenant between us. Banu Qurayzah said: By God, Nu'aym ibn Mas'ud has told the truth. God disappointed them, and their word became divided. God sent against them a violent wind on a very cold night, and the wind began to overturn their vessels and tip their cooking pots over.

Seventh: "When the report of their disagreement reached the Messenger of God, may God bless him and grant him peace, he sent Hudhayfah ibn al-Yaman to bring him report of them. He came to them and hid in their midst and heard Abu Sufyan saying: 'O people of Quraysh, let each man recognize his companion.' Hudhayfah said: 'So I took the hand of my companion and said: Who are you?' He said: 'I am so-and-so.' Then Abu Sufyan said: 'Woe to you, O people of Quraysh! By God, you have not become a permanent residence. The mounts and hoofs have perished, and Banu Qurayzah have betrayed us. We have encountered from this wind what you see. Our buildings cannot hold together, our pots cannot stand, and our fires cannot be set up. So depart, for I am departing.' He jumped on a group and the rope on his hand had not been loosened until he was standing. Hudhayfah said: 'Had it not been for the covenant of the Messenger of God, may God bless him and grant him peace, when he sent me, in which he said to me: 'Go to the people and find out what they are up to and do not say anything,' I would have killed him with an arrow. Then I came to the Messenger of God, may God bless him and grant him peace, when they were departing and found him standing praying in a cloak belonging to one of the His women are boilers - Ibn Hisham said: boilers are a type of thing from Yemen - so I told him and he praised God.

I said: This hadith of Hudhayfah is mentioned in Sahih Muslim, and it contains great verses. It was narrated by Jarir on the authority of Al-A'mash on the authority of Ibrahim Al-Taymi, on the authority of his father, who said: "We were with Hudhayfah and a man said: If I had lived to see the Messenger of God, may God bless him and grant him peace, I would have fought with him and done well. Hudhayfah said: You would have done that! I saw us with the Messenger of God,

may God bless him and grant him peace, on the night of the Confederates, and a strong wind and cold caught us, so the Messenger of God, may God bless him and grant him peace, said:

Is there not a man who will bring me report of the people, so that God may make him with me on the Day of Resurrection? We remained silent, and none of us answered him. Then he said: Is there not a man who will bring us report of the people, so that God may make him with me on the Day of Resurrection? So we kept silent and no one answered him. He said: "Get up, Hudhayfah, and bring us report of the people." I had no choice but to get up when he called me by my name. He said: **Go and bring me report of the people and do not frighten them against me.** When I turned away from him, it was as if I were walking in a bathhouse until I reached them. I saw Abu Sufyan praying his back by the fire, so I put an arrow in the bow and wanted to shoot it, but I remembered the words of the Messenger of God (peace and blessings of God be upon him): **Do not frighten them against me, for if I shot it, I would have hit him.** So I returned walking in something like a bathhouse. When I came to him and told him the report of the people and finished, I decided. The Messenger of God (peace and blessings of God be upon him) dressed me in an extra cloak that he was wearing when he prayed. I remained asleep until morning. When I was hit, he said: **Get up, Noman.** When the Messenger of God (peace and blessings of God be upon him) woke up and the confederates had gone, he returned to Medina and the Muslims laid down their weapons. Gabriel (peace and blessings of God be upon him) came to him in the form of Dihya ibn Khalifah al-Kalbi, wearing a piece of brocade. He said to him: **O Muhammad, if you are...** You have laid down your weapons, but the angels have not laid down their weapons. God commands you to go out to Banu Qurayzah, and I will advance towards them and shake their fortresses. So the Messenger of God, may God bless him and grant him peace, commanded them:

Eighth: A crier announced: **No one should pray Asr except in Banu Qurayzah.** Some people feared missing the time, so they prayed without Banu Qurayzah. Others said: "We will not pray Asr except where the Messenger of God (peace and blessings of God be upon him) commanded us, even if the time is missed." He said: "He did not criticize either of the two groups. In this, there is jurisprudence that confirms the opinion of the diligent scholars." Its explanation has already been mentioned in the chapter on the Prophets. When Sa'd ibn Mu'adh was struck by an arrow, he supplicated to his Lord, saying: "O God, if You have spared any of the war against Quraysh, then spare me for it, for there are no people I would rather fight than a people who denied Your Messenger and expelled him. O God, if You have put an end to war between us and them, then make it a martyrdom for me, and do not let me die until an eye is comforted in Banu Qurayzah." Ibn Wahb narrated from Malik, who said: "It reached me that Sa'd ibn Mu'adh passed by Aisha **may God be pleased with her** and some other women with her in a tall roof. He was wearing a tight-fitting coat with the sleeves rolled up, and there were traces of yellowness on it, and he was reciting:

Stay a little while and you will realize the battle. There

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

is no harm in death if the time comes.

Aisha, may God be pleased with her, said: I am not afraid that Sa'd will be injured today except in his extremities. So he was injured in his ankle. Ibn Wahb and Ibn al-Qasim narrated on the authority of Malik that Aisha, may God be pleased with her, said: I have never seen a man more handsome than Sa'd ibn Mu'adh, except for the Messenger of God, may God bless him and grant him peace. So he was injured in his ankle, and then he said: O God, if the war against Qurayzah has left nothing of his life, then take me to You, and if a remnant of him remains, then keep me alive so that I may fight with Your Messenger against his enemies. So when he ruled over Banu Qurayzah, he died, and the people rejoiced and said: We hope that his prayer has been answered.

Ninth: "When the Muslims went out to Banu Qurayzah, the Messenger of God, may God bless him and grant him peace, gave the banner to Ali ibn Abi Talib, and appointed Ibn Umm Maktum as his successor in Medina. Ali and a group with him rose up until they reached Banu Qurayzah and fought them. They heard them cursing the Messenger of God, may God bless him and grant him peace. Ali turned back to the Messenger of God, may God bless him and grant him peace, and said to him: O Messenger of God, do not go to them. He approached him and said to him: I think you heard them cursing me. If they saw me, they would stop doing that. He rushed to them and when they saw him, they stopped. He said to them: You have broken the covenant, O brothers of the monkeys. God has made you His brother and has brought down His punishment upon you. They said: I was not ignorant, O Muhammad, so do not act ignorantly towards us. The Messenger of God, may God bless him and grant him peace, descended and besieged them for twenty-odd days. Their master Ka'b offered them three options to choose from whichever they wanted: Either they submit to Islam and follow Muhammad in what he brought, and they would submit. He said: And protect your wealth, women, and children, for by God, you know that you will find it written in your book, or they will kill their children." And their women, then they advance and fight until they die, the last one of them. Or they attack the Muslims on Saturday night while they are at peace and kill them. They said to him: As for Islam, we will not submit to it nor will we violate the rulings of the Torah, and as for killing our sons and women, what is their reward, the poor ones among us, that we kill them while we do not transgress on the Sabbath? Then they sent to Abu Lubaba, and they were allies of Banu Amr ibn Auf and the rest of the Aws. He came to them and they gathered their sons, their livestock and their men to him and said to him: O Abu Lubaba, do you think we should submit to the rule of Muhammad? He said: Yes, and he pointed to his throat - it is slaughter if you do it. Then Abu Lubabah regretted it immediately and realized that he had betrayed God and His Messenger and that it was a matter that God would not conceal from His Prophet, may God bless him and grant him peace. So he set out

for Madinah and did not return to the Prophet, may God bless him and grant him peace. He tied himself to a pole and swore that he would not leave his place until God accepted his repentance. His wife would untie him at the time of every prayer. Ibn Uyaynah and others said: The verse was revealed about him: **O you who have believed, do not betray God and the Messenger or betray your trusts** (al-Anfal 8:27). And he swore that he would never enter the land of Banu Qurayzah, a place where he had committed a sin. When the report of Abu Lubabah's actions reached the Prophet, may God bless him and grant him peace, he said: **If he came to me, I would ask forgiveness for him, but since he did what he did, I will not release him until God Almighty releases him.** So God Almighty revealed concerning Abu Lubabah: **And others have acknowledged their sins** (al-Tawbah 9:102). When the Qur'an was revealed concerning him, the Messenger of God, may God bless him and grant him peace, ordered his release. When morning came, Banu Qurayzah submitted to the judgment of the Messenger of God, may God bless him and grant him peace. The Aws rushed to the Messenger of God, may God bless him and grant him peace, and said: "O Messenger of God, you know that they are our allies, and you have helped Abdullah ibn Ubayy ibn Salul with Banu Nadir, allies of the Khazraj. So our share will not be more detrimental or lesser in your view than the share of others, for they are our clients." So the Messenger of God, may God bless him and grant him peace, said to them: **O people of Aws, are you not pleased that a man from among you should rule over them?** They said: Yes. He said: "That was up to Sa'd ibn Mu'adh, and the Messenger of God, may God bless him and grant him peace, had pitched a tent for him in the mosque." To visit him soon after his illness from the wound he sustained in the Battle of the Trench. So he ruled concerning them that the fighters should be killed, the children and women should be taken captive, and their wealth should be divided. The Messenger of God, may God bless him and grant him peace, said to them: You have ruled concerning them by the grace of God Almighty from above seven heavens. The Messenger of God, may God bless him and grant him peace, ordered that they should be taken out to a place in the market place of Medina today - at the time of Ibn Ishaq - and trenches were dug there. Then, peace be upon him, he ordered that their necks should be struck off in those trenches. On that day, Huyayy ibn Akhtab and Ka'b ibn Asad were killed. They were the leaders of the people, and they were between six hundred and seven hundred. Huyayy was wearing a white robe that he had torn on every side, the size of a fingertip, fingertip by fingertip, so that it would not be stolen. When he looked at the Messenger of God, may God bless him and grant him peace, when he was brought with his hands bound around his neck with a rope, he said: By God, I do not blame myself for my enmity towards you.

But he who lets God down will be let down

Then he said: O people, there is no harm in the

command of God, the Book, the Predestination, and the epic battle that was written for the Children of Israel. Then he sat down and his head was struck off, and one of their women was killed, and she was his daughter, the wife of Al-Hakam Al-Qurazi, who threw the millstone on Khallad bin Suwaid and killed him. The Messenger of God, may God bless him and grant him peace, ordered the killing of all those who had hair and left those who did not. Atiyah Al-Qurazi was among those who did not have hair, so the Messenger of God, may God bless him and grant him peace, spared him, and he is mentioned among the Companions. The Messenger of God (peace and blessings be upon him) gave the children of Az-Zubayr ibn Batta to Thabit ibn Qays ibn Shammās, but Abdur-Rahman ibn Az-Zubayr spared them and converted to Islam, leaving behind some companions. The Messenger of God (peace and blessings be upon him) also gave Rifa'ah ibn Samu'l Al-Qurazi to Umm Al-Mundhir, Salma bint Qays, the sister of Sulait ibn Qays of Banu An-Najjar, who used to pray facing both Qiblahs. Rifa'ah converted to Islam, leaving behind some companions. The narration of Ibn Wahb and Ibn Al-Qasim from Malik is that he said: Thabit ibn Qays ibn Shammās came to Ibn Batta, who had a hand in his hand, and said: I ask the Messenger of God (peace and blessings be upon him) to give you the hand that you have with me. He said: This is what a generous person does to a generous person. Then he said: How can a man who has no children or family live? Thabit came to the Messenger of God (peace and blessings be upon him) and mentioned that to him. The Messenger of God (peace and blessings be upon him) gave him his children and family. Then he came and informed him. The Messenger of God (peace and blessings be upon him) said: How can a man who has no money live? Then Thabit came to the Prophet (peace and blessings be upon him) and asked for him. The Prophet (peace and blessings be upon him) gave him his money. The Prophet returned to him and informed him. He said: What happened to Ibn Abi Al-Haqiq, whose face was like a Chinese mirror? He said: He was killed. He said: What did the two councils do, meaning Banu Ka'b ibn Qurayzah and Banu Amr ibn Qurayzah? He said: They were killed. He said: What did the two groups do? He said: We were killed. He said: I absolve myself from responsibility and I will never find a bucket to water the palm trees again. So join me with them. He came to kill him, but he killed him. The hand that Ibn Batta had with Thabit was that he captured him on the day of Bu'ath, so he cut off his forelock and set him free.

Tenth: God (peace and blessings of God be upon him) divided the wealth of Banu Qurayzah, giving three shares to the horseman and one share to the foot soldier. It has also been said that one share is for the horseman and one share for the foot soldier. The Muslims had thirty-six horses at that time. From their captives, the Prophet (peace and blessings of God be upon him) acquired Rayhanah, one of the spoils of war, between Amr ibn Janafah and Amr ibn Qurayzah. It remained with him until he died (peace and blessings of God be upon him). It has been said that the spoils of Qurayzah were the first spoils that were divided between the horseman and the foot soldier, and the first spoils to which one-fifth was made. It was

previously mentioned that the first of that was during the expedition of Abdullah ibn Jahsh, and God knows best. Abu Omar said: The refinement of that is that the spoils of Qurayzah were the first spoils to which one-fifth was made after the revelation of the verse: **And know that whatever you obtain of spoils - indeed, a fifth of it is for God and for the Messenger** (al-Anfal 8:41). Abdullah ibn Jahsh had given one-fifth before that during his expedition, and then the Quran was revealed similarly to what he did, and that was from his virtues, may God have mercy on him.

The conquest of Qurayzah took place at the end of Dhul-Qi'dah and the beginning of Dhul-Hijjah in the fifth year of the Hijrah. When the matter of Banu Qurayzah was completed, the prayer of the virtuous and righteous man Sa'd ibn Mu'adh was answered. His wound opened and his vein opened, his blood flowed and he died, may God be pleased with him. He is the one about whom the hadith came:

The Throne of the Most Merciful shook at his death meaning that the inhabitants of the Throne from the angels rejoiced at the arrival of his soul and shook for him. Ibn al-Qasim said on the authority of Malik: Yahya ibn Sa'id told me: Seventy thousand angels descended upon the death of Sa'd ibn Mu'adh, and they had never descended to the Earth before that. Malik said: On the day of the Trench, only four or five Muslims were martyred.

I said: The six Muslims who were martyred on the day of the Trench, according to what the scholars of biographies have mentioned, were: Sa'd ibn Mu'adh Abu 'Amr from Banu 'Abd al-Ashhal, Anas ibn Aws ibn 'Atik and 'Abdullah ibn Sahl, both also from Banu 'Abd al-Ashhal, al-Tufayl ibn al-Nu'man and Tha'laba ibn Ghanima, both from Banu Salamah, and Ka'b ibn Zayd from Banu Dinar ibn al-Najjar. He was struck by an arrow and killed, may God be pleased with them. Three infidels were killed: Mubnah ibn Uthman ibn Ubayd ibn al-Sabbagh ibn Abd al-Dar, who was struck by an arrow and died from it in Mecca. It has been said that he was Uthman ibn Umayyah ibn Munabbih ibn Ubayd ibn al-Sabbagh, and Nawfal ibn Abdullah ibn al-Mughirah al-Makhzumi. He stormed the trench and became entangled in it and was killed. The Muslims seized his body. It was narrated on the authority of al-Zuhri that they gave the Messenger of God, may God bless him and grant him peace, ten thousand dirhams for his body, but he said: **We have no need for his body or its price.** So he left them alone with him and Amr ibn Abd Wudd, whom he killed in a duel. Khallad ibn Suwayd ibn Tha'bah ibn Amr from Banu al-Harith ibn al-Khazraj had advanced and been martyred on the day of the battle of Qurayzah against the Muslims. A woman from Banu Qurayzah threw a millstone at him and he fell. Abu Sinan ibn Muhsin ibn Harithan al-Asadi, the brother of Ukasha ibn Muhsin, died during the siege. The Messenger of God, may God bless him and grant him peace, buried him in the cemetery of Banu Qurayzah, in which the Muslims bury their inhabitants today. No one else from the infidels of Qurayzah did not attack the believers after this. Al-Khandaq. Al-Darimi Abu Muhammad narrated in his Musnad: Yazid bin Harun told us, on the authority of Ibn Abi Tha'lab, on the authority of Al-Maqburi, on the authority of Abd Al-Rahman bin Abi

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

Sa'd Al-Khudri, on the authority of his father, who said:

We were detained on the day of the Trench until the night had passed, until we were sufficient. This is what God, the Almighty, said: "And God sufficed the believers in fighting. And God is Powerful and Exalted in Might." (al-Ahzab 33:25) So the Prophet, may God bless him and grant him peace, ordered Bilal to call the noon prayer, and he did well, as he used to pray it on time. Then he ordered him to call the afternoon prayer, and he prayed it. Then he called the sunset prayer, and he prayed it. Then he ordered him to call the evening prayer, and he prayed it. That was before the verse, **But if you fear, then on foot or riding.** (al-Baqarah 2:139) was revealed. An-Nasa'i also reported this issue. We have already mentioned many rulings regarding the expeditions for those who reflect on them in ten issues. Then we will return to the beginning of the verses, and there are nineteen verses that include what we have mentioned.

God the Almighty said: **When there came to you armies** meaning the Confederates **so We sent upon them a wind.** Mujahid said: It is the north wind, sent upon the Confederates on the day of the Trench until it threw down their pots and tore down their tents. He said: And the armies and the angels, and they did not fight that day. Ikrimah said: The south side said to the north side on the night of the Confederates: Go to support the Prophet, may God bless him and grant him peace. The north side said: Indeed, Muhwah does not travel at night. So the wind that was sent upon them was the north wind. Saeed bin Jubair narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said:

I was aided by the north wind and destroyed the 'Ad by the south wind. This wind was a miracle for the Prophet (peace and blessings of God be upon him) because the Prophet (peace and blessings of God be upon him) and the Muslims were close to it, there was nothing between them and it except the width of the trench and they were at the end of it, and they had no report of it. **And soldiers you did not see.** It was read with the letter *ya* meaning the polytheists did not see them. The commentators said: God sent the angels against them, so they pulled out the pegs and cut the ropes of the tents, extinguished the fires, overturned the pots, and the horses fought one another. God sent terror upon them, and the angels' glorification increased on the sides of the army until the leader of every tent would say: O sons of so-and-so, come to me. So when they gathered, he would say to them: Escape, escape, because of the terror God had sent upon them. **And God is Seeing of what you do.** It was read: they do, with the letter *ya* as report, and this is the reading of Abu Amr. The rest with the letter *ta* meaning from digging the trench and taking precautions from the enemy.

Tafsir Ibn Kathir

God Almighty says, informing us of His grace, favor, and kindness to His believing servants in turning away their enemies and defeating them in the year when they conspired against them and formed parties, which was the Year of the Trench, and that was in Shawwal of the year five after the Hijra, according to the correct and well-known opinion. Musa bin Uqbah and others said: It was in the year four, and the reason for the coming of the confederates was that a group of the Jewish nobles of Banu Nadir, whom the Messenger of God (peace and blessings of God be upon him) had expelled from Medina to Khaybar, including Salam bin Abi Al-Haqiq, Salam bin Mishkam, and Kinanah bin Al-Rabi', went out to Mecca and met with the nobles of Quraysh and incited them to fight the Prophet (peace and blessings of God be upon him), promising them victory and support, so they agreed to that. Then they went out to Ghatafan and invited them, and they agreed to them as well. Quraysh went out with their Abyssinians and those who followed them and their leader Abu Sufyan Sakhr bin Harb, and over Ghatafan was Uaynah bin Hisn bin Badr, and all of them were close to ten thousand. When the Messenger of God (peace and blessings of God be upon him) heard of their march, he ordered the Muslims to dig a trench around Medina to the east, at the suggestion of Salman Al-Farsi **may God be pleased with him.** The Muslims worked on it and made an effort, and the Messenger of God (peace and blessings of God be upon him) carried dirt with them and dug, and in digging it there were clear signs and evident evidence. The polytheists came and camped east of Medina, near Uhud, and a group of them camped in the upper parts of Medina, as God Almighty said: **When they came upon you from above you and from below you.** The Messenger of God, may God bless him and grant him peace, and those with him of the Muslims, who were about three thousand, and some say seven hundred, went out. They leaned their backs on Sal' and their faces towards the enemy. The trench was a hole with no water between them and them, preventing the cavalry and men from reaching them. The women and children were placed in the roofs of Medina. Banu Qurayzah, who were a group of Jews, had a fortress east of Medina. They had a covenant and protection from the Prophet, may God bless him and grant him peace, and they were about eight hundred fighters. Huyayy ibn Akhtab al-Nadri went to them and continued with them until they broke the covenant and sided with the parties against the Messenger of God, may God bless him and grant him peace. The matter became serious, the situation became intense, and the situation became difficult, as God Almighty said: **There the believers were tried and shaken with a severe earthquake.** They remained besieging the Prophet, may God bless him and grant him peace, and his companions near A month, but they did not reach them and no fighting took place between them, except that Amr bin Abd Wudd Al-Amri, who was one of the famous brave Persians in the pre-Islamic era, rode

with horsemen, so they stormed the trench and reached the side of the Muslims, so the Messenger of God, may God bless him and grant him peace, called the Muslims' cavalry to him, and it is said that no one came forward, so he ordered Ali, may God be pleased with him, to go out to him and they fought for an hour, then Ali, may God be pleased with him, killed him, and it was a sign of victory.

Then God, the Almighty, sent upon the Confederates a very strong, violent wind, until they had no tent or anything left, nor was a fire lit for them, nor was there any resting place for them, until they departed disappointed and defeated, as God, the Almighty, said: **O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies.** Mujahid said: It is the north wind, and this is supported by the other hadith: **I was aided by the north wind, and Aad was destroyed by the south wind.** Ibn Jarir said: Muhammad ibn al-Muthanna told me, Abd al-A'la told us, Dawud told us, on the authority of Ikrimah, who said: The south side said to the north side on the night of the Confederates: Go, let us aid the Messenger of God, may God bless him and grant him peace. The north side said: A free woman does not travel at night. He said: So the wind that was sent upon them was the north wind. Ibn Abi Hatim narrated it on the authority of Abu Saeed Al-Ashja, on the authority of Hafs bin Ghiyath, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. Ibn Jarir also said: Yunus told us, Ibn Wahb told us, Ubaidullah bin Umar told me, on the authority of Nafi', on the authority of Abdullah bin Umar, may God be pleased with them both, who said: My maternal uncle Uthman bin Maz'un, may God be pleased with him, sent me on the night of the Battle of the Trench in intense cold and wind to Madinah, and he said: Bring us food and a blanket. He said: So I asked permission from the Messenger of God, may God bless him and grant him peace, and he gave me permission and said: **Whoever you have brought from my companions, tell them to return.** He said: So I went and the wind was blowing everything away, and I did not meet anyone except that I ordered him to return to the Prophet, may God bless him and grant him peace. He said: Not one of them turned his head. He said: I had a shield with me, and the wind was hitting it on me, and it had an edge on it. He said: The wind hit it until some of the iron fell on my hand and pushed it to the ground.

And His statement, **And hosts you did not see**, are the angels who shook them and cast terror and fear into their hearts. So the chief of each tribe would say, **O sons of so-and-so, come to me.** So they would gather around him, and he would say, **Save! Save us for what God, the Almighty, has cast into their hearts of terror.** Muhammad ibn Ishaq said, on the authority of Yazid ibn Ziyad, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: A young man from the people of Kufa said to Hudhayfah ibn al-Yaman **may God be pleased with him**: "O Abu Abdullah, did you see the Messenger of God (peace and blessings of God be upon him) and accompany him?" He said, **Yes, my nephew.** He said, **And how did you act?** He said, **By God, we were struggling.** The young man said, **By God, if we had caught up with him, we would not have left**

him walking on the earth, and we would have carried him on our necks. He said: Hudhayfah **may God be pleased with him** said: O son of my brother, by God, if you had seen us with the Messenger of God (peace and blessings of God be upon him) at the Trench, and the Messenger of God (peace and blessings of God be upon him) prayed a part of the night, then turned around and said, **Who is the man who will stand and see for us what the people have done?** - the condition being that the Prophet (peace and blessings of God be upon him) would return - God would admit him into Paradise. He said: So not a man stood up. Then the Messenger of God (peace and blessings of God be upon him) prayed a part of the night, then turned around and said the same thing. Not a man from us stood up. Then the Messenger of God (peace and blessings of God be upon him) prayed a part of the night, then turned around and said, **Who is the man who will stand and see for us what the people have done and then return?** - the condition being that the Messenger of God (peace and blessings of God be upon him) would return - I ask God Almighty to make him my companion in Paradise. So none of the people stood up because of the intensity of the fear, the intensity of the hunger, and the intensity of the cold. When no one stood up, the Messenger of God (peace and blessings of God be upon him) called me, and I had no choice but to stand up when he called me. So the Messenger of God (peace and blessings of God be upon him) said, **O Hudhayfah, go and enter among the people and see what they are doing, and do not say anything until you come to us.**

He said: So I went and entered among the people, and the wind and the soldiers of God, the Almighty, were doing to them what they were doing, leaving them no rest, no fire, and no building. Abu Sufyan stood up and said: O people of Quraysh, let each man look at his companion. Hudhayfah **may God be pleased with him** said: So I took the hand of the man beside me and said: Who are you? He said: So-and-so, son of so-and-so. Then Abu Sufyan said: O people of Quraysh, by God, you have not become in a place of residence. The mounts and hoofs have perished, and Banu Qurayzah have betrayed us, and we have heard from them what we dislike, and we have suffered from this wind what you see. By God, our pots will not be reassured, our fires will not stand, and our buildings will not hold together. So depart, for I am departing. Then he stood up to his camel, which was tied up, and sat on it, then he struck it, and it leapt with it on three occasions. He did not release its halter until it was standing. Had it not been for the covenant of the Messenger of God (blessings and peace of God be upon him) to me that you should not do anything until you come to me, if you wished, I would have killed it with an arrow. Hudhayfah, may God be pleased with him, said: "I returned to the Messenger of God, may God bless him and grant him peace, while he was standing praying in a cloak belonging to one of his wives. When he saw me, he brought me between his legs and threw the edge of the cloak over me. Then he knelt and prostrated, and I was wrapped in it. When he had finished, I told him the report. Ghatafan heard what the Quraysh had done, so they turned and returned to their country."

Muslim narrated it in his Sahih from the hadith of

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

Al-A'mash on the authority of Ibrahim Al-Taimi on the authority of his father who said: We were with Hudhayfah ibn Al-Yaman, may God be pleased with him, and some men said to him: If you had lived in the time of the Messenger of God, may God bless him and grant him peace, you would have fought with him and done well. Hudhayfah said to him: Would you have done that? I saw us with the Messenger of God, may God bless him and grant him peace, on the Night of the Confederates, on a night of strong wind and cold. The Messenger of God, may God bless him and grant him peace, said: Is there not a man who will bring report of the people and be with me on the Day of Resurrection? None of us answered him. Then the second, then the third time, likewise. Then the Messenger of God, may God bless him and grant him peace, said: O Hudhayfah, get up and bring us report of the people. I had no choice but to get up when he called me by name and said: Bring me report of the people and do not frighten them against me. So I went on as if I were walking in a bathhouse until I came to them. Then I saw Abu Sufyan praying his back by the fire, so I put an arrow in the bow of my bow and wanted to shoot it, then I remembered the words of the Messenger of God, may God bless him and grant him peace: Do not frighten them against me, and if I had shot it, I would have hit it. So I went back as if I were walking in a bathhouse, so I came to the Messenger of God, may God bless him and grant him peace. Then the cold struck me when I had finished and settled down, so I informed the Messenger of God, may God bless him and grant him peace, and he dressed me from the excess cloak he had on in which he prayed, so I continued sleeping until morning. When morning came, the Messenger of God, may God bless him and grant him peace, said: Peace be upon him: **Get up, O Noman.**

It was narrated by Yunus bin Bakir on the authority of Hisham bin Saad, on the authority of Zaid bin Aslam, who said: A man said to Hudhayfah, may God be pleased with him: We complain to God about your companionship with the Messenger of God, may God bless him and grant him peace. You lived to see him, but we did not, and you saw him, but we did not. Hudhayfah, may God be pleased with him, said: And we complain to God about your belief in him, but you did not see him. By God, you do not know, my nephew, how you would have been if you had lived to see him. I saw us with the Messenger of God, may God bless him and grant him peace, on the night of the Trench, on a cold, rainy night. Then he mentioned something similar to what was mentioned above at length. Bilal bin Yahya al-Absi narrated something similar to this from Hudhayfah, may God be pleased with him. Al-Hakim and al-Bayhaqi included in al-Dala'il from the hadith of Ikrimah bin Ammar, from Muhammad bin Abdullah al-Du'ali, from Abdul Aziz bin Hudhayfah's brother, who said: Hudhayfah, may God be pleased with him, mentioned their scenes with the Messenger of God, may God bless him and grant him peace, and his companions said: By God, if we had witnessed that, we would have done this and that. Hudhayfah said: Do

not wish for that. I saw us on the Night of the Confederates, and we were in rows, sitting, and Abu Sufyan and those with him from the confederates were above us, and the Qurayzah of the Jews were below us, and we feared them for our children. There had never come upon us a darkness more intense or a wind more intense, and the sounds of its wind were like thunderbolts, and it was such a darkness that one of us could not see his finger. So the hypocrites began to ask permission of the Prophet, may God bless him and grant him peace, and they said: Our houses are exposed, but they are not exposed. No one of them asked permission except that he gave him permission, and he gave them permission so they would sneak away. We were three hundred or so when the Messenger of God, may God bless him and grant him peace, met us, man by man, until Ali came and... I have no refuge from the enemy or from the cold except a cloak for my wife that does not go beyond my knees. He said: "Then the Messenger of God (peace and blessings of God be upon him) came to me while I was kneeling on my knees and said: Who is this? I said: Hudhayfah. He said: Hudhayfah? The ground shook and I said: Yes, O Messenger of God, for I did not want to get up. So I got up and he said: There is report about the people, so bring me report of the people. He said: And I am one of the most frightened and most oppressed people." He said: So I went out and the Messenger of God (peace and blessings of God be upon him) said: O God, protect him from in front of him and from behind him and from his right and from his left and from above him and from below him. He said: By God, God did not create fear or coldness in my stomach except that it came out from my stomach, and I did not find anything in it. He said: When I turned away, the Messenger of God (peace and blessings of God be upon him) said: O Hudhayfah, do not say anything to the people until you come to me. He said: So I went out and when I approached the people's camp, I looked into the light of their lit fire and there was a huge, dark-skinned man pointing with his hand at the fire and wiping his waist, and saying: Departure, departure. I did not know Abu Sufyan before that, so I took out an arrow from my quiver with white feathers and put it in the bow of my bow to shoot him with it in the light of the fire. Then I remembered the words of the Messenger of God (peace and blessings of God be upon him): Do not say anything to them until you come to me. He said: So I held back and put my arrow back in my quiver, then I encouraged myself until I entered the camp. Then the people closest to me were Banu Amir, saying: O family of Amir, departure, departure, you have no place to stay. And when the wind was in their camp, it did not exceed their camp by a handspan. By God, I could hear the sound of stones in their saddlebags and their horses, the wind hitting them with them. Then I went out towards the Prophet, may God bless him and grant him peace, and when I was halfway down the road or thereabouts, I saw about twenty horsemen or so wearing turban. They said: Tell your companion that God Almighty has sufficed him against the people. So I returned to the Messenger of

God, may God bless him and grant him peace, and he was wrapped in his cloak praying. By God, as soon as I returned, the wind came back to me, and I started to shake. The Messenger of God, may God bless him and grant him peace, gestured to me with his hand while he was praying, so I approached him and he lowered his cloak over me. Whenever something worried the Messenger of God, may God bless him and grant him peace, he would pray. So I told him the report of the people, and I told him that I had left them to set out. And God Almighty revealed: "O you who have believed, remember the favor of God upon you when there came against you armies, then We sent against them a wind and armies you did not see. And ever is God, of what you do, Seeing." Abu Dawud included in his Sunan from it: And the Messenger of God, may God bless him and grant him peace, Peace be upon him, if something worried him, he would pray, from the hadith of Ikrimah bin Ammar.

God the Almighty said: {And when they came upon you from above you} meaning the confederates, {and from below you}, it was mentioned earlier on the authority of Hudhayfah **may God be pleased with him** that they were Banu Qurayzah, {And when the eyes turned away and the hearts reached to the throats} meaning intense fear and panic, {And you thought about God various assumptions}, Ibn Jarir said: Some of those who were with the Messenger of God (blessings and peace of God be upon him) thought that the fate would be upon the believers, and that God would do that. Muhammad ibn Ishaq said regarding God the Almighty's saying: {And when the eyes turned away and the hearts reached to the throats and you thought about God various assumptions}, the believers thought every assumption and hypocrisy shone forth, to the point that Mu'tab ibn Qushayr, the brother of Banu Amr ibn Awf, said: Muhammad promised us that we would eat the treasures of Chosroes and Caesar, yet one of us cannot even go to the toilet.

Al-Hasan said about the words of God Almighty, **And you think about God various thoughts**, that is, various thoughts. The hypocrites thought that Muhammad, may God bless him and grant him peace, and his companions would be exterminated, but the believers were certain that what God and His Messenger had promised was true, and that He would make Him prevail over all religions, even if the polytheists hated it. Ibn Abi Hatim said: Ahmad ibn Asim al-Ansari told us, Abu Amir told us, *H*and my father told us, Abu Amir al-Aqdi told us, al-Zubayr told us, meaning Ibn Abdullah, the client of Uthman, may God be pleased with him, on the authority of Rutij ibn Abd al-Rahman ibn Abi Said, on the authority of his father, on the authority of Abu Said, may God be pleased with him, who said: "We said on the day of the Trench: O Messenger of God, is there anything we can say, for hearts have reached our throats? He, may God bless him and grant him peace, said: Yes, say: O God, cover our faults and make us feel safe." He said: So he struck the faces of his enemies with the wind, and defeated them with the wind. Imam Ahmad ibn Hanbal narrated it in this way on the authority of Abu Amir al-Aqdi.

Fath al-Qadir

9- **O you who have believed, remember the favor of God upon you.** This is a fulfillment of what was previously commanded to fear God so that there is no fear of anyone with it. His saying **upon you** is related to the favor if it is a source or to an omitted word that is a state: that is, it is upon you. The meaning of **when there came to you soldiers** is when there came to you soldiers, which is a circumstance of the favor, or to the understood working in **upon you**, or to an omitted word which is remember. What is meant by the soldiers are the soldiers of the parties who formed parties against the Messenger of God (peace and blessings of God be upon him) and invaded Medina. It is the invasion called the Battle of the Trench, and they are: Abu Sufyan ibn Harb from Quraysh and those with him from the thousands, and Uyaynah ibn Hisn al-Fazari and those with him from his people Ghatafan, Banu Qurayzah, and Banu al-Nadir. They oppressed the Muslims severely as God the Almighty described in these verses. This invasion took place in Shawwal of the year five after the Hijra. This was said by Ibn Ishaq. Ibn Wahb and Ibn al-Qasim said on the authority of Malik: It was in the year four. The biographers have elaborated on this incident in what is well known, so we will not prolong the discussion. **So We sent upon them a wind** is in apposition to **came to you**. Mujahid said: It is the north wind, sent upon the Confederates on the Day of the Trench until it overturned their pots and tore down their tents. This is indicated by what was proven from him, may God bless him and grant him peace, when he said: **I was aided by the north wind, and the 'Ad were destroyed by the west wind.** What is meant by his saying: **and hosts you did not see** is the angels. The commentators said: God sent angels against them, so they pulled out the pegs, cut the tent ropes, extinguished the fires, overturned the pots, and the horses lashed out at each other. God sent terror upon them, and the angels' takbir increased in the sides of the army until the leader of each people would say to his al-Nas 114: O sons of so-and-so, come to me. And when they gathered together, he would say to them: Escape, escape. **And God is Seeing of what you do.** The majority read **you do** with the upper vowel: meaning, what you do, O Muslims, of arranging the war, digging the trench, seeking His aid, and putting your trust in Him. Abu Amr read it with the lower vowel: meaning, what the disbelievers do of stubbornness against God and His Messenger, and forming parties against the Muslims and gathering against them from every side.

Tafsir al-Baghawi

God Almighty said: 9- **O you who have believed, remember the favor of God upon you**, and that was when the Muslims were besieged with the Messenger of God, may God bless him and grant him peace, during the days of the Trench, **when there came to you armies**, meaning the confederates, who were Quraysh, Ghatafan, the Jews of Qurayzah, and Nadir, **so We sent upon them a wind**, which was the north wind. Ikrimah said: The south side said to the north side on the night of the confederates, "Go, let us aid the

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

Messenger of God, may God bless him and grant him peace,” and the north side said, **The lava does not blow at night**, and the wind that was sent upon them was the north wind.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Adam told us, Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, that he said: **I was aided by the north wind, and the 'Ad were destroyed by the south wind.**

God the Almighty said: **And soldiers you did not see**, meaning the angels. The angels did not fight that day, so God sent upon them a cold wind that uprooted the stakes, cut the tent ropes, extinguished the fires, overturned the pots, and caused the horses to clash with one another. The angels' glorification of God increased in the corners of their army until the chief of each tribe would say: O sons of so-and-so, come to me. When they gathered around him, he would say: Escape, escape, because God sent terror upon them and they were defeated without fighting.

And God is Seeing of what you do. Muhammad bin Ishaq said: Yazid ibn Ruman, a client of the Al-Zubayr family, told me, on the authority of Urwah ibn Al-Zubayr, and someone I do not accuse, on the authority of Abdullah ibn Ka'b ibn Malik, and on the authority of Al-Zuhri, and Asim ibn Umar ibn Qatada, on the authority of Abdullah ibn Abi Bakra ibn Muhammad ibn Amr ibn Hazm, and on the authority of Muhammad ibn Ka'b Al-Qurazi, and on the authority of others from our scholars, some of their hadiths were included in each other: That a group of Jews, including Salam ibn Abi Al-Haqiq, Huyayy ibn Akhtab, Kinanah ibn Al-Rabi' ibn Abi Al-Haqiq, Hudah ibn Qays, and Abu Ammar Al-Wa'ili, with a group of Banu Al-Nadir and a group of Banu Wa'il, and they are the ones who formed the Confederates against the Messenger of God, may God bless him and grant him peace, went out until they came to the Quraysh in Mecca and called them to war against the Messenger of God, may God bless him and grant him peace, and said: We will be with you against him until we eradicate him. The Quraysh said to them: O group of Jews, you are the people of the first Book and the knowledge of what we have come to differ about, we and Muhammad, so our religion is better. Or his religion? They said: Rather, your religion is better than his religion, and you are more deserving of the truth than they are. He said: They are the ones about whom God revealed: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut**, until His saying: **And sufficient is Hell as a Blaze An-Nisa' 51-55.**

When they said that to the Quraysh, they were pleased with what they had said and were encouraged to fight the Messenger of God. They gathered for that purpose, and then those Jews went out until they came to

Ghatafan from Qais Ghailan. They invited them to that and informed them that they would be with them in it, and that the Quraysh had pledged allegiance to them on that, so they responded to them.

So the Quraysh went out, led by Abu Sufyan ibn Harb, and the Ghatafan went out, led by Uyyaynah ibn Hisn ibn Hudhayfah ibn Badr, with Fazara, and Al-Harith ibn Awf ibn Abi Haritha Al-Mari with Banu Murrah, and Mas'ud ibn Rakhila ibn Nuwayrah ibn Tarif with those of his people who followed him from Ashja'.

When the Messenger of God, may God bless him and grant him peace, heard about them and what they had gathered for him, he dug a trench around the city.

The one who suggested the trench to the Messenger of God, may God bless him and grant him peace, was Salman al-Farsi. It was the first scene Salman witnessed with the Messenger of God, may God bless him and grant him peace, while he was still free. He said: O Messenger of God, when we were besieged in Persia, we would dig a trench around them. So the Messenger of God, may God bless him and grant him peace, worked on it until they completed it.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abdullah bin Hamid Al-Isfahani told us, Muhammad bin Ja'far Al-Tabari told us, Hammad bin Al-Hasan told us, Muhammad bin Khalid bin Uthma told us, Katheer bin Abdullah told us, on the authority of Amr bin Auf, my father told me, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, drew the line of the Trench in the Year of the Confederates, then he cut off forty cubits for every ten. The Muhajireen and Ansar argued over Salman Al-Farsi, who was a strong man. The Muhajireen said: Salman is from us, and the Ansar said: Salman is from us. The Prophet, may God bless him and grant him peace, said: Salman is from us, the people of the House."

Amr ibn Auf said: I, Salman, Hudhayfah, An-Nu'man ibn Muqrin Al-Mazini, and six of the Ansar were forty cubits apart. We dug until we reached Dhi Naab. God brought out a white rock in the middle of the trench that broke our iron and made it difficult for us. We said: O Salman, go up to the Messenger of God (peace and blessings of God be upon him) and tell him about this rock. Either he turns away from it, for turning away is near, or he orders us to do what he says about it, for we do not like to go beyond his line. Salman went up to the Messenger of God (peace and blessings of God be upon him) while he was pitching a Turkish dome over it. He said: O Messenger of God, a white rock of white rock came out from the middle of the trench, broke our iron and made it difficult for us, so that neither little nor much could weave through it. So order us to do what you say about it, for we do not like to go beyond your line. So the Messenger of God (peace and blessings of God be upon him) descended the trench with Salman and the nine of them on the cleft of the trench. The Messenger of God (peace and blessings of God be upon him) took the pickaxe from Salman and struck it

with a blow that split it, and lightning from it lit up what was between its two lava plains. -meaning the city- until it was as if there was a lamp in the middle of a dark house. The Messenger of God (peace and blessings of God be upon him) said the Takbir of Victory and the Muslims said the Takbir. Then the Messenger of God (peace and blessings of God be upon him) struck it a second time and lightning flashed from it that lit up what was between its two lava plates until it was as if there was a lamp in the middle of a dark house. The Messenger of God (peace and blessings of God be upon him) said the Takbir of Victory and the Muslims said the Takbir. Then the Messenger of God (peace and blessings of God be upon him) struck it and broke it, and lightning flashed from it that lit up what was between its lava plates until it was as if there was a lamp in the middle of a dark house. The Messenger of God (peace and blessings of God be upon him) said the Takbir of Victory and the Muslims said the Takbir. Then the Messenger of God (peace and blessings of God be upon him) struck it and broke it, and lightning flashed from it that lit up what was between its lava plates until it was as if there was a lamp in the middle of a dark house. The Messenger of God (peace and blessings of God be upon him) said the Takbir of Victory and the Muslims said the Takbir. Then he took Salman's hand and climbed it. Salman said: May my father and mother be sacrificed for you, O Messenger of God, I have seen something like of which I have never seen before. The Messenger of God (peace and blessings of God be upon him) turned to the people and said: Have you seen what Salman is saying? They said: Yes, O Messenger of God. He said: I struck my first strike, and the lightning flashed, which you saw, and the palaces of Al-Hirah and the cities of Kisra lit up for me as if they were the fangs of dogs. Gabriel informed me that my nation will be victorious over them, so be of good cheer. The Muslims were filled with joy and said: Praise be to God, a true promise. He promised us victory after the siege. The hypocrites said: Do you not marvel at Muhammad making false promises to you and telling you that he can see the palaces of Al-Hirah and the cities of Kisra from Yathrib, and that they will be conquered for you, while you are only digging the trench out of fear and cannot emerge? Then the Quran was revealed: **And when the hypocrites and those in whose hearts is disease said, 'God and His Messenger have promised us nothing but delusion.'** And God revealed concerning this story: **Say, 'O God, Owner of the Kingdom.'** (Al Imran 3:26)

Abdul Wahid bin Ahmad Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Muhammad told us, Muawiyah bin Amr told us, Abu Ishaq told us, on the authority of Humaid, who said: I heard Anas say: "The Messenger of God, may God bless him and grant him peace, went out to the Trench and saw the Muhajireen and Ansar digging on a cold morning. They did not have slaves to do that for them. When he saw the fatigue and hunger they were enduring, he said: O God, life is the life of the Hereafter, so forgive the Ansar and the Muhajireen." They said in response to him:

We are the ones who pledged allegiance to Muhammad to wage jihad as long as we live.

And Abd al-Wahid al-Malihi informed us, Ahmad ibn Abd God al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Muslim ibn Ibrahim informed us, Shu'bah informed us, on the authority of Abu Ishaq, on the authority of al-Bara', who said: The Prophet, may God bless him and grant him peace, was carrying dirt on the day of the Trench until his stomach was covered in dust - or covered in dirt - and he was saying:

By God, if it weren't for God, we would not have been guided, given charity, or prayed.

So send down tranquility upon us and plant firmly our feet if we meet [the enemy].

Those who have transgressed against us, if they want to cause discord, we will refuse.

And he raises his voice: Our father, our father.

We return to the hadith of Ibn Ishaq, who said: When the Messenger of God (peace and blessings of God be upon him) finished the trench, the Quraysh advanced and encamped at the place where the streams of Ruma met, from al-Jurf and al-Ghaba, with ten thousand of their Abyssinians and those who followed them from Banu Kinanah and the people of Tihamah. The Ghatafan advanced and those who followed them from Najd, and encamped at Dhanab Nuqma on the side of Uhud. The Messenger of God (peace and blessings of God be upon him) and the Muslims set out and turned their backs to Sala' with three thousand of the Muslims. He pitched his camp there, with the trench between him and the people. He ordered the women and children to be raised up onto the roofs.

And the enemy of God, Huyayy ibn Akhtab, went out from Banu Nadir until he came to Ka'b ibn Asad al-Qurazi, the one who had made a treaty with Banu Qurayzah and their covenant. He had made a treaty with the Messenger of God, may God bless him and grant him peace, regarding his people and had pledged to him on that. When Ka'b heard of Huyayy ibn Akhtab, he closed his fortress behind him. He asked permission to enter but he refused to open it for him. Huyayy called out to him: **O Ka'b, open it for me.** He said: "Woe to you, Huyayy! You are an ill-omened man. I have pledged to Muhammad, so I will not break what is between me and him. I have seen nothing from him but loyalty and truthfulness." He said: Woe to you, open for me so I may speak to you. He said: I will not do it. He said: By God, if you close the door on me except for your coarseness, I will eat from it with you, so guard the man. So he opened it for him and he said: Woe to you, Ka'b, I have come to you with the glory of the age and a raging sea. I have come to you with the Quraysh with their leaders and nobles until I have brought them down at the meeting place of the torrents of Rome, and with Ghatafan with their leaders and nobles until I have brought them down with a sin of vengeance at the side of Uhud. They have pledged and agreed with me that they will not leave until they have exterminated Muhammad and those with him. Ka'b ibn Asad said to him: By God, you have come to me with the humiliation of the age and in a place whose water has been spilled by thunder and lightning, and in which there is nothing. So leave me and Muhammad and what I am doing, for I have seen

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

nothing from Muhammad but truthfulness and loyalty. So Huyayy ibn Akhtab kept on torturing Ka'b from top to bottom until he gave him permission, on the condition that he gave him a covenant and a pact from God. If Quraysh and Ghatafan return and do not harm Muhammad, I will enter your fortress with you until what happened to you happens to me. So Ka'b ibn Asad broke his covenant and disavowed what had happened between him and the Messenger of God, may God bless him and grant him peace.

When the report reached the Messenger of God, may God bless him and grant him peace, and the Muslims, he sent Sa'd ibn Mu'adh, one of the Banu 'Abd al-Ashhal, who was at that time the chief of the Aws, and Sa'd ibn 'Ubadah, one of the Banu Sa'idah, who was at that time the chief of the Khazraj, and with them 'Abdullah ibn Rawahah, the brother of the Banu al-Harith ibn al-Khazraj, and Khawwat ibn Jubayr, the brother of the Banu 'Amr ibn 'Awf. He said: Go and see whether what we have heard about these people is true or not. So if it is true, then make me understand a tune that I know, and do not weaken the people. But if they are faithful to what is between us and them, then announce it openly to the people. So they went out until they reached them and found them in the worst condition they had ever heard from them. They spoke ill of the Messenger of God (peace and blessings of God be upon him) and said: There is no contract between us and Muhammad and no covenant. Saad bin Ubadah insulted them and they insulted him, and he was a man of harshness. Saad bin Muadh said to him: Stop insulting them, for what is between us and them is worse than insulting. Then Saad and Saad and those with them came to the Messenger of God (peace and blessings of God be upon him) and greeted him and said: Adal and al-Qara, for the treachery of Adal and al-Qara against the companions of the Messenger of God (peace and blessings of God be upon him), the companions of al-Raji': Khubayb bin Adi and his companions. The Messenger of God (peace and blessings of God be upon him) said: God is Great. Be of good cheer, O group of Muslims.

Then the calamity became great and the fear became intense. Their enemy approached them from above and from below them until the believers had every suspicion. Hypocrisy emerged from some of the hypocrites until Mu'tab bin Qushair, the brother of Banu Amr bin Awf, said: Muhammad promised us that we would eat the treasures of Chosroes and Caesar, yet one of us would not be able to go to the toilet. God and His Messenger promised us nothing but deception. And until Aws bin Qayzi, one of Banu Haritha bin Qayzi, said: O Messenger of God, our houses are vulnerable to the enemy, and that was in front of a group of men from his people, so give us permission to return to our homes, for they are outside the city.

The Messenger of God, may God bless him and grant him peace, stayed there, and the polytheists stayed there for twenty-some nights, nearly a month, and there was no war between the people except for the

shooting of arrows and pebbles.

When the affliction on the people became severe, the Messenger of God, may God bless him and grant him peace, sent to Umayyah ibn Hisn and to Al-Harith ibn Umar, the leaders of Ghatafan, and gave them a third of the fruits of Madinah on the condition that they return with those with them from the Messenger of God, may God bless him and grant him peace, and his companions. A peace treaty took place between him and them, until they wrote the document but the testimony was not given. The Messenger of God, may God bless him and grant him peace, mentioned that to Sa'd ibn Mu'adh and Sa'd ibn 'Ubadah, and consulted them about it. They said: O Messenger of God, is it something that God has commanded you to do that we must do, or something that you love and do, or something that you will do for us? He said: No, rather it is something I am making for you. By God, I am not doing that except because I saw that the Arabs had shot you with a single bow and surrounded you from every side, so I wanted to break their power over you. Saad bin Muadh said to him: O Messenger of God, we and these people were on polytheism and idol worship. We did not worship God nor did we know Him, and they did not eat a single fruit from it except as a gift or by sale. So when God honored us with Islam and strengthened us through you, we give them our money! We have no need of that. By God, we will not give them anything but the sword, until God judges between us and them. The Messenger of God (peace and blessings of God be upon him) said: You can do that. Saad took the scroll, erased what was written on it, and then said: Let them strive against us.

So the Messenger of God (peace and blessings of God be upon him) and the Muslims remained, and their enemy was besieging them, and there was no fighting between them, except that the horsemen of Quraysh, among them Amr ibn Abd Wudd, the brother of Banu Amir ibn Luay, and Ikrimah ibn Abi Jahl, and Hubayrah ibn Abi Wahb al-Makhzumi, and Nawfal ibn Abdullah, and Dirar ibn al-Khattab, and Mirdas, the brother of Banu Muharrib ibn Fihir, had dressed for battle and went out on their horses and passed by Banu Kinanah and said: Prepare for war, O Banu Kinanah, for today you will know who the horsemen are. Then they approached the trench until they stopped at the trench, and when they saw it they said: By God, this is a trick that the Arabs had never plotted.

Then they headed for a narrow place in the trench and struck their horses, so they broke through it, and they went around with them in the salt marsh between the trench and Sala'. Ali ibn Abi Talib went out with a group of Muslims until they took the gap from which they had driven their horses, and the horsemen came rushing towards them. Amr ibn Abd Wudd had fought on the day of Badr until he was wounded, but he did not witness anyone. When it was the day of the trench, he went out as a teacher to see his place. When he and his horse stood, Ali said to him: O Amr, you promised God that no man from Quraysh would invite

you to one of two options except that you would take one of them from him. He said: Yes. Ali ibn Abi Talib said to him: I invite you to God, to His Messenger, and to Islam. He said: I have no need of that. He said: Then I should invite you to a duel. He said: Why, my nephew? By God, I do not want to kill you. Ali said: But by God, I want to kill you. Amr became enraged at that, so he rushed on his horse, hamstrung it, and struck... Then he turned to Ali, and they fought and fought, and Ali killed him, and his cavalry came out defeated until they stormed the trench, fleeing, and two men were killed with Amr: Munabbih bin Uthman bin Ubayd bin al-Sabbaq bin Abd al-Dar, who was hit by an arrow and died from it in Mecca, and Nawfal bin Abdullah bin al-Mughirah al-Makhzumi, who had stormed the trench and got entangled in it, so they threw stones at him, and he said, O people of the Arabs, killing him is better than this, so he went down to him to kill him, and the Muslims were overwhelmed by his body, so he asked the Messenger of God, may God bless him and grant him peace, to sell them his body, and the Messenger of God, may God bless him and grant him peace, said: We have no need for his body and its price, so he has made you suffer with him, so he left them alone with him.

Aisha, the Mother of the Believers, said: "On the day of the Battle of the Trench, we were in the fortress of Banu Haritha, which was one of the most secure fortresses of Medina. Umm Sa'd ibn Mu'adh was with us in the fortress, and that was before the veil was imposed on us. Sa'd ibn Mu'adh passed by, wearing a torn shield from which his entire arm was protruding, and in his hand was a spear, and it was said:

Stay a little while and you will realize the battle. There is no harm in death if the time comes.

His mother said to him: "Truth be to you, my son, for by God you have permitted it." Aisha said: "I said to her: O mother of Saad, by God I wish that Saad's armor was longer than it is." She said: **And I feared for him where the arrow had hit him.** She said: "On that day, Saad was shot by an arrow, and the kohl part of it was cut off. It was shot by Khabbab bin Qais bin Al-Arqa, one of the Banu Amir bin Lu'ayy. When it hit him, he said: 'Take it, for I am the son of Al-Arqa.' Saad said: 'May God make your face sweat in the Fire.' Then Saad said: 'O God, if you have left anything of the war against the Quraysh, then leave me for it, for there is no people I would rather fight than a people who harmed your Messenger, denied him, and expelled him. If you have put an end to the war between us and them, then make it a martyrdom for me and do not let me die until my eyes are comforted by the Banu Qurayza, and they were his allies and clients in the pre-Islamic period."

Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father Ibad who said: Safiyya bint Abdul Muttalib was in Fare', the fortress of Hassan bin Thabit. She said: Hassan was there with his wife and children. Safiyya said: A Jewish man passed by us and began to circle the fortress, and the Banu Qurayzah and the children were fighting. Safiyya said: A Jewish man passed by us and began to circle the fortress, and the Banu Qurayzah had fought and severed what was

between us and the Messenger of God (peace and blessings of God be upon him), and there was no one between us and them to defend us, and the Messenger of God (peace and blessings of God be upon him) and the Muslims were in the throats of their enemy, unable to turn away from them, when someone came to us. She said: I said: O Hassan, this Jew, as you see, is circling the fortress, and by God, I do not trust that he will reveal our faults to the Jews behind us, and he has distracted the Messenger of God, may God bless him and grant him peace, and his companions from us, so go down to him and kill him. He said: May God forgive you, O daughter of Abdul Muttalib, by God I know that I am not the one who will do this. She said: When he said that to me and I did not see anything with him, I covered myself, then took a pole, then went down from the fortress to him, and struck him with the pole until I killed him. When I finished with him, I returned to the fortress and said: O Hassan, go down to him and loot him, for nothing prevented me from looting him except that he is a man. He said: I have no need for his loot, O daughter of Abdul Muttalib.

They said: The Messenger of God, may God bless him and grant him peace, and his companions were in a state of fear and severity described by God Almighty due to the presence of their enemy and their approach to them from above and from below them.

Then Nu'aym ibn Mas'ud ibn `Amir from Ghatafan came to the Messenger of God (peace and blessings of God be upon him) and said: "O Messenger of God, I have become Muslim, but my people do not know of my Islam. So order me to do whatever you wish." The Messenger of God (peace and blessings of God be upon him) said to him: **You are only one man among us, so help us if you can, for war is deception.** Nu'aym ibn Mas'ud went out until he came to Banu Qurayzah, and he had been their companion in the pre-Islamic period. He said to them: **O Banu Qurayzah, you know my love for you and the special relationship between me and you.** They said: **You have spoken the truth; you are not accused by us.** He said to them: "The Quraysh and Ghatafan came to fight Muhammad, and you supported them against him. The Quraysh and Ghatafan are not the same. The country is your country, in it are your wealth, children, and women. You are not able to move from it to another. The Quraysh and Ghatafan, their wealth, children, and women, are far away. If they see a chance or booty, they will seize it, but if it is something else, they will seize it." They went back to their country and left the man alone. You cannot defeat the man in your country if he leaves you alone. Do not fight with the people until you take a hostage from among their nobles, who will be a trustworthy partner for you and will fight Muhammad with you until you defeat him. They said: You have given advice and sound counsel.

Then he went out until he reached the Quraysh and said to Abu Sufyan ibn Harb and the men of Quraysh who were with him, "O people of Quraysh, you know my love for you and my separation from Muhammad. A matter has reached me and I feel it is my right to convey to you sincere advice, so keep it a secret." They said, **We will.** He said, "You know that the Jews have regretted what they did between themselves and

Surat al-Ahzab 33:9

O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is God, of what you do, Seeing.

Muhammad, and they sent word to him, "We regret what we have done. Would it please you if we took from the two tribes, from Quraysh and Ghatafan, some of their noblemen and gave them to you so that you could strike off their heads, and then we would be with you in dealing with whoever remains of them?" So he sent word to them, "Yes. But if the Jews send to you seeking hostages from among your men, do not hand over a single man to them."

Then he went out until he came to Ghatafan and said: O people of Ghatafan, you are my origin and my clan and the people dearest to me, and I do not see you accusing me. They said: You have spoken the truth. He said: Then conceal it from me. They said: We will do. Then he said to them the same as he had said to Quraysh and warned them what he had warned them. When it was the night of Saturday in the fifth year of Shawwal, and among what he had done to the Messenger of God, may God bless him and grant him peace, Abu Sufyan and the leaders of Ghatafan sent to Banu Qurayzah Ikrimah ibn Abi Jahl with a group of Quraysh and Ghatafan. They said to them: We are not in a place of residence. The hooves and the hoof have perished, so go out to fight until we fight Muhammad and settle what is between us and him. Banu Qurayzah said to them: Today is Saturday, and it is a day on which we do not do anything. Some of us have committed an act that was not hidden from you. However, we are not those who will fight with you until you give us a hostage from among your men, who will be in our hands as a trust for us until we fight Muhammad. So we fear that if the war becomes severe and the fighting intensifies, you will go to your country and leave us, and the man is in our country, and we are not able to do that with Muhammad. So when the messengers returned to them with what Banu Qurayzah had said, Quraysh and Ghatafan said: We know, by God, that what Nuaym ibn Mas'ud told you is true. So they sent to Banu Qurayzah: By God, we will not hand over to you a single man from our men. If you want to fight, then go out and fight. Banu Qurayzah said when the messengers reached them with this: What Nuaym ibn Mas'ud told you is true. The people only want to fight. If they find an opportunity, they will seize it, and if not, they will retreat to their country and leave you and the man alone in your country. So they sent to Quraysh and Ghatafan: By God, we will not fight with you until you give us a hostage. But they refused, and God failed them, and God sent a wind against them on very cold winter nights, and it began to overturn their pots and throw them away. Their vessels.

When the Messenger of God, may God bless him and grant him peace, heard about their disagreement, he called Hudhayfah ibn al-Yaman and sent him to them to see what the people had done that night.

Muhammad ibn Ishaq narrated on the authority of Yazid ibn Abi Ziyad, on the authority of Muhammad ibn Ka'b al-Qurazi, and others narrated on the authority of Ibrahim al-Tamimi, on the authority of his father, who

said: A young man from the people of Kufa said to Hudhayfah ibn al-Yaman: O Abu Abdullah, did you see the Messenger of God (peace and blessings of God be upon him) and accompany him? He said: Yes, O my nephew. He said: How did you act? He said: By God, we were struggling. The young man said: By God, if we had lived to see him, we would not have left him walking on the earth, and we would have carried him on our shoulders and served him, and we did this and that. Hudhayfah said: O my nephew, by God, I saw myself on the Night of the Confederates with the Messenger of God (peace and blessings of God be upon him). He said: Who will get up and go to these people and bring us report of them, so that God may admit him to Paradise? Not a single man among us got up. Then the Messenger of God (peace and blessings of God be upon him) prayed a part of the night, then turned to us and said the same, and the people were silent. Not a single man among us got up. Then the Messenger of God (peace and blessings of God be upon him) prayed a part of the night, then turned to us and said: Who will stand and see what the people have done, so that he may be my companion in Paradise? Not a single man got up because of the intensity of the fear, the intensity of the hunger, and the intensity of the cold. When no one got up, the Messenger of God (peace and blessings of God be upon him) called me and said: O Hudhayfah! I had no choice but to get up when he called me. I said: At your service, O Messenger of God! I got up to go to him, and my sides were shaking. He wiped my head and face, then said: Go to these people until you bring me report of them, and do not say anything until you return to me. Then he said: O God, protect him from in front of him and behind him and from his right and from his left, and from above him and from below him. So I took my arrow, and strapped on my weapon, then I set off walking toward them as if I were walking in a bathhouse. I went and entered among the people, and he had sent a wind upon them. And the soldiers of God are doing to them what they are doing, leaving them no cooking pot, no fire, and no building. Abu Sufyan was sitting warming himself, so I took an arrow and put it in the bow of my bow, and I wanted to shoot him. If I had shot it, I would have hit him, but I remembered the words of the Prophet (peace and blessings of God be upon him): **Do not do anything until you return to me.** So I put my arrow back in my quiver. When Abu Sufyan saw what the wind and the soldiers of God were doing to them, leaving them no cooking pot, no fire, and no building, he stood up and said: **O people of Quraysh, let each man among you take the hand of the one sitting with him and see who he is.** So I took the hand of the one sitting with me and said: **Who are you?** He said: **Glory be to God! Don't you know that I am so-and-so, son of so-and-so?** And behold, he was a man from Hawazin.

Abu Sufyan said: O people of Quraysh, by God, you have not become in a permanent place. The mounts and hoofs have been destroyed, the Banu Qurayzah have betrayed us, and we have experienced from them what we disliked, and we have encountered from

this wind what you see, so depart, for I am departing. Then he went to his camel which was tied up and sat on it, then he struck it and it leapt with it on three occasions, and he did not release its halter until it was standing.

Ghatafan heard what the Quraysh had done, so they fled back to their country.

He said: So I returned to the Messenger of God, may God bless him and grant him peace, as if I were walking in a bathhouse. I came to him while he was standing praying. When he finished, I told him the report, and he laughed until his fangs were visible in the blackness of the night. He said: So when I told him and finished, I was calm and the warmth left me. The Prophet, may God bless him and grant him peace, brought me closer to him, and made me lie down at his feet, and threw the edge of his garment over me, and pressed my chest to the bottom of his feet. I did not stop sleeping until morning. When morning came, he said: Get up, O Noman.

Tafsir al-Baidawi

9 - **O you who have believed, remember the favor of God upon you when there came to you armies** meaning the Confederates, namely the Quraysh, Ghatafan, and the Jews of Qurayzah and Nadir, and they were about twelve thousand. **Then We sent against them a wind** the north wind. **And armies you did not see** the angels. It was narrated that when the Prophet (peace and blessings be upon him) heard of their approach, he dug the trench around Madinah, then he went out to them with three thousand, with the trench between him and them. Nearly a month passed between the two groups, with no war between them except the throwing of arrows and stones, until God sent a cold wind on a winter night, which decimated them, threw dirt in their faces, extinguished their fires, toppled their tents, and the horses swarmed against each other. The angels shouted **Allahu Akbar God is Great** on the sides of the army, and Tulaiha ibn Khuwaylid al-Asadi said, **As for Muhammad, he started you at dawn, so escape, escape.** So they were defeated without a fight. **And God is All-Seeing of what you do** of digging the trench. The two Basrans read it with the letter *ya* meaning of what the polytheists do of forming parties and fighting. *All-Seeing* is All-Watching.

Surat al-Ahzab 33:10

When they came upon you from above you and from below you, and when the eyes turned away and the hearts reached to the throats, and you thought about God [various] assumptions.

Surat al-Ahzab 33:10

When they came upon you from above you and from below you, and when the eyes turned away and the hearts reached to the throats, and you thought about God [various] assumptions.

Tafsir al-Jalalayn

10 - **When they came upon you from above you and from below you** from the top of the valley and its bottom from the east and the west **and when the eyes turned away** turned away from everything towards their enemy from every side **and the hearts reached the throats** the plural of hanjarah is the end of the throat from the intensity of fear **and you thought about God various thoughts** of victory and despair

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God was Seeing of what you did, when the armies of the confederates came upon you from above you and from below you. And it was said: Those who came upon them from below them were Abu Sufyan in Quraysh and those with him.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, 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, **When they came upon you from above you**, he said: Uyaynah ibn Badr among the people of Najd, and from below you, he said: Abu Sufyan. He said: And the Qurayza confronted them.

Ibn Wakee' told us: Abda told us, on the authority of Hisham ibn Urwa, on the authority of his father, on the authority of Aisha: I mentioned the Day of the Trench and recited: **When they came upon you from above you and from below you, and when eyes turned away and hearts reached to the throats**. She said: It is the Day of the Trench.

Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: Muhammad ibn Ishaq narrated to me, on the authority of Yazid ibn Ruman, a client of the family of Az-Zubayr, on the authority of Urwah ibn Az-Zubayr, and on the authority of someone I do not accuse, on the authority of Ubayd God ibn Ka'b ibn Malik, on the authority of Az-Zuhri, on the authority of 'Asim ibn 'Umar ibn Qatadah, on the authority of 'Abd God ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm, on the authority of Muhammad ibn Ka'b Al-Qurazi, and on the authority of others among our scholars: It was from the Hadith of the Trench that a group of Jews, including

Salam ibn Abi Al-Haqiq An-Nadri, Huyayy ibn Akhtab An-Nadri, Kinanah ibn Ar-Rabi' ibn Abi Al-Haqiq An-Nadri, Hudhahah ibn Qays Al-Wa'ili, and Abu 'Ammar Al-Wa'ili, with a group of Banu An-Nadri and a group of Banu Wa'il, and they were the ones who formed the confederates against the Messenger of God (peace and blessings of God be upon him), went out until they reached Mecca to the Quraysh, and they called them to war against the Messenger of God (peace and blessings of God be upon him), and they said: We will be with you against him until we eradicate him. The Quraysh said to them, "O Jews, you are the people of the first Scripture, and you know what we and Muhammad are disagreeing about. Is our religion better or his?" They said, **Rather, your religion is better than his, and you are more deserving of the truth than he**. He said: They are the ones about whom God revealed: {Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say of those who disbelieve, **These are better guided than those who believe in a way**} (An-Nisa': 51)... until His saying: {And sufficient is Hell as a Blaze} (An-Nisa': 55). So when they said that to the Quraysh, they were pleased with what they said and were encouraged to fight the Messenger of God, may God bless him and grant him peace. So they gathered for that and prepared for it. Then those Jews went out until they came to Ghatafan from Qays Ailan, and they called them to fight the Messenger of God, may God bless him and grant him peace. They informed them that they would be with them in it, and that the Quraysh had followed them in that. So they gathered for it and responded to them. So the Quraysh went out with their leader Abu Sufyan ibn Harb, and the Ghatafan went out with their leader Uyaynah ibn Hisn ibn Hudhayfah ibn Badr in the company of Nabi Fazara, and Al-Harith ibn Awf ibn Abi Haritha Al-Murri in the company of Banu Murrah, and Mis'ar ibn Rakhila ibn Nuwayrah Ibn Tarif Ibn Sahmah Ibn Abdullah Ibn Hilal Ibn Khalawah Ibn Ashja Ibn Rayth Ibn Ghatafan, with those who followed him from his people from Ashja. When the Messenger of God, may God bless him and grant him peace, heard of them and what they had gathered for him in the matter, he dug the trench around Medina. When the Messenger of God, may God bless him and grant him peace, finished digging the trench, the Quraysh advanced until they encamped at the place where the streams of Ruma met, between al-Jurf and al-Ghaba, with ten thousand of their Abyssinians and those who followed them from Banu Kinanah and the people of Tihamah. The Ghatafan advanced and those who followed them from Najd, until they encamped at Dhaban Nuqma to one side. The Messenger of God, may God bless him and grant him peace, went out until they turned their backs to Sala' with three thousand Muslims. He pitched his army there, with the trench between him and the people, and he ordered the children and women to be raised up on the roofs. The enemy of God, Huyayy Ibn Akhtab al-Nadri, went out until he came to Ka'b Ibn Asad al-Qurazi, the one who had made a treaty with Banu Qurayzah, and he had made a truce with the Messenger of God, may God bless him and grant him peace. And he greeted his people, and made a covenant with him on that, and

when Ka'b heard of Huyayy ibn Akhtab, he closed his fortress to him, and asked permission to enter, but he refused to open it for him. Huyayy called out to him: **O Ka'b, open it for me.** He said: "Woe to you, O Huyayy! You are an ill-omened man. I have made a covenant with Muhammad, and I will not break what was between me and him. I have seen nothing from him but loyalty and truthfulness." He said: **Woe to you, open it for me so I may speak to you.** He said: **I will not do it.** He said: **By God, if you close it for me, I will fear for your greedy people and eat from them with you.** So, be careful of the man, and he opened it for him. He said: "O Ka'b, I have come to you with the glory of the age and with a vast sea. I have come to you with the Quraysh and their leaders and chiefs, until I have brought them down at the meeting place of the torrents of Rome, and with Ghatafan and their leaders and chiefs, until I have brought them down at the base of the raging rivers near Uhud. They have made a covenant with me and made a covenant with me that they will not leave until they have exterminated Muhammad and those with him." Ka'b ibn Asad said to him: By God, you have come to me at the height of time, and in a place whose water has been poured out, thundering and lightning, with nothing in it, so leave me and Muhammad and what I am doing. I have seen nothing from Muhammad but truthfulness and loyalty. My tribe kept attacking Ka'b on the peaks and the lowlands until he allowed him to give them a covenant from God and a pact that if Quraysh and Ghatafan return and do not harm Muhammad, I will enter with you into your fortress until what harms you happens to me. Ka'b bin Asad broke his covenant and disavowed what he had done between himself and the Messenger of God, may God bless him and grant him peace. When the report reached the Messenger of God, may God bless him and grant him peace, and the Muslims, the Messenger of God, may God bless him and grant him peace, sent Sa'd bin Mu'adh bin An-Nu'man bin Imru' Al-Qais, one of the Banu Al-Ashhal, who was at that time the chief of the Aws, and Sa'd bin Ubadah bin Daylam, the brother of the Banu Sa'idah bin Ka'b bin Al-Khazraj, who was at that time the chief of the Khazraj, and with them Abdullah bin Rawahah, the brother of Bilharith bin Al-Khazraj, and Khawat bin Jubayr, the brother of the Banu Amr bin Awf. He said: Go. So that you may see whether what we have heard about these people is true or not? If it is true, then be gentle with me with a tune I know, and do not weaken the people's resolve, even if they are faithful to what is between us and them, then announce it to the people. So they went out until they came to them, and they found them in the worst state of what had been reported about them, and they spoke ill of the Messenger of God, may God bless him and grant him peace, and they said: There is no covenant or contract between us and Muhammad. So Saad ibn Ubadah cursed them and they cursed him, and he was a man of sharpness, so Saad ibn Muadh said to him: Stop cursing them, for there is nothing between us and them more severe than cursing. Then Saad and Saad and those with them came to the Messenger of God, may God bless him and grant him peace, and greeted him, then they said: Adal and al-Qara, meaning like the treachery of Adal and al-Qara against the companions of the Messenger of God, may God bless him and grant him peace, the companions of al-Raji'

Khubayb ibn 'Adi and his companions. So the Messenger of God, may God bless him and grant him peace, said: God is Great, be happy, O group of Muslims. And at that time the calamity became great, and fear became intense, and their enemy approached them from above them, and from below them, until the Muslims had every suspicion, and hypocrisy appeared. From some of the hypocrites, until Mu'tab bin Qushair, the brother of Banu Amr bin Awf, said: Muhammad promised us that we would eat the treasures of Chosroes and Caesar, and one of us is not able to go to the toilet. And until Aws bin Qayzi, one of Banu Haritha bin Al-Harith, said: O Messenger of God, our houses are vulnerable to the enemy, and that was from a group of men from his people, so give us permission to return to our home, and it is outside the city. So the Messenger of God, may God bless him and grant him peace, stayed for twenty-some nights, close to a month, and there was no war between the people except for shooting arrows and siege.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, who said: Yazid ibn Ruman told me, regarding his statement, **When they came upon you from above you and from below you**, those who came upon them from above them were Qurayzah, and those who came upon them from below them were Quraysh and Ghatafan.

His saying, **And when the eyes turned away**, means: When the eyes turned away from their place and stared aimlessly.

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 when the eyes turned away** means stared.

His saying, **And the hearts reached the throats**, means: The hearts grew out of their places of terror and fear, and reached the throats.

As Ibn Wakee' told us, he said: Suwaid bin Amr told us, on the authority of Hammad bin Zaid, on the authority of Ayoub, on the authority of Ikrimah: **And the hearts reached the throats.** He said: From fear.

And His statement, **And you think false thoughts about God**, means: And you think false thoughts about God, such as the thought of one of them who thought that the Messenger of God, may God bless him and grant him peace, would be victorious, and that the victory that God promised him would not happen, and similar false thoughts that were thought by one of those who were with the Messenger of God, may God bless him and grant him peace, in his army.

Bishr told us, he said: Hudhahah ibn Khalifa told us, he said: Aouf told us, on the authority of Al-Hasan: **And you think about God various thoughts.** He said: Different thoughts: The hypocrites thought that Muhammad and his companions would be exterminated, and the believers were certain that what God had promised them was true, that He would make Him prevail over all religions, even if the polytheists hated it.

Surat al-Ahzab 33:10

When they came upon you from above you and from below you, and when the eyes turned away and the hearts reached to the throats, and you thought about God [various] assumptions.

The reciters differed in their reading of His statement, **And you think about God suspicions**. The majority of the reciters of Medina and some of the Kufians read it as *suspensions* with the alif, and likewise, **And we obeyed the Messenger, and they led us astray from the path** (al-Ahzab 33:66-67) in both connected and paused readings. The weakness of the one who said that was the case for them, was that it is in all the copies of the Qur'an of the Muslims with the alif in all of these letters. Some of the Kufic reciters would keep the alif in them when pausing and delete it when connecting, because they were weak in their reading of the rhymes of poetry and their openings, so they add the alif in the place of the fatha when pausing, but they do not do that in the filling of the verses, because it is good to keep the alifs in these letters, because they are the heads of the verses, representing them with the rhymes. Some of the readers of Basra and Kufa read it by deleting the alif from all of them in both pause and connection, arguing that this does not exist in the speech of the Arabs except in the rhymes of poetry and not in other speech, and that they only do that in the rhymes in order to complete the meter of the poem, because if they did not do that in them the poem would not be correct. This is not the case in the Qur'an, because there is nothing that compels them to do that in the Qur'an. They said: They are, however, in the copy of Abdullah without the alif.

The most correct reading in this regard, in my opinion, is the reading of those who read it without the alif in connected and paused recitations, because this is the well-known speech of the Arabs, with the recitation being well-known in this way among the reciters of the two cities: Kufa and Basra. Then the reading with the alif in both cases in pause and connected recitations, because the reason for those who included it in pause is that it is also in the scripts of the Muslim copies of the Qur'an. If the reason for including the alif in some cases is that it is fixed in the Muslim copies of the Qur'an, then the reading must be fixed in all cases, because it is fixed in their copies. It is not permissible for the reason that necessitates reading this way in some cases to be present in other cases, and the recitation is different, and this is not similar to the rhymes of poetry, because the rhymes of poetry only add alifs in places of fat-ha, ya' in places of kasra, and waw in places of damma in order to complete the meter. If this was not done in this way, it would be invalidated as it would be impossible to follow its meter. There is nothing that compels the reciter of the Qur'an to do this in the Qur'an.

Tafsir al-Qurtubi

The Almighty said: **When they came upon you from above you and from below you** When is in the accusative case meaning remember. And likewise, when a group of them said from above you, meaning from above the valley, which is its highest point towards the east, from it came Awf ibn Malik in Banu Nasr, Uyyaynah ibn Hisn in the people of Najd, and

Tulaiha ibn Khuwaylid al-Asadi in Banu Asad. And from below you, meaning from the valley towards the west, came Abu Sufyan ibn Harb over the people of Mecca, and Yazid ibn Jahsh over the Quraysh. And from it came Abu Sufyan ibn Harb over the people of Mecca and Yazid ibn Jahsh over the Quraysh. And Abu al-A'war al-Sulami came with Huyayy ibn Akhtab the Jew among the Jews of Banu Qurayzah with Amir ibn al-Tufayl from the direction of the Trench. **And when the eyes swerved** meaning stared. And it was said: turned away and did not turn except to their enemy in astonishment from the intensity of the terror. **And the hearts reached the throats** meaning they moved from their places in the chests until they reached the throats, which are the throats, the singular of which is hanjarah. Had it not been that the throats were too narrow for them, they would have come out. Qatada said this. And it was said: it is in the sense of exaggeration according to the Arabs' doctrine, with the omission of *almost*. He said:

If we get angry with a harmful anger, we tear the veil of the sun or it bleeds

It is said that the lungs open up when one is afraid, and the heart rises until it almost reaches the larynx, for example. This is why it is said of a coward: His magic swelled. It is also said that it is a proverb used to describe the intensity of fear, with hearts reaching the throats, even if they remain in their places while life remains. Its meaning is said by Ikrimah. Hammad bin Zaid narrated on the authority of Ayoub on the authority of Ikrimah who said: Her fear reached it. It is more apparent that he meant the heart's turmoil and beating, meaning that it was as if its intense turmoil reached the throat, and the throat and throat with the addition of the letter *nun* are the letters of the throat.

And you think about God suspicions. Al-Hasan said: The hypocrites thought that the Muslims would be uprooted and the believers thought that they would be victorious. It was said: It is addressed to the hypocrites, meaning you said that Muhammad and his companions have perished. The reciters differed regarding the statement of God the Most High: suspicions, the messenger, and the way, at the end of the surah. Nafi' and Ibn 'Amir confirmed its alifs in time and connection. It was narrated on the authority of Abu 'Amr and Al-Kisa'i that they adhered to the script of the Mushaf, the Mushaf of 'Uthman and all the Mushafs in all countries. Abu 'Ubaid chose it, except that he said: The reciter should not insert the recitation after them, but he should stop at them. They said: Because the Arabs do that in the rhymes and openings of their poetry. He said:

We brought the ulcers, the caravans do not mobilize the last ones to the first ones

Abu Amr, Al-Jahdary, Yaquub, and Hamza read it without it in both connected and paused speech. They said: It is extra in the script, just as the alif was added in the saying of God Almighty: **And they would have placed among you** (al-Tawbah 9:47), so they wrote it like this and other than this. As for poetry, it is a place of necessity, unlike the Qur'an, which is the most

eloquent of languages, and there is no necessity in it. Ibn al-Anbari said: The one who read al-Zunun, al-Sabil, and al-Rasul without an alif in the three letters and wrote them in the Qur'an with an alif did not contradict the Qur'an, because the alif in *ata'ana* and included in the beginning of al-Rasul, al-Zunun, and al-Saabil sufficed from the final alif at the end, just as the alif of Abi Jaad sufficed from the alif of Hawaz. And there is another argument: that the alif was given the position of a fatha, and what circles is a support for the movement that precedes and the intention in it falls, so when it was worked on this, the alif with the fatha was like one thing, the pause requires their fall, and it is worked on that the image of the alif in the script does not require a place in the pronunciation, and that it is like the alif in *Sihra'n*, "Fatār al-Samawā wa al-Ard,"

Wa'dna Musa, and what is similar to them, which is deleted from the script but is present in the pronunciation, and it is dropped from the script. And there is a third argument in it, which is that it was written according to the language of those who say: I met the man, and it was read in the dialect of those who say: I met the man, without an alif. Ahmad Yahya told us on the authority of a group of linguists that they narrated on the authority of the Arabs: The man stood up, with a waw, and I passed by the man with a ya, in both connected and stopped words, and I met the man, with an alif in both cases. The poet said:

Amira's questions about her father during the army
confess the passengers

So he established the alif in the word *rakab* based on this language. The other said:

If Gemini follows the Pleiades, I will have bad thoughts
about the family of Fatima.

Based on this language, Bani Nafi' and others recited, and Ibn Kathir, Ibn Muhaisin, and Al-Kisa'i recited it with it in the pause and deleted it in the connection. Ibn Al-Anbari said: If someone connected without an alif and stopped with an alif, then it is permissible to argue that the alif was needed when pausing in order to ensure that the fatha remained, and that the alif supports and strengthens it.

Tafsir Ibn Kathir

God Almighty says, informing us of His grace, favor, and kindness to His believing servants in turning away their enemies and defeating them in the year when they conspired against them and formed parties, which was the Year of the Trench, and that was in Shawwal of the year five after the Hijra, according to the correct and well-known opinion. Musa bin Uqbah and others said: It was in the year four, and the reason for the coming of the confederates was that a group of the Jewish nobles of Banu Nadir, whom the Messenger of God (peace and blessings of God be upon him) had expelled from Medina to Khaybar, including Salam bin Abi Al-Haqiq, Salam bin Mishkam, and Kinanah bin Al-Rabi', went out to Mecca and met with the nobles of Quraysh and incited them to fight the Prophet (peace and blessings of God be upon him), promising them victory and support, so they agreed to that. Then they

went out to Ghatafan and invited them, and they agreed to them as well. Quraysh went out with their Abyssinians and those who followed them and their leader Abu Sufyan Sakhr bin Harb, and over Ghatafan was Uyaynah bin Hisn bin Badr, and all of them were close to ten thousand. When the Messenger of God (peace and blessings of God be upon him) heard of their march, he ordered the Muslims to dig a trench around Medina to the east, at the suggestion of Salman Al-Farsi **may God be pleased with him**. The Muslims worked on it and made an effort, and the Messenger of God (peace and blessings of God be upon him) carried dirt with them and dug, and in digging it there were clear signs and evident evidence. The polytheists came and camped east of Medina, near Uhud, and a group of them camped in the upper parts of Medina, as God Almighty said: **When they came upon you from above you and from below you**. The Messenger of God, may God bless him and grant him peace, and those with him of the Muslims, who were about three thousand, and some say seven hundred, went out. They leaned their backs on Sal' and their faces towards the enemy. The trench was a hole with no water between them and them, preventing the cavalry and men from reaching them. The women and children were placed in the roofs of Medina. Banu Qurayzah, who were a group of Jews, had a fortress east of Medina. They had a covenant and protection from the Prophet, may God bless him and grant him peace, and they were about eight hundred fighters. Huyayy ibn Akhtab al-Nadri went to them and continued with them until they broke the covenant and sided with the parties against the Messenger of God, may God bless him and grant him peace. The matter became serious, the situation became intense, and the situation became difficult, as God Almighty said: **There the believers were tried and shaken with a severe earthquake**. They remained besieging the Prophet, may God bless him and grant him peace, and his companions near A month, but they did not reach them and no fighting took place between them, except that Amr bin Abd Wudd Al-Amri, who was one of the famous brave Persians in the pre-Islamic era, rode with horsemen, so they stormed the trench and reached the side of the Muslims, so the Messenger of God, may God bless him and grant him peace, called the Muslims' cavalry to him, and it is said that no one came forward, so he ordered Ali, may God be pleased with him, to go out to him and they fought for an hour, then Ali, may God be pleased with him, killed him, and it was a sign of victory.

Then God, the Almighty, sent upon the Confederates a very strong, violent wind, until they had no tent or anything left, nor was a fire lit for them, nor was there any resting place for them, until they departed disappointed and defeated, as God, the Almighty, said: **O you who have believed, remember the favor of God upon you when there came to you armies, and We sent upon them a wind and armies**. Mujahid said: It is the north wind, and this is supported by the other hadith: **I was aided by the north wind, and Aad was destroyed by the south wind**. Ibn Jarir said: Muhammad ibn al-Muthanna told me, Abd al-A'la told us, Dawud told us, on the authority of Ikrimah, who said: The south side said to the north side on the night of the Confederates: Go, let us aid the Messenger of

When they came upon you from above you and from below you, and when the eyes turned away and the hearts reached to the throats, and you thought about God [various] assumptions.

God, may God bless him and grant him peace. The north side said: A free woman does not travel at night. He said: So the wind that was sent upon them was the north wind. Ibn Abi Hatim narrated it on the authority of Abu Saeed Al-Ashja, on the authority of Hafs bin Ghiyath, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, and he mentioned it. Ibn Jarir also said: Yunus told us, Ibn Wahb told us, Ubaidullah bin Umar told me, on the authority of Nafi', on the authority of Abdullah bin Umar, may God be pleased with them both, who said: My maternal uncle Uthman bin Maz'un, may God be pleased with him, sent me on the night of the Battle of the Trench in intense cold and wind to Madinah, and he said: Bring us food and a blanket. He said: So I asked permission from the Messenger of God, may God bless him and grant him peace, and he gave me permission and said: **Whoever you have brought from my companions, tell them to return.** He said: So I went and the wind was blowing everything away, and I did not meet anyone except that I ordered him to return to the Prophet, may God bless him and grant him peace. He said: Not one of them turned his head. He said: I had a shield with me, and the wind was hitting it on me, and it had an edge on it. He said: The wind hit it until some of the iron fell on my hand and pushed it to the ground.

And His statement, **And hosts you did not see**, are the angels who shook them and cast terror and fear into their hearts. So the chief of each tribe would say, **O sons of so-and-so, come to me.** So they would gather around him, and he would say, **Save! Save us for what God, the Almighty, has cast into their hearts of terror.** Muhammad ibn Ishaq said, on the authority of Yazid ibn Ziyad, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: A young man from the people of Kufa said to Hudhayfah ibn al-Yaman **may God be pleased with him**: "O Abu Abdullah, did you see the Messenger of God (peace and blessings of God be upon him) and accompany him?" He said, **Yes, my nephew.** He said, **And how did you act?** He said, **By God, we were struggling.** The young man said, **By God, if we had caught up with him, we would not have left him walking on the earth, and we would have carried him on our necks.** He said: Hudhayfah **may God be pleased with him** said: O son of my brother, by God, if you had seen us with the Messenger of God (peace and blessings of God be upon him) at the Trench, and the Messenger of God (peace and blessings of God be upon him) prayed a part of the night, then turned around and said, **Who is the man who will stand and see for us what the people have done?** - the condition being that the Prophet (peace and blessings of God be upon him) would return - God would admit him into Paradise. He said: So not a man stood up. Then the Messenger of God (peace and blessings of God be upon him) prayed a part of the night, then turned around and said the same thing. Not a man from us stood up. Then the Messenger of God (peace and blessings of God be upon him) prayed a part of the night, then turned around and said, **Who is the man who will stand and see for us what the people have done and then return?** - the condition being that the

Messenger of God (peace and blessings of God be upon him) would return - I ask God Almighty to make him my companion in Paradise. So none of the people stood up because of the intensity of the fear, the intensity of the hunger, and the intensity of the cold. When no one stood up, the Messenger of God (peace and blessings of God be upon him) called me, and I had no choice but to stand up when he called me. So the Messenger of God (peace and blessings of God be upon him) said, **O Hudhayfah, go and enter among the people and see what they are doing, and do not say anything until you come to us.**

He said: So I went and entered among the people, and the wind and the soldiers of God, the Almighty, were doing to them what they were doing, leaving them no rest, no fire, and no building. Abu Sufyan stood up and said: O people of Quraysh, let each man look at his companion. Hudhayfah **may God be pleased with him** said: So I took the hand of the man beside me and said: Who are you? He said: So-and-so, son of so-and-so. Then Abu Sufyan said: O people of Quraysh, by God, you have not become in a place of residence. The mounts and hoofs have perished, and Banu Qurayzah have betrayed us, and we have heard from them what we dislike, and we have suffered from this wind what you see. By God, our pots will not be reassured, our fires will not stand, and our buildings will not hold together. So depart, for I am departing. Then he stood up to his camel, which was tied up, and sat on it, then he struck it, and it leapt with it on three occasions. He did not release its halter until it was standing. Had it not been for the covenant of the Messenger of God (blessings and peace of God be upon him) to me that you should not do anything until you come to me, if you wished, I would have killed it with an arrow. Hudhayfah, may God be pleased with him, said: "I returned to the Messenger of God, may God bless him and grant him peace, while he was standing praying in a cloak belonging to one of his wives. When he saw me, he brought me between his legs and threw the edge of the cloak over me. Then he knelt and prostrated, and I was wrapped in it. When he had finished, I told him the report. Ghatafan heard what the Quraysh had done, so they turned and returned to their country."

Muslim narrated it in his Sahih from the hadith of Al-A'mash on the authority of Ibrahim Al-Taimi on the authority of his father who said: We were with Hudhayfah ibn Al-Yaman, may God be pleased with him, and some men said to him: If you had lived in the time of the Messenger of God, may God bless him and grant him peace, you would have fought with him and done well. Hudhayfah said to him: Would you have done that? I saw us with the Messenger of God, may God bless him and grant him peace, on the Night of the Confederates, on a night of strong wind and cold. The Messenger of God, may God bless him and grant him peace, said: Is there not a man who will bring report of the people and be with me on the Day of Resurrection? None of us answered him. Then the second, then the third time, likewise. Then the Messenger of God, may God bless him and grant him

peace, said: O Hudhayfah, get up and bring us report of the people. I had no choice but to get up when he called me by name and said: Bring me report of the people and do not frighten them against me. So I went on as if I were walking in a bathhouse until I came to them. Then I saw Abu Sufyan praying his back by the fire, so I put an arrow in the bow of my bow and wanted to shoot it, then I remembered the words of the Messenger of God, may God bless him and grant him peace: Do not frighten them against me, and if I had shot it, I would have hit it. So I went back as if I were walking in a bathhouse, so I came to the Messenger of God, may God bless him and grant him peace. Then the cold struck me when I had finished and settled down, so I informed the Messenger of God, may God bless him and grant him peace, and he dressed me from the excess cloak he had on in which he prayed, so I continued sleeping until morning. When morning came, the Messenger of God, may God bless him and grant him peace, said: Peace be upon him: **Get up, O Noman.**

It was narrated by Yunus bin Bakir on the authority of Hisham bin Saad, on the authority of Zaid bin Aslam, who said: A man said to Hudhayfah, may God be pleased with him: We complain to God about your companionship with the Messenger of God, may God bless him and grant him peace. You lived to see him, but we did not, and you saw him, but we did not. Hudhayfah, may God be pleased with him, said: And we complain to God about your belief in him, but you did not see him. By God, you do not know, my nephew, how you would have been if you had lived to see him. I saw us with the Messenger of God, may God bless him and grant him peace, on the night of the Trench, on a cold, rainy night. Then he mentioned something similar to what was mentioned above at length. Bilal bin Yahya al-Absi narrated something similar to this from Hudhayfah, may God be pleased with him. Al-Hakim and al-Bayhaqi included in al-Dala'il from the hadith of Ikrimah bin Ammar, from Muhammad bin Abdullah al-Du'ali, from Abdul Aziz bin Hudhayfah's brother, who said: Hudhayfah, may God be pleased with him, mentioned their scenes with the Messenger of God, may God bless him and grant him peace, and his companions said: By God, if we had witnessed that, we would have done this and that. Hudhayfah said: Do not wish for that. I saw us on the Night of the Confederates, and we were in rows, sitting, and Abu Sufyan and those with him from the confederates were above us, and the Qurayzah of the Jews were below us, and we feared them for our children. There had never come upon us a darkness more intense or a wind more intense, and the sounds of its wind were like thunderbolts, and it was such a darkness that one of us could not see his finger. So the hypocrites began to ask permission of the Prophet, may God bless him and grant him peace, and they said: Our houses are exposed, but they are not exposed. No one of them asked permission except that he gave him permission, and he gave them permission so they would sneak away. We were three hundred or so when the Messenger of God, may God bless him and grant him peace, met us, man by man, until Ali came and... I have no refuge from the enemy or from the cold except a cloak for my wife that does not go beyond my knees. He said: "Then the Messenger of God (peace and

blessings of God be upon him) came to me while I was kneeling on my knees and said: Who is this? I said: Hudhayfah. He said: Hudhayfah? The ground shook and I said: Yes, O Messenger of God, for I did not want to get up. So I got up and he said: There is report about the people, so bring me report of the people. He said: And I am one of the most frightened and most oppressed people." He said: So I went out and the Messenger of God (peace and blessings of God be upon him) said: O God, protect him from in front of him and from behind him and from his right and from his left and from above him and from below him. He said: By God, God did not create fear or coldness in my stomach except that it came out from my stomach, and I did not find anything in it. He said: When I turned away, the Messenger of God (peace and blessings of God be upon him) said: O Hudhayfah, do not say anything to the people until you come to me. He said: So I went out and when I approached the people's camp, I looked into the light of their lit fire and there was a huge, dark-skinned man pointing with his hand at the fire and wiping his waist, and saying: Departure, departure. I did not know Abu Sufyan before that, so I took out an arrow from my quiver with white feathers and put it in the bow of my bow to shoot him with it in the light of the fire. Then I remembered the words of the Messenger of God (peace and blessings of God be upon him): Do not say anything to them until you come to me. He said: So I held back and put my arrow back in my quiver, then I encouraged myself until I entered the camp. Then the people closest to me were Banu Amir, saying: O family of Amir, departure, departure, you have no place to stay. And when the wind was in their camp, it did not exceed their camp by a handspan. By God, I could hear the sound of stones in their saddlebags and their horses, the wind hitting them with them. Then I went out towards the Prophet, may God bless him and grant him peace, and when I was halfway down the road or thereabouts, I saw about twenty horsemen or so wearing turban. They said: Tell your companion that God Almighty has sufficed him against the people. So I returned to the Messenger of God, may God bless him and grant him peace, and he was wrapped in his cloak praying. By God, as soon as I returned, the wind came back to me, and I started to shake. The Messenger of God, may God bless him and grant him peace, gestured to me with his hand while he was praying, so I approached him and he lowered his cloak over me. Whenever something worried the Messenger of God, may God bless him and grant him peace, he would pray. So I told him the report of the people, and I told him that I had left them to set out. And God Almighty revealed: "O you who have believed, remember the favor of God upon you when there came against you armies, then We sent against them a wind and armies you did not see. And ever is God, of what you do, Seeing." Abu Dawud included in his Sunan from it: And the Messenger of God, may God bless him and grant him peace, Peace be upon him, if something worried him, he would pray, from the hadith of Ikrimah bin Ammar.

God the Almighty said: {And when they came upon you from above you} meaning the confederates, {and from below you}, it was mentioned earlier on the authority of Hudhayfah **may God be pleased with him** that they were Banu Qurayzah, {And when the eyes

When they came upon you from above you and from below you, and when the eyes turned away and the hearts reached to the throats, and you thought about God [various] assumptions.

turned away and the hearts reached to the throats} meaning intense fear and panic, {And you thought about God various assumptions}, Ibn Jarir said: Some of those who were with the Messenger of God (blessings and peace of God be upon him) thought that the fate would be upon the believers, and that God would do that. Muhammad ibn Ishaq said regarding God the Almighty's saying: {And when the eyes turned away and the hearts reached to the throats and you thought about God various assumptions}, the believers thought every assumption and hypocrisy shone forth, to the point that Mu'tab ibn Qushayr, the brother of Banu Amr ibn Awf, said: Muhammad promised us that we would eat the treasures of Chosroes and Caesar, yet one of us cannot even go to the toilet.

Al-Hasan said about the words of God Almighty, **And you think about God various thoughts**, that is, various thoughts. The hypocrites thought that Muhammad, may God bless him and grant him peace, and his companions would be exterminated, but the believers were certain that what God and His Messenger had promised was true, and that He would make Him prevail over all religions, even if the polytheists hated it. Ibn Abi Hatim said: Ahmad ibn Asim al-Ansari told us, Abu Amir told us, *H* and my father told us, Abu Amir al-Aqdi told us, al-Zubayr told us, meaning Ibn Abdullah, the client of Uthman, may God be pleased with him, on the authority of Rutij ibn Abd al-Rahman ibn Abi Said, on the authority of his father, on the authority of Abu Said, may God be pleased with him, who said: "We said on the day of the Trench: O Messenger of God, is there anything we can say, for hearts have reached our throats? He, may God bless him and grant him peace, said: Yes, say: O God, cover our faults and make us feel safe." He said: So he struck the faces of his enemies with the wind, and defeated them with the wind. Imam Ahmad ibn Hanbal narrated it in this way on the authority of Abu Amir al-Aqdi.

Fath al-Qadir

10- **When they came to you from above you** This *idh* and what follows it are a substitute for the first *idh*, and the agent in this is the agent in that, and it was said that it is accusative with an omitted word, which is *remember*. The meaning of **from above you** is from the top of the valley, which is from the direction of the east, and those who came from this direction are Ghatafan and their master Uyaynah ibn Husayn, and Hawazin and their master Awf ibn Malik, and the people of Najd and their master Tulaiha ibn Khuwaylid al-Asadi, and Awf ibn Malik and Banu al-Nadir joined them, and the meaning of **and from below you** is from the bottom of the valley from the direction of the west from the direction of Mecca, and they are Quraysh and those with them from the Abyssinians, and their master is Abu Sufyan ibn Harb, and Abu al-A'war al-Sulami came with Huyayy ibn Akhtab the Jew among the Jews of Banu Qurayza from the direction of the Trench, and with them was Amir ibn al-Tufayl, and the phrase **and when the eyes turned away** is connected to what preceded it: that is, they turned away from everything

and did not look Except towards her enemy coming from every side. It was said that she stared in amazement from the extreme terror and confusion. **And the hearts reached the throats** - the plural of *hanjarah*, which is the hollow of the throat. That is, the hearts rose from their place, and reached from the terror and fear to the throats. Had the throat not become too narrow for them, which ends at the throat, they would have come out. This is what Qatada said. It was said that it is in the manner of exaggeration known in all Arabs, even if the hearts did not rise to that place nor move from their place, but it is an example of their disturbance and their estrangement. Al-Farra' said: The meaning is that they were cowardly and most of them were alarmed. The path of the coward when his fear is intense is that his lungs swell. When the lungs swell, the heart rises to the throat. That is why it is said of the coward: his magic swelled. **And you think about God various thoughts** - that is, different thoughts. Some of them thought of victory and hoped for triumph, and some of them thought otherwise. Al-Hasan said: The hypocrites thought that Muhammad and his companions would be eradicated, and the believers thought that he would be victorious. It has been said that the verse is addressed to hypocrites, but the first view is that of Al-Hasan. Thus, the address is to anyone who outwardly professes Islam, rather than to someone who is a true believer or a hypocrite.

The reciters differed regarding this alif in *al-Zununa*: Nafi', Ibn 'Amir, and Abu Bakr confirmed it in both connected and paused readings. This reading was narrated from Abu 'Amr and al-Kisa'i. They held to the omission of the Uthmanic codex and all copies of the Qur'an in all countries, as the alif is fixed in all of them. Abu 'Ubaydah chose this reading, except that he said: The reciter should not insert the recitation after them, but rather stop at them. They also held to what is in Arabic poetry of this kind. Abu 'Amr, Hamzah, al-Jahdary, and Ya'qub recited by deleting it in both connected and paused readings. They said: It is from the additions in writing, so it was written thus, and it should not be pronounced. As for poetry, what is not permissible in other poetry is permissible in it due to necessity. Ibn Kathir, Al-Nasa'i and Ibn Muhaisin recited it with it in the pause and omitted it in the connection. This reading is the most likely in light of the Arabic language. This alif is what grammarians call the alif of generalization, and the discussion of it is well-known in the science of grammar. Thus, the reciters differed regarding the alif in His statement **the messenger and the way**, as will come at the end of this surah.

Tafsir al-Baghawi

The Almighty said: 10- **When they came upon you from above you**, meaning: from the parts of the valley from the east, and they were Asad and Ghatafan, and over them were Malik bin Auf Al-Nasri and Uyaynah bin Hisn Al-Fazari with a thousand from Ghatafan, and with them were Tulaiha bin Khuwaylid Al-Asadi in

Banu Asad and Huyayy bin Akhtab in the Jews of Banu Qurayzah, **and from below you**, meaning: from the bottom of the valley, from the west, and they were Quraysh and Kinanah, over them was Abu Sufyan bin Harb in Quraysh and those who followed him, and Abu Al-Awar Amr bin Sufyan Al-Sulami from the direction of the Trench.

It is said that the Battle of the Trench was caused by the Messenger of God, may God bless him and grant him peace, expelling Banu Nadir from their homes.

And when the eyes turned away, they turned and stared / from terror, and it was said: they turned away from everything and did not look except at their enemy, **and the hearts reached the throats**, so they moved from their places until they reached the throats from fear, and the throat is the hollow of the windpipe, and this is a metaphor, he expressed it to express the intensity of fear, Al-Farra' said: its meaning is that they were avoided, and the path of the coward when his fear is intense is that his lungs swell, and when the lungs swell, they raise the heart to the throat, and for this reason it is said of the coward: his magic swelled.

And you have different thoughts about God, meaning: your thoughts differed. The hypocrites thought that Muhammad, may God bless him and grant him peace, and his companions, may God be pleased with them, would be exterminated, while the believers thought that victory and triumph would be theirs.

The people of Medina, Ash-Sham, and Abu Bakr read **al-Zununa, al-Rasula, and al-Sabila** with the alif in both connected and paused sentences, because it is written in the copies of the Qur'an. The people of Basra and Hamza read without the alif in both cases, according to the original principle. The others read with the alif in the pause, not in the connected sentences, to match the beginnings of the verses.

Tafsir al-Baidawi

10 - **When they come to you** instead of **when it comes to you**. "From above you" from the top of the valley from the east are Banu Ghatafan. "And from below you" from the bottom of the valley from the west are Quraysh. "And when the eyes swerve" they turn from the level of their vision in confusion and staring. "And the hearts reach the throats" in terror, for the lungs swell from the intensity of the terror, so the heart rises with its rise to the top of the throat, which is the end of the trachea, the entrance for food and drink. "And you think about God various thoughts." The types of thoughts are: The sincere ones with steadfast hearts thought that God would fulfill His promise to elevate His religion, or that He would test them, so they feared slipping and weakness of endurance. The weak-hearted and the hypocrites, as was reported about them. The alif is added in such verses to liken the breaks to the rhymes. Nafi', Ibn 'Amir, and Abu Bakr made the connection in it like the pause, and Abu 'Amr, Hamza, and Ya'qub did not add it at all, which is the standard.

Surat al-Ahzab 33:11

There the believers were tested and shaken with a severe shaking.

Surat al-Ahzab 33:11

There the believers were tested and shaken with a severe shaking.

Tafsir al-Jalalayn

11 - **There the believers were tested** they were tested to distinguish the sincere from the wicked **and they were shaken** they were moved **with a severe earthquake** from the intensity of the fear

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **There the believers were tested**, means: At that time the faith of the believers was tested, the people were purified, and the believer was distinguished from the hypocrite.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **There the believers were tested**, he said: They were tested.

His saying, **And they were shaken with a severe shaking**, means: They were shaken with a severe shaking, and they were tested and tried.

Tafsir al-Qurtubi

Here for the near place and there for the far, and there for the middle and it refers to the time, that is, at that time the believers were tested to distinguish the sincere from the hypocrites. This trial was one of fear, fighting, hunger, confinement and conflict. **And they shook a violent shaking** meaning they moved. Al-Zajjaj said: Every source of the doubled Fa'alal allows for the kasra and fatha like qalqaltuh qalqalān qalqālān and zalzalaw zalzān and zilzālān. The kasra is better because the non-double is on the kasra like darhajatuḥu dahrajān. The general reading is with the kasra of the zay. Asim and Al-Jahdary read zalzālān with the fatha of the zay. Ibn Salam said: That is, they moved with fear with a violent shaking. Ad-Dahhak said: It is their removal from their places until they had nothing but the place of the trench. It was also said: It is their disturbance from what they were doing, so some of them were disturbed in themselves and some of them were disturbed in their religion. There it is possible that the worker was afflicted, so it does not stop there. And it is possible that it is and you think about God suspicions, so it stops there.

Tafsir Ibn Kathir

God the Most High says, informing us of that situation when the confederates encamped around Medina, and the Muslims were besieged in extreme hardship and distress, and the Messenger of God (peace and blessings of God be upon him) was among them, that they were afflicted, tested, and shaken severely. Then hypocrisy appeared, and those in whose hearts was disease spoke of what was in their souls: **And when the hypocrites and those in whose hearts was disease said, 'God and His Messenger have promised us nothing but delusion.'** As for the hypocrite, his hypocrisy became apparent, and the one in whose heart was doubt or doubt due to his weak state, so he vented what he found of whispers in himself due to the weakness of his faith and the severity of his condition. Other people said as God the Most High said: **And when a party of them said, 'O people of Yathrib,'** meaning Medina. As it came in the Sahih, "I was shown in a dream the place of your migration, a land between two lava fields. My family thought it was Yathrib, but it was Medina." In another version: Medina.

As for the hadith narrated by Imam Ahmad: Ibrahim bin Mahdi told us, Saleh bin Omar told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdur Rahman bin Abi Laila, on the authority of Al-Bara' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls Madinah Yathrib, let him seek forgiveness from God, for it is Tayyiba, it is Tayyiba.** Imam Ahmad is the only one who narrated it, and there is a weakness in its chain of transmission, and God knows best. It is said that the origin of its name Yathrib was due to a man who settled there from the Amalekites, whose name was Yathrib bin Ubayd bin Mahlayl bin Aws bin Amlaq bin Lawdh bin Iram bin Sam bin Noah, as Al-Suhayli said. He said: It was narrated from some of them that he said: It has eleven names in the Torah: Al-Madinah, Tayyiba, Tayyiba, Al-Muskeenah, Al-Jabirah, Al-Muhabba, Al-Mahboubah, Al-Qasimah, Al-Majburah, Al-Adhra', and Al-Marhuma. Ka'b Al-Ahbar said: We find in the Torah that God the Almighty says to Madinah: O Tayyiba, O Tayyiba, O Poor One, do not carry treasures. I will raise your stones above the stones of the villages.

And his saying, **You have no place to stay**, meaning here they mean with the Prophet, may God bless him and grant him peace, in the place of guarding. **So return**, meaning to your homes and dwellings. **And a group of them should ask the Prophet's permission.** Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both: They are Banu Haritha. They said: We fear thieves from our homes. And more than one said the same. Ibn Ishaq mentioned that the one who said that was Aws ibn Qayzi, meaning they excused themselves from returning to their homes by saying that they were exposed, meaning there was nothing to screen them from the enemy, so they feared them. God Almighty said: **And it is not exposed**,

meaning it is not as they claim. **They only want to flee**, meaning to escape from the advance.

Fath al-Qadir

11- **There the believers were tested.** The adverbial phrase is in the accusative case because of the verb that follows it. It was also said that it is **you think**, but Ibn Atiyyah considered it weak. It is an adverbial phrase of place, used for a distant place there, just as it is used for a nearby place here, or for a medium-sized place there. It may also be an adverbial phrase of time, meaning that at that time the believers were tested. From this, the poet said:

And if things get worse and worse, then they will admit where the alarm is.

That is, at that time, and the meaning is: that in that place or time the believers were tested with fear, fighting, hunger, siege and combat to distinguish the believer from the hypocrite. **And they were shaken with a severe shaking.** The majority of scholars read *Zalzalu* with a damma on the first zay and a kasra on the second, as is the norm in the passive voice. It was narrated on the authority of Abu Amr that he read it with a kasra on the first zay, and Al-Zamakhshari narrated on his authority that he read it with a kasra on the ishmām. The majority of scholars read *Zalzalan* with a kasra on the first zay, and Asim, Al-Jahdary and Isa bin Omar read it with a fatha. Al-Zajjaj said: Every verbal noun of the doubled form fa'lāl allows for kasra or fatha, such as qalqaltu qalqālān and zalzalu zalzālān, and the kasra is better. Ibn Salam said: the meaning of zalzalu is: they were moved with fear with a severe movement. Ad-Dahhak said: it is their removal from their places until they had nothing but the place of the trench. It was also said that the meaning is that they were shaken in varying degrees, some of them were shaken in themselves, and some of them were shaken in their religion.

Tafsir al-Baghawi

11- **There he was tested**, meaning: at that time the believers were tested, by confinement and fighting, to distinguish the sincere from the hypocrites, **and they were shaken with a violent shaking**, they were moved violently.

Tafsir al-Baidawi

11 - **There the believers were tested.** They were tested, and the sincere were distinguished from the hypocrites, and the steadfast were distinguished from the shaken. **And they were shaken with a severe shaking.** From the intensity of the fear, and it was read (*Zalzalan*) with the fat-ha.

Surat al-Ahzab 33:12

And when the hypocrites and those in whose hearts is disease say, “God and His Messenger have promised us nothing but delusion.”

Surat al-Ahzab 33:12

And when the hypocrites and those in whose hearts is disease say, **God and His Messenger have promised us nothing but delusion.**

Tafsir al-Jalalayn

12 - And remember **when the hypocrites and those in whose hearts is disease say** weak belief **God and His Messenger have promised us nothing but delusion** falsely.

Tafsir al-Suyuti

And Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Dala'il, on the authority of Katheer bin Abdullah bin Amr Al-Muzani, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, drew the trench in the Year of the Confederates, and God brought forth from the bottom of the trench a round white rock. The Messenger of God, may God bless him and grant him peace, took the pickaxe and struck it with a blow that split it and lightning flashed from it that lit up the area between the two lava plains of Medina. He said, **God is most great** and the Muslims said, **God is most great**. Then he struck it a second time and cracked it and lightning flashed from it that lit up the area between the two lava plains of Medina. He said, **God is most great** and the Muslims said, **God is most great**. Then he struck it a third time and broke it and lightning flashed from it that lit up the area between the two lava plains of Medina. He said, **God is most great** and the Muslims said, **God is most great**. He was asked about that and he said, **I struck the first one and the palaces of Al-Hirah and the cities of Kisra were lit up for me, and Gabriel informed me that my nation would be victorious over them**. Then I struck it a second time and the palaces of Al-Himra in the land of the Romans were lit up for me, and Gabriel informed me that my nation would be victorious over them. Then I struck it a third time and the palaces of Sana'a were lit up for me, and Gabriel informed me that my nation would be victorious over them. The hypocrites said, **Are you not amazed that he is telling you...** And he gives you false hope and promises you falsehood and tells you that he sees from Yathrib the palaces of Al-Hirah and the cities of Kisra and that they will be opened for you, and you are only digging the trench to avoid being able to emerge. Then the Qur'an was revealed. And the hypocrites and those in whose hearts is disease say, **And God has not promised us**.

And His Messenger, except for delusion. Ibn Juwaybir narrated on the authority of Ibn Abbas, who said: This verse was revealed about Mutaib bin Qushair Al-Ansari, who is the author of this article.

Ibn Ishaq and Al-Bayhaqi also narrated on the authority of Urwah bin Al-Zubayr, Muhammad bin Kaab Al-Qurazi and others, who said: Mutaib bin Qushair said: Muhammad thought he would eat from

the treasures of Chosroes and Caesar, and none of us would feel safe going to the toilet. And Aws bin Qayzi said to a group of his al-Nas 114: Our houses are exposed and they are outside the city. Give us permission to return to our women and children. So God revealed to His Messenger when he was afraid of what they were in of affliction, reminding them of His favor upon them and His sufficiency for them after their bad opinion and the statement of the hypocrites who said: O you who have believed, remember the favor of God upon you when the armies came to you...

Tafsir al-Tabari

And His statement, **And when the hypocrites and those in whose hearts is disease say**, doubting their faith and weakness in their belief in it: **God and His Messenger promised us nothing but delusion**, and that is according to what was mentioned in the statement of Mu'tab bin Qushair.

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

Who said that?

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, he said: Yazid bin Ruman told me, **And when the hypocrites and those in whose hearts is disease said, 'God and His Messenger have promised us nothing but delusion.'** He said: Mu'tab bin Qushair, when he said what he said on the day of the Trench.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: 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 when the hypocrites and those in whose hearts is disease will say**, he said: They will speak of hypocrisy on that day, and the believers in God and faith will speak, they will say: This is what God and His Messenger promised us.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And when the hypocrites and those in whose hearts is disease said, 'God and His Messenger promised us nothing but delusion.'** He said: Some of the hypocrites said that: Muhammad had promised us the conquest of Persia and Rome, but he has trapped us here, so that not one of us can even go out to relieve himself. God and His Messenger promised us nothing but delusion.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: A man said to a man from the companions of the Prophet, may God bless him and grant him peace, on the Day of the Confederates: O so-and-so, have you seen when the Messenger of God, may God bless him and grant him peace, says: "If Caesar perishes, there will be no Caesar after him, and if Khosrau perishes, there will be no Khosrau after him. By the One in Whose Hand is my soul, you will surely spend their treasures in the way of God." How does

this compare to that, while one of us cannot even go out to urinate out of fear? **God and His Messenger have promised us nothing but delusion.** So he said to him: You have lied. I will surely inform the Messenger of God, may God bless him and grant him peace, of your report. So he came to the Messenger of God, may God bless him and grant him peace, and informed him. Then he called him and said: What did you say? He said: He lied about me, O Messenger of God. I did not say anything. This never came out of my mouth. God says: **They swear by God that they did not say it, but they did say the word of disbelief...** (al-Tawbah 9:74) until he reached: **And they will have on the earth neither protector nor helper** (al-Tawbah 9:74). He said: So this is the saying of God: (If we pardon **On behalf of a group of you, We will punish another group.** (al-Tawbah 9:66)

Ibn Bashar told us: Muhammad ibn Khalid ibn Uthma told us: Kathir ibn Abdullah ibn Amr ibn Auf al-Muzani told us: My father told me, on the authority of his father, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, drew the line of the trench in the year the Confederates were mentioned, from Ahmar al-Shaykhayn, the edge of Banu Haritha, until he reached al-Madhdh. Then he made a distance of forty cubits between every ten. The Muhajirun and the Ansar differed about Salman al-Farsi, and he was a strong man. The Ansar said: Salman is from us, and the Muhajirun said: Salman is from us. The Prophet, may God bless him and grant him peace, said: Salman is from us, the people of the house. Amr ibn Auf said: So I, Salman, Hudhayfah ibn al-Yaman, al-Nu'man ibn Muqrin al-Muzani, and six of the Ansar were in a distance of forty cubits. We dug under Dubar until we reached al-Sarra. God brought out from the bottom of the trench a white, marbled rock, which broke our iron and made it difficult for us. We said: O Salman, go up to the Messenger of God, may God bless him and grant him peace, and tell him the report of this rock. Either..." Either we turn away from them, for the right path is near, or he orders us to do what he says about it, for we do not like to go beyond his line. So Salman climbed until he came to the Messenger of God (peace and blessings of God be upon him), who had built a Turkish dome over him. He said, "O Messenger of God, may our father and mother be sacrificed for you, a white rock, a marble, came out of the bottom of the trench, and it broke our iron and made it difficult for us, so that neither little nor much could come out of it. So order us to do what you say about it, for we do not like to go beyond your line." So the Messenger of God (peace and blessings of God be upon him) descended into the trench with Salman, and the nine of us climbed the edge of the trench. The Messenger of God (peace and blessings of God be upon him) took the pickaxe from Salman and struck the rock with a blow that split it, and a flash of lightning from it illuminated what was between its two lava plains, meaning the two lava plains of Madinah, until it was as if a lamp were in the interior of a dark house. The Messenger of God (peace and blessings of God be upon him) said the takbir of victory, and the Muslims said the takbir. Then the Messenger of God (peace and blessings of God be upon him) struck it a second time, and it split, and a flash of lightning from it lit up what was between its two

lava plates, as if it were a lamp in the interior of a dark house. The Messenger of God (peace and blessings of God be upon him) said the Takbir of Victory, and the Muslims said the Takbir of Victory. Then the Messenger of God (peace and blessings of God be upon him) struck it a third time, and it broke, and a flash of lightning from it lit up what was between its lava plates, as if it were a lamp in the interior of a dark house. The Messenger of God (peace and blessings of God be upon him) said the Takbir of Victory. Then he took Salman and his two sons, and Salman said: **May my father and mother be sacrificed for you, O Messenger of God, I have seen something I have never seen before.** The Messenger of God (peace and blessings of God be upon him) turned to the people and said: **Did you see what Sulayman was saying?** They said: **Yes, O Messenger of God, may our father and mother be sacrificed for you!** We saw you strike, and lightning came out like waves. We saw you grow, so we grew, and we saw nothing else. He said, "You have spoken the truth. I struck my first strike, and the lightning that you saw lit up for me the palaces of Al-Hirah and the cities of Kisra, as if they were the fangs of dogs. Gabriel, peace be upon him, informed me that my nation will prevail over them. Then I struck my third strike, and the lightning that you saw lit up for me the palaces of Sana'a, as if they were the fangs of dogs. Gabriel, peace be upon him, informed me that my nation will prevail over them. So rejoice, victory will reach them. Rejoice, victory will reach them. Rejoice, victory will reach them. So the Muslims were filled with joy and said, 'Praise be to God, a promise that has come true, for He promised us victory after the siege.' So the confederates closed in, and the Muslims said, 'This is what God and His Messenger promised us...'... the verse. The hypocrites said, 'Are you not amazed?' He talks to you, gives you false hopes and promises you falsehood. He tells you that he sees from Yathrib the palaces of Al-Hirah and the cities of Kisra, and that they will be conquered for you, while you are digging the trench out of fear and are unable to emerge. And the Qur'an was revealed: "And when the hypocrites and those in whose hearts is disease said, 'God and His Messenger have promised us nothing but delusion.'"

Tafsir al-Qurtubi

God the Almighty said: **And when the hypocrites and those in whose hearts is disease said, 'God and His Messenger have promised us nothing but delusion,'** meaning, falsehood in speech. This is because Tu'mah ibn Ubayraq, Mu'tab ibn Qushayr and a group of about seventy men said on the day of the Trench: How can He promise us the treasures of Chosroes and Caesar when none of us can even defecate? They only said that because what the Prophet (peace and blessings of God be upon him) said when striking the rock had become widespread among the companions, as mentioned previously in the hadith of al-Nasa'i. Then God the Almighty revealed this verse.

Surat al-Ahzab 33:12

And when the hypocrites and those in whose hearts is disease say, "God and His Messenger have promised us nothing but delusion."

Tafsir Ibn Kathir

God the Most High says, informing us of that situation when the confederates encamped around Medina, and the Muslims were besieged in extreme hardship and distress, and the Messenger of God (peace and blessings of God be upon him) was among them, that they were afflicted, tested, and shaken severely. Then hypocrisy appeared, and those in whose hearts was disease spoke of what was in their souls: **And when the hypocrites and those in whose hearts was disease said, 'God and His Messenger have promised us nothing but delusion.'** As for the hypocrite, his hypocrisy became apparent, and the one in whose heart was doubt or doubt due to his weak state, so he vented what he found of whispers in himself due to the weakness of his faith and the severity of his condition. Other people said as God the Most High said: **And when a party of them said, 'O people of Yathrib,'** meaning Medina. As it came in the Sahih, "I was shown in a dream the place of your migration, a land between two lava fields. My family thought it was Yathrib, but it was Medina." In another version: Medina.

As for the hadith narrated by Imam Ahmad: Ibrahim bin Mahdi told us, Saleh bin Omar told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdur Rahman bin Abi Laila, on the authority of Al-Bara' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls Madinah Yathrib, let him seek forgiveness from God, for it is Tayyiba, it is Tayyiba.** Imam Ahmad is the only one who narrated it, and there is a weakness in its chain of transmission, and God knows best. It is said that the origin of its name Yathrib was due to a man who settled there from the Amalekites, whose name was Yathrib bin Ubayd bin Mahlayl bin Aws bin Amlaq bin Lawdh bin Iram bin Sam bin Noah, as Al-Suhayli said. He said: It was narrated from some of them that he said: It has eleven names in the Torah: Al-Madinah, Tayyiba, Tayyiba, Al-Muskeenah, Al-Jabirah, Al-Muhabba, Al-Mahboubah, Al-Qasimah, Al-Majburah, Al-Adhra', and Al-Marhuma. Ka'b Al-Ahbar said: We find in the Torah that God the Almighty says to Madinah: O Tayyiba, O Tayyiba, O Poor One, do not carry treasures. I will raise your stones above the stones of the villages.

And his saying, **You have no place to stay**, meaning here they mean with the Prophet, may God bless him and grant him peace, in the place of guarding. **So return**, meaning to your homes and dwellings. **And a group of them should ask the Prophet's permission.** Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both: They are Banu Haritha. They said: We fear thieves from our homes. And more than one person said the same. Ibn Ishaq mentioned that the one who said that was Aws ibn Qayzi, meaning they excused themselves from returning to their homes by saying that they were exposed, meaning there was nothing to screen them from the enemy, so they feared them. God Almighty said: **And it is not exposed**, meaning it is not as they claim. **They only**

want to flee, meaning to escape from the advance.

Fath al-Qadir

12- **And when the hypocrites and those in whose hearts is disease said** is connected to **when the eyes turned away**. Disease in the hearts is doubt and suspicion. What is meant by the hypocrites is Abdullah bin Ubayy and his companions, and what is meant by **those in whose hearts is disease** are the people of doubt and confusion. **God and His Messenger have promised us nothing of victory and triumph except delusion**, meaning falsehood in speech. The ones who said this statement were about seventy men of hypocrisy and doubt. This statement attributed to them is like an explanation of the aforementioned suspicions: that is, the suspicion of these people was this suspicion, just as the believers suspected victory and the elevation of the word of God.

Tafsir al-Baghawi

12- **And when the hypocrites said**, Mu'tab bin Qushair, and it was said: Abdullah bin Ubayy and his companions, **and those in whose hearts is disease**, doubt and weak belief: **God and His Messenger promised us nothing but delusion**, which is what the hypocrites say: Muhammad promises us the conquest of the palaces of Syria and Persia, and one of us cannot go beyond his tent. This, by God, is delusion.

Tafsir al-Baidawi

12 - **And when the hypocrites and those in whose hearts is disease say** weak belief, **What God and His Messenger promised us** of victory and exaltation of religion **is nothing but delusion** a false promise. It was said that Mu'tab bin Qushair said, "Muhammad promises us the conquest of Persia and Rome, and one of us cannot even defecate out of fear. This is nothing but a delusional promise."

Surat al-Ahzab 33:13

And when a party of them said, **O people of Yathrib, there is no place for you to stay, so go back.** And a party of them asked permission of the Prophet, saying, **Indeed, our houses are exposed, but they are not exposed.** They intended nothing but flight.

Tafsir al-Jalalayn

13 - **And when a party of them said** meaning the hypocrites **O people of Yathrib** it is the land of Medina and it is not inflected for the action and the weight of the verb **there is no place for you** with the damma or fatha on the meem, no residence or place **so return** to your homes from Medina and they had gone out with the Prophet, may God bless him and grant him peace, to Sal' mountain outside Medina to fight **and a party of them asked permission of the Prophet** to return **saying, Our houses are vulnerable** not fortified and feared for. God Almighty said (and they are not vulnerable. They only want to flee) from the fighting.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **And when a party of them said, 'O people of Yathrib, there is no place for you to stay,'** and when some of them said: O people of Yathrib, and Yathrib is the name of a land, so it is said that the city of the Messenger of God, may God bless him and grant him peace, is in a part of Yathrib. And His saying **There is no place for you to stay, so go back** with the opening of the m from maqam. He says: There is no place for you to stand in, as the poet said:

Whatever evil there is, it will be taken to the place where it will not be seen.

His saying, **Then go back**, means: Go back to your homes. He ordered them to flee from the army of the Messenger of God, may God bless him and grant him peace, and to escape from him, and to leave the Messenger of God, may God bless him and grant him peace. It was said that this was done by Aws ibn Qayzi and those who agreed with him.

Who said that?

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, who narrated: Yazid ibn Ruman narrated to me: **And when a party of them said, 'O people of Yathrib...'** to *fleeing*. He said: Aws ibn Qayzi and whoever among his people shared that opinion. The reading with a fatha on the meem in the phrase **You have no standing place**, means: you have no place to stand, and it is the reading that I do not permit a reading other than it, due to the consensus of the authoritative reciters on it. It was mentioned on the authority of Abu Abd al-Rahman al-Sulami that he read it as **You have no standing place**, with a damma on the meem, meaning: you have no place to stay.

And His statement: **And a party of them ask**

permission of the Prophet, saying, 'Our houses are exposed,' but they are not exposed. God Almighty says: And some of them ask permission of the Messenger of God, may God bless him and grant him peace, to leave him and go to his home, but he wants to flee and escape from the army of the Messenger of God, may God bless him and grant him peace.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And a party of them ask permission of the Prophet...** to his statement, **except to flee**, he said: They are Banu Haritha, they said: Our houses are empty because we fear thieves.

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, **Our houses are exposed**, he said: We fear theft from them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And a party of them asked permission of the Prophet, saying, 'Our houses are exposed, but they are not exposed,'** and that they are close to the enemy, and we fear thieves in them. So the Prophet, may God bless him and grant him peace, was sent, but he did not find an enemy in them. God said, **They only wanted to flee**, meaning that their saying, **Our houses are exposed**, was only to flee.

Muhammad bin Sinan Al-Qazzaz told us: Ubaidullah bin Hamran told us: Abd Al-Salam bin Shaddad Abu Talut told us on the authority of his father regarding this verse: **Our houses are exposed, but they are not exposed.** He said: They are lost.

Tafsir al-Qurtubi

The Almighty said: **And when a group of them said, 'O people of Yathrib, there is no place for you to stay, so go back.'** The word *group* refers to one person or more, and what is meant here is Aws ibn Qayzi, the father of Arabah ibn Aws, about whom Al-Shamakh says:

If a banner is raised for glory, Araba will receive it with her right hand.

Yathrib is the city and God (peace and blessings of God be upon him) called it Taybah and Tabah. Abu Ubaidah said: Yathrib is the name of a land and Medina is a district of it. Al-Suhayli said: It was called Yathrib because the one who settled there from the Amalekites was named Yathrib bin Ameel bin Mahlail bin Awad bin Lawdh bin Iram. There is a difference in some of these names. The Banu Ameel are those who inhabited Al-Juhfah and the floods swept them away and Al-Juhfah was named after them. **A place to stay for you, so return** is the general reading. Hafs, Al-Sulami, Al-Jadri and Abu Haywah read it with a

And when a party of them said, "O people of Yathrib, there is no place for you to stay, so go back." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are exposed, but they are not exposed." They intended nothing but flight.

damma on the m. It is a verbal noun from **aqama yaqim**, meaning there is no residence or place to reside in. Whoever reads with a fatha, it is the name of a place, meaning there is no place but you reside in it. *Farijū* means to your homes. He ordered them to flee from the army of the Prophet (peace and blessings of God be upon him). Ibn Abbas said: The Jews said to Abdullah bin Ubayy bin Salul and his companions from al-Munafiqun 63: What makes you kill yourselves at the hands of Abu Sufyan and his companions! So return to Al-Madinah, for we are with the people and you are safe.

God the Almighty said: **And a party of them asked permission of the Prophet** to return to their homes in Madinah, and they are Banu Haritha ibn al-Harith, according to Ibn Abbas. Yazid ibn Ruman said: Aws ibn Qayzi said that to a group of his people. **They say, 'Our houses are vulnerable,'** meaning, they are lost and unprotected, and they are close to the enemy. It was also said: they are vulnerable to thieves because they are devoid of men. It is said that a house is vulnerable and has a vulnerability, and the houses of 'Urwah and 'Awar are one-eyed, so it is 'Ma'war. It was also said: 'Awarah has a vulnerability.' And every place that is not forbidden or concealed is 'Urwah, as al-Harawi said. Ibn Abbas, Ikrimah, Mujahid, and Abu Raja' al-Attardi read: 'Awarah' with a kasrah on the waw, meaning short walls with flaws in them. The Arabs say: So-and-so has a vulnerability if it is not secure. And a knight is one-eyed if a flaw appears in it for striking and stabbing. The poet said:

When you meet them, you will not find a sick person in the house, nor a grieving guest, nor a widowed neighbor.

Al-Jawhari K and Al-Awarah every defect that is feared in a breach or war of coppers: It is said that a place is one-eyed if a defect is apparent in it, and that a knight is one-eyed if the place of the defect is apparent in it. Al-Mahdawi: And whoever breaks the waw in Awarah is anomalous and similar to it is their saying: A man who is one-eyed, meaning he has nothing. The analogy was that he should be made famous, so he said: Shame like the day of departure and a man of wealth, their root is Ruh and Mawla. Then God Almighty said: **And it is not a defect** as a refutation of them and a response to what they mentioned. **They only want to flee** meaning they only want to escape. It was said: from killing and it was said: from religion. Al-Naqqash narrated that this verse was revealed about two tribes of the Ansar: Banu Haritha and Banu Salamah, and they intended to leave their positions on the day of the Trench, and about them God Almighty revealed: **When two parties among you were about to lose heart** [Al Imran] the verse. When this verse was revealed, they said: By God, what we intended did not upset us, for God is our protector. Al-Suddi said: The one who asked his permission to go to them was two men from the Ansar from Banu Haritha, one of them was Abu Arabah ibn Aws, and the other was Aws ibn Qayzi. Al-Dahhak said: And eighty men returned without his

permission.

Tafsir Ibn Kathir

God the Most High says, informing us of that situation when the confederates encamped around Medina, and the Muslims were besieged in extreme hardship and distress, and the Messenger of God (peace and blessings of God be upon him) was among them, that they were afflicted, tested, and shaken severely. Then hypocrisy appeared, and those in whose hearts was disease spoke of what was in their souls: **And when the hypocrites and those in whose hearts was disease said, 'God and His Messenger have promised us nothing but delusion.'** As for the hypocrite, his hypocrisy became apparent, and the one in whose heart was doubt or doubt due to his weak state, so he vented what he found of whispers in himself due to the weakness of his faith and the severity of his condition. Other people said as God the Most High said: **And when a party of them said, 'O people of Yathrib,'** meaning Medina. As it came in the Sahih, "I was shown in a dream the place of your migration, a land between two lava fields. My family thought it was Yathrib, but it was Medina." In another version: Medina.

As for the hadith narrated by Imam Ahmad: Ibrahim bin Mahdi told us, Saleh bin Omar told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdur Rahman bin Abi Laila, on the authority of Al-Bara' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls Madinah Yathrib, let him seek forgiveness from God, for it is Tayyiba, it is Tayyiba.** Imam Ahmad is the only one who narrated it, and there is a weakness in its chain of transmission, and God knows best. It is said that the origin of its name Yathrib was due to a man who settled there from the Amalekites, whose name was Yathrib bin Ubayd bin Mahlayl bin Aws bin Amlaq bin Lawdh bin Iram bin Sam bin Noah, as Al-Suhayli said. He said: It was narrated from some of them that he said: It has eleven names in the Torah: Al-Madinah, Tayyiba, Tayyiba, Al-Muskeenah, Al-Jabirah, Al-Muhabba, Al-Mahboubah, Al-Qasimah, Al-Majburah, Al-Adhra', and Al-Marhuma. Ka'b Al-Ahbar said: We find in the Torah that God the Almighty says to Madinah: O Tayyiba, O Tayyiba, O Poor One, do not carry treasures. I will raise your stones above the stones of the villages.

And his saying, **You have no place to stay**, meaning here they mean with the Prophet, may God bless him and grant him peace, in the place of guarding. **So return**, meaning to your homes and dwellings. **And a group of them should ask the Prophet's permission.** Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both: They are Banu Haritha. They said: We fear thieves from our homes. And more than one person said the same. Ibn Ishaq mentioned that the one who said that was Aws ibn Qayzi, meaning

they excused themselves from returning to their homes by saying that they were exposed, meaning there was nothing to screen them from the enemy, so they feared them. God Almighty said: **And it is not exposed**, meaning it is not as they claim. **They only want to flee**, meaning to escape from the advance.

Fath al-Qadir

13- **And when a party of them said** meaning of the hypocrites. Muqatil said: They are Banu Salim of the hypocrites. Al-Suddi said: They are Abdullah bin Ubayy and his companions. It was also said: They are Aws bin Qibti and his companions. The word *party* refers to one person or more. The statement made by this group is: **O people of Yathrib, there is no place for you to stay** meaning there is no place for you to reside, or there is no residence for you here in the army. Abu Ubaid said: Yathrib is the name of the land, and the city of the Prophet (peace and blessings of God be upon him) is in a part of it. Al-Suhayli said: It was named Yathrib because the one who settled there from the Amalekites was called Yathrib bin Ameel. The majority of scholars read **You have no place to stay** with a fat-ha on the meem, while Hafs, As-Sulami, Al-Jahdary and Abu Haywah read it with a damma, as it is a verbal noun from the root word *aqama* to **establish oneself**. According to the first reading, it is a place name. *Farja'u return*, meaning to your homes. They were ordered to flee from the army of the Prophet (peace and blessings of God be upon him). This was because the Messenger of God (peace and blessings of God be upon him) and the Muslims went out in the year of the Trench until they turned their backs to Sala' and the trench was between them and the people. These hypocrites said: **There is no place to stay here**, and they ordered the people to return to their homes in Madinah. **And a party of them will ask permission of the Prophet** is in apposition to **A party of them said**, meaning they will ask permission to return to their homes, and they are Banu Haritha and Banu Salamah. The phrase **they say** is a substitute for **he asks permission**, or a condition, or a new chapter in response to an implied question. The statement that they said, which is their statement: **Our homes are vulnerable**, means lost and unsafe, not fortified or immune from the enemy. Al-Zajjaj said: It is said that the place is vulnerable, meaning it is vulnerable, and houses are vulnerable and vulnerable, and it is a verbal noun. Mujahid, Muqatil, and Al-Hasan said: They said our houses are lost and we fear thieves for them. Qatada said: They said our houses are near the enemy and we do not feel safe for our families. Al-Harawi said: Every place that is not forbidden or covered is vulnerable. In origin, vulnerability means a defect, so it was applied to the disturbed, and what is meant is: one with vulnerability. Ibn Abbas, Ikrimah, Mujahid, and Abu Raja Al-Attardi read it as 'urwah with a kasra on the waw, meaning short walls. Al-Jawhari said: Vulnerability is every situation that is feared in a border or war. An-Nahhas said: It is said that a place is *one-eyed* if a defect is evident in it, and that a knight is *one-eyed* if the place of the defect is evident from him. Then the Almighty responded to them by saying: **And it is not a defect**, so God the Almighty denied them in what they said, and the sentence is in the accusative case as a state. Then He explained the reason for their

asking permission and what they wanted from him, saying: **They want nothing but flight**, meaning they want nothing but to flee from the fighting. It was said that what is meant is: they want nothing but to flee from the religion.

Tafsir al-Baghawi

13- **And when a group of them said**, meaning: of the hypocrites, who were Aws Bani Qayzi and his companions, **O people of Yathrib**, meaning Medina. Abu Ubaidah said: Yathrib is the name of a land, and the city of the Messenger of God, may God bless him and grant him peace, is in a part of it.

In some reports, the Prophet, may God bless him and grant him peace, forbade calling Medina Yathrib, and said: It is Tabah, as if he disliked this word.

You have no place to stay. The general public read it with a fat-ha on the meem, meaning: you have no place to stay and reside in. Abu Abd al-Rahman al-Sulami and Hafs read it with a damma on the meem, meaning: you have no place to stay. **So return**, to your homes from following Muhammad, may God bless him and grant him peace. It was also said: from fighting to your dwellings.

And a party of them asked permission of the Prophet, and they were Banu Khartha and Banu Salamah, **saying, 'Our houses are exposed'**, meaning: empty and lost, and located near the enemy and where thieves are feared. Abu Raja' al-Attardi read *'awrah* with a kasra on the *waw*, meaning: short-walled, easy for thieves to enter. So God denied them, saying, **And it is not exposed; they only want to flee**, meaning: they only want to flee.

Tafsir al-Baidawi

13 - **And when a party of them said**, meaning Aws bin Qayzi and his followers, **O people of Yathrib**, meaning the people of Medina. It was said that it is the name of a land in a part of which Medina was located. **No place to stay**, meaning a place to stay. **For you** here, and Hafs read it with the dammah as a place or a verbal noun from *aqama*. "So return," fleeing to your homes. It was said that the meaning is "You have no place to stay upon the religion of Muhammad, so return to polytheism and submit to it so that you may be safe, or You have no place to stay in Yathrib, so return as disbelievers so that you may remain there. And a party of them ask the Prophet's permission," to return. "They say, 'Our houses are vulnerable,' **not fortified, and its root is khalaal**. **It is possible that the lightning of awrah is from awrat al-dar**" if it is disturbed, and it was read with it. "And it is not vulnerable," rather it is fortified. "They only want to flee," meaning that they only want to flee from the fighting.

Surat al-Ahzab 33:14

And if it had been entered upon them from its regions and they were then asked for a trial, they would have given it, and they would not have remained in it except for a little while.

Surat al-Ahzab 33:14

And if it had been entered upon them from its regions and they were then asked for a trial, they would have given it, and they would not have remained in it except for a little while.

Tafsir al-Jalalayn

14 - **And if the city had entered upon them from its regions** its districts **and they were asked** those who entered asked them **the trial** of polytheism **they would have given it** with extension and shortening, they would have given it and done it **and they would not have remained in it except a little**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And if you entered upon them from its corners**, he says: And if you entered the city upon these people who say, **Our houses are exposed**, from its corners, meaning: from its sides and regions, the singular of which is: qatr, and there is another language for it: qatr, and aqtar, and from it is the saying of the rajaz poet:

If you want to apply oil or dates, then give them to the people who left the bad.

His statement, **Then they were asked about the trial**, means: Then they were asked to return from faith to polytheism. **They would have done it**, means: They would have done it and returned from Islam and committed polytheism. His statement, **And they did not remain in it except for a little while**, means: They did not remain in it except for a little while from responding to polytheism, and they would have hastened to do that.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And if it were to enter upon them from its regions** meaning if it were to enter upon them from the outskirts of Medina **and they were asked for the trial** meaning polytheism **they would give it** meaning: they would give it, **and they would not remain in it except for a little while** meaning: except that they would give it willingly, what they would withhold.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **And if it were to enter upon them from its regions**, he said: If the city were to enter upon them from its outskirts, **and then they were asked to disbelieve, they would have disbelieved**. He said: And these hypocrites, if armies were to enter

upon them, and those who want to fight them were asked to disbelieve, they would have disbelieved. He said: And the fitnah is disbelief, and it is what God says, **Perversion is worse than killing** (al-Baqarah 2:191), meaning disbelief. He says: Fear of them, and the evil of the persecution that they are in from hypocrisy, drives them to disbelieve in it.

The reciters differed in their reading of His statement *la-atuha*. The majority of the reciters of Medina and some of the reciters of Mecca read it as *la-atuha* with a shortened alif, meaning they came to her. Some of the Meccans and the majority of the reciters of Kufa and Basra read it as *la-atuha* with a long alif, meaning they would have given it, based on His statement: Then they were asked about the trial. They said: If it was a question, then it was a giving. The long reading is more pleasing to me for what I have mentioned, even though the other reading is permissible.

Tafsir al-Qurtubi

The Almighty said: **And if it had entered upon them from its regions** meaning the houses or the city, meaning from its sides and corners. The singular is qatr, which is the side and the region, and qatr is also a language for country. **Then they were asked for the trial, they would have come to it** meaning they would have resorted to it. This is according to the reading of Nafi' and Ibn Kathir with the short vowel. The rest read it with the long vowel, meaning they would have given it from themselves, and this is the choice of Abu Ubaid and Abu Hatim. It has been reported in the hadith: The companions of the Prophet, may God bless him and grant him peace, were tortured for the sake of God and asked for polytheism, so everyone was given what they asked except Bilal. This is evidence for the long vowel reading of giving, and evidence for the short vowel reading is his statement: **And they had already made a covenant with God before that they would not turn their backs** This indicates that they would have come to it with the short vowel. There are two aspects to the trial here: One of them is that they were asked to fight for partisanship, they would have rushed to it. Ad-Dahhak said the second: Then they were asked for polytheism, they would have answered, **Yes, quickly**, Al-Hasan said. **And they did not stay there** meaning in Madinah after the disbelief was given, except for a little while until they perished. As-Suddi and Al-Qutbi said. Al-Hasan and Al-Farra' said that most of the commentators said: That is, they were not held back from the temptation of polytheism except for a short time, and they would have responded to polytheism quickly, and that was due to the weakness of their intentions and their excess. If the parties had mixed with them, they would have shown disbelief.

Tafsir Ibn Kathir

The Almighty tells us about those who "say, 'Our

houses are exposed,' but they are not exposed. They only want to flee." That if the enemies entered upon them from every side of the city and any of its regions, and then they were asked about the trial, which is entering into disbelief, they would quickly disbelieve. They do not maintain faith nor hold fast to it with the slightest fear or panic. This is how Qatada, Abd al-Rahman ibn Zayd, and Ibn Jarir explained it. This is a severe condemnation of them. Then the Almighty said, reminding them of what they had pledged to God before this fear, that they would not turn their backs or flee from the battle. **And the pledge of God will be questioned**, meaning that God Almighty will inevitably question them about that pledge. Then He informed them that their fleeing would not delay their appointed times or lengthen their lives, but rather it might have been a reason for their being taken by surprise. For this reason, the Almighty said: **And then you would not enjoy [yourselves] except for a little**, meaning after your flight and escape. Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.' Then the Almighty said: Say, 'Who is it that can protect you from God if He intends to harm you or intends to have mercy upon you?' **And they will not find for themselves besides God any protector or helper**. That is, they and others have no protector or helper besides God.

Fath al-Qadir

14- **And if it had entered upon them from its regions** meaning their homes or the city. Regions are the directions, the plural of country, which is the side and the region. The meaning is: If it had entered upon them from all its regions, not from some of them, this severe calamity would have befallen them, their homes would have been violated, and their sanctity and homes would have been violated. **Then they were asked for the trial** from another side when this severe calamity befell them. **They would have come to it** meaning they would have resorted to it or given it. The meaning of trial here is either fighting for tribalism, as Ad-Dahhak said, or associating partners with God and returning to the disbelief that they conceal and show the opposite of, as Al-Hasan said. The majority read **they would have come to it** with a long vowel, meaning they would have given it from themselves. Nafi' and Ibn Kathir read it with a short vowel, meaning they would have sought it. **And they would not have stayed there except a little while** meaning in the city after the trial had come, except a little while until they were destroyed. This is what Al-Hasan, As-Suddi, Al-Farra' and Al-Qutaybi said. Most of the commentators said: The meaning is: They were not held back from the temptation of polytheism except for a short time, rather they were hastening towards it, desiring it, and they did not stop except as soon as they were asked, and they did not make excuses for answering the Messenger by saying that their houses were in this state of disgrace, even though they had become disgraceful in reality, just as they made excuses for answering the Messenger and fighting with him by saying that they were disgraceful, even though they were not disgraceful at that time.

Tafsir al-Baghawi

14- **And if you had entered upon them**, meaning: if you had entered upon the city, meaning these armies that they want to fight, and they are the parties, **from its regions**, its sides and its regions, the plural of country, **then asked for the fitnah**, meaning: polytheism, **they would have come to it**, they would have given it. The people of Hijaz read **they would have come to it** in a shortened form, meaning: they would have resorted to it and done it and turned back from Islam. **And they would not have remained there**, meaning: they would not have considered the fitnah, **except for a little**, and they would have hastened to respond to polytheism, content with it. This is the opinion of most of the commentators.

Al-Hasan and Al-Farra' said: They did not stay in Medina after the disbelief was given to them except for a short time until they perished.

Tafsir al-Baidawi

14 - **And if you had entered upon them** means entering the city or their homes. **From its regions** means from its sides. The subject was omitted to indicate that the entry of these partisans upon it and the entry of other armies are the same in requiring the ruling based on it. **Then they were asked about the strife** means apostasy and fighting the Muslims. **They would have come to it** means they would have given it. The two Hijazis read it with the short vowel meaning they would have resorted to it and done it. **And they did not remain in it** means strife or giving it. **Except for a little while** until the question and answer took place. It was said that they did not remain in the city after the apostasy was complete except for a little while.

Surat al-Ahzab 33:15

And they had already made a covenant with God before that they would not turn their backs, and the covenant with God will be questioned about.

Surat al-Ahzab 33:15

And they had already made a covenant with God before that they would not turn their backs, and the covenant with God will be questioned about.

Tafsir al-Jalalayn

15 - **And they had already made a covenant with God before that they would not turn their backs, and the covenant of God will be questioned about** fulfilling it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed, those who asked permission from the Messenger of God, may God bless him and grant him peace, to leave him, and said, **Our houses are exposed**, had pledged to God before that, that they would not turn their backs to their enemy, for their saying was in the presence of the Messenger of God, may God bless him and grant him peace, but they did not fulfill it after that. **And the covenant of God will be questioned about.** He says: So God asks that of whomever gave it to Him from himself.

It was mentioned that this was revealed about Banu Haritha because of what they did at the Trench after what they did at Uhud.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: Yazid bin Ruman told me: **And they had already made a covenant with God not to turn their backs, and the covenant with God will be questioned about.** They were Banu Haritha, and they were the ones who intended to fail on the day of Uhud with Banu Salamah when they intended to fail on the day of Uhud, then they made a covenant with God that they would not return to such a thing, so God mentioned to them those who had given Him of themselves.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And they had already made a covenant with God before that they would not turn their backs, and the covenant with God will be questioned about.** He said: There were people who were absent from the Battle of Badr, and they saw the honor and virtue that God had given the Companions of Badr, so they said: If God lets us witness a fight, we will fight. So God drove that to them until it was in the outskirts of Medina.

Tafsir al-Qurtubi

God Almighty says: **And they had already made a covenant with God before**, meaning before the Battle

of the Trench and after Badr. Qatada said: This is because they were absent from Badr and saw what God had given the people of Badr of honor and victory, so they said: If God makes us witness to a fight, we will fight. Yazid ibn Ruman said: They, the Banu Haritha, intended to fail along with Banu Salamah on the day of Uhud, but when what happened to them happened, they pledged to God that they would not do anything like it again. Then God mentioned to them what they had given of themselves, **And the covenant of God will be questioned about**, meaning one will be held accountable for it. Muqatil and Al-Kalbi said: "They were seventy men who pledged allegiance to the Prophet, may God bless him and grant him peace, on the night of Al-Aqabah and said: Stipulate for yourself and your Lord whatever you wish. He said: I stipulate for my Lord that you worship Him and do not associate anything with Him, and I stipulate for myself that you protect me from what you protect your women, your wealth, and your children. They said: What will we get if we do that, O Prophet of God? He said: For you is victory in this world and Paradise in the Hereafter." This is what God the Most High said: **And the covenant of God will be questioned about**, meaning that God will ask them about it on the Day of Resurrection.

Tafsir Ibn Kathir

The Almighty tells us about those who "say, 'Our houses are exposed,' but they are not exposed. They only want to flee." That if the enemies entered upon them from every side of the city and any of its regions, and then they were asked about the trial, which is entering into disbelief, they would quickly disbelieve. They do not maintain faith nor hold fast to it with the slightest fear or panic. This is how Qatada, Abd al-Rahman ibn Zayd, and Ibn Jarir explained it. This is a severe condemnation of them. Then the Almighty said, reminding them of what they had pledged to God before this fear, that they would not turn their backs or flee from the battle. **And the pledge of God will be questioned**, meaning that God Almighty will inevitably question them about that pledge. Then He informed them that their fleeing would not delay their appointed times or lengthen their lives, but rather it might have been a reason for their being taken by surprise. For this reason, the Almighty said: **And then you would not enjoy [yourselves] except for a little**, meaning after your flight and escape. **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'** Then the Almighty said: **Say, 'Who is it that can protect you from God if He intends to harm you or intends to have mercy upon you?' And they will not find for themselves besides God any protector or helper.** That is, they and others have no protector or helper besides God.

Fath al-Qadir

Then the Almighty narrated about them what had happened from them before of the covenant with God and His Messenger to remain steadfast in war and not

flee from it, so He said: 15- **And they had already made a covenant with God before that they would not turn their backs** meaning before the Battle of the Trench and after Badr. Qatada said: This is because they were absent from Badr and saw what God had given the people of Badr of honor and victory, so they said: If God makes us witness to a fight, we will fight, and they were Banu Haritha and Banu Salamah. **And the covenant with God is to be questioned about** meaning one is responsible for it, and its owner is required to fulfill it, and one is rewarded for not fulfilling it.

be rewarded for it.

Tafsir al-Baghawi

15- **And they had already made a covenant with God before**, that is, before the Battle of the Trench, **that they would not turn their backs**, from their enemy, that is, that they would not be defeated. Yazid bin Ruman said: They are Banu Haritha. They intended on the day of Uhud to fail with Banu Salamah, but when what happened about them happened, they made a covenant with God that they would not return to something like it.

Qatada said: They were people who had been absent from the Battle of Badr and had seen the honor and virtue that God had given the people of Badr. They said: If God lets us witness a fight, we will fight. So God brought that to them.

Muqatil and Al-Kalbi said: They were seventy men who pledged allegiance to the Messenger of God (peace and blessings of God be upon him) on the night of Al-Aqabah, and they said: **Set whatever conditions you wish for your Lord and for yourself.** The Prophet (peace and blessings of God be upon him) said: "I set a condition for my Lord that you worship Him and do not associate anything with Him, and I set a condition for myself that you protect me from what you protect yourselves, your wives and your children from." They said: **If we do that, what will we have, O Messenger of God?** He said: **You will have victory in this world and Paradise in the Hereafter.** They said: **We have done that.** And that was their covenant.

This statement is not satisfactory to me, because those who pledged allegiance on the night of Aqaba were seventy people, and there was no one among them who doubted or said such a statement. Rather, the verse is about a people who pledged to God that they would fight and not flee, but they broke the pledge.

And the covenant of God was responsible for it.

Tafsir al-Baidawi

15 - **And they had already made a covenant with God not to turn their backs.** That is, Banu Haritha made a covenant with the Messenger of God, may God bless him and grant him peace, on the day of Uhud when they failed, then they repented that they would not return to the like of it. **And the covenant with God will be questioned about** regarding fulfilling it, and one will

Surat al-Ahzab 33:16

Say, "Flight will not benefit you if you flee from death or killing, and then you will not enjoy [yourselves] except for a little."

Surat al-Ahzab 33:16

Say, **Flight will not benefit you if you flee from death or killing, and then you will not enjoy [yourselves] except for a little.**

Tafsir al-Jalalayn

16 - (Say: Flight will not benefit you if you flee from death or killing. And if you flee, you will not enjoy [yourselves] except for a little while.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say, O Muhammad, to those who ask your permission to leave you and say: Our homes are exposed, **Flight will not benefit you if you flee from death or killing.** He says: Because that, or what God has decreed of them, will reach you in every situation, whether you hate it or like it. **And then you will not enjoy it except for a little.** He says: And if you flee from death or killing, your flight will not increase your lifespans and terms, rather you will only enjoy it in this world until the time that has been decreed for you, then what has been decreed for you and against you will come to you.*

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: "Say: Flight will not benefit you if you flee from death or killing. And then you will not enjoy [yourselves] except for a little." Indeed, the whole world is little.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin, on the authority of Rabi' ibn Khaitham: **And then you will not enjoy [yourselves] except for a little.** He said: Except for their appointed terms.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of al-A'mash, on the authority of Abu Razin, on the authority of al-Rabi' ibn Khaitham, similarly, except that he said: What is between them and their appointed times.

Ibn Al-Muthanna narrated: Muhammad ibn Ja'far narrated: Shu'bah narrated: Mansur narrated: Abu Razin said: Concerning this verse, **So let them laugh a little and weep much** (al-Tawbah 9:82), he said: Let them laugh a little in this world and weep much in the Fire. And he said concerning this verse, **And then you will not enjoy [yourselves] except for a little**, he said:

Until their appointed times. One of these two hadiths traces it back to Rabi' ibn Khaitham.

Ibn Wakee' narrated: My father narrated to me, on the authority of Al-A'mash, on the authority of Abu Razin, on the authority of Ar-Rabi' ibn Khaitham: **And then you will not enjoy yourself except for a little** He said: The term. And his statement **you will enjoy yourself** is raised and not placed in the accusative case by permission of the waw that is with it. That is because if there is a waw before it, the meaning of *if* is to delay it after the verb, as if it was said: And if they fled, they would not enjoy themselves except for a little. And sometimes it is placed in the accusative case by it, even if there is a waw with it, because the verb is left out, so it is as if it is at the beginning of the sentence.

Tafsir al-Qurtubi

The Almighty said: **Say, 'Flight will not benefit you if you flee from death or killing.'** That is, whoever's time has come to die or be killed, then flight will not benefit. **And then you will not enjoy yourself except for a little.** That is, in this world after fleeing until your time has expired, and everything that is coming is near. Al-Saji narrated on the authority of Ya'qub Al-Hadrami, **And then you will not enjoy yourself** with a *ya* and in some narrations, **And then you will not enjoy yourself** is in the accusative case with *then* and the nominative case means **and you will not enjoy yourself**. "And then" is cancelled and it is permissible to use it. This is its ruling if it is preceded by *waw* and *fa*. If it is a subject, it is in the accusative case with it, so you say: **If God honors you.**

Tafsir Ibn Kathir

The Almighty tells us about those who "say, 'Our houses are exposed,' but they are not exposed. They only want to flee." That if the enemies entered upon them from every side of the city and any of its regions, and then they were asked about the trial, which is entering into disbelief, they would quickly disbelieve. They do not maintain faith nor hold fast to it with the slightest fear or panic. This is how Qatada, Abd al-Rahman ibn Zayd, and Ibn Jarir explained it. This is a severe condemnation of them. Then the Almighty said, reminding them of what they had pledged to God before this fear, that they would not turn their backs or flee from the battle. **And the pledge of God will be questioned**, meaning that God Almighty will inevitably question them about that pledge. Then He informed them that their fleeing would not delay their appointed times or lengthen their lives, but rather it might have been a reason for their being taken by surprise. For this reason, the Almighty said: **And then you would not enjoy [yourselves] except for a little**, meaning after your flight and escape. **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'** Then the Almighty said: **Say, 'Who is it that**

can protect you from God if He intends to harm you or intends to have mercy upon you?' And they will not find for themselves besides God any protector or helper. That is, they and others have no protector or helper besides God.

Fath al-Qadir

16- Say, 'Flight will not benefit you if you flee from death or killing.' For whoever's time has come to die or be killed, whether he flees or does not flee. **And then you will not enjoy yourself except for a little.** That is, a little enjoyment or a short time after they flee until their time limits expire, and everything that is coming is near. The majority read **You will enjoy yourself** with the superlative, and Ya'qub Al-Hadrami read it in Al-Saji's narration from him with the sublative. In some narrations, do not enjoy yourself by deleting the nun, applying permission, and according to the reading of the majority, it is cancelled.

Tafsir al-Baghawi

16- Say, to them, **Flight will not benefit you if you flee from death or killing**, which was decreed for you because whoever has his appointed time will die or be killed, **and then you will not enjoy [yourselves] except for a little**, meaning: you will not enjoy yourself after fleeing except for the duration of your appointed time, which is short.

Tafsir al-Baidawi

16 - Say, 'Flight will not benefit you if you flee from death or killing.' For every person must die a natural death, or be killed at a specific time, which has been decreed and recorded by the pen. **And then you will not enjoy yourself except for a little.** That is, if, for example, flight benefits you, then you are prevented by delay, then that enjoyment will only be a little enjoyment, or for a short time.

Surat al-Ahzab 33:17

Say, "Who is it that can protect you from God if He intends to harm you or intends to show you mercy?" And they will not find for themselves besides God any protector or helper.

Surat al-Ahzab 33:17

Say, **Who is it that can protect you from God if He intends to harm you or intends to show you mercy?** And they will not find for themselves besides God any protector or helper.

Tafsir al-Jalalayn

17 - (Say: Who is it that can protect you from God if He intends evil for you, destruction and defeat, or afflicts you with harm if God intends good for you? And they will not find for themselves besides God any protector or helper who can benefit them.)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Say, 'Who is it that can protect you from God if He intends to do you harm or intends to have mercy on you?'** God Almighty says: Say, O Muhammad, to those who ask your permission and say, **Our houses are vulnerable**, escaping from being killed: Who is it that can protect you from God if He intends to do you harm in yourselves, whether by killing or calamity or something else, or by well-being and safety? Is whatever harm or mercy befalls you in yourselves anything but from Him?

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, he said: Yazid bin Ruman told me, "Say: Who is it that can protect you from God if He intends to harm you or intends to have mercy on you?" That is, the matter is nothing but what I have decreed.

And His statement, **And they will not find for themselves besides God any protector or helper**, God Almighty says: And these hypocrites will not find, if God intends evil for them in themselves and their wealth, besides God, any protector to take care of them sufficiently, nor any helper to aid them from God and repel from them what God intends for them of evil in that.

Tafsir al-Qurtubi

God Almighty says: "Say: Who is it that can protect you from God?" That is, prevent you from Him. **If He intends to do you harm** That is, destruction **or intends to do you mercy** That is, good, victory, and well-being. **And they will not find for themselves besides God any protector or helper** That is, no close relative who can benefit them or any supporter who can aid them.

Tafsir Ibn Kathir

The Almighty tells us about those who "say, 'Our houses are exposed,' but they are not exposed. They only want to flee." That if the enemies entered upon them from every side of the city and any of its regions, and then they were asked about the trial, which is entering into disbelief, they would quickly disbelieve. They do not maintain faith nor hold fast to it with the slightest fear or panic. This is how Qatada, Abd al-Rahman ibn Zayd, and Ibn Jarir explained it. This is a severe condemnation of them. Then the Almighty said, reminding them of what they had pledged to God before this fear, that they would not turn their backs or flee from the battle. **And the pledge of God will be questioned**, meaning that God Almighty will inevitably question them about that pledge. Then He informed them that their fleeing would not delay their appointed times or lengthen their lives, but rather it might have been a reason for their being taken by surprise. For this reason, the Almighty said: **And then you would not enjoy [yourselves] except for a little**, meaning after your flight and escape. **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'** Then the Almighty said: **Say, 'Who is it that can protect you from God if He intends to harm you or intends to have mercy upon you?'** And they will not find for themselves besides God any protector or helper. That is, they and others have no protector or helper besides God.

Fath al-Qadir

17- **Say, 'Who is it that can protect you from God if He intends for you evil?'** That is, destruction, or a decrease in wealth, drought, or disease, **or intends for you mercy**, that He may have mercy on you with fertility, victory, and well-being. **And they will not find for themselves besides God a protector or a helper**, who will support them and defend them, **or a helper**, who will protect them from God's punishment.

Al-Tabarani, Ibn Mardawayh, and Abu Nu'aym in Al-Dala'il narrated on the authority of Abu Maryam Al-Ghassani that a Bedouin said: O Messenger of God, what was the first thing in your prophethood? He said: God took a covenant from me as He took a covenant from the prophets. Then he recited: {And when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary, and We took from them a firm covenant} and the supplication of Abraham: {And send among them a messenger from themselves}, and the good report of Jesus, the son of Mary. The mother of the Messenger of God (peace and blessings be upon him) saw in a dream that a lamp emerged from between her legs that illuminated the palaces of Ash-Sham. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: It was said: O Messenger of God, when did you take your covenant? He said: While Adam was between the soul and the body. Al-Bazzar, Al-Tabarani in Al-Awsat, and Abu Nu'aym in Al-Dala'il narrated on his authority: It was said: O Messenger of God, when were you a prophet? He said: While Adam

was between the soul and the body.} There are hadiths on this topic, some of which have been authenticated. Al-Hasan bin Sufyan, Ibn Abi Hatim, Ibn Mardawayh, Abu Nu'aym in Al-Dala'il, Al-Daylami and Ibn 'Asakir narrated on the authority of Qatada on the authority of Al-Hasan on the authority of Abu Hurayrah on the authority of the Prophet (peace and blessings of God be upon him) regarding the statement of God, **And when We took from the prophets their covenant** (10:11), he said: **You were the first of the prophets in creation and the last of them in resurrection**, so He began with him before them. Ibn Abi Hatim narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas who said: **Their covenant** is their promise. 'Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and At-Tabarani narrated with a saheeh chain of narration on the authority of Ibn Abbas, **And when We took from the prophets their covenant** (10:11), he said: God only took the covenant of the prophets from their people. Al-Hakim narrated, and authenticated it, Ibn Mardawayh, Abu Nu'aym, and Al-Bayhaqi, both of them in Al-Dala'il, and Ibn 'Asakir, through various chains of transmission, on the authority of Hudhayfah, who said: "I saw us on the Night of the Confederates, sitting in rows, with Abu Sufyan and those of the Confederates with him above us, and the Qurayzah Jews below us. We feared them for our children. There has never been a night more dark or more foul-smelling than us, with sounds of its wind like thunderbolts, and it was so dark that none of us could see his finger. So the hypocrites began to ask permission from the Messenger of God, may God bless him and grant him peace, and they said, 'Our houses are exposed, but they are not exposed.' None of them asked permission except that he gave him permission. They would sneak away, and we were three hundred, or that was us, when the Messenger of God, may God bless him and grant him peace, met us, man by man, until he passed me, and I had no protection from the enemy or from the cold except a cloak for my wife that did not go beyond my knees. He came to me while I was kneeling on my knees and said, 'Who is this?' I said, 'Hudhayfah.' Hudhayfah said, 'So I lowered myself to the ground and said, 'Yes, O Messenger of God.'" He said: I hated to get up. He said: Get up. So I got up. He said: There is report among the people, so bring me report of the people. He said: I am the most frightened of the people and the most anxious. So I went out and the Messenger of God, may God bless him and grant him peace, said: O God, protect him from before him and behind him and from his right and from his left and from above him and from below him. He said: By God, God did not create fear or anxiety in my stomach except that it came out of my stomach, and I did not feel anything of it. So when I turned away, he said: O Hudhayfah, do not tell anything about the people until you come to me. So I went out and when I approached the camp of the people, I looked into the light of their fire being lit, and there was a huge, dark man pointing with his hand at the fire and moving his side and saying: Departure, departure. Then I entered the camp, and the people closest to me were Banu Amir, saying: O family of Amir, departure, departure, you have no place to stay. And the wind was in their camp, not going beyond a handspan. By God, I could hear the sound of stones in their tents and their mattresses, the wind hitting them.

Then I went out towards the Prophet, may God bless him and grant him peace, and when I was halfway there on the road, when I saw about twenty horsemen wearing turban. They said, **Tell your companion that God has sufficed him against the people**. So I went back to the Messenger of God (peace and blessings of God be upon him) and informed him. He was wrapped in a cloak praying, and whenever something worried him, he would pray. So I told him about the people, that I had left them to depart, and God revealed, **O you who have believed, remember the favor of God upon you when there came to you armies** (al-Madinah 4:17). Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas, regarding His statement, **when there came to you armies**, that he said: The day of Abu Sufyan was the day of the Confederates. Ibn Jarir, Ibn Abi Hatim, Al-Hakim in Al-Kuna, Abu Al-Shaykh, Ibn Mardawayh, and Abu Nu'aym in Al-Dala'il narrated on the authority of Ibn Abbas, who said: "When the Night of the Confederates came, the north came to the south and said: 'Go and support God and His Messenger.' The south said: 'A free woman does not travel at night.' So God became angry with her and made her barren. He sent upon them a north wind, which extinguished their fires and cut their ropes. The Messenger of God (peace and blessings of God be upon him) said: 'I was aided by the north wind, and 'Ad was destroyed by the west wind.' This is what God said in the verse: 'So We sent upon them a wind and soldiers you did not see.'" Al-Bukhari, Muslim, and others narrated on the authority of Ibn Abbas, who said: The Messenger of God (peace and blessings of God be upon him) said: **I was aided by the north wind, and 'Ad was destroyed by the west wind**. Al-Bukhari and others narrated on the authority of Aisha, regarding God's statement: 'When they came upon you from above you...' that she said: **That was on the Day of the Trench**. There are hadiths on this topic describing this battle and what happened in it, and they are included in the books of battles and biographies. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: "I have been commanded to create a town that will eat all towns. They call it Yathrib, but it is Madinah. It drives away harm as the bellows drive away the impurities from iron." Ahmad, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Al-Bara' ibn 'Azib who said: The Messenger of God (peace and blessings of God be upon him) said: "Whoever calls Madinah Yathrib, let him seek forgiveness from God. It is Taybah, it is Taybah, it is Taybah." Ahmad's wording is: **It is Taybah**. But its chain of transmission is weak. Ibn Mardawayh narrated a similar hadith on the authority of Ibn 'Abbas. Ibn Jarir, Ibn Mardawayh and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn 'Abbas, regarding the statement of the Prophet (peace and blessings of God be upon him): **And a party of them will ask permission of the Prophet**, that they are Banu Haritha. They said: **Our houses are exposed**, meaning they are uninhabited and we fear theft. Ibn Mardawayh narrated a similar hadith on the authority of Jabir. Al-Bayhaqi narrated in Al-Dala'il on the authority of Ibn Abbas, who said: The interpretation of this verse came at the beginning of sixty years, **And if it had entered upon them from its regions and they were asked for the trial**,

Surat al-Ahzab 33:17

Say, "Who is it that can protect you from God if He intends to harm you or intends to show you mercy?" And they will not find for themselves besides God any protector or helper.

they would have come to it. He said: They would have been given it, meaning the entry of the Banu Haritha, the people of Ash-Sham, into Medina.

Tafsir al-Baghawi

17- Say, 'Who is it that can protect you from God?'

That is, prevent you from His punishment, **if He intends to do you harm**, defeat, **or intends to show you mercy**, victory, **and they will not find for themselves besides God a protector**, That is, a relative who benefits them, **nor a helper**, That is, a helper who protects them.

Tafsir al-Baidawi

17 - "Say: Who is it that can protect you from God if He intends to do you harm or intends to show you mercy?" That is, or afflict you with harm if He intends to show you mercy. So He shortened the speech as in His saying:

Armed with a sword and a spear

Or the second is based on the first, because infallibility has a meaning of prevention. **And they will not find for themselves besides God a protector** who will benefit them. **And no helper** who will ward off harm from them.

Surat al-Ahzab 33:18

God certainly knows those among you who hold back and those who say to their brothers, **Come to us**, but they do not come to battle except a little.

Tafsir al-Jalalayn

18 - **God knows those among you who hold back** who discourage **and those who say to their brothers, Come to us, but they do not come to the battle (except a little** for show and to be heard.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God knows those among you who hinder people from the Messenger of God, may God bless him and grant him peace, and turn them away from him and from witnessing the war with him, out of hypocrisy and to discourage Islam and its people. **And those who say to their brothers, 'Come to us,'** meaning, come to us and leave Muhammad alone, so that you do not witness his battle with him, for we fear for your own destruction by his destruction. **And they do not come to battle except a little**, meaning, they do not witness the war and fighting, if they witness it, except as an excuse and to defend themselves, the believers.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **God knows those among you who hold back and those who say to their brothers**, he said: These are people from the hypocrites who used to say to their brothers: Muhammad and his companions are nothing but a morsel of food, and if they were meat, Abu Sufyan and his companions would have devoured them. Leave this man alone, for he is doomed.

His saying, **And they do not come to battle except a little** means that they do not witness the fighting, they are absent from it.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Yazid ibn Ruman told us: **God knows those among you who hold back**: meaning the hypocrites **and those who say to their brothers, "Come to us** and do not come to battle except a little": meaning only to repel and excuse.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **God knows those among you who hold back and those who say to their brothers...** to the end of the verse, he said: This is the Day of the Confederates. "A man returned from the Messenger of God, may God bless him and grant him peace, and found his brother before him with roast meat, a loaf of bread, and wine. He said to him, 'You are here with roast meat, a loaf of bread, and wine,

while the Messenger of God, may God bless him and grant him peace, is among spears and swords?' He said, 'Come to this, for you and your companion have reached the point of ruin. By the One by whom he swears, Muhammad will never encounter it.' He said, 'You have lied, by the One by whom he swears.' He said, 'And he was his brother from his father and mother. By God, I will inform the Prophet, may God bless him and grant him peace, of your affair.' He said, and he went to the Messenger of God, may God bless him and grant him peace, to inform him. He said, 'He found that Gabriel, peace be upon him, had come down with his report, "God knows those among you who hold back and those who say to their brothers, "Come to us," and they do not come to battle except a little.'"

Tafsir al-Qurtubi

The Almighty said: **God knows those among you who hold back** meaning those among you who object to turning people away from the Prophet, may God bless him and grant him peace. It is derived from **aqaqani 'an kada** meaning to turn me away from it. *Awaq* is used to describe many people. **And those who say to their brothers, 'Come to us'** in the dialect of the people of Hijaz and others. They say: *Halmu* for the group and *Halmi* for the woman, because the original is: *ha* which is for warning. *Lam* was added to it, then the alif was deleted for the sake of brevity. It was built on the fatha and the kasra or damma were not permissible for it because it is not declined. The meaning of *Hallam* is *come* and these are two groups, meaning from you, those who discourage and hinder. *Hallam* is prevention and diversion. It is said: *Aqah* means *ya'uqquhu*, *'awqan*, and *'awqah* and *etaaqah* mean the same thing. Muqatil said: They are Abdullah bin Ubayy and his companions, the hypocrites. **And those who say to their brothers, 'Come to us'** There are three opinions about them: One of them is that they are the hypocrites who said to the Muslims: Muhammad and his companions are nothing but a head eaten by him and he and those with him are doomed, so come to us. The second: They are the Jews from the Banu Quraiza, they said to their brothers from al-Munafiqun 63: Come to us, meaning come to us and leave Muhammad, for he is doomed, and if Abu Sufyan is victorious, not a single one of you will remain. The third: What Ibn Zayd narrated: That a man from the companions of the Prophet, peace and blessings be upon him, was among spears and swords, so his brother - who was from his mother and father - said: Come to me, you and your companion have been followed, meaning you and your companion have been surrounded. So he said to him: By God, I will tell him about your situation. So he went to the Messenger of God, peace and blessings be upon him, to tell him, but he found that Gabriel, peace be upon him, had come down to him with the words of God Almighty: {Indeed, God knows those among you who hold back and those who say to their brothers, **Come to us**.} Al-Maroudi and Al-Tha'labi also mentioned it, and their wording is: Ibn Zayd said: This was on the day of the Confederates. A man went from the Prophet, peace and blessings be upon him, and found his brother before him a loaf of bread, a

Surat al-Ahzab 33:18

God certainly knows those among you who hold back and those who say to their brothers, "Come to us," but they do not come to battle except a little.

roasted meal, and wine. He said to him: You are in this, while we are among spears and swords? So he said: Come to this, for you and your companions have been followed, and by the One by whom you swear, he will never meet Muhammad with it. He said: You have lied. So he went to the Prophet, may God bless him and grant him peace, and told him. He found that Gabriel had revealed to him this verse: **And they do not come to battle except a little**, for fear of death. It was also said: They do not attend battle except for show and reputation.

Tafsir Ibn Kathir

God the Almighty informs us of His comprehensive knowledge of those who prevent others from witnessing war and who say to their brothers, companions, friends, and acquaintances, **Come to us**, to where we are staying in the shade and fruits. Yet, they "come only a little to battle. Stingy with you," meaning miserly with affection and compassion. Al-Suddi said, **Stingy with you**, meaning with spoils. **But when fear comes, you will see them looking at you, their eyes rolling like one who has fainted from death**, meaning from the intensity of his fear and alarm. This is how these cowards fear fighting. **But when the fear has departed, they lash out at you with sharp tongues**, meaning when there is security, they speak eloquent, lofty words, and claim for themselves high positions in bravery and courage, while they lie about that. Ibn Abbas **may God be pleased with him** said, **They lash out at you**, meaning they greet you. Qatada said: As for the spoils, they are the most miserly people and the worst at sharing: Give us, give us, we have witnessed with you. As for the battle, they are the most cowardly people and abandon the truth, and yet they are miserly with good, meaning there is no good in them, they have combined cowardice, lying and lack of good, so they are as the poet said about their proverbs: Are they harsh and rude in peace, and in war like the shameless women?

That is, in the case of peace, they are like donkeys, and the word *ayyar* is the plural of *ayr*, which is a donkey. And in war, they are like menstruating women. That is why God Almighty said: **Those did not believe, so God rendered worthless their deeds, and that, for God, is easy**. That is, it is easy and simple for Him.

Fath al-Qadir

His saying: 18- **God knows those among you who hinder him**. It is said that He hindered him, set him free, and obstructed him: if He diverted him from the path he wanted. Al-Wahidi said: The commentators said: These were a group of hypocrites who were discouraging the supporters of the Prophet, may God bless him and grant him peace, because they said to them: Muhammad and his companions are nothing but a morsel of food, and if they were meat, Abu Sufyan and his party would have devoured them, so leave them and come to us. It was said that the one who said

this was the Jews who said to their *brothers* from al-Munafiqun 63: **Come to us**. The meaning of *come* is to approach and attend. The people of Hijaz use the same word for singular and plural, masculine and feminine, while other Arabs say: *come* for a singular masculine, *come* for a feminine, *come* for two, and *come* for a group. This has been discussed in Surat Al-An'am. **And they do not come to battle** meaning war **except a little** for fear of death. It was said that the meaning is: they do not attend the battle except for show and reputation without expectation.

Tafsir al-Baghawi

18- **God knows those among you who hold back**, meaning those who discourage people from following the Messenger of God, may God bless him and grant him peace, **and those who say to their brothers, 'Come to us,'** meaning, return to us and leave Muhammad alone, and do not witness the war with him, for we fear your destruction.

Qatada said: These were hypocrites who discouraged the supporters of the Prophet, may God bless him and grant him peace, and said to their brothers: Muhammad and his companions are nothing but a morsel of food. If they were meat, Abu Sufyan and his companions would have swallowed them. Leave the man alone, for he is doomed.

Muqatil said: It was revealed about the hypocrites. The Jews sent word to the hypocrites and said: What makes you kill yourselves at the hands of Abu Sufyan and those with him? If they gain power over you this time, they will not spare any of you. We feel sorry for you. You are our brothers and neighbors. Come to us. Abdullah ibn Ubayy and his companions turned to the believers, hindering them and frightening them with Abu Sufyan and those with him. They said: If they gain power over you, they will not spare any of you. What do you hope for from Muhammad? He has no good in him; he will only kill us here. Let us go to our brothers, meaning the Jews. The believers only increased in faith and hope for reward because of what the hypocrites said.

The Almighty said: **And they do not come to battle/war, except a little**, for show and to be heard without expecting anything. And if that little was for God, it would be a lot.

Tafsir al-Baidawi

18 - **God knows those among you who hold back** those who discourage people from the Messenger of God, peace and blessings be upon him, and they are the hypocrites. **And those who say to their brothers** from the inhabitants of Madinah, **Come to us** bring yourselves closer to us. Its origin is mentioned in (*Al-An'am*). **And they do not come to battle except a little** except for a little coming or time or battle, then

they excuse themselves and hold back as much as they can, or they go out with the believers but they do not fight except a little like His statement **They did not fight except a little** and it was said that it is from the completion of their speech and its meaning is that the companions of Muhammad do not come to the war of the parties and they do not resist them except a little.

Surat al-Ahzab 33:19

Stingy with you. But when fear comes, you see them looking at you, their eyes rolling like one who is overcome by death. But when the fear departs, they attack you with sharp tongues. Stingy with good. Those have not believed, so God has rendered worthless their deeds. And that, for God, is easy.

Surat al-Ahzab 33:19

Stingy with you. But when fear comes, you see them looking at you, their eyes rolling like one who is overcome by death. But when the fear departs, they attack you with sharp tongues. Stingy with good. Those have not believed, so God has rendered worthless their deeds. And that, for God, is easy.

Tafsir al-Jalalayn

19 - **They are stingy with you** with the help of the plural of stingy, which is the state of the pronoun they come **so when fear comes, you will see them looking at you, their eyes rolling like one** like the look or like the rolling of one **who faints from death** that is, its throes **so when the fear has gone** and the spoils are obtained **they will smite you** they will hurt you or strike you **with sharp tongues, stingy with good** that is, the spoils they seek **those who have not believed** in reality **so God has rendered worthless their deeds, and that** the nullification is **easy for God** by His will

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **stingy with you**, the people of interpretation differed regarding the meaning with which God described these hypocrites, in this instance of stinginess. Some of them said: He described them as stingy with them regarding the spoils.

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They are stingy with you** regarding the spoils.

Others said: Rather, he described them as being stingy with goodness.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told me, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They are stingy with you**, he said: with good, the hypocrites. Another one said: It means: They are stingy with spending on the weak believers among you.

The correct thing to say about this, in my opinion, is that God described these hypocrites as cowardly and miserly, and He did not specify their description with one meaning or another. They are, as God described them, miserly with the believers in terms of spoils, goodness, and spending in the way of God, and with

the poor Muslims. The accusative of His statement, **miserly with you**, is in the state of the noun mentioned in His statement, **and they do not come to battle**, as if it was said: They are cowards in battle, miserly when dividing the spoils, with the spoils. It may be possible that it is definitely from His statement, **God knows those among you who hold back**, so its interpretation would be: God knows those who hold people back from fighting and are miserly with the spoils when they conquer. It may also be definitely from His statement, **Come to us, miserly**, and they are miserly like that. And He, the Most High, described them with what He described them of miserliness towards the believers, because of the enmity and resentment in their souls towards them.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, he said: Yazid bin Ruman told me, **They are stingy with you**, meaning with the grudge in their souls.

And His statement, **So when fear comes ...** to His statement, **of death**, the Most High says: So when the battle is present and the fighting comes, they fear destruction and being killed. You see them, O Muhammad, looking to you, seeking refuge with you, their eyes rolling, fearing death and fleeing from it. **Like one who faints from death**: He says: Like the rolling of the eyes of one who faints from the death that has befallen him. **So when the fear has gone**: He says: Then when the war is over and they are at peace, **they will smite you with sharp tongues**.

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: **So when fear comes, you will see them looking at you, their eyes rolling** from fear.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Yazid bin Ruman told me: **So when fear comes, you will see them looking at you, their eyes rolling like one who has fainted from death**: meaning, out of awe and fear of it.

As for his saying, **They bit you with sharp tongues**, he is saying, **They bit you with sharp tongues**. And a man with a sharp tongue is called a **sharp orator** or a **slashing orator** or a **slashing orator** or a **slashing orator**.

The commentators differed about the meaning of what God Almighty described of these hypocrites as boiling the believers in Him. Some of them said: That is their boiling them when they take the spoils, by asking for a share for them.

Who said that?

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

told us, on the authority of Qatada: **And when the fear has gone, they will lash you with sharp tongues.** As for when it comes to spoils, they are the most miserly people and the worst at sharing. Give us, give us, for we were present with you. As for when it comes to battle, they are the most cowardly and abandon the truth.

Others said: Rather, it is their inflicting harm upon them.

This was mentioned on the authority of Ibn Abbas.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **They will smite you with sharp tongues**, he said: They will confront you.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **They slandered you with sharp tongues**, he said: They spoke to you.

Others said: Rather, the meaning of this is that they force them to say what you like, out of hypocrisy.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: Yazid ibn Ruman told me: **And when the fear has gone, they will lash out at you with sharp tongues**, in saying whatever you like, because they do not hope for an afterlife, nor are they motivated by a reward, so they fear death with the fear of one who does not hope for what comes after it.

The most similar of these statements to what is indicated by the apparent meaning of the Qur'an is the statement of the one who said: **They slapped you with sharp tongues, being miserly with good.** So He informed us that their slapping the Muslims was due to their miserliness with regard to spoils and good. So it is known that if that was the case, it was to seek spoils. And if that was on their part to seek spoils, then that includes the statement of the one who said: The meaning of that is: They slapped you with harm, because their action was like that, and there is no doubt that it was harm to the believers.

His statement, **stingy with good**, means: stingy with spoils, when the believers are victorious. His statement, **they did not believe, so God rendered their deeds worthless**, means the Almighty says: These people whose description I have described to you in these verses did not believe in God and His Messenger, but they are people of disbelief and hypocrisy, so God rendered their deeds worthless, meaning: God took away the rewards for their deeds and nullified them.

He mentioned that the one who was described with this characteristic was a Badri, but God nullified his deeds.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So God rendered their deeds worthless, and that was easy for God**, he said: My father told me that he was a Badri, and that His statement, **God rendered their deeds worthless**, means that God rendered worthless his deeds on the

day of Badr.

And His statement, **And that was easy for God**, means that God Almighty says: And the nullification of their deeds that they had done before their apostasy and hypocrisy was easy for God.

Tafsir al-Qurtubi

The Almighty's saying: {Stingy with you} meaning miserly with you, meaning with digging the trench and spending in the way of God, as stated by Mujahid and Qatadah. It was said: with fighting with you, and it was said: with spending on your poor and needy, and it was said: stingy with the spoils if they acquired them, as stated by Al-Suddi, and it was placed in the accusative case as a state. Al-Zajjaj said: Its accusative case according to Al-Farra' is from four aspects: One of them: that it is on blame, and it is permissible for it to be in the accusative case with him, meaning they hinder, miserly, and it is permissible for the estimation to be: and the speakers are stingy, and it is permissible with him: and they do not come to battle except a little, miserly, meaning that they come to it, miserly with the poor with the spoils. An-Nahhas: It is not permissible for the factor in it to be the hindering ones or the speakers, lest there be a distinction between the relative clause and the relative pronoun. Ibn al-Anbari: Except for a little is not complete because ash-ha is related to the first, so it is accusative in four ways: One: That it is accusative as a severance from the hindered, as if he said: God knows those who hinder from fighting and are stingy with spending on the poor Muslims. It is permissible for it to be accusative as a severance from the speakers, meaning they are stingy. It is permissible to make it accusative as a severance from what is in they come, as if he said: And none come to battle except cowards and misers. It is permissible to make ash-ha as a slander, so from this fourth way, it is good to stop at his saying: **Except for a little.** "Stingy with you" is a good stop, and likewise ash-ha about good is a state of the implied in *salqukum* and it is the factor in it. **So when fear comes, you will see them looking at you, their eyes rolling like one who has fainted from death.** He described them as cowardly, and this is how the coward looks right and left, narrowing their gaze, and perhaps he faints. And fear has two ways: One: From fighting the enemy when he approaches, as al-Suddi said. Second: Fear of the Prophet, peace and blessings be upon him, if he is defeated. Ibn Shajarah said, **I saw them looking at you**, fearing the fighting according to the first statement, and of the Prophet, peace and blessings be upon him, according to the second. Their eyes roll due to their loss of reason, so that they cannot look in any direction. It was said: Due to their intense fear, being wary that killing will come to them from every direction. **So when the fear is gone, they will smite you with sharp tongues.** Al-Farra' narrated that **they smite you** with a *sad* and a preacher *muslaq* and *muslaq* if he is eloquent. The origin of the sound is from it. "The saying of the Prophet, peace and blessings be upon him:

May God curse the one who shaves, the one who cuts, and the one who tears. Al-A'mash said:

Surat al-Ahzab 33:19

Stingy with you. But when fear comes, you see them looking at you, their eyes rolling like one who is overcome by death. But when the fear departs, they attack you with sharp tongues. Stingy with good. Those have not believed, so God has rendered worthless their deeds. And that, for God, is easy.

In them is glory, space, and help, and in them is the eloquent suitor

Qatada said: Its meaning is that they stretched out their tongues against you at the time of dividing the spoils, saying: Give us, give us, for we have witnessed with you. So when it is time for the spoils, the most miserly and most outspoken people are the ones who speak the truth, but at the time of battle, they are the most cowardly and fearful people. An-Nahhas said: This is a good statement, because after it, they are miserly with good. And it was said: The meaning is that they exaggerated in their quarreling and arguing with you. Al-Qatabi said: The meaning is that they hurt you with harsh words. As-Salq: harm, and from it is the saying of the poet:

We have boiled our waters with our sticks until we bent down

"Stingy with good" meaning with wealth. Yahya ibn Salam said it. It was also said: with money, that they spend it in the way of God. Al-Suddi said it. Those did not believe, meaning in their hearts, even if they outwardly believed. The hypocrite is a disbeliever in reality, because God, the Almighty, described them as disbelievers. **So God rendered their deeds worthless** meaning He did not reward them for them if they did not intend the pleasure of God through them. **And that was easy for God** has two possible meanings: their hypocrisy was easy for God, and the second is that rendering their deeds worthless for God was easy.

Tafsir Ibn Kathir

God the Almighty informs us of His comprehensive knowledge of those who prevent others from witnessing war and who say to their brothers, companions, friends, and acquaintances, **Come to us**, to where we are staying in the shade and fruits. Yet, they "do not come to battle except a little. Stingy with you," meaning miserly with affection and compassion. Al-Suddi said, **Stingy with you**, meaning with spoils. **But when fear comes, you will see them looking at you, their eyes rolling like one who has fainted from death**, meaning from the intensity of his fear and alarm. This is how these cowards fear fighting. **But when the fear has departed, they lash out at you with sharp tongues**, meaning when there is security, they speak eloquent, lofty words, and claim for themselves high positions in bravery and courage, while they lie about that. Ibn Abbas **may God be pleased with him** said, **They lash out at you**, meaning they greet you. Qatada said: As for the spoils, they are the most miserly people and the worst at sharing: Give us, give us, we have witnessed with you. As for the battle, they are the most cowardly people and abandon the truth, and yet they are miserly with good, meaning there is no good in them, they have combined cowardice, falsehood and lack of good, so they are as the poet said about their proverbs: Are

they harsh and rude in peace, and in war like the shameless women?

That is, in the case of peace, they are like donkeys, and the word *ayyar* is the plural of *ayr*, which is a donkey. And in war, they are like menstruating women. That is why God Almighty said: **Those did not believe, so God rendered worthless their deeds, and that, for God, is easy**. That is, it is easy and simple for Him.

Fath al-Qadir

19- **Stingy with you** meaning miserly with you, they do not help you in digging the trench or in spending in the way of God, as stated by Mujahid and Qatadah. It was also said that they are stingy with fighting with you, and it was also said with spending on your poor and needy, and it was also said that they are stingy with the spoils if they acquire them. As-Suddi said. Its accusative is in the state of the agent of **they come**, or of the hindering ones. Al-Farra' said: There are four possible ways for its accusative: one of them is the accusative of blame, and one of them is by estimating an omitted verb: meaning they come to him stingy. Al-Nahhas said: It is not permissible for the agent to be for the disabled or the speakers, lest there be a difference between the relative clause and the relative pronoun. **So when fear comes, you will see them looking at you, their eyes rolling** that is, rolling right and left, and this is the way of the coward when he sees what he fears. **Like one who faints from death** that is, like the eye of one who faints from death, and he is the one upon whom death has descended and its causes have overwhelmed him, so he is astounded and his mind is lost and his sight is fixed and he does not blink. Likewise, the sight of these people is fixed because of the fear that befalls them. And it is said of the dead when his sight is fixed: his eyes rolled, and the eyebrows of his eyes rolled. The kaf is an adjective for a deleted source. **So when the fear is gone, they slap you with sharp tongues** it is said that someone slapped someone with his tongue: if he spoke harshly to him openly. Al-Farra' said: That is, they hurt you by speaking about security with sharp, sharp tongues. And it is said: a slapped orator orator if he is eloquent. From this is the saying of Al-A'sha:

They have glory, generosity, and help, and they have the right suitor.

Al-Qatibi said: The meaning is that they hurt you with harsh words, and *salq* means harm, and from this is the poet's saying:

I climbed the Hawazin Bani Ahl until we bent down

Qatada said: The meaning of the verse is: They stretched out their tongues against you at the time of dividing the spoils, saying: Give us, for we have testified with you. So, at the time of the spoils, the most miserly and most outspoken people are, and at the time of battle, they are the most cowardly and fearful

people. An-Nahhas said: This is a good statement. The accusative of **ash-shah-ala al-khair** is a circumstantial case of the subject of *salaqukum*, and it is permissible for it to be accusative as a criticism. Ibn Abi Ubla read it with the nominative case of *ash-shah*, and what is meant here is that they are miserly with the spoils and quarrel with the Muslims at the division, as Yahya ibn Salam said. It was said that they spend their money in the way of God, as al-Suddi said. It could be said that its meaning is: They do not do good without being restricted to any type of it, and the reference in His statement: *those* is to those described with those attributes. **They did not believe** with pure faith, rather they are hypocrites: they show faith but conceal disbelief. **So God rendered their deeds worthless** means He invalidated them, meaning He revealed their invalidity, because they did not have deeds that warranted reward until God invalidated them. Muqatil said: Their jihad was invalidated because it was not based on faith. **And that was easy for God.** That is, the nullification of their deeds, or their hypocrisy, was easy for God.

Tafsir al-Baghawi

19- **Stingy with you**, miserly with spending in the way of God and support. Qatada said: miserly with the spoils. God described them as miserly and cowardly, saying: **But when fear comes, you will see them looking at you, their eyes rolling**, in their heads from fear and cowardice, **like one who has fainted from death**, meaning: like the rolling of one who has fainted from death, because the one who is close to death and is overcome by its causes loses his mind and his sight is fixed, so he does not blink. **But when the fear has gone, they will smite you**, they will hurt you and throw you in a state of security, **with sharp tongues**, "sharp tongues," plural of *hard hadid*. An eloquent orator with a sharp tongue is called *maslaq*, "musallaq," *sallaq*, and *sallaq*. Ibn Abbas said: *salaqoqum* means: they will attack you and attack you with disparagement and backbiting. Qatada said: They stretched out their tongues against you when dividing the spoils, saying: Give us, for we witnessed the battle with you, so you are not more deserving of the spoils than us. They are the most miserly people when it comes to spoils, and the most cowardly people when it comes to battle. **Miserious with good** means: when it comes to spoils, they quarrel with the believers. **Those did not believe, so God rendered their deeds worthless.** Muqatil said: God rendered their jihad null and void. **And that is easy** for God.

Tafsir al-Baidawi

19 - **Stingy upon you** are stingy with you in helping or spending in the way of God or victory or booty, the plural of stingy and it is accusative as a state of the subject of **they come** or **the handicapped** or as a blame. **So when fear comes, you will see them looking at you with their eyes rolling** in their pupils. **Like one who faints** like the look of the fainted or like the rolling of his eyes, or resembling him or resembling his eye. **From**

death from dealing with the throes of death out of fear and seeking refuge with you. **So when the fear is gone** and the booty is obtained. **They will smite you** they will strike you. **With sharp tongues** sharp, seeking booty, and smiting is spreading out forcefully with the hand or tongue. **Stingy upon good** is accusative as a state or a blame, and this is supported by the reading of the nominative and not by repetition because each of them is restricted from one aspect. **Those did not believe** out of sincerity. **So God rendered their deeds worthless**, so He revealed their invalidity, since their deeds were not proven to be invalid, or He rendered their pretense and hypocrisy null and void. **And that rendering worthless was easy for God**, easy because the will was attached to Him and there was nothing preventing Him from it.

Surat al-Ahzab 33:20

They think that the parties have not gone away, but if the parties come, they wish that they were nomads among the desert Arabs, asking about your news. And if they had been among you, they would not have fought except a little.

Surat al-Ahzab 33:20

They think that the parties have not gone away, but if the parties come, they wish that they were nomads among the desert Arabs, asking about your report. And if they had been among you, they would not have fought except a little.

Tafsir al-Jalalayn

20 - **They think that the parties** of the disbelievers **did not go** to Mecca because of their fear of them **and if the parties come** another time **they would wish** they wish **that they were in the desert among the bedouins** living in the desert **asking about your report** your report with the disbelievers **and if they had been among you** this time **they would not have fought except a little** hypocrisy and fear of expression

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These hypocrites think they are the parties, and they are Quraysh and Ghatafan.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, he said: Yazid bin Ruman told me, **They think that the parties have not gone away** Quraish and Ghatafan.

His saying, **They did not go**, means they did not turn away, even though they turned away out of fear and cowardice.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, 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, regarding his statement, **They think that the confederates have not gone away**, he said: They think that they are close.

He mentioned that this is in Abdullah's reading: **They think that the confederates have gone, but when they find them not gone, they wish that they were still among the desert dwellers.**

And His statement, **And if the confederates come to you, they would wish that they were nomads among the desert dwellers.** God the Most High says: And if the believers come to the confederates - and they are the group, and the singular is party - *wish* means: they wish out of fear and cowardice that they were absent from you in the desert with the bedouins for fear of being killed. That is because His statement, **If they**

were nomads among the bedouins you say: So-and-so has gone into the desert, so he is nomad, and he is a nomad. As for the bedouins, they are the plural of bedouin, and the singular of Arab is Arab. It is only said that a bedouin is for the people of the deserts, to differentiate between the people of the deserts and the cities, so he made the bedouins for the people of the desert, and the Arabs for the people of the cities.

And His statement, **They ask about your report**, means: These hypocrites, O believers, ask people about your report, meaning about your report of the desert. Did Muhammad and his companions perish? He says: They wish to hear report of your perishing, that they would not witness your battles with you. **And if they had been among you, they would not have fought except a little.** God Almighty says to the believers: And if they had also been among you, they would not have benefited you, and they would not have fought the polytheists except a little. He says: Except as an excuse, because they do not fight them for the sake of God or hoping for reward.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They ask about your report**, he said: Your report. And all the reciters of the regions, except for Asim Al-Jahdary, read **They ask about your report**, meaning they ask whoever came to them from the people about the report of your army and your report. And it was mentioned on the authority of Asim Al-Jahdary that he used to read that *yas'alun* with a shaddah on the seen, meaning they ask each other about that.

The correct thing to say about this, in our view, is what the reciters of the regions say, due to the consensus of the authoritative reciters on it.

Tafsir al-Qurtubi

The Almighty said: **They think that the confederates have not gone away** meaning, out of cowardice, they think that the confederates have not departed, but they have departed, but they did not spread out in the march. **And if the confederates come** meaning, if the confederates return to them to fight, **they would like to be nomads among the bedouins** They wish that they were with the bedouins, out of caution against being killed and in ambush for calamities. Talha ibn Musarraf read: **If they were nomads among the bedouins**, out of caution against being killed and in ambush for calamities. Talha ibn Musarraf read: **If they were nomads among the bedouins** It is said: *Bad* and *Bada* like *ghaz* and *ghazee* and it is extended like *sai'im* and

sawwam Bada. So-and-so goes out to the desert, which is *badawah* and *badawah* with kasra and fatha, and the root of the word is from *badaw* which means to appear. **They ask** and Ya'qub read in the narration of Ruways: **They ask about your report** meaning about the report of the Prophet, peace and blessings of God be upon him, they talk: Have Muhammad and his companions not perished? Have Abu Sufyan and his confederates been defeated?! That is, they wish they were in the desert asking about your report without witnessing the fighting, due to their extreme cowardice. It was also said: That is, due to their cowardice, they always ask about the report of the believers and whether they were wounded. It was also said: There were among them on the outskirts of the city those who had not been present at the Battle of the Trench, and they kept asking about your report and wishing for the defeat of the Muslims. **And if they had been among you, they would not have fought except a little** that is, shooting arrows and stones for the sake of showing off and seeking fame. And if that had been for God, it would have been very little.

Tafsir Ibn Kathir

This is also one of their ugly traits of cowardice, weakness and fear. **They think that the confederates have not gone away**, but rather they are close to them and will return to them. **But if the confederates come, they wish that they were nomads among the desert dwellers, asking about your report.** That is, if the confederates come, they wish that they were not present with you in the city, but rather in the desert, asking about your report and what happened with your enemy. **And if they had been among you, they would not have fought except a little.** That is, if they had been among you, they would not have fought with you except a little, due to their great cowardice, humiliation and weak faith. And God, the Most High, the Most Great, knows them.

Fath al-Qadir

20- **They think that the confederates have not gone away** meaning that these hypocrites, due to their cowardice, think that the confederates are remaining in their camp and have not gone home, because of the evil and terror that has befallen them. **But if the confederates should come again after this time, they would wish that they were in the desert among the bedouins** meaning that they wish that they were in the desert of the bedouins because of the terror that has befallen them. The deserter is the opposite of the one who is present. It is said: he went out to the desert, **asking about your report** meaning about your report and what has happened to you, each one coming to them from your direction, or some of them asking each other about the report that has reached him from the report of the confederates and the Messenger of God, may God bless him and grant him peace. Meaning: They wish they were far away from you, asking about your report without witnessing the fighting, due to their extreme cowardice and weak intentions. **And if they had been among you, they would not have fought except a little.** That is, if they had been with you in this

raid, witnessing the fighting, due to their extreme cowardice and weak intentions. **And if they had been among you, they would not have fought except a little.** That is, if they had been with you in this raid, witnessing the fighting, they would not have fought with you except a little, out of fear of disgrace and out of zeal for their homeland.

Tafsir al-Baghawi

20- **They think**, meaning: these hypocrites, **the parties**, meaning: Quraysh, Ghatafan and the Jews, **that they have not gone**, they did not turn away from fighting them out of cowardice and fear, and they have turned away, **and if the parties come**, meaning: they return to them to fight after going, **they would wish that they were in the desert among the bedouins**, meaning: they wish that they were in the desert of the bedouins out of fear and cowardice. It is said: bada badawan, if he went out to the desert, **they ask about your report**, your report and what happened to your situation. Ya'qub read: yasaa'aloon with a shaddah and a long vowel, meaning: they ask each other, **and if they were**, meaning: these hypocrites, **among you, they would not have fought except a little**, as an excuse, meaning: they fight a little to establish their excuse, and they say, **We fought.** Al-Kalbi said: except a little, meaning: pelting with stones. Muqatil said: Except for hypocrisy and reputation without any expectation.

Tafsir al-Baidawi

20 - **They think that the confederates have not gone away.** That is, these people, out of cowardice, think that the confederates were not defeated, but they were defeated, so they fled into the city. **And if the confederates come again**, they wish that they were desert dwellers among the bedouins. **They ask**, everyone coming from the direction of the city, **about your report**, about what happened to you. **And if they had been among you**, this time and had not returned to the city and there had been fighting. **They would not have fought except a little**, out of hypocrisy and fear of reproach.

Surat al-Ahzab 33:21

Indeed, in the Messenger of God you have an excellent pattern for anyone whose hope is in God and the Last Day and who remembers God often.

Surat al-Ahzab 33:21

Indeed, in the Messenger of God you have an excellent pattern for anyone whose hope is in God and the Last Day and who remembers God often.

Tafsir al-Jalalayn

21 - **Indeed, in the Messenger of God you have an excellent example to follow** with a kasra or damma on the hamza **a good example** following his example in fighting and steadfastness in his situations **for whoever** in place of **for you has hope in God** fears Him **and the Last Day and remembers God often** unlike whoever is not like that

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement **an example**. The majority of the reciters of the regions read it as *aswah* with a kasrah on the alif, except for Asim bin Abi Lunjud, who read it with a damma as *aswah*. Yahya bin Waththab used to read this with a kasrah, and he would read His statement **Indeed, in them you have a good example to follow** (al-Mumtahanah 60:6) with a damma, and these are two dialects. It was mentioned that the kasrah is among the people of Hijaz, and the damma is among Qays, who say: *aswah* and *akhwah*. This is a rebuke from God to those who stayed behind from the Messenger of God (peace and blessings of God be upon him) and his army in Madinah, from among the believers in him. God, the Most High, says to them: **Indeed, in the Messenger of God you have a good example to follow**, that you follow his example, and be with him wherever he is, and do not stay behind him. **For him whose hope is in God** means: For he who hopes for God's reward and mercy in the hereafter does not desire himself, but rather he will have an example in being with him wherever he is.

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, who said: Yazid ibn Ruman told me: Then he turned to the believers and said: **There has certainly been for you in the Messenger of God an excellent pattern for anyone whose hope is in God and the Last Day** that they should not prefer themselves over himself, or over a place he is in. **And remember God often** that is: And remember God often in fear, hardship, and ease.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **There has certainly been for you in the Messenger of God an excellent pattern**. This is a rebuke to those who stayed behind from fighting, meaning that you had a role model in the Prophet (peace and blessings of God be upon him) as he sacrificed himself to support the religion of God in his march to the Trench. The role model is the example. Asim read it with a damma on the hamza. The rest read it with a kasra. They are two dialects, and the plural is the same according to al-Farra'. The reason according to him is the damma in the dialect of the one who has a kasra in the singular, the difference between the ones with a waw and the ones with a ya', so they say *kiswa* and *kisan*, and *lahyah* and *lahyah*. Al-Jawhari said: The role model and the model with the damma and kasra are two dialects, and the plural is *asa* and *isa*. It was narrated by Uqbah ibn Hassan al-Hijri from Malik ibn Anas from Nafi' from Ibn Umar: **There has certainly been for you in the Messenger of God an excellent pattern**. He said: In the hunger of the Prophet (peace and blessings of God be upon him). Al-Khatib Abu Bakr Ahmad mentioned it and said: Uqbah ibn Hassan was the only one who narrated it from Malik, and I did not write it except with this chain of transmission.

The second: The Almighty's saying: **an example**. An example is a model, and an example is that which is emulated, that is, one is consoled by it, so one follows it in all one's actions and is consoled by it in all one's circumstances. His face was wounded, his front tooth was broken, his uncle Hamza was killed, his stomach was hungry, and he did not die except patient, accepting reward, grateful, and satisfied. On the authority of Anas bin Malik, on the authority of Abu Talha, he said:

We complained to the Messenger of God, may God bless him and grant him peace, and we lifted one stone from our stomachs, then the Messenger of God, may God bless him and grant him peace, lifted two stones." Abu Isa Al-Tirmidhi narrated it and said about it: A strange hadith.

And the Prophet (peace and blessings of God be upon him) said when he was wounded: **O God, forgive my people, for they do not know**. And it was mentioned before: **For whoever hopes for God and the Last Day**. Saeed bin Jubair said: The meaning is for whoever hopes to meet God through his faith and believes in the resurrection which is the recompense for deeds. And it was said: That is, for whoever hopes for God's reward on the Last Day. And the skilled grammarians do not allow to write *yarja* except without an alif when it is for a singular person, because the reason for the plural is not in the singular. **And remember God often** out of fear of His punishment and hope for His reward. And it was said: *In*. And it was said: **For whoever** was a substitute for his saying **for you**. The Basrans do not permit it because the absent person cannot be substituted for the one being addressed. Rather, the

lam in **for whoever** is related to *goodness* and *aswa* is the name of *kan*, and **for you** is the predicate. There is a difference of opinion as to whom this address is intended, with two opinions: One of them: The hypocrites in apposition to what was mentioned before of their address. The second: The believers, because of His saying: **For whoever hopes for God and the Last Day.**

There is a difference of opinion regarding this example of the Messenger, peace be upon him, as to whether it is obligatory or recommended. There are two opinions: One of them: It is obligatory until evidence of recommendation is presented. The second: It is recommended until evidence of obligation is presented. It is possible that it is carried over to the obligation in matters of religion, and to the recommendation in matters of this world.

Tafsir Ibn Kathir

This noble verse is a great foundation for following the example of the Messenger of God, may God bless him and grant him peace, in his words, actions, and conditions. For this reason, God, the Blessed and Exalted, commanded people to follow the example of the Prophet, may God bless him and grant him peace, on the Day of the Confederates in his patience, perseverance, steadfastness, struggle, and awaiting relief from his Lord, the Almighty and Majestic. May God's prayers and peace be upon him forever until the Day of Judgment. For this reason, God, the Almighty, said to those who were anxious, impatient, shaken, and disturbed in their affairs on the Day of the Confederates, **Indeed, in the Messenger of God you have an excellent pattern to follow.** That is, why did you not follow his example and follow his characteristics, may God bless him and grant him peace? For this reason, God, the Almighty, said, **For whoever hopes in God and the Last Day and remembers God much.**

Then God the Almighty said, informing about His believing servants who believed in God's promise to them and made it their outcome in this world and the hereafter, God the Almighty said: **And when the believers saw the confederates, they said, 'This is what God and His Messenger promised us, and God and His Messenger spoke the truth.'** Ibn Abbas may God be pleased with them both and Qatadah said: They meant God the Almighty's statement in Surat Al-Baqarah 2: "Or do you think that you will enter Paradise while such [trials and tribulations] have not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until [even] the Messenger and those who believed with him said, 'When is the help of God?' Unquestionably, the help of God is near." That is, this is what God and His Messenger promised us of trials, tests, and examinations that will be followed by imminent victory. For this reason, God the Almighty said: **And God and His Messenger spoke the truth.** The Almighty's statement: **And it only increased them in faith and submission** is evidence of the increase and strength of faith in relation to people and their conditions, as the majority of the imams said: it

increases and decreases, and we have established that at the beginning of the explanation of Al-Bukhari, praise and thanks be to God. The meaning of His statement, may His Majesty be glorified, **And it only increased them** is that condition, distress and hardship **except in faith in God and submission** meaning obedience to His commands and obedience to His Messenger, may God bless him and grant him peace.

Fath al-Qadir

21- **There has certainly been for you in the Messenger of God an excellent pattern** meaning a righteous example. It is said that I have a good example in so-and-so, meaning I have a good example in him. The example comes from the verb to imitate, just as the example comes from the verb to follow. It is a noun that replaces the verbal noun. Al-Jawhari said: The example and the model are with the damma and kasra, and the plural is asa and isa. The majority read aswa with the damma because of the hamza, and Asim read it with the kasra, and they are two dialects as Al-Farra and others said.

This verse is a rebuke to those who stayed behind from fighting with the Messenger of God (peace and blessings be upon him): meaning, you have an example in the Messenger of God, as he sacrificed himself to fight and went out to the Trench to support the religion of God. Although the reason for this verse is specific, it is general in everything. Similar to it is: **Whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** And His statement: "Say: If you should love God, then follow me, and God will love you." The *lām* in **for whoever hopes in God and the Last Day** is related to **good deed** or to an omitted word that is an attribute of **good deed**: meaning, it will be for whoever hopes in God. It was said that the sentence is a substitute for the *kāfīn* **for you**, but Abu Hayyan rejected this and said that the pronoun for the person addressed cannot be substituted by repeating the preposition. The answer to this is that the Kufians and Al-Akhfash permitted it, but the Basrans forbade it. What is meant by **whoever hopes in God** are the believers, for they are the ones who hope in God and fear His punishment. The meaning of **hope in God** is that they hope for His reward or to meet Him. The meaning of **hope in the Last Day** is that they hope for God's mercy in it or believe in its occurrence and that it will inevitably happen. This sentence is a specification after the generalization in the first sentence, **and remember God often**, in apposition to *was*, meaning, for whoever remembers God often in all his circumstances, and combines hope in God and remembrance of Him, then by that the good example of the Messenger of God, may God bless him and grant him peace, is achieved.

Tafsir al-Baghawi

God Almighty said: 21- **There has certainly been for you in the Messenger of God an excellent pattern to follow.** Asim read: **an example where he was**, with a damma on the hamza, and the rest read it with a kasra. These are two dialects, meaning: a good example. It is

Surat al-Ahzab 33:21

Indeed, in the Messenger of God you have an excellent pattern for anyone whose hope is in God and the Last Day and who remembers God often.

a verb from **to imitate**, like *example* from **to follow**, a noun in place of a verbal noun, meaning: follow him in a good way if you support the religion of God and support the Messenger and do not stay behind him, and be patient with what befalls you as he did when his front tooth was broken and his face was wounded, and his uncle was killed and he was harmed with various kinds of harm, so he consoled you with that himself, so do likewise and follow his Sunnah. **for him whose hope is in God**, instead of his saying: for you, and it is a specification after generalization for the believers, meaning: the example is in the Messenger of God, may God bless him and grant him peace, for him whose hope is in God. Ibn Abbas said: He hopes for the reward of God. Muqatil said: He fears God and the Last Day, meaning he fears the Day of Resurrection on which deeds will be rewarded, and he remembers God often, in all situations, in good times and bad.

Tafsir al-Baidawi

21 - **There has certainly been for you in the Messenger of God an excellent pattern to follow.** A good quality that deserves to be emulated, such as steadfastness in war and enduring hardships. Or he is in himself a role model to follow, such as when you say, **In an egg there are twenty iron minas**, meaning it is in itself this amount of iron. Asim read it with a damma over the hamza, which is a dialect for it. **For whoever hopes for God and the Last Day**, meaning the reward of God or meeting Him and the bliss of the Hereafter, or the days of God and the Last Day in particular. It was said that it is like saying, **I hope for Zayd and his bounty**, because **the Last Day** is included in it according to the ruling, and hope may include hope or fear, and **for whoever** is a connection to a good deed or an attribute of it. It was said that it is a substitute for **for you**, and most of the scholars agree that the pronoun for the addressee cannot be substituted. **And remember God often**, and frequent remembrance is linked to hope, which leads to constant obedience, because the one who follows the Messenger is the one who is like that.

Surat al-Ahzab 33:22

And when the believers saw the clans, they said, "This is what God and His Messenger promised us, and God and His Messenger spoke the truth. And it only increased them in faith and submission."

Tafsir al-Jalalayn

22 - **And when the believers saw the parties** of the disbelievers **they said, This is what God and His Messenger promised us of trial and victory (and God and His Messenger spoke the truth** in their promise **and it only increased them in faith)** in belief in God's promise **and submission** to His command

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And when the believers saw the parties**, means: And when the believers in God and His Messenger saw the groups of the unbelievers, they said, submitting to God's command, and believing that this was the fulfillment of His promise to them, which He promised them in His statement, **Or do you think that you will enter Paradise while such [thing] has not yet come to you as came to those who passed on before you?** ... until His statement, *Nearby Al-Baqarah (214)* This is what God and His Messenger promised us, and God and His Messenger spoke the truth, so God praised them for that from their certainty and their submission to His command, and He said: And the gathering of the parties against them only increased their faith in God and their submission to His judgment and command, and He granted them victory and triumph over the enemies.

And what we said about that was said by the people of interpretation.

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 when the believers saw the confederates...** the verse. He said: That is because God said to them in Surat Al-Baqarah, **Or do you think that you will enter Paradise?** (al-Baqarah 2:214)... until His statement, **Indeed, the victory of God is near.** (al-Baqarah 2:214). He said: So when the calamity befell them when they joined the confederates in the trench, the believers interpreted that, and it only increased their faith and submission.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: Yazid ibn Ruman told me: Then he mentioned the believers and their truthfulness and their belief in what God promised them of trials with which He would test them: "They said, 'This is what God and His Messenger promised us, and God and His Messenger spoke the truth. And it only increased them in faith and submission.'" That is, patience in the face of trials, submission to fate, and belief in the

fulfillment of what God and His Messenger had promised them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And when the believers saw the confederates, they said, 'This is what God and His Messenger promised us, and God and His Messenger spoke the truth.'** And God had promised them in Surat Al-Baqarah, when He said: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until the Messenger and those who believed with him said, 'We are not worthy of worship.'" (al-Baqarah 2:214) By God, this is a severe trial and deficiency. When the companions of the Messenger of God (blessings and peace of God be upon him) saw the hardship and trial that befell them, **they said, 'This is what God and His Messenger promised us, and God and His Messenger spoke the truth.'** And it only increased them in faith and submission, and in belief in what God had promised them and in submission to God's decree.

Tafsir al-Qurtubi

The Almighty said: **And when the believers saw the confederates** and some Arabs say: **Raa'a is on the heart** "they said: This is what God promised us" meaning the Almighty's saying in Surat al-Baqarah 2: **Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?** (al-Baqarah 2:214) the verse. So when they saw the confederates on the day of the Trench, they said: This is what God and His Messenger promised us. Qatada said: A second statement was narrated by Katheer bin Abdullah bin Amr Al-Muzani on the authority of his father on the authority of his grandfather who said:

The Messenger of God (peace and blessings be upon him) wrote in the year when the confederates were mentioned, and he said: Gabriel (peace be upon him) informed me that my nation will be victorious over them - meaning the palaces of Al-Hirah and the cities of Kisra - so be glad of the victory. The Muslims were filled with joy and said: Praise be to God, a true promise, for He promised us victory after the siege. The confederates emerged and the believers said: This is what God and His Messenger promised us. Al-Maroudi mentioned: What We Promised Us: If you make what means who, then the ha' is deleted. If you make it a source, then it does not need a pronoun. **And it only increased them in faith and submission.** Al-Farra' said: And looking at the confederates increased them. Ali bin Sulayman said: *Saw* indicates seeing, and the feminine of *saw* is not real. The meaning is: Seeing only increased their faith in the Lord and submission to the decree. Al-Hasan said: If he had said: **It only increased them**, it would have been permissible. And when the matter became difficult for the Muslims and the stay in the trench was prolonged, he (peace be upon him) stood on the hill on which the Mosque of Victory was located one night, anticipating what God had promised him of victory and said:

Surat al-Ahzab 33:22

And when the believers saw the clans, they said, "This is what God and His Messenger promised us, and God and His Messenger spoke the truth. And it only increased them in faith and submission."

Who will bring us the best of them and he will have Paradise? But no one answered him. He asked a second and a third time, but no one answered him. Then he looked to the side and said: Who is this? Hudhayfah asked: Didn't you hear what I said last night? Hudhayfah said: I said: O Messenger of God, hardship and distress prevented me from answering you. He said: Go until you enter among the people and hear their speech and bring me report of them. O God, protect him from before him and behind him and from his right and from his left until you return him to me. Go and do not say anything until you come to me. So Haifa set off with his weapon and the Messenger of God, may God bless him and grant him peace, raised his hand saying: O Crier of the distressed and O Answerer of the needy, relieve my worry, my grief and my distress, for You see my condition and the condition of my companions. Then Gabriel came down and said: God has heard your prayer and has spared you the terror of your enemy. The Messenger of God, may God bless him and grant him peace, fell on his knees and spread out his hands and lowered his eyes and said: Thank you, thank you for having mercy on me and my companions. And Gabriel informed him that God Almighty had sent a wind upon them, so he gave his companions good report of that. Hudhayfah said: So I reached them and their fires were blazing, and a strong wind with pebbles in it blew them away and did not leave a fire without extinguishing it and no building without overthrowing it. They began to shield themselves with pebbles. Abu Sufyan went to his mount and shouted to the Quraysh 106: Escape, escape! And Uyyaynah ibn The fortress of Al-Ahras bin Awf and Al-Aqra' bin Habis, and the parties dispersed. The morning came and the Messenger of God, may God bless him and grant him peace, returned to Medina, and he had as much hair as God willed. Fatima came to him with a bath, and she was washing his head. Gabriel came to him and said: "I have put down my weapons, but the people of heaven have not. I continued to follow them until I passed Al-Rawha' with them." Then he said: **Get up to Banu Qurayza.** Abu Sufyan said: **I kept hearing the clatter of weapons until I passed Al-Rawha'.**

Tafsir Ibn Kathir

This noble verse is a great foundation for following the example of the Messenger of God, may God bless him and grant him peace, in his words, actions, and conditions. For this reason, God, the Blessed and Exalted, commanded people to follow the example of the Prophet, may God bless him and grant him peace, on the Day of the Confederates in his patience, perseverance, steadfastness, struggle, and awaiting relief from his Lord, the Almighty and Majestic. May God's prayers and peace be upon him forever until the Day of Judgment. For this reason, God, the Almighty, said to those who were anxious, impatient, shaken, and disturbed in their affairs on the Day of the Confederates, **Indeed, in the Messenger of God you have an excellent pattern to follow.** That is, why did

you not follow his example and follow his characteristics, may God bless him and grant him peace? For this reason, God, the Almighty, said, **For whoever hopes in God and the Last Day and remembers God much.**

Then God the Almighty said, informing about His believing servants who believed in God's promise to them and made it their outcome in this world and the hereafter, God the Almighty said: **And when the believers saw the confederates, they said, 'This is what God and His Messenger promised us, and God and His Messenger spoke the truth.'** Ibn Abbas may God be pleased with them both and Qatadah said: They meant God the Almighty's statement in Surat Al-Baqarah 2: "Or do you think that you will enter Paradise while such [trials and tribulations] have not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until [even] the Messenger and those who believed with him said, 'When is the help of God?' Unquestionably, the help of God is near." That is, this is what God and His Messenger promised us of trials, tests, and examinations that will be followed by imminent victory. For this reason, God the Almighty said: **And God and His Messenger spoke the truth.** The Almighty's statement: **And it only increased them in faith and submission** is evidence of the increase and strength of faith in relation to people and their conditions, as the majority of the imams said: it increases and decreases, and we have established that at the beginning of the explanation of Al-Bukhari, praise and thanks be to God. The meaning of His statement, may His Majesty be glorified, **And it only increased them** is that condition, distress and hardship **except in faith** in God **and submission** meaning obedience to His commands and obedience to His Messenger, may God bless him and grant him peace.

Fath al-Qadir

Then the Almighty explained what happened from the sincere believers when they saw the confederates and witnessed those armies that surrounded them like a raging sea, saying: 22- **And when the believers saw the confederates, they said, 'This is what God and His Messenger promised us.'** The reference in His saying this is to what they saw of the armies, or to the calamity that befell and the affliction that befell. They said this statement in anticipation of the occurrence of what God and His Messenger promised them of the coming of these soldiers, and that their coming to them will be followed by the descent of victory and triumph from God. The word *ma* in **what God promised us** is the relative pronoun or the verbal noun. Then they followed up what they said by saying: **And God and His Messenger spoke the truth**, meaning the truth of the report of God and His Messenger became clear. **And it only increased them in faith and submission**, meaning what they saw only increased their faith in God and submission to His command. Al-Farra' said: Looking at the confederates only increased their faith and submission. Ali bin Sulayman said: Seeing indicates seeing and

The feminine of the word *vision* is not real, and the meaning is: The vision only increased their faith in God and their submission to fate. If he had said **it only increased them**, it would have been permissible.

Tafsir al-Baghawi

Then he described the state of the believers when they met the parties, saying:

22- And when the believers saw the confederates, they said, in submission to God's command and belief in His promise: **This is what God and His Messenger promised us, and God and His Messenger spoke the truth.** God promised them what was mentioned in Surat al-Baqarah 2: **Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?** until His saying: **Unquestionably, the victory of God is near.** **Al-Baqarah 2:214.** The verse implies that the believers will be afflicted with such a calamity. So when they saw the confederates and the hardship that befell them, they said: **This is what God and His Messenger promised us, and God and His Messenger spoke the truth.** "And it only increased them in faith and submission," meaning: belief in God and submission to God's command.

Tafsir al-Baidawi

22 - And when the believers saw the confederates, they said, 'This is what God and His Messenger promised us.' In His Most High's saying: **Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?** The verse, and His saying, peace and blessings be upon him, **The matter will become difficult when the confederates gather against you, and the [best] outcome will be for you against them.** And His saying, peace and blessings be upon him, **They will march toward you after nine or ten.** Hamzah and Abu Bakr read with a kasrah on the ra' and a fathah on the hamzah. **And God and His Messenger spoke the truth.** The truth of the report of God and His Messenger became apparent, or they were truthful in victory and reward, just as they were truthful in the trial. The use of the name is for glorification. **And it did not increase them** in it is a pronoun **when they saw**, or the matter or the trial. **except faith** in God and His promises. **And submission** to His commands and decrees.

Surat al-Ahzab 33:23

Among the believers are men true to what they promised God. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.

Surat al-Ahzab 33:23

Among the believers are men true to what they promised God. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.

Tafsir al-Jalalayn

23 - **Among the believers are men true to what they pledged to God** of steadfastness with the Prophet, may God bless him and grant him peace **and among them is he who has fulfilled his vow** died or was killed in the way of God **and among them is he who awaits** that **and they have not changed at all** in the pledge and they are in the state of the hypocrites.

Tafsir al-Suyuti

The Almighty said, **Among the believers are men.** Muslim, Al-Tirmidhi, and others narrated on the authority of Anas, who said, "My uncle Anas bin Al-Nadr was absent from Badr, so he glorified him and said, 'I was absent from the first battle that the Messenger of God, may God bless him and grant him peace, witnessed. If God shows me a battle with the Messenger of God, may God bless him and grant him peace, God will show them what I will do.' So he witnessed the Battle of Uhud and fought until he was killed. Eighty-odd wounds were found on his body, between blows, stab wounds, and arrow wounds. Then this verse was revealed, 'Men who have been true to what they pledged to God,' until the end of it.

Tafsir al-Tabari

God Almighty says, "Among the believers" in God and His Messenger, **are men true to what they pledged to God** meaning: they fulfilled what they pledged to Him of patience in times of hardship and distress, and in times of battle. **And among them is he who has fulfilled his vow** meaning: among them is he who finished the work that he vowed to God and made obligatory for himself, so he was martyred some on the day of Badr, some on the day of Uhud, and some in other situations. **And among them is he who awaits** his fulfillment and completion of it, just as those of them who have passed on fulfilled their pledge to God, and victory from God, and triumph over his enemy. And wailing is a vow in the speech of the Arabs. And wailing also has other meanings in their speech, including death, as the poet said:

He died at the Hooper meeting place.

Meaning: his death and his soul, and from it the great danger, as Jarir said:

With a light fist, the kings fought us, and our horses, in the evening, were green on the ground.

That is, in great danger. And from it is wailing. It is said: We wailed in his path all day long: when he extended and did not stop all day and night. And from it is wailing, which is danger, as the poet said:

If a dog wails on people, which of them is more deserving of the crown of glory?

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

Who said that?

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, who said: Yazid ibn Ruman told me: **Among the believers are men true to what they pledged to God** meaning they fulfilled what they pledged to God. **And among them is he who has fulfilled his vow** meaning he finished his work and returned to his Lord, like the one who was martyred on the day of Badr and the day of Uhud. **And among them is he who awaits** what God has promised of victory and martyrdom for what his companions have done.

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: **And among them is he who has fulfilled his vow** he said: his covenant and was killed or lived **and among them is he who awaits** a day in which there is jihad, so he will fulfill his vow and covenant and be killed or believed in the meeting thereof.

Ibn Wakee' told us: Ibn Uyyaynah told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And among them is he who has fulfilled his vow** He said: His covenant **And among them is he who awaits** He said: A day in which there will be fighting, so he will be truthful in the encounter.

He said: My father told us, on the authority of Sufyan, on the authority of Mujahid, **And among them were those who fulfilled their vow.** He said: He died during the covenant.

He said: Abu Usama told us, on the authority of Abdullah Ibn Fulan **he named him, but his name escaped me**, on the authority of his father, **And among them was he who fulfilled his vow.** He said: His vow.

Ibn Idris told us, on the authority of Talha ibn Yahya, on the authority of his uncle Isa ibn Talha: "A Bedouin came to the Prophet, may God bless him and grant him peace, and asked him: 'Who are those who have met their fate?' He turned away from him. Then he asked him again, and he turned away from him. Talha entered through the door of the mosque wearing two green garments, and he said: 'This is one of those who have met their fate.'"

Ibn Bashar told us: Hudha told us: Aouf told us, on the authority of Al-Hasan, regarding His statement, **And among them is he who has fulfilled his vow**, he said: His death is while being truthful and faithful. **And among them is he who awaits** death in the same

manner, and among them is he who has changed completely.

Muhammad bin Amara told me, he said: Ubaidullah bin Musa told us, he said: Israel told us, on the authority of Saeed bin Masruq, on the authority of Mujahid, **And among them is he who has fulfilled his vow, and among them is he who awaits.** He said: The vow is the covenant.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "Among the believers are men true to what they pledged to God. Among them is he who has fulfilled his vow" in truthfulness and loyalty **and among them is he who awaits** from himself truthfulness and loyalty.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And among them is he who has fulfilled his vow**, he said: He died in the state of belief and faith, **and among them is he who awaits** that.

Ibn Bashar told us: Ibn Abi Bakr told us: Sharik ibn Abdullah told us, on the authority of Salim, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **And among them is he who has fulfilled his vow** He said: Death is according to what he had pledged to God. **And among them is he who awaits** death according to what he had pledged to God.

It was said: This verse was revealed about a people who did not witness Badr, so they made a covenant with God that they would fulfill their pledge to fight the polytheists with the Messenger of God, may God bless him and grant him peace. Some of them fulfilled their pledge and met their fate, some of them changed their pledge, and some of them fulfilled their pledge but did not meet their fate, and they were waiting, based on the characteristics God described them with in this verse.

Who said that?

Amr ibn Ali narrated: Abd al-Rahman ibn Mahdi narrated: Hammad ibn Salamah narrated: Thabit narrated: Anas narrated: Anas ibn al-Nadr was absent from the Battle of Badr, and he said: I was absent from the first battle witnessed by the Messenger of God (peace and blessings of God be upon him). If I see fighting, God will see what I will do. Then, on the day of Uhud, when the people were defeated, he met Sa'd ibn Mu'adh and said: By God, I smell the fragrance of Paradise. So he advanced and fought until he was killed, and this verse was revealed concerning him: "Among the believers are men true to what they pledged to God. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]."

Ibn Bashar told us: Abdullah bin Bakir told us: Humaid told us: Anas bin Malik claimed that Anas bin An-Nadr was absent from the battle on the day of Badr, and he said: I was absent from the battle of the Messenger of God (peace and blessings of God be upon him) against the polytheists. If God allows me to witness a battle, God will see what I will do. When the day of Uhud came, the Muslims fled, and he said: O God, I disavow before You what these polytheists have brought, and I apologize to You for what these people

have done, meaning the Muslims. So he walked with his sword and met Sa'd bin Mu'adh, and he said: O Sa'd, I smell the fragrance of Paradise before Uhud. Sa'd said: O Messenger of God, I could not do what he did. Anas bin Malik said: We found him among the dead, with eighty-odd wounds on him, between sword blows, spear thrusts, and arrow wounds. We did not recognize him until his sister recognized him by his fingertips. Anas said: We used to say that this verse is: "Among the believers are men true to what they pledged to God. And among them is he who has fulfilled his vow." It was revealed about him and his companions.

Suwar bin Abdullah told us: Al-Mu'tamir told us: I heard Humayd narrating, on the authority of Anas bin Malik, that Anas bin Al-Nadr was absent from the Battle of Badr, and then he mentioned something similar.

Abu Kurayb narrated: Yunus ibn Bakir narrated: Talhah ibn Yahya narrated: Musa and Isa ibn Talhah narrated: Talhah said: "A Bedouin came to the Messenger of God (peace and blessings of God be upon him). They did not dare to ask him a question, so they said to the Bedouin: 'Ask him about one who has fulfilled his vow. Who is he?' He asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then I entered through the door of the mosque wearing green clothes. When the Messenger of God (peace and blessings of God be upon him) saw me, he said: 'Where is the one who will ask about one who has fulfilled his vow?' The Bedouin said: 'I will, O Messenger of God.' He said: 'This is one of those who have fulfilled his vow.'"

Abu Kurayb told us: Abdul Hamid Al-Hammani told us, on the authority of Ishaq bin Yahya Al-Talhi, on the authority of Musa bin Talha, who said: Muawiyah bin Abi Sufyan stood up and said: I heard the Messenger of God, may God bless him and grant him peace, say: **Talha is among those who have fulfilled their vow.**

Muhammad ibn Amr ibn Tamam al-Kalbi told me: Sulayman ibn Ayoub told us: My father told me: Ishaq told us: Yahya ibn Talhah told us: His uncle Musa ibn Talhah told us: His father Talhah told us: "When we returned from Uhud and arrived in Madinah, the Prophet, may God bless him and grant him peace, ascended the pulpit, addressed the people, consoled them, and informed them of the reward they would receive for it. Then he recited: 'Men who have been true to what they pledged to God'... the verse. A man stood up and said: 'O Messenger of God, who are these?' He turned around, wearing two green garments, and said: 'O questioner, this is one of them.'"

And His saying, **And they did not change**: They did not change the covenant that they made with their Lord, as the obstructionists changed it, saying to their brothers: Come to us, and saying: Our houses are exposed.

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 they did not**

Surat al-Ahzab 33:23

Among the believers are men true to what they promised God. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.

change at all, meaning: they did not doubt or hesitate about their religion, nor did they replace it with something else.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they did not change at all**: They did not change their religion as the hypocrites did.

Tafsir al-Qurtubi

So that God may reward the truthful for their truthfulness and punish the hypocrites if He wills or accept their repentance. Indeed, God is Forgiving and Merciful.

The Almighty said: **Among the believers are men** in the nominative case as a subject, and the indefinite article is appropriate to begin with because **they were truthful** is in the position of an adjective. **And among them is he who has fulfilled his vow** "who" is in the nominative case as a subject, and likewise **and among them is he who is waiting** and the predicate is in the genitive case. And *na'b* means a vow and a covenant. You say from it: **I na'bt** "anhaab" with the dammah. The poet said:

If a dog wails on people, they are more deserving of the crown of the Majestic and Generous

Another said:

We may love glory, we may love it

Another said:

Should I weep and die, or should I be misled and false?

Al-Bukhari, Muslim and Al-Tirmidhi narrated on the authority of Anas who said:

My uncle Anas ibn An-Nadr - I was named after him - did not witness the Battle of Badr with the Messenger of God (peace and blessings of God be upon him), so he felt very sad about it and said: I was absent from the first battle that the Messenger of God (peace and blessings of God be upon him) witnessed. By God, if God lets me witness another battle with the Messenger of God (peace and blessings of God be upon him) after that, God will let me see what I will do. He was afraid to say anything else, so he witnessed the Battle of Uhud with the Messenger of God (peace and blessings of God be upon him) the following year. Saad ibn Malik met him and said: O Abu Amr, where are you? He said: Ah, the scent of Paradise! I found it without anyone, so he fought until he was killed, and eighty-two wounds were found on his body between blows, stabs, and arrows. My aunt, Ar-Rabi' bint An-Nadr, said: I did not recognize my brother except by my fingertips. And this verse was revealed: "Men who have been true to what they pledged to God. Among them is he who has fulfilled his vow, and among them is he who awaits [his chance]. And they

have not changed [their covenant] by any change." The wording of At-Tirmidhi. He said: This is a good and authentic hadith. Aisha, may God be pleased with her, said regarding the words of God the Almighty: **Among the believers are men true to what they pledged to God.** (al-Ahzab 33:23) The verse:

Among them was Talha bin Ubaid God, who remained with the Messenger of God, may God bless him and grant him peace, until his hand was injured. Then the Prophet, may God bless him and grant him peace, said: **Talha has made Paradise obligatory.** And in Al-Tirmidhi on his authority:

The companions of the Messenger of God (peace and blessings of God be upon him) said to an ignorant Bedouin: Ask him about someone who has passed away, who he is? They did not dare to ask him because they respected and feared him. The Bedouin asked him but he turned away from him. Then he asked him but he turned away from him. Then I looked out of the door of the mosque and I was standing on a green hill. When the Prophet (peace and blessings of God be upon him) saw me, he said: **Where is the one who asked about someone who has passed away?**

The Bedouin said: **I am, O Messenger of God.** He said: **This is one of those who have passed away.** He said: This is a good and strange hadith. We do not know it except from the hadith of Yunus ibn Bakir. Al-Bayhaqi narrated on the authority of Abu Hurayrah:

That when the Messenger of God (peace and blessings of God be upon him) returned from Uhud, he passed by Mus'ab ibn 'Umayr who was being killed on the way. He stopped over him and supplicated for him, then he recited this verse: "Among the believers are men true to what they pledged to God. And among them is he who has fulfilled his vow" - to - *exchanging*. Then the Messenger of God (peace and blessings of God be upon him) said: "I bear witness that these are witnesses before God on the Day of Resurrection, so go to them and visit them. And by He in Whose Hand is my soul, no one will greet them until the Day of Resurrection except that they will return his greeting." It was said: *Naht* means death, meaning he died as he pledged, according to Ibn 'Abbas. Naht also means time and period. It is said: So-and-so fulfilled his vow if he died. Dhu al-Rumma said:

Aisha Far Al-Harithioun died after he met his death at the Huber horse meeting.

And the word *na'bah* also means need and ambition. Their speaker says: **I have no love for them.** What is meant by the verse and meaning in this passage by *na'bah* is not the vow, as we mentioned first, that is, some of them exerted their effort to fulfill their covenant until they were killed, such as Hamza, Sa'd ibn Mu'adh, Anas ibn al-Nadr, and others. And some of them are waiting for martyrdom, but they did not change their covenant and vow. It was narrated on the authority of Ibn Abbas that he read: **And among them are those who have fulfilled their vow, and among them are those who are waiting, and among them are**

those who have changed. Abu Bakr al-Anbari said: This hadith is rejected by the people of knowledge because it contradicts the consensus, and because it is an attack on the believers and the foot soldiers whom God praised and honored with truthfulness and loyalty. What is known is a clever changer, and what is found among their group is a changer, may God be pleased with them. **That God may reward the truthful for their truthfulness** means that God commanded jihad in order to reward the truthful in the Hereafter for their truthfulness. **And punish the hypocrites** in the Hereafter: **If He wills** meaning that if He wills to punish them, He will not grant them success in repentance, and if He does not will to punish them, He will accept their repentance before death.

Tafsir Ibn Kathir

When God the Almighty mentioned about the hypocrites that they broke the covenant they had pledged to God not to turn their backs, He described the believers as having adhered to the covenant and the pact. "They were true to what they pledged to God. Among them is he who has fulfilled his pledge." Some of them said: his appointed time. Al-Bukhari said: his covenant, and it refers back to the first one. **And among them is he who awaits [his end] and has not altered [his end] by any alteration.** That is, they did not change the covenant of God, nor did they break it, nor did they alter it. Al-Bukhari said: Abu Al-Yaman told us, Shu'ayb told us, on the authority of Al-Zuhri, who said: Kharijah bin Zaid bin Thabit told me, on the authority of his father, who said: When we made copies of the Qur'an, a verse from Surat Al-Ahzab was missing. I used to hear the Messenger of God (peace and blessings of God be upon him) recite it. I did not find it except with Khuzaymah bin Thabit Al-Ansari **may God be pleased with him**, whose testimony the Messenger of God (peace and blessings of God be upon him) made equivalent to the testimony of two men. **Among the believers are men who have been true to what they pledged to God.** This was narrated only by Al-Bukhari, not by Muslim. Ahmad included it in his Musnad, and by Al-Tirmidhi and Al-Nasa'i in their Tafsir from their Sunans, on the authority of Al-Zuhri. Al-Tirmidhi said: It is hasan saheeh.

Al-Bukhari also said: Muhammad ibn Bashir told us, Muhammad ibn Abdullah al-Ansari told us, my father told me, on the authority of Thamamah, on the authority of Anas ibn Malik **may God be pleased with him**, who said: We see that this verse was revealed about Anas ibn an-Nadr **may God be pleased with him**: **Among the believers are men true to what they pledged to God.** This verse is unique to al-Bukhari from this chain of narration, but it has corroborating evidence from other chains of narration. Imam Ahmad said: Hashim ibn al-Qasim told us, Sulayman ibn al-Mughira told us, on the authority of Thabit, who said: Anas said: My uncle Anas ibn an-Nadr **may God be pleased with him**, I was named after him. He did not witness the Battle of Badr with the Messenger of God (blessings and peace of God be upon him), so it was difficult for him, and he said: The first battle that the Messenger of God (blessings and peace of God be

upon him) witnessed, I was absent from it. If God lets me witness a battle with the Messenger of God (blessings and peace of God be upon him) after that, God will see what I will do. He said: He was afraid to say anything else, so he was present with the Messenger of God (blessings and peace of God be upon him) on the day of Uhud. He met Sa'd ibn Mu'adh **may God be pleased with him**. Anas **may God be pleased with him** said to him: O Abu 'Amr, where is the fragrance of Paradise? I smell it before Uhud. He fought them until he was killed **may God be pleased with him**. Eighty-two wounds were found on his body, between blows, stab wounds, and arrow wounds. His sister, my aunt Ar-Rabi' bint An-Nadr, said: I did not recognize my brother except by his fingertips. He said: Then this verse was revealed: "Among the believers are men true to what they pledged to God. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance] and they have not changed [their covenant] by any change." He said: They thought that it was revealed about him and his companions **may God be pleased with them**. Muslim, At-Tirmidhi, and An-Nasa'i narrated it from the hadith of Sulayman ibn Al-Mughira with this chain of transmission. An-Nasa'i and Ibn Jarir also narrated it from the hadith of Hammad ibn Salamah from Thabit from Anas **may God be pleased with him** with a similar chain of transmission.

Ibn Abi Hatim said: Ahmad bin Sinan told us, Yazid bin Harun told us, Hamid told us, on the authority of Anas, may God be pleased with him, who said: His uncle, meaning Anas bin An-Nadr, may God be pleased with him, was absent from the Battle of Badr. He said: I was absent from the first battle in which the Messenger of God, may God bless him and grant him peace, fought the polytheists. If God lets me witness a fight against the polytheists, God Almighty will see what I will do. He said: When the Day of Uhud came, the Muslims fled, so he said: O God, I apologize to You for what these people did - meaning his companions - and I disavow before You what these people did - meaning the polytheists. Then he advanced and Sa'd bin Mu'adh, may God be pleased with him, met him before Uhud, and he said: I am with you. Saad **may God be pleased with him** said: "I could not do what he did. When he was killed, eighty-odd sword wounds, spear wounds, and arrow wounds were found on him. They used to say: 'Among them and his companions was revealed: "And among them are those who have fulfilled their vow, and among them are those who await [their fate]."' At-Tirmidhi included it in his Tafsir on the authority of Abd ibn Humayd, and An-Nasa'i also included it on the authority of Ishaq ibn Ibrahim, both on the authority of Yazid ibn Harun on his authority. At-Tirmidhi said: Hasan. Al-Bukhari included it in Al-Maghāzī on the authority of Hassan ibn Hassan, on the authority of Muhammad ibn Talhah, on the authority of Masraf, on the authority of Humayd, on the authority of Anas **may God be pleased with him**, on his authority. He did not mention the revelation of the verse. Ibn Jarir included it on the authority of Al-Mu'tamir ibn Sulayman, on the authority of Humayd, on the authority of Anas **may God be pleased with him**, on his authority.

Ibn Abi Hatim said: Ahmad ibn al-Fadl al-Asqalani told us, Sulayman ibn Ayyub ibn Isa ibn Musa ibn Talhah ibn Ubaydullah told us, my father told me, on the

Among the believers are men true to what they promised God. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.

authority of my grandfather, on the authority of Musa ibn Talhah, on the authority of his father Talhah **may God be pleased with him**, who said: "When the Messenger of God (blessings and peace of God be upon him) returned from Uhud, he ascended the pulpit, praised and glorified God, and consoled the Muslims for what had befallen them, and informed them of the reward and provision for them in it. Then he recited this verse: 'Among the believers are men true to what they pledged to God. Among them is he who has fulfilled his pledge'..." the entire verse. A Muslim man stood up and said: 'O Messenger of God, who are these?' I came wearing two green Hadrami garments. He said: 'O questioner, this is one of them.'" Ibn Jarir narrated it in this way from the hadith of Sulayman ibn Ayyub al-Talhi. At-Tirmidhi also included it in his Tafsir and Mana'ib, and Ibn Jarir from the hadith of Yunus ibn Bakir, on the authority of Talhah ibn Yahya, on the authority of Musa and Isa, the sons of Talhah, on the authority of their father **may God be pleased with them**. He said: It is a strange hadith, we do not know it except from the hadith of Yunus. He also said: Ahmad bin Issam Al-Ansari told us, Abu Amir told us - meaning Al-Aqdi - Ishaq told me - meaning Ibn Talha bin Ubaidullah - on the authority of Musa bin Talha who said: I entered upon Muawiyah, may God be pleased with him, and when I left he called me and said: Shall I not tell you, O son of my brother, a hadith that I heard from the Messenger of God, may God bless him and grant him peace? I bear witness that I heard the Messenger of God, may God bless him and grant him peace, say: **Talha is among those who have fulfilled their vow**.

Narrated by Ibn Jarir: Abu Kurayb told us, Abdul Hamid Al-Hammani told us, on the authority of Ishaq bin Yahya bin Talhah Al-Talhi, on the authority of Musa bin Talhah, who said: Muawiyah bin Abi Sufyan **may God be pleased with him** stood up and said: I heard the Messenger of God (blessings and peace of God be upon him) say: **Talhah is among those who have fulfilled their vow**. This is why Mujahid said about the words of God the Almighty: **And among them is he who has fulfilled his vow**, meaning his covenant. **And among them is he who awaits**, he said: a day when there will be fighting and he will be truthful in the encounter. Al-Hasan said: **And among them is he who has fulfilled his vow**, meaning his death while being truthful and loyal. Some of them are awaiting death in the same manner, and some of them have not changed at all. Qatada and Ibn Zayd said the same. Some of them said: We love him and vow him.

And the Almighty said: **And they did not change at all** meaning they did not change their covenant and exchange loyalty for treachery, rather they continued to adhere to what they had pledged and did not break it, like the actions of the hypocrites who said, "Indeed, our houses are exposed, but they are not exposed. They only desire to flee. And if they were to enter upon them from its regions and then they were asked for temptation, they would come to it and they would not remain in it except a little. And they had already made

a covenant with God before that they would not turn their backs." And the Almighty's saying: **That God may reward the truthful for their truthfulness and punish the hypocrites if He wills, or accept their repentance**. That is, He only tests His servants with fear and earthquakes to distinguish the wicked from the good, so that the matter of one becomes apparent in action and the matter of the other in action, even though He, the Almighty, knows a thing before it comes into being. However, He does not punish creation with His knowledge of them until they act upon what He knows of them, as He, the Almighty, said: **And We will surely test you until We make evident those among you who strive [for the cause of God] and the steadfast, and We will make evident your report**. This is knowledge of a thing after it comes into being, even though previous knowledge of it was obtained before its existence. Likewise, God, the Almighty, said: "It is not for God to leave the believers in that state you are upon until He distinguishes the wicked from the good. Nor is it for God to inform you of the unseen." For this reason, the Almighty said here: **That God may reward the truthful for their truthfulness**, that is, for their patience in what they pledged to God, their adherence to it, and their adherence to it. **And He may punish the hypocrites**, who are the ones who break the covenant of God and disobey His commands, and thus deserve His punishment and torment. But they are under His will in this world, if He wills. He will continue with them in what they did until they meet Him, and He will punish them for it. If He wills, He will forgive them by guiding them to abandon hypocrisy and turn to faith and righteous deeds after their immorality and disobedience. And since His mercy and compassion, blessed and exalted be He, for His creation prevail over His wrath, He said, **Indeed, God is Forgiving and Merciful**.

Fath al-Qadir

23- **Among the believers are men who have been true to what they pledged to God**. That is, among the sincere believers are men who have been true to what they promised God. From *sadaqni* if he says the truth. The place of **ma khattak God** is the accusative by removing the preposition. The meaning is that they fulfilled what they pledged to the Messenger of God, may God bless him and grant him peace, on the night of Aqaba, to remain steadfast with him and fight whoever fought him, unlike those who lied in their pledge and betrayed God and His Messenger, and they are the hypocrites. It was said that they are those who vowed that if they encountered war with the Messenger of God, may God bless him and grant him peace, they would remain steadfast for him and not flee. The reason for showing the noble name and the Messenger in his saying: **God and His Messenger have spoken the truth** after his saying: **what God and His Messenger promised us** is to show glorification, as in the saying of the poet:

I see death, nothing precedes death

Also, if he had implied both of them, he would have combined the pronoun of God and the pronoun of His Messenger in one word. And he said, *Truly*, and the prohibition of combining them has been reported, as in the hadith, **What a bad orator you are to the people!** He said, **And whoever disobeys them has certainly gone astray.** Then the Almighty detailed the state of those who were truthful in what they promised God and His Messenger, and divided them into two groups, saying, **And among them is he who has fulfilled his vow, and among them is he who awaits.** The word *nahīf* means what a person has committed to and believes in fulfilling, and from it is the saying of the poet:

On the eve of the Harithians' escape after he met his death at the meeting place of the people, Huber

The other said:

With a light fist, the kings fought us, and our horses, in the evening, were green on the ground.

Anything great. Nahaab is used to mean a vow, killing, or death. Ibn Qutaybah said: He fulfilled his vow: meaning he was killed. The root of nahaab is a vow. On the day of Badr, they vowed that if they met the enemy, they would fight until they were killed or God granted them victory. So they were killed, so it was said that so-and-so fulfilled his vow: meaning he was killed. Nahaab is also a need and the fulfillment of a wish. One of them says: I have no vow with them. Nahaab is a covenant. From this comes the saying of the poet:

Dog has cried over people that they are more deserving of the crown of the glorious and generous

Another said:

We may love glory more than we love

Among the expressions of lamentation about need and the fulfillment of desire is the poet's saying:

Should I weep and die, or should I be misled and false?

The meaning of the verse is: Among the believers are men who have achieved their wish, fulfilled their need, and fulfilled their vows, so they fought until they were killed, and that was on the day of Uhud, such as Hamza, Mus'ab ibn 'Umayr, and Anas ibn al-Nadr. **And among them are those who await** the fulfillment of their vow until their time comes, such as 'Uthman ibn 'Affan, Talha, al-Zubayr, and their likes. They continue to fulfill what they pledged to God to do, to remain steadfast with the Messenger of God, may God bless him and grant him peace, and to fight his enemy, and they await the fulfillment of their need and the fulfillment of their wish by being killed and attaining the virtue of martyrdom. The phrase **and they have not changed at all** is connected to **they have been truthful**, meaning they have not changed their pledge to God as the hypocrites changed their pledge, rather they have remained steadfast in it. As for those who have fulfilled their vows, this is clear. As for those who await the fulfillment of their vows, they have continued in that until they departed this world, and they have not changed or altered.

Tafsir al-Baghawi

God Almighty says: 23- **Among the believers are men true to what they pledged to God**, meaning: they fulfilled what they pledged to God and kept it. **And among them is he who has fulfilled his vow**, meaning: he completed his vow and fulfilled his pledge, so he was patient in jihad until he was martyred. Nahb is a vow, and nahb also means death. Muqatil said: He fulfilled his vow meaning: his appointed time, so he was killed fulfilling it, meaning Hamza and his companions. It was said: He fulfilled his vow meaning: he did his best in fulfilling the pledge, from the Arabs' saying: We love so-and-so in his travels all day and night, if he extended his time and did not stop. **And among them is he who awaits**, martyrdom.

Muhammad bin Ishaq said: **Among them are those who met their fate, those who were martyred on the day of Badr and Uhud, and among them are those who are waiting**, meaning: those who remain after these believers are waiting for one of two things, either martyrdom or victory, **and they have not changed their covenant at all.**

Abdul Wahid bin Ahmad Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Saeed Al-Khuza'i told us, Abdul A'la told us, on the authority of Humayd, who said: I asked Anas, and Amr bin Zararah told me, Ziyad told us, Humayd Al-Tawil told me, on the authority of Anas, who said: My uncle Anas bin Al-Nadr was absent from the battle of Badr, and he said: O Messenger of God, I was absent from the first battle in which you fought the polytheists. If God lets me witness the battle against the polytheists, God will see what I do. Then, when the day of Uhud came and the Muslims were defeated, he said: O God, I apologize to You for what these people did - meaning his companions - and I disavow before You what these people did - meaning the polytheists. Then he advanced and Sa'd bin Mu'adh met him, and he said: O Sa'd bin Mu'adh, Paradise, by the Lord of Al-Nadr, I smell its fragrance from before Uhud. Sa'd said: So, O Messenger of God, I could not find what he did. Anas said: So we found on him eighty-odd sword wounds, spear thrusts, or arrow wounds. With an arrow, and we found him killed and the polytheists had mutilated him, and no one recognized him except his sister by his finger. Anas said: We thought or saw that this verse was revealed about him and his likes: **Among the believers are men true to what they pledged to God**, to the end of the verse.

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hiri told us, Hajib ibn Ahmad al-Tusi told us, Muhammad ibn Hammad told us, Muawiyah told us, on the authority of al-A'mash, on the authority of Shaiq, on the authority of Khabbab ibn al-Arat, who said: "We migrated with the Messenger of God, may God bless him and grant him peace, in the way of God, seeking the face of God, so our reward is obligatory upon God. Some of us passed away without eating anything from their reward, including Mus'ab ibn Umayr, who was killed on the Day of Uhud. Nothing was found for him to be shrouded in except a cloak. When we

Surat al-Ahzab 33:23

Among the believers are men true to what they promised God. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.

placed it on his head, his feet would come out, and when we placed it on his feet, his head would come out. The Messenger of God, may God bless him and grant him peace, said: 'Place it near his head and put some idhkhir on his feet.' He said: 'Whoever has its fruit ripe, he will be guided by it.'"

Abu al-Muzaffar Muhammad ibn Ahmad al-Tamimi told us, Abu Muhammad Abd al-Rahman ibn Uthman, known as Ibn Abi Nasr, told us, Khaythama ibn Sulayman ibn Haydara al-Atrabulsi told us, Muhammad ibn Sulayman al-Jawhari told us in Antioch, Muslim ibn Ibrahim told us, al-Salt ibn Dinar told us, on the authority of Abu Nasrah, on the authority of Jabir ibn Abdullah, who said: "The Prophet, may God bless him and grant him peace, looked at Talha ibn Ubayd God and said: 'Whoever would like to look at a man walking on the face of the earth who has fulfilled his vow, let him look at this man.'"

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Abi Shaybah told us, Wakee bin Ismail told us, "On the authority of Qais, he said: I saw Talha's hand paralyzed, with which he protected the Prophet, may God bless him and grant him peace, on the day of Uhud."

Tafsir al-Baidawi

23 - **Among the believers are men true to what they pledged to God** of steadfastness with the Messenger, may God bless him and grant him peace, and fighting to raise the religion. Whoever believes in me when he speaks the truth to you, for if a covenantor fulfills his covenant, then he has fulfilled it. **Among them is he who has fulfilled his vow** his vow to fight until he was martyred, such as Hamza, Mus'ab ibn 'Umayr, and Anas ibn al-Nadr. A vow is a vow, and it is used metaphorically for death because it is like a vow binding on the neck of every animal. **And among them is he who awaits** martyrdom, such as 'Uthman and Talha, may God be pleased with them. **And they did not change** the covenant nor alter it. *Alteration* is any alteration. It was narrated that Talha remained steadfast with the Messenger of God, may God bless him and grant him peace, on the day of Uhud until his hand was injured, so the Prophet, may God bless him and grant him peace, said: **Talha has fulfilled his vow** and in it is an allusion to the people of hypocrisy and sickness of the heart by changing, and his saying:

Surat al-Ahzab 33:24

So that God may reward the truthful for their truthfulness and punish the hypocrites, if He wills, or accept their repentance. Indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

24 - **That God may reward the truthful for their truthfulness and punish the hypocrites if He wills** by causing them to die in their hypocrisy (or accept their repentance. Indeed, God is Forgiving) to those who repent **and Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **That God may reward the truthful for their truthfulness**, God Almighty says, **Among the believers are men true to what they pledged to God**. "That God may reward the truthful for their truthfulness" means: That God may strengthen the people of truthfulness through their truthfulness to God in what they pledged to Him, and their fulfillment of it. **And He may punish the hypocrites if He wills**, for their disbelief in God and their hypocrisy, **or He may accept their repentance** from their hypocrisy, and guide them to faith.

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 punish the hypocrites if He wills or forgive them**. He said: If He wills, He will bring them out of hypocrisy and into faith.

If someone were to say: What is the point of the condition in His statement, **And He will punish the hypocrites**, with His statement, **if He wills**, and the hypocrite is a disbeliever? Is it permissible for Him not to will the punishment of the hypocrite, so it is said, **And He will punish him if He wills?** It would be said: The meaning of that is not what you imagined. Rather, the meaning of that is: And He will punish the hypocrites by not granting them success in repenting from their hypocrisy until they die in their disbelief, if He wills, and thus they deserve the punishment. So the exception is from success, not from the punishment if they die in their hypocrisy.

What we have said about this is explained by His statement, **Or He forgives them**. The meaning of the statement then is: He punishes the hypocrites because He does not guide them to repentance, so He surpasses them in it, or He forgives them and does not punish them.

His saying, **Indeed, God is Forgiving and Merciful**, means that God conceals the sins of those who repent, and is merciful to those who repent, and does not

punish them after their repentance.

Tafsir al-Qurtubi

Indeed, God is Forgiving and Merciful.

Tafsir Ibn Kathir

When God the Almighty mentioned about the hypocrites that they broke the covenant they had pledged to God not to turn their backs, He described the believers as having adhered to the covenant and the pact. "They were true to what they pledged to God. Among them is he who has fulfilled his pledge." Some of them said: his appointed time. Al-Bukhari said: his covenant, and it refers back to the first one. **And among them is he who awaits [his end] and has not altered [his end] by any alteration**. That is, they did not change the covenant of God, nor did they break it, nor did they alter it. Al-Bukhari said: Abu Al-Yaman told us, Shu'ayb told us, on the authority of Al-Zuhri, who said: Kharijah bin Zaid bin Thabit told me, on the authority of his father, who said: When we made copies of the Qur'an, a verse from Surat Al-Ahzab was missing. I used to hear the Messenger of God (peace and blessings of God be upon him) recite it. I did not find it except with Khuzaymah bin Thabit Al-Ansari **may God be pleased with him**, whose testimony the Messenger of God (peace and blessings of God be upon him) made equivalent to the testimony of two men. **Among the believers are men who have been true to what they pledged to God**. This was narrated only by Al-Bukhari, not by Muslim. Ahmad included it in his Musnad, and by Al-Tirmidhi and Al-Nasa'i in their Tafsir from their Sunans, on the authority of Al-Zuhri. Al-Tirmidhi said: It is hasan saheeh.

Al-Bukhari also said: Muhammad ibn Bashir told us, Muhammad ibn Abdullah al-Ansari told us, my father told me, on the authority of Thamamah, on the authority of Anas ibn Malik **may God be pleased with him**, who said: We see that this verse was revealed about Anas ibn an-Nadr **may God be pleased with him: Among the believers are men true to what they pledged to God**. This verse is unique to al-Bukhari from this chain of narration, but it has corroborating evidence from other chains of narration. Imam Ahmad said: Hashim ibn al-Qasim told us, Sulayman ibn al-Mughira told us, on the authority of Thabit, who said: Anas said: My uncle Anas ibn an-Nadr **may God be pleased with him**, I was named after him. He did not witness the Battle of Badr with the Messenger of God (blessings and peace of God be upon him), so it was difficult for him, and he said: The first battle that the Messenger of God (blessings and peace of God be upon him) witnessed, I was absent from it. If God lets me witness a battle with the Messenger of God (blessings and peace of God be upon him) after that, God will see what I will do. He said: He was afraid to say anything else, so he was present with the Messenger of God (blessings and peace of God be upon him) on the day of Uhud. He met Sa'd ibn Mu'adh **may God be pleased with him**. Anas **may God be pleased with him** said to him: O Abu 'Amr, where is the fragrance of Paradise? I smell it before Uhud. He

So that God may reward the truthful for their truthfulness and punish the hypocrites, if He wills, or accept their repentance. Indeed, God is Forgiving and Merciful.

fought them until he was killed **may God be pleased with him**. Eighty-two wounds were found on his body, between blows, stab wounds, and arrow wounds. His sister, my aunt Ar-Rabi' bint An-Nadr, said: I did not recognize my brother except by his fingertips. He said: Then this verse was revealed: "Among the believers are men true to what they pledged to God. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance] and they have not changed [their covenant] by any change." He said: They thought that it was revealed about him and his companions **may God be pleased with them**. Muslim, At-Tirmidhi, and An-Nasa'i narrated it from the hadith of Sulayman ibn Al-Mughira with this same chain of transmission. An-Nasa'i and Ibn Jarir also narrated it from the hadith of Hamad ibn Salamah from Thabit from Anas **may God be pleased with him** with a similar chain of transmission.

Ibn Abi Hatim said: Ahmad bin Sinan told us, Yazid bin Harun told us, Hamid told us, on the authority of Anas, may God be pleased with him, who said: His uncle, meaning Anas bin An-Nadr, may God be pleased with him, was absent from the Battle of Badr. He said: I was absent from the first battle in which the Messenger of God, may God bless him and grant him peace, fought the polytheists. If God lets me witness a fight against the polytheists, God Almighty will see what I will do. He said: When the Day of Uhud came, the Muslims fled, so he said: O God, I apologize to You for what these people did - meaning his companions - and I disavow before You what these people did - meaning the polytheists. Then he advanced and Sa'd bin Mu'adh, may God be pleased with him, met him before Uhud, and he said: I am with you. Saad **may God be pleased with him** said: "I could not do what he did. When he was killed, eighty-odd sword wounds, spear wounds, and arrow wounds were found on him. They used to say: 'Among them and his companions was revealed: "And among them are those who have fulfilled their vow, and among them are those who await [their fate]."' At-Tirmidhi included it in his Tafsir on the authority of Abd ibn Humayd, and An-Nasa'i also included it on the authority of Ishaq ibn Ibrahim, both on the authority of Yazid ibn Harun on his authority. At-Tirmidhi said: Hasan. Al-Bukhari included it in Al-Maghāzī on the authority of Hassan ibn Hassan, on the authority of Muhammad ibn Talhah, on the authority of Masraf, on the authority of Humayd, on the authority of Anas **may God be pleased with him**, on his authority. He did not mention the revelation of the verse. Ibn Jarir included it on the authority of Al-Mu'tamir ibn Sulayman, on the authority of Humayd, on the authority of Anas **may God be pleased with him**, on his authority.

Ibn Abi Hatim said: Ahmad ibn al-Fadl al-Asqalani told us, Sulayman ibn Ayyub ibn Isa ibn Musa ibn Talhah ibn Ubaydullah told us, my father told me, on the authority of my grandfather, on the authority of Musa ibn Talhah, on the authority of his father Talhah **may God be pleased with him**, who said: "When the Messenger of God (blessings and peace of God be upon him) returned from Uhud, he ascended the pulpit, praised and glorified God, and consoled the Muslims

for what had befallen them, and informed them of the reward and provision for them in it. Then he recited this verse: 'Among the believers are men true to what they pledged to God. Among them is he who has fulfilled his pledge'..." the entire verse. A Muslim man stood up and said: 'O Messenger of God, who are these?' I came wearing two green Hadrami garments. He said: 'O questioner, this is one of them.'" Ibn Jarir narrated it in this way from the hadith of Sulayman ibn Ayyub al-Talhi. At-Tirmidhi also included it in his Tafsir and Manaqib, and Ibn Jarir from the hadith of Yunus ibn Bakir, on the authority of Talhah ibn Yahya, on the authority of Musa and Isa, the sons of Talhah, on the authority of their father **may God be pleased with them**. He said: It is a strange hadith, we do not know it except from the hadith of Yunus. He also said: Ahmad bin Issam Al-Ansari told us, Abu Amir told us - meaning Al-Aqdi - Ishaq told me - meaning Ibn Talha bin Ubaidullah - on the authority of Musa bin Talha who said: I entered upon Muawiyah, may God be pleased with him, and when I left he called me and said: Shall I not tell you, O son of my brother, a hadith that I heard from the Messenger of God, may God bless him and grant him peace? I bear witness that I heard the Messenger of God, may God bless him and grant him peace, say: **Talha is among those who have fulfilled their vow**.

Narrated by Ibn Jarir: Abu Kurayb told us, Abdul Hamid Al-Hammani told us, on the authority of Ishaq bin Yahya bin Talhah Al-Talhi, on the authority of Musa bin Talhah, who said: Muawiyah bin Abi Sufyan **may God be pleased with him** stood up and said: I heard the Messenger of God (blessings and peace of God be upon him) say: **Talhah is among those who have fulfilled their vow**. This is why Mujahid said about the words of God the Almighty: **And among them is he who has fulfilled his vow**, meaning his covenant. **And among them is he who awaits**, he said: a day when there will be fighting and he will be truthful in the encounter. Al-Hasan said: **And among them is he who has fulfilled his vow**, meaning his death while being truthful and loyal. Some of them are awaiting death in the same manner, and some of them have not changed at all. Qatada and Ibn Zayd said the same. Some of them said: We love him and vow him.

And the Almighty said: **And they did not change at all** meaning they did not change their covenant and exchange loyalty for treachery, rather they continued to adhere to what they had pledged and did not break it, like the actions of the hypocrites who said, "Indeed, our houses are exposed, but they are not exposed. They only desire to flee. And if they were to enter upon them from its regions and then they were asked for temptation, they would come to it and they would not remain in it except a little. And they had already made a covenant with God before that they would not turn their backs." And the Almighty's saying: **That God may reward the truthful for their truthfulness and punish the hypocrites if He wills, or accept their repentance**. That is, He only tests His servants with fear and earthquakes to distinguish the wicked from the good, so that the matter of one becomes apparent in action

and the matter of the other in action, even though He, the Almighty, knows a thing before it comes into being. However, He does not punish creation with His knowledge of them until they act upon what He knows of them, as He, the Almighty, said: **And We will surely test you until We make evident those among you who strive [for the cause of God] and the steadfast, and We will make evident your report.** This is knowledge of a thing after it comes into being, even though previous knowledge of it was obtained before its existence. Likewise, God, the Almighty, said: "It is not for God to leave the believers in that state you are upon until He distinguishes the wicked from the good. Nor is it for God to inform you of the unseen." For this reason, the Almighty said here: **That God may reward the truthful for their truthfulness**, that is, for their patience in what they pledged to God, their adherence to it, and their adherence to it. **And He may punish the hypocrites**, who are the ones who break the covenant of God and disobey His commands, and thus deserve His punishment and torment. But they are under His will in this world, if He wills. He will continue with them in what they did until they meet Him, and He will punish them for it. If He wills, He will forgive them by guiding them to abandon hypocrisy and turn to faith and righteous deeds after their immorality and disobedience. And since His mercy and compassion, blessed and exalted be He, for His creation prevail over His wrath, He said, **Indeed, God is Forgiving and Merciful.**

Fath al-Qadir

The lam in His statement: 24- **That God may reward the truthful for their truthfulness** may be related to their truthfulness, or to their provisions, or to what they changed, or to something omitted, as if it were said: everything that happened occurred so that God may reward the truthful for their truthfulness, **and punish the hypocrites if He wills** for what they did of change and alteration, making the hypocrites as if they intended the bad outcome and wanted it because of their change and alteration, just as the truthful intended the outcome of truthfulness through their loyalty, so each of the two groups is driven to its outcome of reward and punishment, so it is as if they are equal in seeking it and striving to obtain it, and the object of if He wills and its answer are omitted: meaning if He wills to punish them, He will punish them, and that is if they persist in hypocrisy and do not abandon it and repent from it. **And God is Forgiving and Merciful** meaning to whoever among them repents and desists from the hypocrisy that they were upon.

Tafsir al-Baghawi

God Almighty says: 24- **That God may reward the truthful for their truthfulness**, meaning: the reward for their truthfulness, and their truthfulness is the fulfillment of the covenant, **and punish the hypocrites if He wills or accept their repentance**, so He guides them to faith, **Indeed, God is Forgiving and Merciful.**

Tafsir al-Baidawi

24 - **That God may reward the truthful for their truthfulness and punish the hypocrites, if He wills, or accept their repentance.** This is an explanation of the explicit and implied meanings. It is as if the hypocrites intended a bad outcome by changing the verse, just as the sincere intended a good outcome by remaining steadfast and faithful. Accepting their repentance is conditional upon their repentance, or what is meant by it is success in repentance. **Indeed, God is Forgiving and Merciful** to whoever repents.

Surat al-Ahzab 33:25

And God repelled those who disbelieved in their fury. They did not obtain any good. And God sufficed the believers against fighting. And ever is God Powerful and Exalted in Might.

Surat al-Ahzab 33:25

And God repelled those who disbelieved in their fury. They did not obtain any good. And God sufficed the believers against fighting. And ever is God Powerful and Exalted in Might.

Tafsir al-Jalalayn

25 - **And God repelled those who disbelieved** the Confederates **in their fury, they did not obtain any good** their desire of victory over the believers **and God spared the believers the fighting** with the wind and the angels **and God is Powerful** in bringing about what He wants *Mighty* dominant in His affair

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And God repelled those who disbelieved** in Him and in His Messenger from among the Quraysh and Ghatafan **in their fury** meaning: in their distress and grief, for missing out on what they had hoped for of victory, and their disappointment in what they had hoped for of supremacy **they did not attain any good** meaning: they did not obtain any wealth or captivity from the Muslims **and God sufficed the believers in fighting** with soldiers of angels and the wind that He sent against them.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, 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, **And God repelled those who disbelieved in their fury, and they did not attain any good.** Al-Ahzab.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And God repelled those who disbelieved in their fury, they did not attain any good**, and that was on the day of Abu Sufyan and the Confederates. God repelled Abu Sufyan and his companions in their fury, they did not attain any good. **And God sufficed the believers in fighting**, with the soldiers from Him and the wind that He sent against them.

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, he said: Yazid bin Ruman told me, **And God repelled those who disbelieved in their fury, and they did not attain any good**: meaning Quraysh and Ghatafan.

Al-Husayn ibn Ali al-Sada'i told me: Shababah told us: Ibn Abi Dhi'b told us, on the authority of Sa'id ibn Abi

Sa'id al-Maqburi, on the authority of Abd al-Rahman ibn Abi Sa'id al-Khudri, on the authority of his father, who said: We were prevented from praying on the day of the Trench, so we did not pray the noon prayer, nor the afternoon prayer, nor the sunset prayer, nor the evening prayer, until after the evening prayer, with the palms of our hands bent, and God revealed: **And God sufficed the believers in fighting, and God is Powerful and Exalted in Might.** So the Messenger of God, may God bless him and grant him peace, ordered Bilal to call the prayer, and he prayed the noon prayer, and he prayed it well, just as he used to pray it on time. Then he prayed the afternoon prayer in the same way, then he prayed the sunset prayer in the same way, then he prayed the evening prayer in the same way. He made the iqamah for each prayer, and that was before the fear prayer was revealed: **But if you fear, then on foot or riding** (al-Baqarah 2:239).

Muhammad ibn Abdullah ibn Abd al-Hakam told me: Ibn Abi Fadik told us: Ibn Abi Tha'lab told us, on the authority of al-Maqburi, on the authority of Abd al-Rahman ibn Abi Sa'id, on the authority of Abu Sa'id al-Khudri, who said: We were detained on the day of the Trench, and he mentioned something similar.

And His statement, **And God is All-Powerful, All-Mighty**, means: And God is All-Powerful to do whatever He wills to do with His creation, so He gives victory to whomever He wills among them over whomever He wills to abandon. No one can overcome Him. All-Mighty: meaning: He is severe in His vengeance against whoever He takes vengeance against from among His enemies.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And God is Powerful and Exalted in Might**: Powerful in His command, Exalted in His punishment.

Tafsir al-Qurtubi

The Almighty said: **And God repelled those who disbelieved in their fury, and they did not attain any good.** Muhammad bin Amr said, tracing it back to Aisha: She said: Those who disbelieved here are Abu Sufyan and Umayyah bin Badr. Abu Sufyan returned to Tihamah and Umayyah returned to Najd. **And God spared the believers the fighting** by sending upon them a wind and soldiers until they returned and Banu Qurayyah returned to their strongholds. So He spared the matter of Qurayyah by terror. **And God is Strong** Most Expert *Mighty* Who cannot be defeated.

Tafsir Ibn Kathir

God Almighty says, informing about the parties when He expelled them from the city with the wind and divine soldiers He sent upon them. And if God had not made His Messenger a mercy to the worlds, this wind would have been more severe upon them than the

barren wind He sent upon Aad. But God Almighty said: **And God would not punish them while you are among them.** So He unleashed upon them a wind that divided them, just as the reason for their gathering was passion. They were a mixture of different tribes, parties, and opinions. So it was appropriate to send upon them a wind that divided their groups and returned them disappointed and losers due to their anger and resentment. They did not attain any good in this world because of the victory and spoils they had in their souls, nor in the Hereafter because of the sins they bore in their confrontation with the Messenger, may God bless him and grant him peace, with hostility and their intention to kill him and exterminate his army. And whoever intends something and his intention is true in his action, then he is in reality like the one who did it.

God the Almighty said: **And God spared the believers in fighting** meaning they did not need to fight them or duel them until they expelled them from their land, rather God alone sufficed and granted victory to His servant and honored His soldiers. That is why the Messenger of God (peace and blessings of God be upon him) used to say: "There is no god but God alone. He fulfilled His promise, granted victory to His servant, honored His soldiers, and defeated the confederates alone, so there is nothing after Him." Both of them narrated from the hadith of Abu Hurayrah **may God be pleased with him.** In the two Sahihs, from the hadith of Ismail ibn Abi Khalid, from Abdullah ibn Abi Awfa **may God be pleased with him,** he said: The Messenger of God (peace and blessings of God be upon him) supplicated against the confederates and said: "O God, Sender down of the Book, Swift in account, defeat the confederates. O God, defeat them and shake them." In His Almighty saying: **And God spared the believers in fighting** refers to the cessation of war between them and the Quraysh, and this is what happened after that. The polytheists did not invade them, but the Muslims invaded them in their own land. Muhammad ibn Ishaq said, "When the people of the Trench left the Trench, the Messenger of God (peace and blessings of God be upon him) said, as we have been informed, 'The Quraysh will not attack you after this year, but you will attack them.'" So the Quraysh did not attack you after that, and the Messenger of God (peace and blessings of God be upon him) continued to attack them after that until God, the Most High, conquered Mecca. This hadith mentioned by Muhammad ibn Ishaq is an authentic hadith, as Imam Ahmad said: Yahya told us on the authority of Sufyan, Abu Ishaq told me: I heard Sulayman ibn Sard **may God be pleased with him** say: The Messenger of God (peace and blessings of God be upon him) said on the Day of the Confederates, 'Now we will attack them, and they will not attack us.'" This is how Al-Bukhari narrated it in his Sahih from the hadith of Ath-Thawri, and Isra'il on the authority of Abu Ishaq with it. The Almighty's statement, **And God is All-Powerful, All-Mighty,** means that by His power and might He sent them back disappointed, having achieved no good, and God honored Islam and its people, fulfilled His promise, and aided His Messenger and His servant, so to Him be praise and thanks.

Fath al-Qadir

Then the Almighty returned to narrating the rest of the story and the blessings He bestowed upon His Messenger and the believers, saying: 25- **And God turned back those who disbelieved,** meaning the parties. The sentence is connected to **So We sent upon them a wind,** or to the implied factor in **so that God may reward the truthful for their truthfulness,** as if it was said: What happened of the incidents happened, and God turned back those who disbelieved. The place of **in their fury** is the accusative case of state, and the ba' is for accompaniment: that is, the state of their being engulfed in their fury and accompanying it. It is permissible for it to be for causality, and the sentence **they did not attain any good** is in the accusative case of state also of the relative pronoun, or of the first state of succession, or overlap. Meaning: That God returned them with their anger, their hearts were not satisfied, nor did they attain any good in their belief, which was victory over the Muslims, or they did not attain any good, rather they returned as losers, they gained nothing except the trouble of travel and the cost of expenses. **And God sufficed the believers in fighting** with what He sent of the wind and the soldiers of angels. **And God is Powerful and Exalted** over everything He wants, if He says to it, *Be*, it is. Exalted, Victorious, Dominant, no one among His creation can overcome Him, and no one can oppose Him in His authority and might.

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated regarding the statement of God, **They slapped you,** that he said: They faced you. Ibn Abi Hatim narrated from him, **And that was easy for God,** that he said: Easy. Ibn Mardawayh, al-Khatib, Ibn Asakir and Ibn al-Najjar narrated from Umar regarding the statement of God, **Indeed, you have in the Messenger of God an excellent pattern,** that he said: In the hunger of the Messenger of God. A group of the Companions used this verse as evidence in many matters included in the books of Sunnah, but they are outside the scope of our discussion. Ibn Jarir, Ibn Mardawayh and al-Bayhaqi narrated in al-Dala'il from Ibn Abbas regarding the statement of God, **And when the believers saw the confederates,** to the end of the verse, that God said to them in Surat al-Baqarah, **Or do you think that you will enter Paradise while such [affliction] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship.** So when the affliction befell them when they joined the confederates in the trench, **They said, 'This is what God and His Messenger promised us.'** The Muslims interpreted that, but it only increased them in faith and submission. Al-Bukhari and others narrated on the authority of Anas who said: We see that this verse was revealed about Anas ibn An-Nadr: **Among the believers are men true to what they pledged to God.** Ibn Sa'd, Ahmad, Muslim, At-Tirmidhi, An-Nasa'i, Al-Baghawi in his Mu'jam, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Anas who said: My uncle Anas ibn An-Nadr was absent from the Battle of Badr and he was distressed and said: "I was absent from the first battle that the Messenger of God (peace and blessings be upon him) witnessed. If God lets me witness another battle with the Messenger of God (peace and

Surat al-Ahzab 33:25

And God repelled those who disbelieved in their fury. They did not obtain any good. And God sufficed the believers against fighting. And ever is God Powerful and Exalted in Might.

blessings be upon him) after that, God will see what I will do." So he was present at the Battle of Uhud. Sa'd ibn Mu'adh met him and said: **O Abu Amr, where? He said: Wow, the fragrance of Paradise I smell before Uhud.** He fought until he was killed and eighty-odd wounds were found on his body, between blows, stab wounds and arrow wounds. Then this verse was revealed: **Men true to what they pledged to God.** They believed that it was revealed about him and his companions. A similar narration was narrated from him through another chain of narration by At-Tirmidhi who authenticated it, as was An-Nasa'i and others. Al-Hakim narrated, and authenticated it, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Abu Hurayrah, "When the Messenger of God (peace and blessings be upon him) returned from Uhud, he passed by Mus'ab ibn 'Umayr who had been killed. He stopped over him and supplicated for him, then recited, 'Among the believers are men true to what they pledged to God...' [Al-Bukhari and Muslim], and then said, 'I bear witness that these are witnesses with God, so go to them and visit them. By the One in Whose Hand is my soul, no one will greet them until the Day of Resurrection without them greeting him back.'" Al-Hakim commented on this in his authentication of Al-Dhahabi, as mentioned by Al-Suyuti, but Al-Hakim narrated another hadith and authenticated it. Al-Bayhaqi also narrated it in Al-Dala'il on the authority of Abu Dharr, who said, "When the Messenger of God (peace and blessings be upon him) had finished the day of Uhud, he passed by Mus'ab ibn 'Umayr who had been killed on his way, and recited, 'Among the believers are men true to what they pledged to God...' [Al-Bukhari and Muslim]." Ibn Mardawayh narrated a similar hadith from Khabbab, and they both bear witness to the hadith of Abu Hurayrah. At-Tirmidhi, who authenticated it, Abu Ya'la, Ibn Jarir, At-Tabarani and Ibn Mardawayh narrated on the authority of Talhah that the Companions of the Messenger of God (peace and blessings be upon him) said to an ignorant Bedouin: **Ask him about someone who has fulfilled his vow and who he is.** They did not dare to ask him because they respected and feared him. The Bedouin asked him, but he turned away. Then he asked him again, but he turned away. Then I looked out of the door of the mosque and he said: **Where is the one who asked about someone who has fulfilled his vow?** The Bedouin said: **I am.** He said: **This is one of those who have fulfilled his vow.** Ibn Jarir, Ibn Abi Hatim, At-Tabarani and Ibn Mardawayh narrated a similar hadith. At-Tirmidhi, Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Mu'awiyah that he said: "I heard the Messenger of God (peace and blessings be upon him) say: Talhah is one of those who have fulfilled his vow." Sa'id ibn Mansur, Abu Ya'la, Abu Nu'aym, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Aishah that the Messenger of God (peace and blessings be upon him) said: **Whoever would like to see a man walking on the earth who has fulfilled his vow, let him look at Talhah.** Abu Al-Shaykh and Ibn Asakir narrated on the authority of Ali that this verse was revealed about Talhah. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the

authority of Ibn Abbas, **And among them are those who have fulfilled their vow**, meaning dying while they had pledged to God, and among them are those who await death while they were still in that covenant. Ahmad, Al-Bukhari and Ibn Mardawayh narrated on the authority of Sulayman ibn Sard, who said: "The Messenger of God (peace and blessings of God be upon him) said on the Day of the Confederates: 'Now we will attack them, and they will not attack us.'" Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Umar, regarding his statement, **And among them are those who have fulfilled their vow**, he said: dying while they were in that state of belief and faith. **And among them are those who await that. And they have not changed by any change**, they did not change as the hypocrites changed.

Tafsir al-Baghawi

25- **And God repelled those who disbelieved**, from Quraysh and Ghatafan, **in their fury**, their hearts were not satisfied by obtaining what they wanted, **they did not obtain any good**, victory, **and God spared the believers the fighting**, with the angels and the wind, **and God is Powerful and Exalted in Might**, powerful in His kingdom and Exalted in His vengeance.

Tafsir al-Baidawi

25 - **And God repelled those who disbelieved** meaning the parties. **In their fury** in a rage. **They did not attain any good** except for being victorious, and these are two states that overlap or alternate. **And God sufficed the believers in fighting** with the wind and the angels. **And God is Powerful** over bringing about what He wills. *Mighty* over all things.

Surat al-Ahzab 33:26

And He caused those of the People of the Scripture who supported them to come down from their fortresses and cast terror into their hearts. Some you killed and some you took captive.

Tafsir al-Jalalayn

26 - **And He sent down those who supported them from among the People of the Scripture** that is, Quwayzah **from their fortresses** their castles, the plural of *saisayyah*, which is what one fortifies oneself with **and cast terror into their hearts** fear **some of whom you killed** and they are the fighters **and you took captive a group of them** that is, the children.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God sent down those who supported the confederates from Quraysh and Ghatafan against the Messenger of God, may God bless him and grant him peace, and his companions, and that is their support for him, and he meant by that Banu Qurayzah, and they are those who supported the confederates against the Messenger of God, may God bless him and grant him peace. His statement, **from the People of the Scripture**, means: from the People of the Torah, and they were Jews. His statement, **from their fortresses**, means from their strongholds.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, 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 He brought down those who supported them from among the People of the Scripture** he said: Qurayzah. He says: He brought them down from their fortresses.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And those who supported them from among the People of the Scripture** - they are Banu Qurayzah. They supported Abu Sufyan and corresponded, so they broke the covenant that was between them and the Prophet of God. He said: "While the Messenger of God, may God bless him and grant him peace, was with Zaynab bint Jahsh washing his head, and she had washed his side, Gabriel, may God bless him and grant him peace, came to him and said: May God pardon you. The angels have not laid down their weapons for forty nights. Go to Banu Qurayzah, for I have cut their strings, opened their doors, and left them in an earthquake and confusion. He said: So the Messenger of God, may God bless him and grant him peace, took his leave, then he took the path of Banu Ghanm, and the people followed him, and he had bound his eyebrow with dirt. He said: So the

Messenger of God, may God bless him and grant him peace, came to them and besieged them and called out to them: O brothers of the monkeys. They said: O Abu al-Qasim, you were not obscene. So they submitted to the judgment of Ibn Muadh, and there was between them and His people shaved their heads, so they hoped that he would take them into consideration, and he or Lubaba signaled to them that it was slaughter, so God revealed: {O you who have believed, do not betray God and the Messenger or betray your trusts while you know [the consequence]} (al-Anfal 8:27), so he ruled that their fighters should be killed, their children should be taken captive, and that their property should go to the Muhajireen without the Ansar. His people and clan said: You have given preference to the Muhajireen over us in your property. He said: You were people with property, and the Muhajireen had no property. And it was mentioned to us that the Messenger of God (peace and blessings of God be upon him) grew up and said: He ruled regarding you according to the judgment of God.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: When the Messenger of God, may God bless him and grant him peace, turned back from the Trench and returned to Medina, and the Muslims laid down their weapons, when it was noon, Gabriel came to the Messenger of God, may God bless him and grant him peace.

Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: Muhammad ibn Ishaq narrated to us, on the authority of Ibn Shihab al-Zuhri - "Wrapped in a turban of brocade, riding a mule with a saddle on it, and over it was a velvet of brocade. He said: Have you laid down your weapons, O Messenger of God? He said: Yes. Gabriel said: The angels have not laid down their weapons yet. I have only just returned from pursuing the people. God commands you, O Muhammad, to march to Banu Qurayzah, and I am heading towards Banu Qurayzah. So the Messenger of God, may God bless him and grant him peace, ordered a crier to announce to the al-Nas 114:Whoever listens and obeys should not pray the afternoon prayer except in Banu Qurayzah. The Messenger of God, may God bless him and grant him peace, sent Ali ibn Abi Talib, may God be pleased with him, with his banner to Banu Qurayzah, and the people rushed to it. Ali ibn Abi Talib, may God be pleased with him, marched until he approached the fortresses, and he heard from them an ugly statement to the Messenger of God, may God bless him and grant him peace. So he returned until he met the Messenger of God, may God bless him and grant him peace." On the way, he said: O Messenger of God, there is nothing wrong with you unless you come close to these wicked people. He said: Why? I think you heard them insulting me. He said: Yes, O Messenger of God. He said: If they had seen me, they would not have said anything like that. When the Messenger of God, may God bless him and grant him peace, came close to their fortresses, he said: O brothers of monkeys, has God disgraced you and brought down His vengeance upon you? They said: O Abu al-Qasim, I was not ignorant. The Messenger of God, may God bless him and grant him peace, passed by his companions at the two mountains before he reached Banu Qurayzah, and he said: Did anyone pass by you?

And He caused those of the People of the Scripture who supported them to come down from their fortresses and cast terror into their hearts. Some you killed and some you took captive.

They said: O Messenger of God, may God bless him and grant him peace, Dihya bin Khalifah Al-Kalbi passed by us on a white mule with a saddle on it and a brocade velvet saddle. The Messenger of God, may God bless him and grant him peace, said: That was Gabriel sent to Banu Qurayzah to shake their fortresses and cast terror into their hearts. When the Messenger of God, may God bless him and grant him peace, reached Qurayzah, he dismounted at one of their wells in a part of their property called Birana. The people followed him, and some men came to him after the last evening prayer, and they had not prayed the afternoon prayer because the Messenger of God, may God bless him and grant him peace, had said: No one should pray the afternoon prayer except in Banu Qurayzah. So they prayed the afternoon prayer, and God did not criticize them for that in His Book, nor did His Messenger rebuke them for it.

And the hadith on the authority of Muhammad bin Ishaq, on the authority of Ma'bad bin Ka'b bin Malik Al-Ansari, who said: "The Messenger of God, may God bless him and grant him peace, besieged them for twenty-five nights until the siege was exhausting them and God cast terror into their hearts. Huyayy bin Akhtab had entered upon Banu Qurayzah in their fortress when the Quraysh and Ghatafan had withdrawn from them, in fulfillment of the covenant Ka'b bin Asad had made with him. When they were certain that the Messenger of God, may God bless him and grant him peace, would not leave them until he had fought them, Ka'b bin Asad said to them: 'O group of Jews, what you see has befallen you, and I present to you three options, so take whichever one you choose.' They said: 'What are they?' He said: 'We will pledge allegiance to this man and believe him, for by God it has become clear to you that he is a prophet sent, and that he is the one you found in your book, so you will be safe regarding your blood, your wealth, your children, and your women.' They said: 'We will never depart from the rule of the Torah, nor will we replace it with anything else.' He said: 'If you refuse this to me, then come and let us kill our children.'" And our women, then we will go out to Muhammad and his companions, men with drawn swords, and we will not leave behind us anything that concerns us until God judges between us and Muhammad. If we perish, we will perish, and we will not leave behind us anything that we fear for, and if we are victorious, then by my life we will take the women and children. They said: We will kill these poor people, for what good is life after them? He said: If you refuse this to me, then tonight is the night of the Sabbath, and perhaps Muhammad and his companions have felt secure, so come down so that we may take Muhammad and his companions by surprise. They said: Shall we spoil our Sabbath and do on it what those before us did not do? As for those you know, they have been transformed in a way that is not hidden from you. He said: Not a single man among you has slept a single night in his life with determination since his mother gave birth to him. He said: Then they sent to the Messenger of God, may God bless him and grant him peace: Send to us Abu Lubabah ibn Abd al-Mundhir, the brother of Banu Amr

ibn Awf, who were among the caliphs of the Aws, so that we may consult him about our affair. So the Messenger of God, may God bless him and grant him peace, sent him. When they saw him, the men stood up to him, and the women and children cried out to him, crying in his face. He felt sorry for them and said to him: O Abu Lubabah, do you think we should submit to the judgment of Muhammad? He said: Yes, and he pointed with his hand to his throat, that is the slaughter. Abu Lubabah said: By God, my feet did not move until I knew that I had betrayed God and His Messenger. Then Abu Lubabah went on his way, and did not come to the Messenger of God, may God bless him and grant him peace, until he was tied to one of its pillars in the mosque and said: I will not leave my place until God accepts my repentance for what I have done, and I swear by God that I will never step on Banu Qurayzah again, and God will never see me in a land where I betrayed God and His Messenger again. When the report of him reached the Messenger of God, may God bless him and grant him peace, and he had been slow to respond, he said: If he had come to me, I would have asked forgiveness for him. But since he did what he did, I am not the one who will release him from his place until God accepts his repentance. Then Tha'laba ibn Sa'iyah, Asid ibn Sa'iyah, and Asad ibn 'Ubayd, who were a group of Banu Hudhayl who were not from Banu Qurayzah or al-Nadir, their lineage was above that, they were the paternal cousins of the people, converted to Islam that night in which the Qurayzah submitted to the judgment of the Messenger of God, may God bless him and grant him peace. That night, Amr ibn Sa'di Al-Qurazi went out and passed by the guards of the Messenger of God (peace and blessings of God be upon him), who were led by Muhammad ibn Maslama Al-Ansari that night. When he saw him, he said, **Who is this?** He said, **Amr ibn Sa'di**. Amr had refused to join Banu Qurayzah in their treachery against the Messenger of God (peace and blessings of God be upon him), and he said, **I will never betray Muhammad**. When Muhammad ibn Maslama recognized him, he said, **O God, do not deprive me of the ability to forgive the mistakes of the noble**. Then he was released. He went out on his way until he spent the night in the mosque of the Messenger of God (peace and blessings of God be upon him) in Madinah. He then went away, and it is not known where he went from God's earth to this day. His affair was mentioned to the Messenger of God (peace and blessings of God be upon him), and he said, **That was a man whom God saved through his loyalty**. Some people claimed that he was the most trustworthy of those among Banu Qurayzah when they submitted to the judgment of the Messenger of God (peace and blessings of God be upon him), but his arrow lay scattered, and it is not known where he went. Then the Messenger of God (peace and blessings of God be upon him) said that statement, and God knows best.

When morning came, they submitted to the judgment of the Messenger of God, may God bless him and grant him peace. The Aws jumped up and said: O Messenger of God, they are our clients, not the Khazraj. I did to the clients of the Khazraj yesterday

what you know. The Messenger of God, may God bless him and grant him peace, had besieged the Banu Qaynuqa' before Banu Qurayzah, and they were allies of the Khazraj. They submitted to his judgment. Abdullah bin Ubayy bin Salul asked him for them, and he gave them to him. When the Aws spoke to him, the Messenger of God, may God bless him and grant him peace, said: Are you not satisfied, O people of the Aws, that a man from among you should rule over them? They said: Yes. He said: That is up to Sa'd ibn Mu'adh. The Messenger of God, may God bless him and grant him peace, had placed Sa'd ibn Mu'adh in the tent of a woman from the tribe of Aslam called Rufaydah in his mosque. She used to treat the wounded and herself serve those Muslims who were poor. The Messenger of God, may God bless him and grant him peace, had said to his people when he was struck by an arrow in the trench: **Put him in Rufaydah's tent until I return soon!** When the Messenger of God, may God bless him and grant him peace, had given him authority over Banu Qurayzah, his people came to him and carried him on a donkey, making him sit on a leather cushion. He was a large man. Then they came with him to the Messenger of God, may God bless him and grant him peace, and they were saying: O Abu 'Amr, be kind to your clients, for the Messenger of God, may God bless him and grant him peace, appointed you to that position because you were kind to them. When they complained to him, he said: It is time for Sa'd not to be blamed for the sake of God. Some of his people who were with him returned to the home of Banu 'Abd al-Ashhal, and the men of Banu Qurayzah informed them of the report of his death before he arrived. Saad bin Muadh came to them from his statement that he had heard from him. When Saad reached the Messenger of God (peace and blessings of God be upon him) and the Muslims, he said: **Rise and go to your master!** So they rose and said: "O Abu Amr, the Messenger of God (peace and blessings of God be upon him) has appointed your clients to you to judge among them." Saad said: **You have the covenant and pledge of God upon you, that you will judge among them as you have judged?** He said: Yes. He said: "And upon those here in the area where the Messenger of God (peace and blessings of God be upon him) is?" He turned away from the Messenger of God (peace and blessings of God be upon him) out of respect for him. The Messenger of God (peace and blessings of God be upon him) said: Yes. Saad said: **Then I rule among them that the men be killed, the wealth be divided, and the children and women be taken captive.**

Ibn Humayd narrated: Salamah narrated: Muhammad ibn Ishaq narrated to me, on the authority of Asim ibn Umar ibn Qatada, on the authority of Abdur-Rahman ibn Amr ibn Sa'd ibn Mu'adh, on the authority of Alqamah ibn Waqqas al-Laythi, who said: The Messenger of God (peace and blessings of God be upon him) said: I have judged them according to the judgment of God from above seven heavens, then they were brought down. The Messenger of God (peace and blessings of God be upon him) imprisoned them in the house of the daughter of al-Harith, a woman from Banu al-Najjar. Then the Messenger of God (peace and blessings of God be upon him) went out to the market place of Medina, which is its market today. He dug trenches there, then he sent for them

and struck off their necks in those trenches, taking them out to him in groups. Among them were the enemies of God, Huyayy ibn Akhtab, and Ka'b ibn Asad, the chief of the people. They were six or seven hundred, and most of them say that they were between eight and nine hundred. They said to Ka'b ibn Asad as they were taking them to the Messenger of God (peace and blessings of God be upon him) in groups: O Ka'b, what do you think about what will be done to us? Ka'b said: Do you not understand in every situation? Do you not see that the caller does not desist, and that whoever among you takes him does not return? By God, it is death. This was the way of life until the Messenger of God, may God bless him and grant him peace, finished with them, and Huyayy ibn Akhtab, the enemy of God, was brought, wearing a robe of his that was like a pectoral, which he had torn on every side like the place of a fingertip, fingertip by fingertip, so that it would not be taken away, and his hands were bound around his neck with a rope. When he looked at the Messenger of God, may God bless him and grant him peace, he said: There is nothing wrong with the command of God, the Book of God and His decree, and a great battle that has been written for the Children of Israel. Then he sat down and his neck was struck off. Jabal ibn Jawal al-Tha'labi said:

By God, Ibn Akhtab did not blame himself, but he who lets down God will be let down.

I strive to find an excuse for myself, and every anxious person seeks honor.

Ibn Humayd narrated: Salamah narrated: Muhammad ibn Ishaq narrated: Muhammad ibn Ja'far ibn al-Zubayr narrated: Urwah ibn al-Zubayr narrated: Aishah said: None of their women were killed except one woman. She said: By God, she was sitting with me, talking to me and laughing in the middle of the day, and the Messenger of God (blessings and peace of God be upon him) was killing their men in the marketplace. Then a voice called out her name, **Where is so-and-so?** She said: **By God, I am.** I said: **Woe to you, what is wrong with you?** She said: **Should I be killed?** I said: *Why?* She said: **Because of something I did.** He said: "So she was taken away and her head was struck off. Aishah used to say: I will never forget my amazement at her good nature and her constant laughter, even though I knew that she would be killed."

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: Yazid bin Ruman told me: **And He brought down those who supported them among the People of the Scripture from their fortresses.** The fortresses are the fortresses and roofs in which they were. **And He cast terror into their hearts.**

Amr ibn Malik al-Bakri told us: Wakee' ibn al-Jarrah told us, and Ibn Wakee' told us: My father told us, on the authority of Ibn Uyaynah, on the authority of Amr ibn Dinar, on the authority of Ikrimah: **From their fortresses** means: From their strongholds.

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: Rawqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **from their palaces**, he said: He brought them down from their palaces, he said: their palaces.

Surat al-Ahzab 33:26

And He caused those of the People of the Scripture who supported them to come down from their fortresses and cast terror into their hearts. Some you killed and some you took captive.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **from their fortresses**: meaning from their castles and roofs.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He brought down those who supported them from among the People of the Scripture from their strongholds**, he said: The strongholds are their fortresses which they thought would protect them from God, the Blessed and Exalted. The root of the word *siyasi* is the plural of *saysa*, and what is meant by it here is their fortresses. The Arabs say for the edge of a mountain: *saysa*, and the root of something is called *saysa*. It is said: **May God reward the stronghold of so-and-so**, meaning its root. And the thorns of the thorn are called *sayasi*, as the poet said:

The location of the sciatic nerve in the stretched tissue

They are the two forks of the rooster.

And His statement, **And He cast terror into their hearts**, means: And He cast fear of you into their hearts. **A group you kill**, means: You kill a group of them, and they are those from whom the Messenger of God, may God bless him and grant him peace, killed when he defeated them. **And a group you take captive**, means: You take captive a group of them, and they are their women and children who were taken captive.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **A group you kill** those whose necks were struck, **and you take captive a group** those who were taken captive.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: Yazid bin Ruman told me: **A group you kill and a group you take captive**, meaning killing the men and taking the children and women captive.

Tafsir al-Qurtubi

The Almighty says: **And He brought down those who supported them among the People of the Scripture from their fortresses** meaning those who supported the Confederates: Quraysh and Ghatafan, who are Banu Qurayzah, and their story has already been mentioned. **From their fortresses** meaning their strongholds, the singular of which is *sisa*. The poet said:

The bulls fell down and the women of Tim rushed to the oxen.

Hence, the weaver's company, in which the warp and weft are made, was called: *Saisa*. Duraid bin Al-Samma said:

I came to him and the spears were hitting him like the sound of spears hitting a stretched cloth.

From it: the rooster's clucking which is on its leg, and the cow's horns are its horns, because they protect it and sometimes it was mounted on spears in place of the tips, and it is said: God cut off its clucking, meaning

its root, **And cast terror into their hearts, a group you kill** and they are the men, **and you take captive a group** and they are the women and children as mentioned above, **And He made you inherit their land and their homes and their wealth and a land which you have not yet trodden** He said: Yarizad bin Ruman and Ibn Zayd and Muqatil: meaning Hunayn, and they had not attained it, so God promised it to them, and Qatada said: We used to say that it was Mecca, and Al-Hasan said: It is Persia and Rome, and Ikrimah said: Every land will be conquered until the Day of Resurrection.

Tafsir Ibn Kathir

It was mentioned that when the Banu Qurayzah troops arrived and descended upon Medina, they broke the treaty that had been between them and the Messenger of God, may God bless him and grant him peace. This was due to the embassy of Huyayy ibn Akhtab al-Nadri, may God curse him. He entered their fortress and remained with their master Ka'b ibn Asad until he broke the treaty, and said to him, among other things: Woe to you, I have come to you with the glory of the age. I have come to you with the Quraysh and their Abyssinians, and Ghatafan and their followers, and they will not cease here until they exterminate Muhammad and his companions. Ka'b said to him: Rather, by God, you have come to me with the humiliation of the age. Woe to you, Huyayy, you are ill-omened, so leave us alone. He continued to twist from top to bottom until he agreed. Huyayy stipulated that if the Confederates went and nothing happened, he would enter the fortress with them, so he would be like them. When Qurayzah broke the treaty and the Messenger of God, may God bless him and grant him peace, heard of this, it upset him and made it very difficult for him and for the Muslims. When God supported him God the Almighty granted him victory and subdued the enemies and sent them back disappointed in the most lost deal. The Messenger of God, may God bless him and grant him peace, returned to Medina supported and victorious, and the people laid down their weapons. "While the Messenger of God, may God bless him and grant him peace, was washing himself from the fatigue of that battle in the house of Umm Salamah, may God be pleased with her, Gabriel, peace be upon him, appeared to him wearing a turban of brocade, riding a mule with a velvet of brocade on it. He said: Have you laid down your weapons, O Messenger of God? He, may God bless him and grant him peace, said: Yes. He said: But the angels did not lay down their weapons, and now I am returning from pursuing the people. Then he said: God, the Blessed and Exalted, commands you to rise up against Banu Qurayzah." In another narration, he said to him: **Is it your excuse to fight? Have you laid down your weapons?** He said: Yes. He said: But we have not laid down our weapons yet. Rise up against these people. He, may God bless him and grant him peace, said: Where?" He said: Banu

Qurayzah, for God Almighty has commanded me to shake them. So the Messenger of God, may God bless him and grant him peace, stood up immediately and ordered the people to march to Banu Qurayzah, which was miles from Madinah, after the noon prayer. He, may God bless him and grant him peace, said: **None of you should pray the afternoon prayer except in Banu Qurayzah.** So the people marched and the prayer caught up with them on the way. Some of them prayed on the way and said: "The Messenger of God, may God bless him and grant him peace, did not want us to do anything except hasten the march." Others said: **We will not pray it except in Banu Qurayzah.** He did not rebuke either group, and the Messenger of God, may God bless him and grant him peace, followed them. He had appointed Ibn Umm Maktum, may God be pleased with him, as his successor in Madinah, and given the banner to Ali ibn Abi Talib, may God be pleased with him. Then the Messenger of God, may God bless him and grant him peace, fought them and besieged them for twenty-five nights. When the situation became too long for him, they submitted to the rule of Sa'd ibn Mu'adh, the leader of the Aws, may God be pleased with him, because they had been their allies in the pre-Islamic period, and they believed that he would treat them well in that, as Abdullah ibn Ubayy ibn Salul had done with his clients. Banu Qaynuqa', when he released them from the Messenger of God, may God bless him and grant him peace, they thought that Sa'd would do to them what Ibn Abi did to those people, and they did not know that Sa'd, may God be pleased with him, had been struck by an arrow in his ankle during the Battle of the Trench, so the Messenger of God, may God bless him and grant him peace, cauterized his ankle and brought him down to the dome of the mosque to visit him soon, and Sa'd, may God be pleased with him, said in his supplication: O God, if You have left anything of the war against the Quraysh, then keep me for it, and if You have put the war between us and them, then start it, and do not let me die until my eyes are comforted by Banu Qurayzah. So God, the Most High, answered his supplication, and decreed that they submit to his judgment of their own free will, requesting it of their own accord. Then the Messenger of God, may God bless him and grant him peace, summoned him from Medina to judge them, and when he arrived riding on a donkey that they had trampled on, the Aws began to seek refuge with him and say: O Sa'd, they are your clients, so treat them well, and they were gentle with him and kind to him, but he remained silent and did not respond to them. When they complained to him, he, may God be pleased with him, said: It was time for Sa'd not to be blamed for the sake of God. They knew that he would not outstrip them, so when he approached the tent in which the Messenger of God (peace and blessings of God be upon him) was, the Messenger of God (peace and blessings of God be upon him) said: **Rise and go to your master.** The Muslims rose and made him stay there out of respect, reverence and honour in his place of authority so that his judgment over them would be more effective. When he sat down, the Messenger of God (peace and blessings of God be upon him) said to him: **These people** - and he pointed to them - **have submitted to your judgment, so rule over them as you wish.** The man **may God be pleased with him** said: **Is my**

judgment valid over them? The Messenger of God (peace and blessings of God be upon him) said: **Yes.** He said: **And over those in this tent?** He said: **Yes.** He said: **And over those over here** - and he pointed to the side where the Messenger of God (peace and blessings of God be upon him) was, but he was turning his face away from the Messenger of God (peace and blessings of God be upon him) out of reverence, honour and respect. The Messenger of God (peace and blessings of God be upon him) said to him: **Yes.** He **may God be pleased with him** said: **I rule that their fighters should be killed and their children and wealth should be taken captive.** The Messenger of God (peace and blessings of God be upon him) said to him: **You have ruled with the ruling of God the Most High from above seven heavens.** In another narration: **You have ruled with the ruling of the King.** Then the Messenger of God (peace and blessings of God be upon him) ordered that trenches be dug in the ground, and they were brought bound, and their necks were struck off. They were between seven and eight hundred, and those who had not yet grown hair were taken captive, along with their women and wealth. All of this is established in detail with its evidence and hadiths and its expansion in the book of the biography, which we have devoted briefly and simply, praise and thanks be to God. For this reason, God the Almighty said: **And He sent down those who supported them** meaning those who aided the parties and helped them in fighting the Messenger of God (peace and blessings of God be upon him), **of the People of the Scripture** meaning Banu Qurayzah of the Jews from some of the tribes of the Children of Israel. Their fathers had settled in the Hijaz long ago, hoping to follow the unlettered Prophet, whom they found written about in the Torah and the Gospel. **But when there came to them that which they recognized, they disbelieved in it.** So they Damn it.

God the Almighty said: **from their strongholds** meaning their fortresses, as Mujahid, Ikrimah, Ata', Qatadah, As-Suddi and others among the Salaf said. The horns of cows are called so because they are the highest part of them, **and He cast terror into their hearts** meaning fear, because they had sided with the polytheists in fighting the Prophet (blessings and peace of God be upon him). And one who knows is not like one who does not know. They frightened the Muslims and sought to fight them so that they would gain honor in this world, but the situation was reversed and the situation was reversed for them. The polytheists rolled up their sleeves and won a deal that was lost to them. Just as they sought honor, they were humiliated, and they wanted to eradicate the Muslims, but they were eradicated. Added to that was the misery of the Hereafter, so the sentence became that this is the losing deal. For this reason God the Almighty said: **A party you kill and a party you take captive** Those who were killed are the fighters, and the captives are the young ones and the women.

Imam Ahmad said: Hisham bin Bashir narrated to us, Abdul Malik bin Umair narrated to us, on the authority of Atiyah Al-Qurazi, who said: I was presented to the Prophet (peace and blessings of God be upon him) on the day of Qurayzah, and they had doubts about me. The Prophet (peace and blessings of God be upon him) ordered me to see if I had grown any hair yet. They

And He caused those of the People of the Scripture who supported them to come down from their fortresses and cast terror into their hearts. Some you killed and some you took captive.

looked but did not find any hair, so he released me and included me among the captives. This is how all the scholars of Sunan narrated it, through various chains of narration on the authority of Abdul Malik bin Umair. Al-Tirmidhi said: It is hasan saheeh. An-Nasa'i also narrated it on the authority of Ibn Jurayj, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Atiyyah, in a similar manner. God the Almighty said: **And He made you inherit their land and their homes and their wealth** means He made them yours because you killed them. **And a land which you have not trodden** It was said: Khaybar, and it was said: Mecca. Malik narrated it on the authority of Zayd bin Aslam, and it was said: Persia and Rome. Ibn Jarir said: It is possible that all of them are meant: **And God is over all things competent.**

Imam Ahmad said: Yazid told us, Muhammad bin Amr told us, on the authority of his father, on the authority of his grandfather Alqamah bin Waqqas, who said: Aisha, may God be pleased with her, told me: I went out on the day of the Trench and made the people stand back. I heard the earth rumbling behind me, and there I saw Saad bin Muadh, may God be pleased with him, and with him was his nephew Al-Harith bin Aws carrying a shield. She said: So I sat on the ground, and Saad, may God be pleased with him, passed by, wearing an iron shield with its edges sticking out, and I was afraid for Saad's edges. She said: Saad, may God be pleased with him, was one of the greatest and tallest people, and he passed by while he was chanting:

He stayed a little while witnessing the battle. Death is better when the time comes.

She said: So I got up and went into the garden, and there were a group of Muslims in it, and there was Umar ibn al-Khattab **may God be pleased with him** and among them was a man wearing a tasbeeh *headgear*, so Umar **may God be pleased with him** said: What brought you? By God, you are indeed bold, and what guarantees that this is not a calamity or that you will flee? She said: He kept blaming me until I wished that the earth would split open under me at that moment, so I entered it, and the man removed the tasbeeh from his face, and it was Talha ibn Ubaydullah **may God be pleased with him**, so he said: O Umar, woe to you, you have spoken too much since today, and where is the fleeing or protection except to God the Most High? She said: A man from Quraysh called Ibn al-Arqa shot Sa'd **may God be pleased with him** with an arrow and said to him: Take it, for I am Ibn al-Arqa. It hit his ankle and cut it off. Sa'd **may God be pleased with him** supplicated to God, saying: O God, do not let me die until you have relieved my eyes from Banu Qurayzah. She said: They were his allies and clients in the pre-Islamic period. She said: So his words were broken and God sent a wind against the polytheists: **And God sufficed the believers in fighting, and God is Powerful and Exalted in Might.** So Abu Sufyan and those with him fled to Tihamah, and 'Uyaynah ibn Badr and those with him fled to Najd. Banu Qurayzah returned and fortified themselves in their fortresses. The Messenger of God (blessings and peace of God

be upon him) returned to Medina and ordered that a leather tent be pitched over Sa'd **may God be pleased with him** in the mosque. She said: "Then Gabriel (peace be upon him) came to him while there was dust on his front teeth. He said: Have you laid down your weapons? No, by God, the angels have not laid down their weapons yet. Go out to Banu Qurayzah and fight them." She said: The Messenger of God (peace and blessings of God be upon him) dressed for his nation and gave the people permission to leave. He passed by Banu Tamim, who were neighbors of the mosque, and said: Who passed by you? They said: Dihya al-Kalbi passed by us. Dihya al-Kalbi's beard, age, and face resembled Gabriel (peace be upon him) in his age, age, and face. The Messenger of God (peace and blessings of God be upon him) came to them and besieged them for twenty-five nights. When their siege intensified and the affliction intensified, it was said to them: Submit to the judgment of the Messenger of God (peace and blessings of God be upon him). They consulted Abu Lubaba ibn Abd al-Mundhir, and he indicated to them that it was slaughter. They said: We will submit to the judgment of Sa'd ibn Mu'adh **may God be pleased with him.** The Messenger of God (peace and blessings of God be upon him) said: Submit to the judgment of Sa'd ibn Mu'adh. So they submitted. The Messenger of God (peace and blessings of God be upon him) sent for Sa'd ibn Mu'adh **may God be pleased with him.** He brought him on a donkey with a saddlebag of palm fibers that he had loaded onto. His people surrounded him and said: O Abu Amr, they are your allies and your clients, and the people of calamity and those you know. She said: He does not return to them with anything and does not pay attention. To them, until when he approached their homes, he turned to his people and said: It is time for me not to care about the blame of the blamers for the sake of God. He said: Abu Saeed said: When he came out, the Messenger of God, may God bless him and grant him peace, said: **Stand up for your master and bring him down.** Umar, may God be pleased with him, said: **Our master is God.** He said: **Bring him down.** So they brought him down. The Messenger of God, may God bless him and grant him peace, said: **Judge concerning them.** Sa'd, may God be pleased with him, said: **Then I judge concerning them by the judgment of God and the judgment of His Messenger.** Then Sa'd, may God be pleased with him, supplicated and said: **O God, if You have spared anything of the war between Your Prophet and the Quraysh, then keep me for it, and if You have ended the war between him and them, then take me to You.** His words burst out and he had been freed from it except for something like a speck, and he returned to his tent that the Messenger of God had pitched over him. Aisha, may God be pleased with her, said: "The Messenger of God, may God bless him and grant him peace, Abu Bakr, and Umar, may God be pleased with them, attended him. She said: "By the One in whose hand is the soul of Muhammad, I recognize the weeping of Abu Bakr, may God be pleased with him, from the weeping of Umar, may God be pleased with him, and I was in my room, and they were as God the Almighty said: "Compassionate among themselves." Alqamah said: I said, "O mother,

how did the Messenger of God, may God bless him and grant him peace, act?" She said: "His eyes would not shed tears for anyone, but when he felt distressed, he would take hold of his beard, may God bless him and grant him peace." Al-Bukhari and Muslim narrated from the hadith of Abdullah ibn Numayr, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, something similar to this, but shorter, and in it he supplicated Sa'd, may God be pleased with him.

Fath al-Qadir

His saying: **26- And He sent down those who supported them from among the People of the Scripture** meaning they supported and aided them against the Messenger of God (peace and blessings of God be upon him), and they were Banu Qurayzah, for they aided the Confederates and broke the covenant that was between them and the Messenger of God (peace and blessings of God be upon him), and they became one hand with the Confederates. And the word *siyasi* is the plural of *saysiyah* which means fortresses, and everything that you fortify yourself with is called *saysiyyah*, and from this comes the word *saysiyyah* of a rooster, which is the thorn in its leg, and the horns of cows because they protect themselves with it, and the weaver's thorn with which he straightens the warp and weft is called *saysiyyah*, and from this comes the saying of Duraid bin Al-Summah:

I came to him and the spears were hitting him like the sound of spears hitting a fabric.

And from its application to fortresses, the poet said:

The bulls fell down and the women of Tamim started racing to catch the bulls.

And He cast terror into their hearts meaning intense fear until they surrendered themselves to be killed and their women and children to be taken captive. This is the meaning of His statement, **A party you kill and a party you take captive**. The first party is the men, and the second party is the women and children. This sentence explains and confirms the casting of terror into their hearts. The majority of scholars read **you kill** with a superlative as an addressee, and they also read **you take captive**. Ibn Dhakwan, in a narration from him, read it with a sub-diacritical mark in both. Al-Yamani read it with a superlative in the first and a sub-diacritical mark in the second. Abu Haywah read **you take captive** with a damma on the seen. Al-Farra' reported that the seen is pronounced with a kasra or a damma, as they are two dialects. The reason for bringing the direct object of the verb forward and the direct object of the second verb back is that since men were the people of power, and the more severe of the two matters that befell them was killed, so mentioning them first was more appropriate for the situation.

There is disagreement about the number of those killed and captured. Some say the number killed was between six and seven hundred. Others say six hundred, seven hundred, eight hundred, and nine hundred. The number of those captured was seven hundred, seven hundred and fifty, and nine hundred.

Tafsir al-Baghawi

26- And He sent down those who supported them from among the People of the Scripture, meaning: those who aided the confederates from Quraysh and Ghatafan against the Messenger of God, may God bless him and grant him peace, and the Muslims, and they are Banu Qurayzah, **from their fortresses**, their strongholds and strongholds, the singular of which is *saysiyah*, and from it the horn, the fork of a rooster, and the thorn are called *saysiyah*. This is because when the Messenger of God, may God bless him and grant him peace, woke up on the night in which the confederates had returned to their country, and the Prophet, may God bless him and grant him peace, and the believers had returned from the Trench to Medina, and they laid down their weapons, then at noon Gabriel came to the Messenger of God, may God bless him and grant him peace, wearing a turban of brocade, on a saddlebag with a saddle on it and a velvet of brocade on it, and the Messenger of God, may God bless him and grant him peace, was with Zaynab bint Jahsh while she was washing his head and had washed his side, so he said: Have you laid down your weapons, O Messenger of God? He said: Yes. Gabriel said: May God forgive you. The angels have not laid down their weapons for forty nights, and you have only just returned from pursuing the people.

It was narrated that dust was on the face of Gabriel, peace be upon him, and his horse, so the Prophet, peace and blessings be upon him, began wiping the dust off his face and horse, and said: **God commands you to march to Banu Qurayzah, so rush to them, for I have cut their strings, opened their gates, and left them in an earthquake and confusion**. The Prophet, peace and blessings be upon him, ordered a crier to announce: **Whoever is listening and obedient should not pray the Asr prayer except in Banu Qurayzah**. The Messenger of God, peace and blessings be upon him, sent Ali ibn Abi Talib, may God be pleased with him, with his banner to them, and the people rushed to it. Ali, may God be pleased with him, marched until he approached the fortresses, and he heard them making ugly remarks to the Messenger of God, peace and blessings be upon him. He turned back and met the Messenger of God, peace and blessings be upon him, on the road, and said: **O Messenger of God, it does not matter if you approach these wicked people**. He said: **Why? I think you heard them insulting me**. He said: **Yes, O Messenger of God**. He said: **If they had seen me, they would not have said anything like that**.

When the Messenger of God, may God bless him and grant him peace, approached their fortresses, he said: O brothers of monkeys and pigs, has God disgraced you and brought down His vengeance upon you?

They said: O Abu al-Qasim, you were not ignorant.

The Messenger of God, may God bless him and grant him peace, passed by his companions at the two mountains before reaching Banu Qurayzah. He said, **Did anyone pass by you?** They said, "Yes, O Messenger of God. Dihya bin Khalifah Al-Kalbi passed by us on a white mule with a saddlebag on it, covered with a brocade velvet." The Messenger of God, may God bless him and grant him peace, said, **That was**

And He caused those of the People of the Scripture who supported them to come down from their fortresses and cast terror into their hearts. Some you killed and some you took captive.

Gabriel, sent to Banu Qurayzah to shake their fortresses and cast terror into their hearts.

When the Messenger of God, may God bless him and grant him peace, came to Banu Qurayzah, he dismounted at one of their wells in a corner of their property. People followed him, and some men came to him after the last evening prayer, and they had not prayed the afternoon prayer, because the Messenger of God, may God bless him and grant him peace, had said: **No one should pray the afternoon prayer except in Banu Qurayzah.** So they prayed the afternoon prayer there after the last evening prayer, and God did not criticize them for that, nor did the Messenger of God, may God bless him and grant him peace, rebuke them for it. He said: The Messenger of God, may God bless him and grant him peace, besieged them for twenty-five nights until the siege was exhausting them, and God cast terror into their hearts.

Huyayy ibn Akhtab entered the fortress of Banu Qurayzah when the Quraysh and Ghatafan had withdrawn from them, fulfilling the covenant he had made with Ka'b ibn Asad.

When they were certain that the Messenger of God (peace and blessings of God be upon him) would not leave them until he fought them, Ka'b ibn Asad said, **O group of Jews, what you see has happened to you, and I present to you three options, so take whichever you wish.** They said, **What are they?** He said, "We will follow this man and believe him, for by God it has become clear to you that he is a prophet sent by God and that he is the one you find in your Book. Then you will be safe regarding your homes, your wealth, your children, and your women." They said, **We will never depart from the rulings of the Torah, nor will we replace them with anything else.** He said, "If you refuse this, then let us kill our sons and women, then go out to Muhammad as men brandishing swords, leaving behind us nothing that would worry us until God judges between us and Muhammad. If we perish, we perish, and we have left behind us nothing to fear for, and if we are victorious, by my life, we will take the women and children." They said, **We will kill these poor people, for what good is there in living after them?** He said: If you refuse this, then tonight is the eve of the Sabbath, and perhaps Muhammad and his companions have felt secure on that day, so come down so that we may take Muhammad and his companions by surprise. They said: Shall we spoil our Sabbath and do on it what those before us did not do? As for those whom you have done, they have been transformed into what you are not unaware of? He said: Not a man among you has ever spent a single night in this lifetime being resolute. He said: Then they sent to the Messenger of God (peace and blessings of God be upon him) saying: Send to us Abu Lubabah ibn Abd al-Mundhir, the brother of Banu Amr ibn Awf, who were allies of the Aws, so that we may consult him about our affair. The Messenger of God (peace and blessings of God be upon him) sent him to them, and when they saw him, the men stood up to him, and the women and children were delighted with him, weeping in his face out of compassion for them. They said: O Abu

Lubabah, do you think we should submit to the judgment of Muhammad? He said: Yes. They said: What will be done to us when we come down? Then he pointed with his hand to the ring of slaughter. Abu Lubabah said: By God, my feet did not move until I knew that I had betrayed God and His Messenger. Then Abu Lubabah went on his way and did not come to the Messenger of God (peace and blessings of God be upon him) until he was tied to one of its pillars in the mosque. He said: I will not leave this place until God accepts my repentance for what I have done. I swear to God that I will never tread on Banu Qurayzah again, and that God will never see me in a land where I betrayed God and His Messenger. When the report reached the Messenger of God (peace and blessings of God be upon him) and he was slow to come, he said: If he had come to me, I would have asked forgiveness for him. But if he has done what he has done, I will not let him leave his place until God accepts his repentance. Then God revealed the repentance of Abu Lubabah to the Messenger of God (peace and blessings of God be upon him) while he was in the house of Umm Salamah. Umm Salamah said: I heard the Messenger of God (peace and blessings of God be upon him) laughing, so I said: Why are you laughing, O Messenger of God? May God make your teeth laugh. He said: He accepted Abu Lubabah's repentance. I said: Shall I not give him the good report of that, O Messenger of God? He said: Yes, if you wish. So she stood at the door of her room, and that was before the veil was imposed on them, and she said: O Abu Lubabah, be of good cheer, for God has accepted your repentance. He said: The people rushed towards him to release him, but he said: No, by God, until the Messenger of God is the one who releases me with his own hand. So when the Messenger of God, may God bless him and grant him peace, passed by him outside until morning, he released him, then he said: Tha'laba bin Shu'ba, Asid bin Shu'ba, and Asid bin Ubaid, who are a group of Banu Hudhayl, are not from Qurayzah or Nadir, their lineage is more than that, they are the paternal cousins of the people. They converted to Islam that night in which Banu Qurayzah submitted to the judgment of the Messenger of God, may God bless him and grant him peace. And on that night Amr bin Sa'di Al-Qurazi went out and passed by the guards of the Messenger of God, may God bless him and grant him peace, and Muhammad bin Maslama Al-Ansari was in charge that night. When he saw him, he said: Who is this? He said: Amr ibn Sa'di. Amr had refused to join Banu Qurayzah in their treachery against the Messenger of God (peace and blessings of God be upon him), so he said: I will never betray Muhammad. Muhammad ibn Maslama said when he recognized him: O God, do not deprive me of the mistakes of the noble. Then he set him free. He went out on his way until he spent the night in the mosque of the Messenger of God (peace and blessings of God be upon him) in Medina that night. Then he went, not knowing where he was going on God's earth. His situation was mentioned to the Messenger of God (peace and blessings of God be upon him), so he said: That is a man whom God has saved through his loyalty. Some people claim that he had entrusted Rumah with

those whom he entrusted from Banu Qurayzah when they submitted to the judgment of the Messenger of God (peace and blessings of God be upon him), so his arrow was lying there, not knowing where it went. The Messenger of God (peace and blessings of God be upon him) said the same thing about him, and God knows best. When morning came, they submitted to the judgment of the Messenger of God. The Aws jumped up and said: O Messenger of God, they are our clients, not the Khazraj. I did to the clients of the Khazraj yesterday what you know. The Messenger of God, may God bless him and grant him peace, had besieged the Banu Qaynuqa' before Banu Qurayzah, and they were allies of the Khazraj. They submitted to his judgment, and Abdullah bin Ubayy bin Salul asked them about it, so he gave them to him. When the Aws spoke to him, the Messenger of God, may God bless him and grant him peace, said: Are you not satisfied, O people of the Aws, that a man from among you should rule over them? They said: Yes. He said: That is up to Sa'd ibn Mu'adh. The Messenger of God (peace and blessings of God be upon him) had placed Sa'd ibn Mu'adh in the tent of a Muslim woman called Rufaydah in his mosque. She used to treat the wounded and consider herself a servant of those Muslims who had a loss. The Messenger of God (peace and blessings of God be upon him) had said to his people when he was struck by an arrow in the trench: Place him in Rufaydah's tent until I visit him soon. When the Messenger of God (peace and blessings of God be upon him) had given him judgment over Banu Qurayzah, his people came to him and carried him on a donkey for which they had made a leather cushion. He was a large man. Then they came with him to the Messenger of God (peace and blessings of God be upon him) and they said: O Abu 'Amr, be kind to your clients, for the Messenger of God (peace and blessings of God be upon him) only appointed you to do that so that you would be kind to them. When they increased his anger, he said: It is time for Sa'd not to be deterred by the blame of any blamer for the sake of God. Some of his people who were with him returned to the house of Banu al-Ashhal and the men of Banu Qurayzah informed them of the report of the death of the Prophet before Sa'd ibn Mu'adh reached them. He taught him what he had heard from him. When Sa'd reached the Messenger of God, may God bless him and grant him peace, he said: **Rise up to your master and bring him down.** So they rose up to him and said: "O Abu 'Amr, the Messenger of God, may God bless him and grant him peace, has appointed you over your clients to judge them." Sa'd said: **You have God's covenant and pledge that the judgment in it is what you judge.** They said: Yes. He said: And on those who are here in the area where the Messenger of God, may God bless him and grant him peace, is, and he turned away from the Messenger of God, may God bless him and grant him peace, out of respect for him. The Messenger of God, may God bless him and grant him peace, said: Yes. Saad said: Then I rule concerning them that the men be killed, the wealth divided, and the children and women be taken captive. The Messenger of God, may God bless him and grant him peace, said to Saad: You have ruled concerning them with the judgment of God from above seven heavens. Then they were brought down, so the Messenger of God, may God bless him and grant him

peace, imprisoned them in the house of Bint Al-Harith, a woman from Banu Al-Najjar. Then the Messenger of God, may God bless him and grant him peace, went out to the market of Medina, which is its market today, and he dug a trench in it, then he sent to them and their necks were struck in those trenches. He took them out to him in groups, and among them was the enemy of God, Huyayy ibn Akhtab, and Ka'b ibn Asad, the chief of the people, and they were six hundred or seven hundred, and the one who reported them said they were between eight hundred and nine hundred. They said to Ka'b ibn Asad while he was taking them to the Messenger of God, may God bless him and grant him peace, in groups: O Ka'b, what do you see of what will be done to us? Ka'b said: In every place? You do not understand. Do you not see that the caller does not desist, and that whoever among you takes him does not return? By God, it is killing. This was the way of life until the Prophet, may God bless him and grant him peace, finished with them. Then Huyayy ibn Akhtab, the enemy of God, came, wearing an apple-sized garment that he had torn on himself from every side, like the place of a fingertip, fingertip by fingertip, so that he would not be taken away by his hands, tied to his neck with a rope. When he looked at the Messenger of God, may God bless him and grant him peace, he said, **By God, I do not blame myself for my enmity towards you, but he who abandons God will be abandoned.** Then he turned to the people and said, **O people, there is nothing wrong with the command of God, a Book, a decree, and an epic battle that was written for the Children of Israel.** Then he sat down and struck off his head.

Urwah ibn al-Zubayr narrated on the authority of Aisha **may God be pleased with her** that she said: "No women of Banu Qurayzah were killed except one woman. She said: 'By God, she was sitting next to me, talking to me and laughing inside and out.' While the Messenger of God (blessings and peace of God be upon him) was killing their men with swords, a voice called out her name: 'Where is so-and-so?' She said: 'I am, by God.' I said: 'Woe to you, what is wrong with you?' She said: 'Should I be killed?' I said: 'Why?' She said: 'Something I have told you.' He then took her and struck off her head. Aisha used to say: 'I will never forget how amazed I was at her good nature and how much she laughed, even though I knew she was going to be killed.'" Al-Waqidi said: "The name of that woman was Shababah, the wife of al-Hakam al-Qurazi. She had killed Khallad ibn Suwayd. She threw a millstone at him, so the Messenger of God (blessings and peace of God be upon him) called for her and struck off her head with Khallad ibn Suwayd. He said: 'Ali and al-Zubayr were striking the heads of Banu Qurayzah, and the Messenger of God (blessings and peace of God be upon him) was sitting there.'"

Muhammad ibn Ishaq narrated on the authority of Al-Zuhri that Az-Zubayr ibn Bata Al-Qurazi, who was called Abu Abd Al-Rahman, had shown favor to Thabit ibn Qays ibn Shammās during the pre-Islamic period on the day of Bu'ath. He seized him, cut his forelock, and then set him free. On the day of Qurayzah, he came to him as an old man and said: **O Abu Abd Al-Rahman, do you know me?** He said: **Is someone like you who is ignorant of someone like me?** He said: **I wanted to reward you for your favor with me.** He said:

And He caused those of the People of the Scripture who supported them to come down from their fortresses and cast terror into their hearts. Some you killed and some you took captive.

The generous rewards the generous. Then Thabit came to the Messenger of God (peace and blessings of God be upon him) and said: **O Messenger of God, Az-Zubayr has shown favor with me and has shown favor to me, and I want to reward him for it, so pardon me for his blood.** The Messenger of God (peace and blessings of God be upon him) said: **It is yours.** So he came to him and said: "The Messenger of God (peace and blessings of God be upon him) has pardoned me for your blood." He said: **He is an old man with no family or children, so what can he do with his life?** Thabit came to the Messenger of God (peace and blessings of God be upon him) and said: **O Messenger of God, his family and his wealth?** He said: They are yours. So he came to him and said: The Messenger of God (peace and blessings of God be upon him) gave me your wife and your children, so they are yours. He said: The people of the house of Hijaz have no wealth, so how can they remain like that? Thabit came to the Messenger of God (peace and blessings of God be upon him) and said: What is it, O Messenger of God? He said: It is yours. So he came to him and said: The Messenger of God (peace and blessings of God be upon him) has given me your wealth, so it is yours. He said: O Thabit, what did God do with the one whose face could be seen? Ka'b ibn Asad? He said: He was killed. He said: What did the master of the towns and the desert, Huyayy ibn Akhtab, do? He said: He was killed. He said: What did our leader do when we attacked and our protector when we attacked, Azal ibn Shamwil? He said: He was killed. He said: What did the two councils do? Meaning Banu Ka'b ibn Qurayzah and Banu Amr ibn Qurayzah? He said: They went and were killed. He said: Then I ask you with my hand in your possession, Thabit, except that you join me with the people, for by God there is no good in life after these people. I will not be patient for God's sake for a period of time until I meet my beloved ones. Thabit brought him forward and struck his neck. When Abu Bakr al-Siddiq heard his saying that he would meet his beloved ones, he said: By God, he will meet them in the fire of Hell, abiding therein forever.

They said: The Messenger of God (peace and blessings of God be upon him) had ordered the killing of those of them who had ramified their property, then he divided the wealth of Banu Qurayzah, their women and children among the Muslims. On that day, he announced two shares for horses and two shares for men, and he took out one-fifth of it, so the rider got three shares, the horse got two shares, his rider got one share, and the foot soldier who did not have a horse got one share. The number of horses was thirty-six, and this was the first spoils to be taken, then the Messenger of God (peace and blessings of God be upon him) sent Sa'd ibn Zayd al-Ansari, brother of Banu Abd al-Ashhal, with captives from Banu Qurayzah to Najd, and he bought horses and weapons for them. The Messenger of God (peace and blessings of God be upon him) had chosen for himself from among their women Rayhana bint 'Amr ibn Khananah, one of the women of Banu 'Amr ibn Qurayzah, and she remained with the Messenger of God (peace and

blessings of God be upon him) until he died while she was in his possession. The Messenger of God (peace and blessings of God be upon him) was keen to marry her and impose a veil on her, so she said: O Messenger of God, rather leave me in your possession, for it is easier for me and for you. When she was taken captive, she hated Islam and refused to accept anything but Judaism. The Messenger of God, may God bless him and grant him peace, removed her and was displeased with her situation. While he was with his companions, he heard the sound of sandals behind him and said, **This belongs to Tha'laba ibn Shu'ba, giving me good report of Rayhana's conversion to Islam.** So he came to him and said, **O Messenger of God, Rayhana has converted to Islam.** This pleased him.

When the affair of Banu Qurayzah was over, Sa'd ibn Mu'adh's wound burst open. This was because he had made supplication after he had judged Banu Qurayzah as he had judged, saying: "O God, You know that there are no people I would rather fight than a people who denied Your Messenger. O God, if You have left anything of the war of Quraysh against Your Messenger, then keep me for it, and if You have ended the war between him and them, then take me to You." His words burst open, and the Messenger of God, may God bless him and grant him peace, returned him to his tent that had been pitched over him in the mosque. Aisha said: "The Messenger of God, may God bless him and grant him peace, Abu Bakr, and 'Umar were present. By the One in Whose Hand is the soul of Muhammad, I could tell 'Umar's crying from Abu Bakr's crying, and I was in my room." She said: "And they were as God, the Most High, said: 'Compassionate among themselves'" (al-Fath 48:29). The conquest of Banu Qurayzah took place at the end of Dhul-Qi'dah in the fifth year of the Hijrah.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Muhammad told us, Yahya bin Adam told us, Israel told us, I heard Abu Ishaq say, I heard Sulayman bin Sard say, "I heard the Prophet, may God bless him and grant him peace, say when the confederates were expelled from him: Now we will attack them and they will not attack us. We will march towards them."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Qutaybah told us, Al-Layth told us, on the authority of Saeed bin Abi Saeed, on the authority of his father, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, used to say: "There is no god but God alone. He honored His soldiers, aided His servant, and defeated the confederates alone. There is nothing after Him."

God Almighty said in the story of Qurayza: "And He brought down those who supported them among the People of the Scripture from their strongholds and cast terror into their hearts. A party you killed," meaning the men. It is said that they were six hundred, **and you**

took captive a party, meaning the women and children. It is said that they were seven hundred and fifty, and it is said that they were nine hundred.

Tafsir al-Baidawi

26 - **And He sent down those who supported them** supported the confederates. **of the People of the Scripture** meaning Qurayza. **from their fortresses** from their strongholds, the plural of *saysiyah* is what one fortifies with, and that is why the horn of a bull or a gazelle and the fork of a rooster are called. **And He cast terror into their hearts** fear. And it is read with the dammah. **A group you kill and a group you take captive.** It was also read with a dammah on the *seen*. It was narrated that Gabriel came to the Messenger of God, may God bless him and grant him peace, on the morning of the night in which the Confederates were defeated and said: "Do you defend your nation while the angels have not laid down their weapons? God commands you to march to Banu Qurayzah, and I am heading towards them. So announce to the people that they should not pray the afternoon prayer except in Banu Qurayzah. Twenty-one or twenty-five besieged them until the siege was exhausting them. He said to them: "Will you accept my judgment?" They refused. He said: **According to the judgment of Sa'd ibn Mu'adh.** They refused. Sa'd ruled that their fighters should be killed and their women and children taken captive. The Prophet, may God bless him and grant him peace, exclaimed: **You have ruled according to the judgment of God from above seven heavens.** He killed six hundred or more of them and took seven hundred captive.

Surat al-Ahzab 33:27

And He has given you as inheritance their lands, their homes, and their properties, and a land which you have not trodden. And ever is God over all things competent.

Surat al-Ahzab 33:27

And He has given you as inheritance their lands, their homes, and their properties, and a land which you have not trodden. And ever is God over all things competent.

Tafsir al-Jalalayn

27 - **And He caused you to inherit their land, their houses, their wealth, and a land which you had not yet trodden** which was Khaybar, which was taken after the Qurayza **and God is over all things competent**

Tafsir al-Suyuti

Tafsir al-Tabari

And He made you inherit their land, their houses, and their wealth. He says: And He made you inherit their land after their destruction, meaning their farms, their plantations, and their houses. He says: And their dwellings and their wealth, meaning all the wealth other than the land and the houses.

His statement, **and a land you have not trodden**, has been disputed among the commentators. Which land is this? Some of them said, **It is the Romans and the Persians, and they removed it from the lands that God later conquered for the Muslims.**

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And a land you have not trodden.** He said: Al-Hasan said: It is the Romans and the Persians, and what God opened for them.

Others said: It is Mecca.

Others said: Rather, it is Khaybar.

Who said that?

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, he said: Yazid bin Ruman told me, **And a land which you have not trodden**, he said: Khaybar.

The correct thing to say about this is that God, the Most High, mentioned that He gave the believing Companions of the Messenger of God (blessings and peace of God be upon him) an inheritance of the land of Banu Qurayzah, their homes and their wealth, and a land which they had not trodden on that day. There was neither Mecca nor Khaybar nor the lands of Persia and Rome nor Yemen among what they had trodden on that day, then they trod that later and God gave it to them as an inheritance. All of that is included in His statement, **and a land which you have not trodden**, because He, the Most High, did not specify some of that over others. **And God has power over all things**,

the Most High says: And God had power to give the believers that inheritance, to grant them victory, and other matters. Nothing He wanted was impossible for Him, and nothing He tried to do was prevented from Him.

Tafsir al-Qurtubi

And God has power over all things has two meanings: One of them: He is powerful over whatever He wills for His servants of punishment or forgiveness, as Muhammad ibn Ishaq said. The second: He is powerful over whatever fortresses and villages He wills to conquer, as al-Naqqash said. It was said: **And God has power over all things** of what He has promised you, *powerful*, His power cannot be rejected and incapacity is not permissible for Him, the Most High. It is said: you take captive and you take captive, with the kasra and damma of the seen, as al-Farra' related.

Tafsir Ibn Kathir

It was mentioned that when the Banu Qurayzah troops arrived and descended upon Medina, they broke the treaty that had been between them and the Messenger of God, may God bless him and grant him peace. This was due to the embassy of Huyayy ibn Akhtab al-Nadri, may God curse him. He entered their fortress and remained with their master Ka'b ibn Asad until he broke the treaty, and said to him, among other things: Woe to you, I have come to you with the glory of the age. I have come to you with the Quraysh and their Abyssinians, and Ghatafan and their followers, and they will not cease here until they exterminate Muhammad and his companions. Ka'b said to him: Rather, by God, you have come to me with the humiliation of the age. Woe to you, Huyayy, you are ill-omened, so leave us alone. He continued to twist from top to bottom until he agreed. Huyayy stipulated that if the Confederates went and nothing happened, he would enter the fortress with them, so he would be like them. When Qurayzah broke the treaty and the Messenger of God, may God bless him and grant him peace, heard of this, it upset him and made it very difficult for him and for the Muslims. When God supported him God the Almighty granted him victory and subdued the enemies and sent them back disappointed in the most lost deal. The Messenger of God, may God bless him and grant him peace, returned to Medina supported and victorious, and the people laid down their weapons. "While the Messenger of God, may God bless him and grant him peace, was washing himself from the fatigue of that battle in the house of Umm Salamah, may God be pleased with her, Gabriel, peace be upon him, appeared to him wearing a turban of brocade, riding a mule with a velvet of brocade on it. He said: Have you laid down your weapons, O Messenger of God? He, may God bless him and grant him peace, said: Yes. He said: But the angels did not lay down their weapons, and now I am returning from pursuing the people.

Then he said: God, the Blessed and Exalted, commands you to rise up against Banu Qurayzah." In another narration, he said to him: **Is it your excuse to fight? Have you laid down your weapons?** He said: Yes. He said: But we have not laid down our weapons yet. Rise up against these people. He, may God bless him and grant him peace, said: Where?" He said: Banu Qurayzah, for God Almighty has commanded me to shake them. So the Messenger of God, may God bless him and grant him peace, stood up immediately and ordered the people to march to Banu Qurayzah, which was miles from Madinah, after the noon prayer. He, may God bless him and grant him peace, said: **None of you should pray the afternoon prayer except in Banu Qurayzah.** So the people marched and the prayer caught up with them on the way. Some of them prayed on the way and said: "The Messenger of God, may God bless him and grant him peace, did not want us to do anything except hasten the march." Others said: **We will not pray it except in Banu Qurayzah.** He did not rebuke either group, and the Messenger of God, may God bless him and grant him peace, followed them. He had appointed Ibn Umm Maktum, may God be pleased with him, as his successor in Madinah, and given the banner to Ali ibn Abi Talib, may God be pleased with him. Then the Messenger of God, may God bless him and grant him peace, fought them and besieged them for twenty-five nights. When the situation became too long for him, they submitted to the rule of Sa'd ibn Mu'adh, the leader of the Aws, may God be pleased with him, because they had been their allies in the pre-Islamic period, and they believed that he would treat them well in that, as Abdullah ibn Ubayy ibn Salul had done with his clients. Banu Qaynuqa', when he released them from the Messenger of God, may God bless him and grant him peace, they thought that Sa'd would do to them what Ibn Abi did to those people, and they did not know that Sa'd, may God be pleased with him, had been struck by an arrow in his ankle during the Battle of the Trench, so the Messenger of God, may God bless him and grant him peace, cauterized his ankle and brought him down to the dome of the mosque to visit him soon, and Sa'd, may God be pleased with him, said in his supplication: O God, if You have left anything of the war against the Quraysh, then keep me for it, and if You have put the war between us and them, then start it, and do not let me die until my eyes are comforted by Banu Qurayzah. So God, the Most High, answered his supplication, and decreed that they submit to his judgment of their own free will, requesting it of their own accord. Then the Messenger of God, may God bless him and grant him peace, summoned him from Medina to judge them, and when he arrived riding on a donkey that they had trampled on, the Aws began to seek refuge with him and say: O Sa'd, they are your clients, so treat them well, and they were gentle with him and kind to him, but he remained silent and did not respond to them. When they complained to him, he, may God be pleased with him, said: It was time for Sa'd not to be blamed for the sake of God. They knew that he would not outstrip them, so when he approached the tent in which the Messenger of God (peace and blessings of God be upon him) was, the Messenger of God (peace and blessings of God be upon him) said: **Rise and go to your master.** The Muslims rose and made him stay there out of respect,

reverence and honour in his place of authority so that his judgment over them would be more effective. When he sat down, the Messenger of God (peace and blessings of God be upon him) said to him: **These people - and he pointed to them - have submitted to your judgment, so rule over them as you wish.** The man may God be pleased with him said: **Is my judgment valid over them?** The Messenger of God (peace and blessings of God be upon him) said: Yes. He said: **And over those in this tent?** He said: Yes. He said: **And over those over here -** and he pointed to the side where the Messenger of God (peace and blessings of God be upon him) was, but he was turning his face away from the Messenger of God (peace and blessings of God be upon him) out of reverence, honour and respect. The Messenger of God (peace and blessings of God be upon him) said to him: Yes. He may God be pleased with him said: **I rule that their fighters should be killed and their children and wealth should be taken captive.** The Messenger of God (peace and blessings of God be upon him) said to him: **You have ruled with the ruling of God the Most High from above seven heavens.** In another narration: **You have ruled with the ruling of the King.** Then the Messenger of God (peace and blessings of God be upon him) ordered that trenches be dug in the ground, and they were brought bound, and their necks were struck off. They were between seven and eight hundred, and those who had not yet grown hair were taken captive, along with their women and wealth. All of this is established in detail with its evidence and hadiths and its expansion in the book of the biography, which we have devoted briefly and simply, praise and thanks be to God. For this reason, God the Almighty said: **And He sent down those who supported them** meaning those who aided the parties and helped them in fighting the Messenger of God (peace and blessings of God be upon him), **of the People of the Scripture** meaning Banu Qurayzah of the Jews from some of the tribes of the Children of Israel. Their fathers had settled in the Hijaz long ago, hoping to follow the unlettered Prophet, whom they found written about in the Torah and the Gospel. **But when there came to them that which they recognized, they disbelieved in it.** So they Damn it.

God the Almighty said: **from their strongholds** meaning their fortresses, as Mujahid, Ikrimah, Ata', Qatadah, As-Suddi and others among the Salaf said. The horns of cows are called so because they are the highest part of them, **and He cast terror into their hearts** meaning fear, because they had sided with the polytheists in fighting the Prophet (blessings and peace of God be upon him). And one who knows is not like one who does not know. They frightened the Muslims and sought to fight them so that they would gain honor in this world, but the situation was reversed and the situation was reversed for them. The polytheists rolled up their sleeves and won a deal that was lost to them. Just as they sought honor, they were humiliated, and they wanted to eradicate the Muslims, but they were eradicated. Added to that was the misery of the Hereafter, so the sentence became that this is the losing deal. For this reason God the Almighty said: **A party you kill and a party you take captive** Those who were killed are the fighters, and the captives are the young ones and the women.

And He has given you as inheritance their lands, their homes, and their properties, and a land which you have not trodden. And ever is God over all things competent.

Imam Ahmad said: Hisham bin Bashir narrated to us, Abdul Malik bin Umair narrated to us, on the authority of Atiyyah Al-Qurazi, who said: I was presented to the Prophet (peace and blessings of God be upon him) on the day of Qurayzah, and they had doubts about me. The Prophet (peace and blessings of God be upon him) ordered me to see if I had grown any hair yet. They looked but did not find any hair, so he released me and included me among the captives. This is how all the scholars of Sunan narrated it, through various chains of narration on the authority of Abdul Malik bin Umair. Al-Tirmidhi said: It is hasan saheeh. An-Nasa'i also narrated it on the authority of Ibn Jurayj, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Atiyyah, in a similar manner. God the Almighty said: **And He made you inherit their land and their homes and their wealth** means He made them yours because you killed them. **And a land which you have not trodden** It was said: Khaybar, and it was said: Mecca. Malik narrated it on the authority of Zayd bin Aslam, and it was said: Persia and Rome. Ibn Jarir said: It is possible that all of them are meant: **And God is over all things competent.**

Imam Ahmad said: Yazid told us, Muhammad bin Amr told us, on the authority of his father, on the authority of his grandfather Alqamah bin Waqqas, who said: Aisha, may God be pleased with her, told me: I went out on the day of the Trench and made the people stand back. I heard the earth rumbling behind me, and there I saw Saad bin Mu'adh, may God be pleased with him, and with him was his nephew Al-Harith bin Aws carrying a shield. She said: So I sat on the ground, and Saad, may God be pleased with him, passed by, wearing an iron shield with its edges sticking out, and I was afraid for Saad's edges. She said: Saad, may God be pleased with him, was one of the greatest and tallest people, and he passed by while he was chanting:

He stayed a little while witnessing the battle. Death is better when the time comes.

She said: So I got up and went into the garden, and there were a group of Muslims in it, and there was Umar ibn al-Khattab **may God be pleased with him** and among them was a man wearing a tasbeeh *headgear*, so Umar **may God be pleased with him** said: What brought you? By God, you are indeed bold, and what guarantees that this is not a calamity or that you will flee? She said: He kept blaming me until I wished that the earth would split open under me at that moment, so I entered it, and the man removed the tasbeeh from his face, and it was Talha ibn Ubaydullah **may God be pleased with him**, so he said: O Umar, woe to you, you have spoken too much since today, and where is the fleeing or protection except to God the Most High? She said: A man from Quraysh called Ibn al-Arq'ah shot Sa'd **may God be pleased with him** with an arrow and said to him: Take it, for I am Ibn al-Arq'ah. It hit his ankle and cut it off. Sa'd **may God be pleased with him** supplicated to God, saying: O God, do not let me die until you have relieved my eyes from Banu Qurayzah. She said: They were his allies and clients in the pre-Islamic period. She said: So his words were

broken and God sent a wind against the polytheists: **And God sufficed the believers in fighting, and God is Powerful and Exalted in Might.** So Abu Sufyan and those with him fled to Tihamah, and 'Uyaynah ibn Badr and those with him fled to Najd. Banu Qurayzah returned and fortified themselves in their fortresses. The Messenger of God (blessings and peace of God be upon him) returned to Medina and ordered that a leather tent be pitched over Sa'd **may God be pleased with him** in the mosque. She said: "Then Gabriel (peace be upon him) came to him while there was dust on his front teeth. He said: Have you laid down your weapons? No, by God, the angels have not laid down their weapons yet. Go out to Banu Qurayzah and fight them." She said: The Messenger of God (peace and blessings of God be upon him) dressed for his nation and gave the people permission to leave. He passed by Banu Tamim, who were neighbors of the mosque, and said: Who passed by you? They said: Dihya al-Kalbi passed by us. Dihya al-Kalbi's beard, age, and face resembled Gabriel (peace be upon him) in his age, age, and face. The Messenger of God (peace and blessings of God be upon him) came to them and besieged them for twenty-five nights. When their siege intensified and the affliction intensified, it was said to them: Submit to the judgment of the Messenger of God (peace and blessings of God be upon him). They consulted Abu Lubaba ibn Abd al-Mundhir, and he indicated to them that it was slaughter. They said: We will submit to the judgment of Sa'd ibn Mu'adh **may God be pleased with him.** The Messenger of God (peace and blessings of God be upon him) said: Submit to the judgment of Sa'd ibn Mu'adh. So they submitted. The Messenger of God (peace and blessings of God be upon him) sent for Sa'd ibn Mu'adh **may God be pleased with him.** He brought him on a donkey with a saddlebag of palm fibers that he had loaded onto. His people surrounded him and said: O Abu Amr, they are your allies and your clients, and the people of calamity and those you know. She said: He does not return to them with anything and does not pay attention. To them, until when he approached their homes, he turned to his people and said: It is time for me not to care about the blame of the blamers for the sake of God. He said: Abu Saeed said: When he came out, the Messenger of God, may God bless him and grant him peace, said: **Stand up for your master and bring him down.** Umar, may God be pleased with him, said: **Our master is God.** He said: **Bring him down.** So they brought him down. The Messenger of God, may God bless him and grant him peace, said: **Judge concerning them.** Sa'd, may God be pleased with him, said: **Then I judge concerning them by the judgment of God and the judgment of His Messenger.** Then Sa'd, may God be pleased with him, supplicated and said: **O God, if You have spared anything of the war between Your Prophet and the Quraysh, then keep me for it, and if You have ended the war between him and them, then take me to You.** His words burst out and he had been freed from it except for something like a speck, and he returned to his tent that the Messenger of God had pitched over him. Aisha, may God be pleased with her, said: "The Messenger of God, may God bless him and grant him peace, Abu Bakr, and Umar, may God

be pleased with them, attended him. She said: "By the One in whose hand is the soul of Muhammad, I recognize the weeping of Abu Bakr, may God be pleased with him, from the weeping of Umar, may God be pleased with him, and I was in my room, and they were as God the Almighty said: "Compassionate among themselves." Alqamah said: I said, "O mother, how did the Messenger of God, may God bless him and grant him peace, act?" She said: "His eyes would not shed tears for anyone, but when he felt distressed, he would take hold of his beard, may God bless him and grant him peace." Al-Bukhari and Muslim narrated from the hadith of Abdullah ibn Numayr, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, something similar to this, but shorter, and in it he supplicated Sa'd, may God be pleased with him.

Fath al-Qadir

27- And He caused you to inherit their land, their houses, and their wealth. What is meant by land is real estate and palm trees, and by houses is houses and fortresses, and by wealth is jewelry, furniture, livestock, weapons, dirhams, and dinars. **And a land which you have not trodden.** That is, He caused you to inherit a land which you have not trodden, and the phrase **you have not trodden** is an adjective for *land*. The majority of scholars read **lam tatawuha** with a damma on the hamza and then a silent waw. Zayd ibn Ali read *tatawuha* with a fatha on the ta' and a silent waw.

The commentators differed in identifying the mentioned land. Yazid ibn Ruman, Ibn Zayd and Muqatil said: It was Khaybar, and at that time they had not yet obtained it, so God promised it to them. Qatada said: We used to think it was Mecca. Al-Hasan said: Persia and Rome. Ikrimah said: Every land will be conquered until the Day of Resurrection. **And God is over all things competent**, meaning He, glory be to Him, is capable of everything He wills of good and evil, blessing and punishment, and of fulfilling what He promised of conquest to the Muslims.

Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **From their fortresses**, he said: Their strongholds. Ibn Abi Shaybah, Ahmad and Ibn Mardawayh narrated on the authority of Aisha that she said: "I went out on the day of the Trench to follow the people, and there I saw Sa'd ibn Mu'adh. A man from Quraysh called Ibn al-Farqadah shot him with an arrow that struck his ankle and cut it off. Sa'd called upon God and said: 'O God, do not let me die until you have relieved my eyes from the Qurayzah.' So God sent a wind upon the polytheists, and 'God spared the believers the fighting.' Abu Sufyan and those with him went to Tihamah, and 'Uyaynah ibn Badr and those with him went to Najd. Banu Qurayzah returned and fortified themselves in their fortresses. The Messenger of God (peace and blessings of God be upon him) returned to Medina and ordered that a leather tent be erected over Sa'd in the mosque. She said: 'Then Gabriel came, and dust had fallen on his front teeth, and he said: 'Have you laid down your weapons? No, by God, the angels have not laid down their weapons after that. Go out to Banu Qurayzah and fight them.' So the Messenger of God (peace and blessings of

God be upon him) dressed for his nation and gave the people permission to leave, so he besieged them." Twenty-five nights, and when the siege intensified and the affliction intensified upon them, it was said to them: Come down according to the judgment of the Messenger of God. They said: We will come down according to the judgment of Sa'd ibn Mu'adh. So they came down and the Messenger of God, may God bless him and grant him peace, sent for Sa'd ibn Mu'adh and he was brought to him on a donkey. The Messenger of God, may God bless him and grant him peace, said: Judge regarding them. He said: Then I judge regarding them that their fighters be killed, their children be taken captive and their wealth be divided. He said: You have judged regarding them according to the judgment of God and the judgment of His Messenger.

Tafsir al-Baghawi

27- And He caused you to inherit their land, their homes, their wealth, and a land which you had not yet trodden, yet, Ibn Zayd and Muqatil said: He meant Khaybar. Qatada said: We were told that it was Mecca. Al-Hasan said: Persia and Rome. Ikrimah said: Every land that will be conquered until the Day of Resurrection. **And God is over all things competent.**

Tafsir al-Baidawi

27 - And He has given you as inheritance their land their farms. And their homes their fortresses. **And their wealth** their money, livestock and furniture. It was narrated that "the Prophet (peace and blessings be upon him) gave their property to the Muhajireen, and the Ansar spoke about it, so he said: You are in your homes." And "Umar **may God be pleased with him** said: Do you not give one-fifth as you gave one-fifth on the day of Badr? He said: No, I only gave this to me out of greed." **And a land you have not trodden** like Persia and Rome, and it was said Khaybar, and it was said a land that will be conquered until the Day of Resurrection. **And God is over all things competent** so He has power over that.

Surat al-Ahzab 33:28

O Prophet, say to your wives, "If you desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release."

Surat al-Ahzab 33:28

O Prophet, say to your wives, **If you desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release.**

Tafsir al-Jalalayn

28 - O Prophet, say to your wives and they were nine and they asked him for worldly adornments that he did not have **If you desire the life of this world and its adornments, then come, I will provide for you** meaning the enjoyment of divorce **and release you with gracious release** I will divorce you without causing harm.

Tafsir al-Suyuti

The Almighty said, **O Prophet, tell your wives** *verse*. Muslim, Ahmad, and al-Nasa'i narrated on the authority of Abu al-Zubayr on the authority of Jabir that he said, "Abu Bakr came seeking permission to see the Messenger of God (peace and blessings of God be upon him), but he was not given permission. Then Umar came and sought permission, but he was not given permission. Then they were given permission, and they entered while the Prophet (peace and blessings of God be upon him) was sitting with his wives around him and he was silent. Umar said, "I will speak to the Prophet (peace and blessings of God be upon him), perhaps he will laugh." Umar said, **O Messenger of God, if you had seen the daughter of Zayd, the wife of Umar, who asked me for maintenance just now, and I struck her neck.** The Prophet (peace and blessings of God be upon him) laughed until his molar teeth showed and said, **They are around me asking me for maintenance.** Abu Bakr went to Aisha to hit her, and Umar went to Hafsa, both of them saying, "You are asking the Prophet (peace and blessings of God be upon him) for something he does not have." God revealed the option, and he began with Aisha and said, **I am going to mention to you a matter which I do not like you to hasten until you consult your parents.** She said, **What is it?** Then he recited to her, **O Prophet, tell your wives** *verse*. Aisha said, **Is it not for you to consult my parents? Rather, I choose God.** and his messenger

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Say, O Muhammad, to your wives: If you desire the life of this world and its adornments, then come, I will provide for you." He says: I will provide for you what God has made obligatory for men for women, namely, provision when they separate from them through divorce, in His words: {And give them provision, the wealthy according to his means and the poor according to his means. A provision according to what is acceptable. This is due to those who do good.} (al-Baqarah 2:236). And His words: {And release you with gracious

release.} He says: And release you for what God has permitted, and taught His servants with it, in His words: {When you divorce women, slap them during their waiting period.} (Al-Talaq: 1). **And if you desire God and His Messenger.** He says: And if you desire the pleasure of God and the pleasure of His Messenger and obedience to them, then obey them. **For indeed, God has prepared for the good-doers among you,** meaning those among them who act according to the command of God and the command of His Messenger, **a great reward.**

It was mentioned that this verse was revealed to the Messenger of God (peace and blessings of God be upon him) because Aisha asked the Messenger of God (peace and blessings of God be upon him) something about worldly goods, either an increase in spending money or something else. So the Messenger of God (peace and blessings of God be upon him) kept away from his wives for a month, as it was mentioned. Then God commanded him to give them the choice between being patient with him, being content with what was allotted to them, and working in obedience to God, or between him enjoying their time and separating from them if they were not content with what was allotted to them. It was said that the reason for this was jealousy that Aisha was jealous of.

The narration was mentioned by someone who said: It was for some expenses and other things.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Ayyub, on the authority of Abu al-Zubayr, "The Messenger of God, may God bless him and grant him peace, did not go out for prayers. They said: What is the matter with him? Umar said: If you wish, I will tell you his matter. So he came to the Prophet, may God bless him and grant him peace, and began to speak and raise his voice until he was given permission. He said: I began to say to myself, 'What should I say to the Messenger of God, may God bless him and grant him peace, that he might laugh?' Or a word to that effect. So I said: 'O Messenger of God, if you saw so-and-so and asked me for maintenance, I would rebuke her.' He said: 'That is what kept me away from you.' He said: So he went to Hafsa and said: 'Do not ask the Messenger of God, may God bless him and grant him peace, for anything. Whatever you need, come to me.' Then he followed the wives of the Prophet, may God bless him and grant him peace, and began to speak to them. He said to Aishah: 'Does the fact that you are a beautiful woman and that your husband loves you deceive you? Either you stop, or the Qur'an will be revealed concerning you.' Umm Salamah said: 'O son of al-Khattab, is there nothing left for you except to intervene between the Messenger of God, may God bless him and grant him peace, and His wives, and a woman will not ask except her husband? He said: And the Qur'an was revealed: "O Prophet, tell your wives, if you desire the life of this world and its adornment" ... to His saying: **a great reward.** He said: So he started with Aisha and gave her the choice and recited the Qur'an to her, and she said: Did you begin with any of your wives before me? He said: No. She said: Then I choose God and

His Messenger, and the home of the Hereafter, and do not tell them about that. He said: Then he followed them and began to give them the choice and recite the Qur'an to them, and inform them of what Aisha had done, and they followed one another in that.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "O Prophet, tell your wives: If you desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release" ... to His statement, **a great reward**. He said: Al-Hasan and Qatada said: He gave them the choice between this world and the Hereafter, Paradise and Hell, in regard to something they desired from this world. Ikrimah said about the jealousy that he committed against Aisha, and that he had nine wives at that time, five from Quraysh 106: Aisha, Hafsa, Umm Habiba bint Abi Sufyan, Sawda bint Zam'a, and Umm Salama bint Abi Umayya. He also had Safiyya bint Huyayy al-Khaibariyya, Maymunah bint al-Harith al-Hilaliyya, Zainab bint Jahsh al-Asadiyya, and Juwayriyah bint al-Harith from Banu al-Mustaliq. He started with Aisha, and when she chose God, His Messenger, and the Hereafter, joy was seen on the face of the Messenger of God, may God bless him and grant him peace, so they all followed suit and chose God, His Messenger, and the Hereafter.

Ibn Bashir told us: Abd al-A'la told us: Sa'id told us, on the authority of Qatada, on the authority of al-Hasan, and this is the opinion of Qatada, regarding the statement of God, "O Prophet, tell your wives: If you should desire the life of this world and its adornment..." until His statement, *great*, they said: God commanded him to give them the choice between this world and the Hereafter, Paradise and Hell. Qatada said: This was out of jealousy of Aisha for something she wanted from this world, and he had nine wives: Aisha, Hafsa, Umm Habiba bint Abi Sufyan, Sawda bint Zam'a, Umm Salama bint Abi Umayya, Zainab bint Jahsh, Maymuna bint al-Harith al-Hilaliyyah, Juwayriyya bint al-Harith from Banu al-Mustaliq, and Safiyya bint Huyayy ibn Akhtab. So he started with Aisha, and she was the most beloved of them to him, and when she chose God, His Messenger, and the Hereafter, joy was seen on the face of the Messenger of God, may God bless him and grant him peace, and they followed suit in that.

Ibn Bashir told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada, on the authority of al-Hasan, and this is the statement of Qatada, he said: When they chose God and His Messenger, God thanked them for that and said: **It is not lawful for you to take other women after this, nor to exchange them for other wives, even if their beauty should please you** (al-Ahzab 33:52). So God limited it to them, and they are the nine who chose God and His Messenger.

Mention of those who said that out of jealousy:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God **may God exalt his mention**: {You may postpone whomever you wish of them, and you may take whomever you wish} (al-Ahzab 33:51)... the verse, he said: His wives had been jealous of the Prophet **may God exalt his**

mention so he had abandoned them for a month. The choice was revealed from God to him concerning them: {O Prophet, tell your wives: If you desire the life of this world and its adornments}, and he recited until he reached: {And do not display yourselves like that of the times of the former ignorance} (al-Ahzab 33:33). So he gave them the choice between choosing that he set them free and divorce them, or that they stay if God and His Messenger wanted, on the condition that they were the mothers of the believers and would never be wedded, and that he would take to himself whomever he wished of them, for whoever he gave himself to until he would raise his head to her, and postpone whomever he wished until he would raise his head to her, and whoever desires of those with whom he has a wife, and withdraws, there is no blame upon him. That is more likely that their eyes will be comforted, and he will not grieve, and they will be satisfied if they know that it is from My judgment. They should prefer some of them over others, so that they will be more likely to be satisfied. He said: And whoever I seek from those whom I have isolated, I will get it, and whoever I have isolated will not get it. So he gave them the choice between being satisfied with this or leaving them, and they chose God and His Messenger, except for one Bedouin woman who left. And he was on that and he had stipulated this condition for him, and he continued to be just between them until he met God.

Ahmad ibn Abdah al-Dhabi narrated to us, saying: Abu Awana narrated to us, on the authority of Umar ibn Abi Salamah, on the authority of his father, who said: Aisha said: When the choice was revealed, the Messenger of God, may God bless him and grant him peace, said to me: **I want to mention a matter to you, so do not decide anything about it until you consult your parents**. She said: "I said: 'What is it, O Messenger of God?' He said: 'So he repeated it to her.' She said: 'What is it, O Messenger of God?' He said: 'So he recited to them: "O Prophet, tell your wives: If you desire the life of this world and its adornments..." to the end of the verse. She said: "I said: 'Rather, we choose God and His Messenger.'" She said: "The Prophet, may God bless him and grant him peace, rejoiced at that."

Tafsir al-Qurtubi

It contains eight issues:

First: The Almighty's saying: **O Prophet, tell your wives**. Our scholars said: This verse is connected to the meaning of what came before regarding the prohibition of harming the Prophet, may God bless him and grant him peace. He was harmed by some of his wives. It was said: They asked him for something of this world's goods. It was said: An increase in expenses. It was said: They harmed him because of the jealousy of some of them towards others. It was said: The Prophet, may God bless him and grant him peace, ordered that this verse be recited to them and that they be given the choice between this world and the Hereafter. Al-Shafi'i, may God have mercy on him, said: Whoever owns a wife does not have to give her the choice. The Prophet, may God bless him and grant him peace, ordered that his wives be given the choice, and they chose him.

O Prophet, say to your wives, "If you desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release."

The gist of that is that God Almighty gave the Prophet, may God bless him and grant him peace, the choice between being a prophet and a king and offered him the keys to the treasures of this world and between being a poor prophet. He consulted Gabriel, and they advised him to be poor, so he chose her. When he chose her, who was the higher of the two positions, God Almighty ordered him to give his wives the choice, as there might be among them someone who would hate to stay with him due to the hardship, out of respect for him. It was said: The reason for which he required the choice was that one of his wives asked him to formulate... She had a gold ring, so he made a silver ring for her and plated it with gold - and it was said with saffron - but he refused, unless it was gold. Then the verse of choice was revealed, so he gave them the choice, and they said, **We have chosen God and His Messenger**. And it was said: If one of them chose separation, then God knows best. Al-Bukhari and Muslim narrated, and the wording is from Muslim, "On the authority of Jabir ibn Abdullah, he said:

Abu Bakr entered to ask permission to see the Messenger of God (peace and blessings of God be upon him) and found people sitting at his door, and he had not given permission to any of them. He said: So he gave permission to Abu Bakr and he entered. Then Umar came and asked permission to see him and found the Prophet (peace and blessings of God be upon him) sitting with his wives around him, silent and stunned. He said: By God, I will say something that will make the Messenger of God (peace and blessings of God be upon him) laugh. He said: O Messenger of God, if you saw the daughter of Kharijah asking me for money and I went to her and slapped her on the neck, the Messenger of God (peace and blessings of God be upon him) laughed and said: They are around me as you see asking me for money. Then Abu Bakr got up to Aisha and slapped her on the neck, and Umar got up to Hafsa and slapped her on the neck. Both of them said: You ask the Messenger of God (peace and blessings of God be upon him) for something he does not have!! They said: By God, we will never ask the Messenger of God, may God bless him and grant him peace, for anything he does not have. Then he kept away from them for a month or twenty-nine days, then this verse was revealed to him: "O Prophet, tell your wives" until he reached **For the good among you is a great reward**. He said: So he started with Aisha and said: O Aisha, I want to present to you a matter that I would like you not to rush into until you consult your father. She said: What is it, O Messenger of God? So he recited the verse to her. She said: Is it with you, O Messenger of God, that I should consult my parents! Rather, choose God and His Messenger and the Hereafter. And I ask you not to tell any of your wives what you said: Do not ask any of them about me except that I will tell her. Indeed, God did not send me to be a burden, but He sent me as a teacher and a facilitator. And Al-Tirmidhi narrated on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, ordered that his wives be given a choice. He began with me and said: O Aisha, I am going to

mention to you a matter, so do not be hasty until you consult your parents. She said, and he knew that my parents would not have ordered me to leave him. She said, Then he said: God says, "O Prophet, tell your wives: If you desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release." Until he reached: **For the good among you is a great reward**. Is it in this that I should consult my parents? For I want God, His Messenger, and the Hereafter. And the wives of the Prophet, may God bless him and grant him peace, did as I did. He said: This is a good and authentic hadith. The scholars said: As for the Prophet, may God bless him and grant him peace, ordering Aisha to consult her parents, it was because he loved her and was afraid that her extreme youth would lead her to choose to separate from him, and he knew from her parents that they would not advise them to separate from him.

Second: The Almighty's saying: **Say to your wives**. The Prophet, may God bless him and grant him peace, had wives, some of whom he had consummated the marriage with, some of whom he had married but had not consummated the marriage with, and some of whom he had proposed to but had not consummated the marriage with.

The first of them was Khadija bint Khuwaylid ibn Asad ibn Abd al-Uzza ibn Qusayy ibn Kilab. She was previously married to Abu Hala, whose name was Zuraat ibn al-Nabbash al-Asadi. He was previously married to Atiq ibn A'idh, and she bore him a boy named Abd Manaf. She bore Abu Hala Hind ibn Abi Hala, who lived until the time of the plague, and died there. It is said that the one who lived until the time of the plague was Hind ibn Hind. I heard his mourner say when he died, **And Hind ibn Hindah is the stepchild of the Messenger of God**. The Messenger of God, may God bless him and grant him peace, did not marry anyone other than Khadija except her until she died. When the Messenger of God, may God bless him and grant him peace, married her, she was forty years old. She died after seven years of prophethood had passed, and it was said ten. She was sixty-five years old when she died. She was the first woman to believe in him, and all of his children were from her, except for Ibrahim. Hakim ibn Hizam said, "Khadija died, so we took her out of her house and buried her in al-Hujun. The Messenger of God, may God bless him and grant him peace, went down into her grave, and it was not the custom at that time to pray over her."

Among them: Sawda bint Zam'a bin Qais bin Abd Shams Al-Amiriya, she converted to Islam long ago and pledged allegiance, and she was married to her cousin called Al-Sakran bin Amr, who also converted to Islam, and they all migrated to the land of Abyssinia in the second migration. When they arrived in Mecca, her husband died, and it was said that he died in Abyssinia, so she was not permitted to propose to the Messenger of God, may God bless him and grant him peace, and he married her and consummated the marriage with her in Mecca, and migrated with her to Medina. When she grew old, he wanted to divorce her, but she asked him not to do so and to leave her with

their women, and she made her night for Aisha - according to what is mentioned in the Sahih - so he kept her, and she died in Medina in Shawwal of the year fifty-four.

Among them was Aisha, the daughter of Abu Bakr Al-Siddiq, who was named after Jubair bin Mut'im. The Messenger of God, may God bless him and grant him peace, proposed to her, but Abu Bakr said: O Messenger of God, let me take her from Jubair gently. The Messenger of God, may God bless him and grant him peace, married her in Mecca two years before the Hijra, and it was said three years before, and he consummated the marriage with her in Medina when she was nine years old. She remained with him for nine years, and the Messenger of God, may God bless him and grant him peace, died when she was eighteen years old. She did not marry any other virgin other than her, and he died in the year fifty-nine, and it was said fifty-eight.

Among them was Hafsa bint Umar ibn al-Khattab, the Quraysh woman from the tribe of Adawiyah. The Messenger of God, may God bless him and grant him peace, married her and then divorced her. Gabriel came to him and said:

God commands you to return to Hafsa, for she was a woman who fasted and prayed, so return to her.

Al-Waqidi said: She died in Sha'ban of the year forty-five during the caliphate of Mu'awiyah, which was the year sixty years old. It was also said that she died during the caliphate of Uthman in Medina.

Among them: Umm Salamah, whose name was Hind bint Abi Umayyah al-Makhzumiyyah - and Abi Umayyah's name was Suhayl - the Messenger of God, may God bless him and grant him peace, married her to him during the remaining nights of Shawwal in the year four. He married her to her son Salamah, according to the correct view, and her son's age was young. She died in the year fifty-nine, and it was said: in the year sixty-two, and the first is more correct. Saad bin Zaid prayed over her, and it was said Abu Hurayrah. She was buried in al-Baqi' when she was eighty-four years old.

Among them: Umm Habibah, whose name was Ramlah bint Abi Sufyan. The Messenger of God, may God bless him and grant him peace, sent Amr ibn Umayyah al-Damri to the Negus to propose marriage to Umm Habibah, so he married her to him. That was in the year seven of the Hijra. The Negus gave the Messenger of God, may God bless him and grant him peace, four hundred dinars as a dowry and sent her with Shurahbil ibn Hasana. She died in the year forty-four. Al-Daraqutni said: Umm Habibah was married to Ubayd God ibn Jahsh, and he died in Abyssinia as a Christian. The Negus married her to the Prophet, may God bless him and grant him peace, and gave her a dowry of four thousand on his behalf, and sent her to Shurahbil ibn Hasana.

Among them: Zainab bint Jahsh ibn Riab al-Asadiyyah, whose name was Barra, so the Messenger of God, may God bless him and grant him peace, named her Zainab, and her father's name was Barra, so he said:

O Messenger of God, change my father's name, for

righteousness is insignificant. The Prophet, may God bless him and grant him peace, said to her: **If your father had been a believer, we would have named him after a man from among us, the people of the house, but I have named him Jahsh, and Jahsh is from righteousness.** Al-Daraqutni mentioned this hadith: The Messenger of God, may God bless him and grant him peace, married her in Medina in the year five of the Hijra, and she died in the year twenty, at the age of fifty-three.

Among them: Zainab bint Khudhaymah bin Al-Harith bin Abdullah bin Amr bin Abd Manaf bin Hilal bin Arim bin Sa'sa Al-Hilaliyah. She was called in the pre-Islamic era **the mother of the poor** because she fed them. The Messenger of God, may God bless him and grant him peace, married her in Ramadan, thirty-one months after the Hijra. She stayed with him for eight months and died during his lifetime at the end of Rabi' Al-Awwal, thirty-nine months after the Hijra. She was buried in Al-Baqi'.

Among them: Juwayriyah bint al-Harith ibn Abi Dharar al-Khuza'iyyah al-Mutlaqiyyah, who was married to her in Gaza, and she fell into the lot of Thabit ibn Qays ibn Shammah, so he wrote a contract with her, and the Messenger of God, may God bless him and grant him peace, fulfilled her contract and married her. That was in Sha'ban of the year six, and her name was Barra, so the Messenger of God, may God bless him and grant him peace, named her Juwayriyah. She died in Rabi' al-Awwal of the year fifty-six, and it was said: in the year fifty, and she was sixty-five years old.

Among them: Safiyyah bint Huyayy ibn Akhtab al-Haruniyah, whom the Prophet, may God bless him and grant him peace, took captive on the day of Khaybar and chose her for himself. She converted to Islam and he freed her, making her freedom her dowry. In Sahih, she fell into the lot of Dihya al-Kalbi, so the Messenger of God, may God bless him and grant him peace, bought her for seven heads. She died in the year fifty, and it was said: in the year fifty-two, and she was buried in al-Baqi'.

Among them: Rayhana bint Zaid bin Amr bin Khanaqah from Banu Nadir. The Messenger of God, may God bless him and grant him peace, took her captive and freed her, and married her in the year six. She died on her way back from the Farewell Pilgrimage, so he buried her in Al-Baqi'. Al-Waqidi said: She died in the year sixteen, and Umar prayed over her. Abu Al-Faraj Al-Jawzi said: I heard someone say: He had intercourse with her by right of possession, but he did not free her.

I said: And for this reason, and God knows best, Abu al-Qasim Abd al-Rahman al-Suhayli did not mention her among the wives of the Prophet, may God bless him and grant him peace.

Among them: Maymunah bint al-Harith al-Hilaliyah, whom the Messenger of God, may God bless him and grant him peace, married in Sarif, ten miles from Mecca, in the year seven of the Hijra during the Umrah of al-Qadiyah. She was the last woman whom the Messenger of God, may God bless him and grant him peace, married, and God Almighty decreed that she died in the place where the Messenger of God, may

Surat al-Ahzab 33:28

O Prophet, say to your wives, "If you desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release."

God bless him and grant him peace, built a house for her and she was buried there, in the year sixty-one, and it was said: sixty-three, and it was said: sixty-eight.

These are the famous wives of the Prophet, may God bless him and grant him peace, with whom he had intercourse, may God be pleased with them:

As for those he married but did not consummate the marriage with, among them was Al-Kalabiya. They differed about her name. Some said it was Fatima, some said it was Umma, and some said it was Al-Aliya. Al-Zuhri said: He married Fatima bint Al-Dahhak Al-Kalabiya, and she sought refuge from him, so he divorced her. She used to say: I am the wretched one. He married her in Dhul-Qi'dah in the year eight of the Hijra, and she died in the year sixty.

Among them: Asma bint Al-Nu'man bin Al-Jun bin Al-Harith Al-Kindiyyah, who is Al-Juniyah. Qatada said that when he entered upon her, he called her and she said: Come here, so he divorced her. Another said: She is the one who sought refuge from him. And in Al-Bukhari [on the authority of Sahl bin Sa'd and Abu Asid, they said].

The Messenger of God, may God bless him and grant him peace, married Umamah bint Shuraheel. When she entered upon him, he extended his hand to her, and it seemed that she disliked that. So he ordered Abu Sayyid to prepare her and clothe her in two garments. In another version, Abu Usaid said:

The Messenger of God, may God bless him and grant him peace, brought Al-Juniyah, and when he entered upon her, he said: Give me yourself. She said: Would a queen give herself to a commoner? He reached out with his hand to put it on her so that she would calm down. She said: I seek refuge in God from you! He said: He has been tortured because of Muadh. Then he came out to us and said: O Abu Asid, clothe her with two kinds of provisions and send her back to her family.

Among them: Qatilah bint Qays, sister of Al-Ash'ath bin Qays. Al-Ash'ath married her to him, then he returned to Hadhramaut and took her to him. He heard of the death of the Prophet, may God bless him and grant him peace, so he sent her back to her country. He apostatized and she apostatized with him. Then Ikrimah bin Abi Jahl married her. Abu Bakr was very upset by that, so Umar said to him: By God, she is not one of his wives. He did not choose her, nor did he keep her away. God has absolved her of him because of her apostasy. Urwah denied that he had married her.

Among them: Umm Sharik Al-Azdiya, whose name was Ghaziya bint Jabir bin Hakim. She was previously married to Abu Bakr bin Abi Salma, but the Prophet, may God bless him and grant him peace, divorced her without consummating the marriage with her. She was the one who offered herself to the Prophet, may God bless him and grant him peace. It was said that the one who offered herself to the Prophet, may God bless him and grant him peace, was Khawlah bint Hakim.

Among them: Khawlah bint al-Hudhayl ibn Hubayrah, whom the Messenger of God, may God bless him and grant him peace, married, but she died before she reached him.

Among them: Sharaf bint Khalifa, sister of Dihya, whom he married but did not consummate the marriage.

Among them: Laila bint Al-Khatim, Qais's sister. He married her, but she was jealous, so she asked him to leave her, so he dismissed her.

Among them: Khawlah bint Hudhayl, the daughter of Hubayrah. The Messenger of God, may God bless him and grant him peace, married her, but she died before Kinda could reach him. She was brought back after he had died.

Among them: the daughter of Jundub bin Damrah al-Junda'iyah. Some of them said: The Messenger of God, may God bless him and grant him peace, married her, and some of them denied the existence of that.

Among them: Al-Ghafariyah: Some of them said, "He married a woman from Ghafar and ordered her to take off her clothes. He saw whiteness and said:

Al-Halqi with your family. It is said that he saw the whiteness in Al-Kalabiyyah. These are the women with whom he was engaged but did not consummate the marriage.

As for those who are engaged, his marriage with them is not completed, and whoever gives herself to him.

Among them: Umm Hani', the daughter of Abu Talib, whose name was Fakhita. The Prophet, may God bless him and grant him peace, proposed to her, but she said: "I am a woman who has been afflicted." She apologized to him, and he excused her.

Among them: Daba'a bint Aamer.

Among them: Safiyyah bint Bashamah bin Nadlah. The Prophet, may God bless him and grant him peace, proposed to her. Her children were taken captive, so the Prophet, may God bless him and grant him peace, gave her the choice and said:

If you wish, I will, and if you wish, I will marry you. She said, **My husband**. So he sent her, and Banu Tamim cursed her. This was said by Ibn Abbas.

Among them: Umm Sharik, who was mentioned above.

Among them: Laila bint Al-Khatim, who was mentioned above.

Among them: Khawlah bint Hakim ibn Umayya, who offered herself to the Prophet, may God bless him and grant him peace, but he postponed her, so Uthman ibn Mazun married her.

Among them: Jamrah bint Al-Harith bin Awf Al-Murri. The Prophet, may God bless him and grant him peace, proposed to her, but her father said: There is something wrong with her, but she had not. So her

father returned to her and she had become leprous. She is the mother of Shabib bin Al-Barsa', the poet.

Among them: Sawda Al-Qurashiyya, the Messenger of God, may God bless him and grant him peace, proposed to her and she was afflicted. She said: I fear that my children will cry at your head. So he praised her and prayed for her.

Among them: A woman whose name was not mentioned. Mujahid said: The Messenger of God, may God bless him and grant him peace, proposed marriage to a woman, and she said: I seek your permission from my father. So I met her father, and he gave her permission. Then I met the Messenger of God, may God bless him and grant him peace, and he said:

We have covered ourselves with no blanket but you

These are all the wives of the Prophet, may God bless him and grant him peace.

He had two concubines: Maria the Copt and Rayhana, according to Qatada. Another said he had four: Maria, Rayhana, and another woman he had taken captive, and a slave girl whom Zainab bint Jahsh had given to him as a gift.

Third: The Almighty's saying: **If you should desire the life of this world and its adornment.** If is a condition and its answer is **Come on**, so the choice is contingent upon a condition. This indicates that the choice and divorce contingent upon a condition are valid and are executed and carried out, contrary to the ignorant innovators who claim that if a man says to his wife: **You are divorced if you enter the house**, then the divorce does not take place if she enters the house because the legal divorce is the one that is carried out immediately and nothing else.

Fourth: The Almighty's saying: His Almighty's saying **Then come** is the answer to the condition and it is the action of the group of women from the Almighty's saying, and it is a call to come to Him. It is said: Come with the meaning of come, it was placed on someone who has majesty and elevation, then the usage became for every caller to come. As for in this place, it is on its origin, as the caller is the Messenger of God, may God's prayers and peace be upon him. **I have enjoyed you** We have already discussed the enjoyment in Al-Baqarah, and it was read **I have enjoyed you** with a damma on the 'ayn, and likewise **and I have released you** with a damma on the ha' as a new beginning. The beautiful lamp is that it is a divorce according to the Sunnah without harm or obligatory prevention for her.

Fifth: The scholars differed on how the Prophet (peace and blessings of God be upon him) gave his wives the choice, with two opinions: The first: He gave them the choice, with God's permission, to remain married or to divorce them, and they chose to remain married. This was said by Aisha, Mujahid, Ikrimah, Al-Sha'bi, Ibn Shihab, and Rabi'ah. Some of them said: He gave them the choice between this world, so he would separate from them, and the Hereafter, so he would keep them so that they would have a higher status as their husbands had. He did not give them the choice of divorce. This was mentioned by Al-Hasan and

Qatadah. Among the Companions, Ali was mentioned in what Ahmad ibn Hanbal narrated from him, who said: The Messenger of God (peace and blessings of God be upon him) did not give his wives the choice except between this world and the Hereafter.

I said: The first statement is more correct, based on the statement of Aisha, may God be pleased with her, when she was asked about a man giving his wife a choice, and she said:

The Messenger of God, may God bless him and grant him peace, gave us a choice. Was it a divorce? In another narration: So we chose it, but he did not consider it a divorce. Nothing has been proven from the Messenger of God, may God bless him and grant him peace, except the commanded choice between remaining and divorce. Therefore, he said:

O Aisha, I am going to mention something to you, so do not rush into it until you consult your parents. The hadith is well known. It is not mentioned that seeking advice in choosing the world and its adornments over the hereafter, so it is proven that seeking advice either occurred in separation or marriage, and God knows best.

Sixth: Scholars differed regarding the woman who has the choice if she chooses her husband. The majority of scholars from the Salaf and others, and the imams of fatwa, said: He is not obligated to divorce her, not once or more. This is the opinion of Umar ibn al-Khattab, Ali, Ibn Mas'ud, Yazd ibn Thabit, Ibn Abbas, and Aisha. Among the Successors are Ata', Masruq, Sulayman ibn Yasar, Rabi'ah and Ibn Shihab. It was also narrated from Ali and Zayd: If she chooses her husband, then it is one irrevocable divorce. This is the opinion of al-Hasan al-Basri and al-Layth. Al-Khattabi and al-Naqqash narrated it from Malik and they held that his saying: Choose is a euphemism for the occurrence of divorce. If he adds it to her, then a divorce occurs, like his saying: You are irrevocable. The correct opinion is the first, based on the statement of Aisha: The Messenger of God (blessings and peace of God be upon him) gave us a choice, and we chose him, and he did not consider it a divorce against us. It was narrated by the two Sahihs. Ibn al-Mundhir said: The hadith of Aisha indicates that if a woman has the choice, then it is not a divorce. It indicates that her choice of herself necessitates a divorce and indicates a third meaning, which is that if a woman has the choice, then it is a divorce in which her husband has the right to take her back, since it is not permissible for the Messenger of God (blessings and peace of God be upon him) to divorce her contrary to what God commanded. This was narrated from Umar, Ibn Mas'ud and Ibn Abbas, and Ibn Abi Layla, al-Thawri and al-Shafi'i said the same. It was narrated from Ali that if she chooses herself, then it is one irrevocable divorce. This is the opinion of Abu Hanifa and his companions. It was narrated by Ibn Khuwaiz Mandad on the authority of Malik. It was narrated on the authority of Zayd ibn Thabit that if she chooses herself, then it is three. This is the opinion of al-Hasan al-Basri, and Malik and al-Layth said the same, because ownership only comes about through that. It was narrated on the authority of Ali **may God be pleased with him** that if she chooses herself, then it is nothing.

Surat al-Ahzab 33:28

O Prophet, say to your wives, "If you desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release."

It was narrated on his authority that if she chooses her husband, then it is one revocable divorce.

Seventh: A group of Medinans and others held that giving her ownership and choice are the same, and that judgment is what you have judged in both cases. This is the opinion of Abd al-Aziz ibn Abi Salamah. Ibn Shaban said: Many of our companions have chosen this view, and it is the opinion of a group of the people of Medina. Abu Umar said: Most of the jurists are of the same opinion, and the well-known opinion of the Maliki school is the difference between them. According to Malik, giving her ownership is what a man says to his wife: **I have given you ownership**, meaning I have given you ownership of what God has made for me of divorce, one, two, or three. Since it is permissible for him to give her some of that and not some, and he claims that, the correct opinion is his statement with his oath if he denies it. A group of the people of Medina said: He has the right to deny giving her ownership and choice, whether it is the woman who has been consummated with or the first time. This is the well-known opinion of Malik. Ibn Khuwayz Mandad narrated from Malik that the husband can deny giving her the choice of three divorces, and it is considered an irrevocable divorce, as Abu Hanifa said. Abu al-Jahm also said the same. Sahnun said: Most of our companions hold this opinion.

And the conclusion of the Maliki school of thought: If a woman has the choice and she has been consummated with has chosen herself, then it is the entire divorce, and if her husband denies it, then we do not deny it to him, and if she chooses only one, then it is nothing, and the choice is absolute, either she takes it or leaves it, because the meaning of choice is release. God Almighty said in the verse of choice: **Then come, I will provide for you and release you with a gracious release** (al-Ahzab 33:28). So the meaning of release is absolute, God Almighty said: **Divorce is twice, then either keep [her] according to acceptable terms or release [her] with good treatment** (al-Baqarah 2:229). And release [her] with good treatment is the third divorce. This was narrated from the Prophet, may God bless him and grant him peace, as mentioned above. And from the meaning, his saying: **Choose me or choose yourself** requires that he has no right to her if she chooses herself, and he does not own anything from her, if he has given her the right to take out what he owns from her or to stay with him if she chooses him. So if she chooses part of the divorce, she has not acted according to the requirements of the word, and she is like someone who has been given the choice between two things and chooses something other than them. As for the one with whom he has not consummated the marriage, then he has the right to deny her in Choice and ownership if it exceeds one, because it becomes clear immediately.

Eighth: The narrations differed from Malik regarding when she has the option. He once said: She has the option as long as she is in the meeting before standing up or engaging in something that indicates aversion. If she does not choose and does not decide anything until they leave their meeting, then whatever was due

to her is void. This is what most of the jurists are based on. He once said: She has the option forever as long as it is not known that she left, and this is known by allowing him to have intercourse with her through intercourse or direct contact. Based on this, if she refuses and does not choose anything, he has the right to take her to the judge to sign or drop it. If she refuses, the judge drops her ownership. According to the first opinion, if she takes on something other than that, such as talking, working, walking, or something that is not within the option, as we mentioned, then her option is dropped. Some of our companions used as evidence for this opinion the words of God Almighty: **So do not sit with them until they engage in another conversation** (An-Nisa': 140). Also, the husband gave her the right to speak in order to know the option from her, so it became like a contract between them. If she accepts it, otherwise it is dropped, like someone who says: I have given you a gift or pledged allegiance to you. If he accepts, otherwise the ownership remains as it is. This is the opinion of Al-Thawri, the Kufians, Al-Awza'i, and Al-Layth. Al-Shafi'i and Abu Thawr, and it is the preferred opinion of Ibn al-Qasim. The basis of the second narration is that it came into her possession and she gave it to her husband through his giving it to her. When she took possession of it, it was obligatory for it to remain in her possession just as it remained in her husband's possession.

I said: This is correct, because he, peace be upon him, said to Aisha:

I am going to mention something to you, so do not be hasty until you consult your parents. Narrated by al-Bukhari, and authenticated by al-Tirmidhi. It was mentioned earlier in the chapter, and it is an argument for those who say that if a man gives his wife or her property a choice, she has the right to decide on it, even from their seat. This was narrated from al-Hasan and al-Zuhri, and Malik said it in one of his two narrations. Abu Ubaid said: What we have in this chapter is following the Sunnah regarding Aisha in this hadith, when he gave her the choice until she consulted her parents, and he did not consider her getting up from her seat as an exit from the matter. Al-Marwazi said: This is the most correct of the sayings in my opinion, and Ibn al-Mundhir and al-Tahawi said it.

Tafsir Ibn Kathir

This is an order from God, the Blessed and Exalted, to His Messenger, may God bless him and grant him peace, to give his wives the choice between him leaving them and going to someone else with whom they can obtain the life of this world and its adornments, or being patient with the hardship of his situation, for they will have a great reward from God, the Most High, for that. So they chose, may God be pleased with them and may God and His Messenger be pleased with them, the Hereafter. So God, the Most High, then combined for them the good of this world

and the happiness of the Hereafter. Al-Bukhari said: Abu Al-Yaman told us, Shu'ayb told us, on the authority of Al-Zuhri, who said: Abu Salamah bin 'Abd Al-Rahman told me that 'Aishah, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, told him that the Messenger of God, may God bless him and grant him peace, came to her when God, the Most High, commanded him to give his wives a choice. She said: The Messenger of God, may God bless him and grant him peace, began with me and said: **I am going to mention to you a matter, so do not be hasty until you consult your parents, for he knows that my parents did not command me to leave him.** She said: Then he said: God, the Most High, said: **O Prophet, tell your wives** to the end of the two verses. I said to him: **In which of these should I consult my parents? For I want God, His Messenger, and the Hereafter?** And he narrated it in a suspended chain of transmission from Al-Layth. Yunus told me, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of 'Aishah, may God be pleased with her, and he mentioned it, and he added: She said: Then the wives of the Prophet, may God bless him and grant him peace, did as I did. Al-Bukhari narrated that Mu'ammarr was confused about it, sometimes narrating it on the authority of Al-Zuhri on the authority of Abu Salamah, and sometimes Narrated by Al-Zuhri, on the authority of Urwa, on the authority of Aisha, may God be pleased with her.

Ibn Jarir said: Ahmad ibn Abdah al-Dhabi told us, Abu Awana told us, on the authority of Umar ibn Abi Salamah, on the authority of his father, who said: Aisha, may God be pleased with her, said: When the choice was revealed, the Messenger of God, may God bless him and grant him peace, said to me: **I want to mention a matter to you, so do not decide anything about it until you consult your parents.** She said: I said: **What is it, O Messenger of God?** He said: **He repeated it to her.** She said: **What is it, O Messenger of God?** She said: "Then the Messenger of God, may God bless him and grant him peace, recited to her: 'O Prophet, tell your wives: If you desire the life of this world and its adornment...' to the end of the verse." She said: "I said: 'Rather, we choose God and His Messenger and the home of the Hereafter.'" She said: "Then the Prophet, may God bless him and grant him peace, rejoiced at that."

Ibn Wakee' narrated to us, Muhammad ibn Bishr narrated to us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Aisha **may God be pleased with her**, who said: When the verse of choice was revealed, the Messenger of God (peace and blessings of God be upon him) started with me and said: "Aisha, I am presenting a matter to you, so do not give a decision about it until you have presented it to your parents: Abu Bakr and Umm Ruman **may God be pleased with them.**" She said: "O Messenger of God, what is it?" He (peace and blessings of God be upon him) said: "God, the Almighty, said: 'O Prophet, tell your wives: If you should desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release. But if you should desire God and His Messenger and the home of the Hereafter, then indeed, God has prepared for the doers of good among you a great reward.'" She said: "I desire God

and His Messenger and the home of the Hereafter, and I do not consult my parents, Abu Bakr and Umm Ruman **may God be pleased with them.** The Messenger of God (peace and blessings of God be upon him) laughed, then he asked the stone to recite it and said: 'Aisha **may God be pleased with her** said such and such.' They said: 'And we say what Aisha **may God be pleased with them all** said.'" Narrated by Ibn Abi Hatim on the authority of Abu Saeed Al-Ashja' on the authority of Abu Usama on the authority of Muhammad Ibn Amr on his authority.

Ibn Jarir said: Saeed bin Yahya Al-Umawi told us, my father told us, Muhammad bin Ishaq told us, on the authority of Abdullah bin Abi Bakr, on the authority of Umrah, on the authority of Aisha, may God be pleased with her, who said: When the Messenger of God, may God bless him and grant him peace, was commanded to give them a choice, he came to me and said: **I will mention to you a matter, but do not be hasty until you consult your father.** I said: **What is it, O Messenger of God?** He said: **I have been commanded to give you a choice**, and he recited to her the verse of choice until the end of the two verses. She said: "I said: What is it that you say, 'Do not be hasty until you consult your father?'" For I choose God and His Messenger." The Messenger of God, may God bless him and grant him peace, was pleased with that, and he presented it to his wives, and they all followed one another, and they chose God and His Messenger, may God bless him and grant him peace."

Ibn Abi Hatim said: Yazid ibn Sinan al-Basri narrated to us, Abu Salih Abdullah ibn Salih narrated to us, al-Layth narrated to me, Uqayl narrated to me on the authority of al-Zuhri, Abdullah ibn Abdullah ibn Abi Thawr informed me on the authority of Ibn Abbas **may God be pleased with them both** who said: Aisha **may God be pleased with her** said: The verse of choice was revealed, and he began with me, the first of his wives, and the Prophet (blessings and peace of God be upon him) said: **I am going to mention to you something, but do not worry if you hasten until you consult your parents.** She said: He knew that my parents would not order me to leave him. She said: Then he said: God, the Blessed and Exalted, said: **O Prophet, tell your wives** (al-Masjid al-Haram 2:17), the two verses. Aisha **may God be pleased with her** said: I said: **Is it in this that I consult my parents? Indeed, I want God, His Messenger, and the Hereafter.** Then he gave all his wives the choice, and they said what Aisha **may God be pleased with them** had said. Al-Bukhari and Muslim both narrated it on the authority of Qutaybah on the authority of al-Layth on the authority of al-Zuhri on the authority of Urwah on the authority of Aisha **may God be pleased with her** similarly.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Muslim bin Subaih, on the authority of Masruq, on the authority of Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, gave us a choice, so we chose him, and he did not promise us anything." They both narrated it from the hadith of Al-A'mash. Imam Ahmad said: Abu Amir Abdul Malik bin Amr told us, Zakariya bin Ishaq told us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: Abu Bakr,

Surat al-Ahzab 33:28

O Prophet, say to your wives, "If you desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release."

may God be pleased with him, came to ask permission from the Messenger of God, may God bless him and grant him peace, while the people were sitting at his door, and the Prophet, may God bless him and grant him peace, was sitting, but he was not given permission. Then Umar, may God be pleased with him, came and asked permission, but he was not given permission. Then Abu Bakr and Umar, may God be pleased with them, were given permission, and they entered while the Prophet, may God bless him and grant him peace, was sitting with his wives around him, and he, may God bless him and grant him peace, was silent. Umar, may God be pleased with him, said: I will speak to the Prophet, may God bless him and grant him peace, perhaps he will laugh. Umar, may God be pleased with him, said: O Messenger of God, if you had seen the daughter of Zayd - the wife of Umar - who asked me for maintenance just now, so I struck her neck, and the Prophet, may God bless him and grant him peace, laughed. And he **the Prophet** made peace until his molars were visible and said: **They are all around me asking me for support. Abu Bakr may God be pleased with him** went to Aisha to beat her, and Umar **may God be pleased with him** went to Hafsa, both of them saying: "You are asking the Prophet (peace and blessings of God be upon him) for something he does not have." The Messenger of God (peace and blessings of God be upon him) forbade them. They said: "By God, we will not ask the Messenger of God (peace and blessings of God be upon him) after this meeting for something he does not have." God the Almighty revealed the choice, and he began with Aisha **may God be pleased with her** and said: **I am mentioning to you a matter which I do not like you to hasten until you consult your parents.** She said: **What is it?** He recited to her: **O Prophet, tell your wives the verse.** Aisha **may God be pleased with her** said: **Is it you that I should consult my parents about?** Rather, I have chosen God Almighty and His Messenger, and I ask you not to mention to any of your wives what I have chosen. So the Prophet, may God bless him and grant him peace, said: God Almighty did not send me to be harsh, but He sent me as a teacher and a facilitator. No woman among them asks me about what I have chosen except that I will tell her. Muslim alone transmitted it, not Al-Bukhari. He and Al-Nasa'i narrated it from the hadith of Zakariya ibn Ishaq Al-Makki.

Abdullah bin Al-Imam Ahmad said: Surayj bin Yunus told us, Ali bin Hisham bin Al-Barid told us, on the authority of Muhammad bin Ubaid God bin Ali bin Abi Rafi, on the authority of Uthman bin Ali bin Al-Hussein, on the authority of his father, on the authority of Ali **may God be pleased with him**, who said: "The Messenger of God (peace and blessings be upon him) gave his wives the choice of this world and the Hereafter, but he did not give them the choice of divorce." This is an interrupted chain of narration. Something similar has been narrated on the authority of Al-Hasan, Qatada and others, but it is contrary to the apparent meaning of the verse, for he said: **Then come, I will provide for you and set you free with gracious freedom**, meaning, I will give you your rights

and set you free. The scholars differed over the permissibility of someone else marrying them if he divorced them. There are two opinions, the more correct of which is: **Yes, if that happens in order to achieve the purpose of the release**, and God knows best. Ikrimah said: He had nine wives at that time: five from Quraysh 106: Aisha, Hafsa, Umm Habib, Sawda, and Umm Salama, may God be pleased with them. He also had Safiyya bint Huyayy al-Nadiriyyah, Maymunah bint al-Harith al-Hilaliyyah, Zaynab bint Jahsh al-Asadiyya, and Juwayriyyah bint al-Harith al-Mustaliqiyah, may God be pleased with them all.

Fath al-Qadir

His saying: 28- **O Prophet, tell your wives** It was said that this verse is connected to the meaning of what preceded it regarding the prohibition of harming the Prophet, may God bless him and grant him peace, and he had been harmed by some of his wives. Al-Wahidi said: The commentators said: The wives of the Prophet, may God bless him and grant him peace, asked him for something of worldly goods and requested an increase in their spending and harmed him with the jealousy of some of them towards others, so the Messenger of God, may God bless him and grant him peace, swore an oath to be away from them for a month, and God revealed this verse of choice, and they were nine at that time: Aisha, Hafsa, Umm Salamah, Umm Habiba, and Sawda. These were from the women of Quraysh, and Safiyya al-Khaibariyya, Maymunah al-Hilaliyya, Zaynab bint Jahsh al-Asadiyya, and Juwayriyya bint al-Harith al-Mustaliqya. The meaning of **the life of this world and its adornment** is its spaciousness, freshness, luxury and enjoyment therein. **So come** means come to me. **I will provide for you** in the jussive mood as an answer to the command: meaning, give the provision. *And likewise, I will set you free* in the jussive mood: meaning, I will divorce you. The majority of scholars have read both verbs in the jussive mood, while Hamid al-Kharraz has read both verbs in the nominative mood as a new resumption. What is meant by beautiful release is that which occurs without causing harm, according to the Sunnah. It has been said that the jussive mood of the two verbs indicates that they are an answer to the condition. Based on this, his statement **So come** is an interruption between the condition and the consequence.

Tafsir al-Baghawi

God Almighty said: 28- "O Prophet, tell your wives: If you desire the life of this world and its adornments, then come, I will provide for you," the provision of divorce, **and release you with gracious release.**

Tafsir al-Baidawi

28 - "O Prophet, tell your wives: If you should desire

the life of this world" spaciousness and enjoyment therein, **and its adornments** its decorations, **then come, I will provide for you** give you enjoyment, **and release you with gracious release** a divorce without harm or innovation. It was narrated that they asked him for finery and increased maintenance, so this was revealed. He started with Aisha **may God be pleased with her**, so he gave her the choice, and she chose God and His Messenger. Then the rest of the women chose as she chose, so God thanked them for that, so He revealed: **It is not lawful for you other women after that** and linking the release to their desire for this world and making it a partner to their desire for the Messenger indicates that if the woman has the choice, she is not divorced, contrary to what Zayd, al-Hasan, Malik, and one of the two narrations from Ali said. This is supported by the statement of Aisha **may God be pleased with her**: "The Messenger of God (blessings and peace of God be upon him) gave us the choice, and we chose him." He did not consider it a divorce and preferred the enjoyment over the release caused by it due to generosity and good character. It was said that because the separation was by their will, like the choice of the woman who had free will herself, then it is a revocable divorce according to us and an irrevocable divorce according to the Hanafis. There was disagreement about its obligation for the one who has been consummated with her and there is nothing in it that indicates it. It was read **(I will enjoy you and release you)** in the nominative case as a new sentence.

Surat al-Ahzab 33:29

And if you should desire God and His Messenger and the home of the Hereafter, then indeed, God has prepared for the good women among you a great reward.

Surat al-Ahzab 33:29

And if you should desire God and His Messenger and the home of the Hereafter, then indeed, God has prepared for the good women among you a great reward.

Tafsir al-Jalalayn

29 - **And if you desire God and His Messenger and the home of the Hereafter then indeed, God has prepared for the good-doers among you** by desiring the Hereafter **a great reward** Paradise, so choose the Hereafter over this world.

Tafsir al-Suyuti

Tafsir al-Tabari

Ibn Wakee' narrated: Muhammad ibn Bishr narrated to us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Aishah, who said: When the verse of choice was revealed, the Prophet, may God bless him and grant him peace, began with Aishah and said: O Aishah, I am presenting a matter to you, so do not give a verdict about it until you have presented it to your parents, Abu Bakr and Umm Ruman. She said: O Messenger of God, may God bless him and grant him peace, what is it? He said: God said: **O Prophet, tell your wives, if you should desire the life of this world and its adornment to something great**, so I said: I desire God and His Messenger, and the home of the Hereafter, and I do not consult my parents, Abu Bakr and Umm Ruman, in that. The Messenger of God, may God bless him and grant him peace, laughed, then he asked the stone to read and said: Aishah said such and such. They said: We say the same as Aishah said.

Sa'id ibn Yahya al-Umawi narrated to us: My father narrated to us, on the authority of Ibn Ishaq, on the authority of 'Abdullah ibn Abi Bakr, on the authority of 'Umrah, on the authority of 'Aishah, that when the Prophet, may God bless him and grant him peace, went down to his wives, he was commanded to give them a choice. He came to me and said: I will mention something to you, but do not be hasty until you consult your father. I said: What is it, O Prophet of God? He said: I have been commanded to give you a choice, and he recited to her the verse of choice to the end of the two verses. She said: I said: What is it that you say, do not be hasty until you consult your father? For I choose God and His Messenger. He was pleased with that, and he presented it to his wives, and they all followed one another, and they chose God and His Messenger.

Yunus told me, he said: Ibn Wahb told us, he said: Musa bin Ali and Yunus bin Yazid told me, on the authority of Ibn Shihab, he said: Abu Salamah bin Abd al-Rahman told me, "Aisha, the wife of the Prophet,

may God bless him and grant him peace, said: When the Messenger of God, may God bless him and grant him peace, was commanded to give his wives a choice, he started by saying: 'I am going to mention to you something, so do not hasten until you consult your parents.' She said: 'He knows that my parents would not have ordered me to divorce him.' She said: 'Then he recited this verse: "O Prophet, tell your wives: If you should desire the life of this world and its adornments, then come, I will provide for you and release you with gracious release."' She said: I said: 'For what purpose should I consult my parents? I desire God and His Messenger and the home of the Hereafter.' Aisha said: 'Then the wives of the Prophet, may God bless him and grant him peace, did as I did.' So that was not the case when the Messenger of God, may God bless him and grant him peace, said it to them, and they chose it as a divorce because they chose him.

Tafsir al-Qurtubi

God Almighty says: **And if you desire God and His Messenger and the home of the Hereafter, then indeed, God has prepared for the good-doers among you a great reward.**

Tafsir Ibn Kathir

This is an order from God, the Blessed and Exalted, to His Messenger, may God bless him and grant him peace, to give his wives the choice between him leaving them and going to someone else with whom they can obtain the life of this world and its adornments, or being patient with the hardship of his situation, for they will have a great reward from God, the Most High, for that. So they chose, may God be pleased with them and may God and His Messenger be pleased with them, the Hereafter. So God, the Most High, then combined for them the good of this world and the happiness of the Hereafter. Al-Bukhari said: Abu Al-Yaman told us, Shu'ayb told us, on the authority of Al-Zuhri, who said: Abu Salamah bin 'Abd Al-Rahman told me that 'Aishah, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, told him that the Messenger of God, may God bless him and grant him peace, came to her when God, the Most High, commanded him to give his wives a choice. She said: The Messenger of God, may God bless him and grant him peace, began with me and said: **I am going to mention to you a matter, so do not be hasty until you consult your parents, for he knows that my parents did not command me to leave him.** She said: Then he said: God, the Most High, said: **O Prophet, tell your wives to the end of the two verses. I said to him: In which of these should I consult my parents? For I want God, His Messenger, and the Hereafter?** And he narrated it in a suspended chain of transmission from Al-Layth. Yunus told me, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of 'Aishah, may God be pleased with her, and he mentioned it, and he added: She said: Then the wives of the Prophet, may God

bless him and grant him peace, did as I did. Al-Bukhari narrated that Mu'ammār was confused about it, sometimes narrating it on the authority of Al-Zuhri on the authority of Abu Salamah, and sometimes Narrated by Al-Zuhri, on the authority of Urwa, on the authority of Aisha, may God be pleased with her.

Ibn Jarir said: Ahmad ibn Abdah al-Dhabi told us, Abu Awana told us, on the authority of Umar ibn Abi Salamah, on the authority of his father, who said: Aisha, may God be pleased with her, said: When the choice was revealed, the Messenger of God, may God bless him and grant him peace, said to me: **I want to mention a matter to you, so do not decide anything about it until you consult your parents.** She said: I said: **What is it, O Messenger of God?** He said: **He repeated it to her. She said: What is it, O Messenger of God?** She said: "Then the Messenger of God, may God bless him and grant him peace, recited to her: 'O Prophet, tell your wives: If you desire the life of this world and its adornment...' to the end of the verse." She said: "I said: 'Rather, we choose God and His Messenger and the home of the Hereafter.'" She said: "Then the Prophet, may God bless him and grant him peace, rejoiced at that."

Ibn Wakee' narrated to us, Muhammad ibn Bishr narrated to us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Aisha **may God be pleased with her**, who said: When the verse of choice was revealed, the Messenger of God (peace and blessings of God be upon him) started with me and said: "Aisha, I am presenting a matter to you, so do not give a decision about it until you have presented it to your parents: Abu Bakr and Umm Ruman **may God be pleased with them.** She said: "O Messenger of God, what is it?" He (peace and blessings of God be upon him) said: "God, the Almighty, said: 'O Prophet, tell your wives: If you should desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release. But if you should desire God and His Messenger and the home of the Hereafter, then indeed, God has prepared for the doers of good among you a great reward.'" She said: "I desire God and His Messenger and the home of the Hereafter, and I do not consult my parents, Abu Bakr and Umm Ruman **may God be pleased with them.** The Messenger of God (peace and blessings of God be upon him) laughed, then he asked the stone to recite it and said: 'Aisha **may God be pleased with her** said such and such.' They said: 'And we say what Aisha **may God be pleased with them all** said.'" Narrated by Ibn Abi Hatim on the authority of Abu Saeed Al-Ashja' on the authority of Abu Usama on the authority of Muhammad Ibn Amr on his authority.

Ibn Jarir said: Saeed bin Yahya Al-Umawi told us, my father told us, Muhammad bin Ishaq told us, on the authority of Abdullah bin Abi Bakr, on the authority of Umrah, on the authority of Aisha, may God be pleased with her, who said: When the Messenger of God, may God bless him and grant him peace, was commanded to give them a choice, he came to me and said: **I will mention to you a matter, but do not be hasty until you consult your father.** I said: **What is it, O Messenger of God?** He said: **I have been commanded to give you a choice, and he recited to her the verse of choice until**

the end of the two verses. She said: "I said: What is it that you say, 'Do not be hasty until you consult your father?' For I choose God and His Messenger." The Messenger of God, may God bless him and grant him peace, was pleased with that, and he presented it to his wives, and they all followed one another, and they chose God and His Messenger, may God bless him and grant him peace."

Ibn Abi Hatim said: Yazid ibn Sinan al-Basri narrated to us, Abu Salih Abdullah ibn Salih narrated to us, al-Layth narrated to me, Uqayl narrated to me on the authority of al-Zuhri, Abdullah ibn Abdullah ibn Abi Thawr informed me on the authority of Ibn Abbas **may God be pleased with them both** who said: Aisha **may God be pleased with her** said: The verse of choice was revealed, and he began with me, the first of his wives, and the Prophet (blessings and peace of God be upon him) said: **I am going to mention to you something, but do not worry if you hasten until you consult your parents.** She said: He knew that my parents would not order me to leave him. She said: Then he said: God, the Blessed and Exalted, said: **O Prophet, tell your wives** (al-Masjid al-Haram 2:17), the two verses. Aisha **may God be pleased with her** said: I said: **Is it in this that I consult my parents? Indeed, I want God, His Messenger, and the Hereafter.** Then he gave all his wives the choice, and they said what Aisha **may God be pleased with them** had said. Al-Bukhari and Muslim both narrated it on the authority of Qutaybah on the authority of al-Layth on the authority of al-Zuhri on the authority of Urwah on the authority of Aisha **may God be pleased with her** similarly.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Muslim bin Subaih, on the authority of Masruq, on the authority of Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, gave us a choice, so we chose him, and he did not promise us anything." They both narrated it from the hadith of Al-A'mash. Imam Ahmad said: Abu Amir Abdul Malik bin Amr told us, Zakariya bin Ishaq told us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: Abu Bakr, may God be pleased with him, came to ask permission from the Messenger of God, may God bless him and grant him peace, while the people were sitting at his door, and the Prophet, may God bless him and grant him peace, was sitting, but he was not given permission. Then Umar, may God be pleased with him, came and asked permission, but he was not given permission. Then Abu Bakr and Umar, may God be pleased with them, were given permission, and they entered while the Prophet, may God bless him and grant him peace, was sitting with his wives around him, and he, may God bless him and grant him peace, was silent. Umar, may God be pleased with him, said: I will speak to the Prophet, may God bless him and grant him peace, perhaps he will laugh. Umar, may God be pleased with him, said: O Messenger of God, if you had seen the daughter of Zayd - the wife of Umar - who asked me for maintenance just now, so I struck her neck, and the Prophet, may God bless him and grant him peace, laughed. And he **the Prophet** made peace until his molars were visible and said: **They are all around me asking me for support.** Abu Bakr **may God be pleased with him** went to Aisha to beat her,

Surat al-Ahzab 33:29

And if you should desire God and His Messenger and the home of the Hereafter, then indeed, God has prepared for the good women among you a great reward.

and Umar **may God be pleased with him** went to Hafsa, both of them saying: "You are asking the Prophet (peace and blessings of God be upon him) for something he does not have." The Messenger of God (peace and blessings of God be upon him) forbade them. They said: "By God, we will not ask the Messenger of God (peace and blessings of God be upon him) after this meeting for something he does not have." God the Almighty revealed the choice, and he began with Aisha **may God be pleased with her** and said: **I am mentioning to you a matter which I do not like you to hasten until you consult your parents.** She said: **What is it?** He recited to her: **O Prophet, tell your wives the verse.** Aisha **may God be pleased with her** said: **Is it you that I should consult my parents about?** Rather, I have chosen God Almighty and His Messenger, and I ask you not to mention to any of your wives what I have chosen. So the Prophet, may God bless him and grant him peace, said: God Almighty did not send me to be harsh, but He sent me as a teacher and a facilitator. No woman among them asks me about what I have chosen except that I will tell her. Muslim alone transmitted it, not Al-Bukhari. He and Al-Nasa'i narrated it from the hadith of Zakariya ibn Ishaq Al-Makki.

Abdullah bin Al-Imam Ahmad said: Surayj bin Yunus told us, Ali bin Hisham bin Al-Barid told us, on the authority of Muhammad bin Ubaid God bin Ali bin Abi Rafi, on the authority of Uthman bin Ali bin Al-Hussein, on the authority of his father, on the authority of Ali **may God be pleased with him**, who said: "The Messenger of God (peace and blessings be upon him) gave his wives the choice of this world and the Hereafter, but he did not give them the choice of divorce." This is an interrupted chain of narration. Something similar has been narrated on the authority of Al-Hasan, Qatada and others, but it is contrary to the apparent meaning of the verse, for he said: **Then come, I will provide for you and set you free with gracious freedom**, meaning, I will give you your rights and set you free. The scholars differed over the permissibility of someone else marrying them if he divorced them. There are two opinions, the more correct of which is: **Yes, if that happens in order to achieve the purpose of the release**, and God knows best. Ikrimah said: He had nine wives at that time: five from Quraysh 106: Aisha, Hafsa, Umm Habib, Sawda, and Umm Salama, may God be pleased with them. He also had Safiyya bint Huyayy al-Nadiriyyah, Maymunah bint al-Harith al-Hilaliyyah, Zaynab bint Jahsh al-Asadiyya, and Juwayriyah bint al-Harith al-Mustaliqiyah, may God be pleased with them all.

Fath al-Qadir

29- **And if you desire God and His Messenger and the home of the Hereafter** meaning Paradise and its delights **then indeed God has prepared for the good-doers among you** meaning those who do righteous deeds **a great reward** that cannot be described and whose value cannot be measured, because of their good deeds and in return for their righteous deeds.

Scholars differed on how the Prophet (peace and blessings of God be upon him) gave his wives the choice. There are two opinions: The first opinion is that he gave them the choice, by God's permission, to remain married to each other or to divorce them, and they chose to remain married. This is what Aisha, Mujahid, Ikrimah, Ash-Sha'bi, Az-Zuhri, and Rabi'ah said. The second opinion is that he gave them the choice between this world, in which case he could divorce them, and the Hereafter, in which case he could keep them. He did not give them the choice of divorce. This is what Ali, Al-Hasan, and Qatadah said, but the first opinion is more correct. They also differed on the woman who is given the choice if she chooses her husband. Does this mere choice count as one divorce from the husband or not? The majority of the early and later scholars held the view that if a woman chooses her husband, there is no divorce, not one or more. Ali and Zayd ibn Thabit said: If she chooses her husband, then it is one irrevocable divorce. This is what Al-Hasan and Al-Layth said. Al-Khattabi and Al-Naqqash narrated it from Malik. The first and most correct opinion is based on the hadith of Aisha, which is proven in the two Sahihs. She said: The Messenger of God (blessings and peace of God be upon him) gave us a choice, and we chose him. He did not consider it a divorce. There is no basis for considering the mere fact of giving us a choice to be a divorce. The claim that it is a euphemism for divorce is refuted by the fact that the one who gave the choice did not intend separation simply for the sake of choice, rather he intended to delegate the matter to the woman and put her in her own hands. If she chose to remain, she would remain in the state of marriage, and if she chose separation, she would be divorced.

They differed regarding her choosing herself, whether that would be a revocable or irrevocable divorce. The former was held by Umar, Ibn Mas'ud, Ibn Abbas, Ibn Abi Layla, al-Thawri, and al-Shafi'i. The latter was held by Ali, Abu Hanifa, and his companions, and it was also narrated from Malik. The former is more correct, because it is very unlikely that the Messenger of God (blessings and peace of God be upon him) would divorce his wives contrary to what God had commanded him to do, as He had commanded him by saying: **When you divorce women, divorce them during their waiting period.** It was narrated from Zayd ibn Thabit that if she chooses herself, then it is three divorces, but this opinion is baseless. It was narrated from Ali that if she chooses herself, then it is nothing, but if she chooses her husband, then it is one revocable divorce.

Tafsir al-Baghawi

29- **And if you desire God and His Messenger and the home of the Hereafter, then indeed, God has prepared for the good-doers among you a great reward.** The reason for the revelation of this verse is that the wives of the Prophet (peace and blessings of God be upon him) asked him for something of worldly goods, and

asked him to increase their spending, and they hurt him with the jealousy of some of them towards others. So the Messenger of God (peace and blessings of God be upon him) abandoned them and swore that he would not approach them for a month and did not go out to his companions. They said: What is the matter with him? They used to say: The Messenger of God (peace and blessings of God be upon him) divorced his wives. Umar said: I will tell you about his matter. He said: So I entered upon the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, have you divorced them? He said: No. I said: O Messenger of God, I entered the mosque and the Muslims were saying: The Messenger of God (peace and blessings of God be upon him) divorced his wives. Should I go down and tell them that you did not divorce them? He said: Yes, if you wish. So I stood at the door of the mosque and called out at the top of my voice: "The Messenger of God, may God bless him and grant him peace, should not divorce his wives." Then this verse was revealed: "And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those charged with authority among them, then those who can investigate it would have known about it among them." **An-Nisa' 4:83.** So I was the one who investigated that information, and God revealed the verse of choice. On that day, the Messenger of God, may God bless him and grant him peace, had nine women under him: five from Quraysh 106: Aisha bint Abu Bakr al-Siddiq, Hafsa bint Umar, Umm Habiba bint Abu Sufyan, Umm Salama bint Abi Umayya, and Sawda bint Zam'a. And non-Quraysh women: Zaynab bint Jahsh al-Asadiyya, Maymunah bint al-Harith al-Hilaliyya, Safiyya bint Huyayy ibn Akhtab al-Khaybaryyya, and Juwayriyya bint al-Harith al-Mustaliqiyya, may God be pleased with them. When the verse of choice was revealed, the Messenger of God, may God bless him and grant him peace, began with Aisha, and she was the most beloved of them to him. He gave her a choice and recited the Qur'an to her, and she chose God, His Messenger, and the house of God. The Hereafter, and she saw joy on the face of the Messenger of God, may God bless him and grant him peace, and she followed her in that.

Qatada said: When they chose God and His Messenger, God thanked them for that and restricted it to them, saying: **It is not lawful for you to marry other women after that.**

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Zuhair bin Harb told us, Ruh bin Ubadah told us, Zaki bin Ishaq told us, Abu Al-Zubayr told us on the authority of Jabir bin Abdullah, who said: Abu Bakr entered seeking permission to see the Messenger of God, may God bless him and grant him peace, and he found the people sitting at his door, and he had not given permission to any of them. He said: So he gave permission to Abu Bakr and he entered, then Umar came and sought permission and he gave him permission, and he found the Prophet, may God bless him and grant him peace, sitting surrounded by his wives, silent and sullen. He said: I will say something that will make the Prophet, may God bless him and grant him peace, laugh. He said: O

Messenger of God, if you had seen the daughter of Kharijah asking me for support, I would have gone to her and slapped her on the neck. The Messenger of God, may God bless him and grant him peace, laughed and said: They are around me as you see, asking me for support. Abu Bakr went to Aisha and slapped her on the neck, and Umar went to Hafsa and slapped her on the neck, both of them saying: Do not ask the Messenger of God, may God bless him and grant him peace. And he handed over something that he never had, then he kept away from them for a month or twenty-nine, then this verse was revealed: **O Prophet, tell your wives, until he reached: For the good among you is a great reward,** he said: So he started with Aisha and said: O Aisha, I want to present to you a matter that I would like you not to rush into until you consult your parents. She said: What is it, O Messenger of God? So he recited the verse to her. She said: O Messenger of God, should I consult my parents? Rather, I choose God, His Messenger, and the Hereafter. And I ask you not to tell any of your wives what I have said. He said: No woman of them will ask me except that I will tell her. Indeed, God did not send me to be difficult or to be difficult, but He sent me as a teacher and makes things easy.

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn ibn Bishran told us, Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us on the authority of al-Zuhri, "The Prophet, may God bless him and grant him peace, swore that he would not enter upon his wives for a month." Al-Zuhri said, "Urwah ibn al-Zubayr told me on the authority of Aisha that she said: 'When twenty-nine days had passed, which I had counted, the Messenger of God, may God bless him and grant him peace, entered upon me.' She said, 'He began with me, and I said, 'O Messenger of God, you swore that you would not enter upon us for a month, and you have entered upon twenty-nine days, which I had counted?' He said, 'The month is twenty-nine.'"

Scholars differed regarding this option: Was it a delegation of divorce to them until the choice was made by himself or not? Al-Hasan, Qatada, and most of the scholars held the view that it was not a delegation of divorce, but rather he gave them the choice that if they chose this world, he would divorce them, based on the statement of God the Almighty: **Then come, I will provide for you and release you with a gracious release.** The evidence for this is that their response was not immediate, as he said to Aisha, **Do not hasten until you consult your parents.** In the case of delegation of divorce, the response should be immediate.

Some people said that it was a delegation of divorce if they chose themselves, it was a divorce.

Scholars differed on the ruling on giving his wife a choice. Umar, Ibn Mas'ud, and Ibn Abbas said: If a man gives his wife a choice and she chooses her husband, nothing happens. If she chooses herself, then one divorce occurs. This is the opinion of Umar ibn 'Abd al-'Aziz, Ibn Abi Layla, Sufyan, al-Shafi'i, and the People of Opinion, except that according to the People of Opinion, it is an irrevocable divorce if she chooses herself. According to the others, it is

Surat al-Ahzab 33:29

And if you should desire God and His Messenger and the home of the Hereafter, then indeed, God has prepared for the good women among you a great reward.

revocable.

Zayd ibn Thabit said: If she chooses the husband, then one divorce occurs, and if she chooses herself, then three. This is the opinion of Al-Hasan, and Malik said the same.

It was also narrated on the authority of Ali that if she chooses her husband, then one divorce occurs, and if she chooses herself, then it is an irrevocable divorce.

Most scholars agree that if she chooses her husband, nothing happens.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Ismail told us, Umar bin Hafs told us, my father told us, Al-A'mash told us, Muslim told us, on the authority of Masruq, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, gave us a choice, so we chose God and His Messenger, and that did not count against us.

Tafsir al-Baidawi

29 - And if you desire God and His Messenger and the home of the Hereafter, then indeed, God has prepared for the good-doers among you a great reward. He despises the world and its adornments in comparison to it, and *whom* is for clarification, because they were all good-doers.

Surat al-Ahzab 33:30

O wives of the Prophet, whoever of you commits a clear immorality, the punishment will be doubled for her, and that is easy for God.

Tafsir al-Jalalayn

30 - **O wives of the Prophet! Whoever among you commits a clear immorality** with the opening of the yaa' and its breaking, meaning it is clear or it is clear **it will be doubled**. In another reading, it is doubled with emphasis, and in another, it is doubled with the nun with it and the punishment is accusative **for her is a double punishment** double the punishment of others, meaning twice as much **and that is easy for God**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the wives of the Prophet, may God bless him and grant him peace: **O wives of the Prophet, whoever of you commits a clear immorality** meaning: whoever of you commits a known act of adultery for which God has made the prescribed punishment, her punishment for her immorality in the Hereafter will be doubled for the immorality of other people's wives, as:

Muhammad bin Sa' 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 punishment will be doubled for her**. He said: He means the punishment of the Hereafter.

The reciters differed in their recitation of this. The majority of reciters in the regions recited it as **yuddaf'a laha al-adhab** with an alif, except for Abu 'Amr, who recited it as **yuddaf'a** with a shaddah on the 'ayn, interpreting it in his recitation as meaning to double something once, that is, to make something into two. So, according to him, the meaning of the statement is to make the punishment of whoever among the wives of the Prophet (peace and blessings of God be upon him) commits a clear indecency in this world and the hereafter double the punishment of all other women besides them. He says that **yuddaf'a** means to make a thing twice as big as three, so according to him, the meaning of those who recited **yuddaf'a** was that her punishment is like that of other women besides the wives of the Prophet (peace and blessings of God be upon him). That is why he chose **yuddaf'a** over **yuddaf'a**. The others who recited it as **yuddaf'** denied what he said about that, and they said: We do not know of any difference between **yuddaf'a** and **yuddaf'a**.

The correct reading in this regard is that of the reciters of the regions, which is **yudji'ab doubles**. As for the interpretation adopted by Abu 'Amr, it is an interpretation that we do not know of any scholar who claimed other than him and Abu 'Ubaydah Mu'ammara ibn al-Muthanna. It is not permissible to go against

what has been unanimously agreed upon by the evidence, with an interpretation for which there is no proof from the perspective that must be accepted.

And His statement, **And that was easy for God**, means that the Almighty says: And the doubling of the punishment for those of them who did that was easy for God, and God knows best.

Tafsir al-Qurtubi

The Almighty's saying: **O wives of the Prophet, whoever of you commits a clear immorality** contains three issues:

First: The scholars said: When the wives of the Prophet (peace and blessings of God be upon him) chose the Messenger of God (peace and blessings of God be upon him), God thanked them for that and said, honoring them: **It is not lawful for you to marry other women after that, nor to exchange them for other wives** (al-Anfal 2:17). And He explained their ruling over others, saying: **And it is not for you to harm the Messenger of God or to marry his wives after him, ever**. And He made the reward for obeying them and the punishment for disobeying them greater than for others, saying: **O wives of the Prophet, whoever among you commits a clear immorality, the punishment will be doubled for her**. So God informed us that whoever among the wives of the Prophet (peace and blessings of God be upon him) commits an immorality - and God protected His Messenger (peace and blessings of God be upon him) from that, as mentioned in the Hadith of the Slander - **the punishment will be doubled for her**, due to the nobility of their status, the excellence of their degree, and their precedence over all other women. Likewise, the Shariah has made clear in more than one place, as has been explained more than once, that whenever sanctities are doubled and violated, the punishments will be doubled. For this reason, the punishment for a free man is doubled for a slave, and for a previously married woman is doubled for a virgin. It was said: Since the wives of the Prophet (peace and blessings of God be upon him) were the source of revelation and the abode of God's commands and prohibitions, the command was stronger for them and was more binding on them due to their status than on others, so the reward and punishment were doubled for them. It was also said: This is due to the great harm in their crimes of harming the Messenger of God (peace and blessings of God be upon him), so the punishment was commensurate with the greatness of the crime of harming the Messenger of God (peace and blessings of God be upon him). God the Almighty said: **Indeed, those who harm God and His Messenger - God has cursed them in this world and the Hereafter**. Al-Kaya al-Tabari chose this opinion.

Second: Some people said: If adultery had been committed by one of them - and God had protected them from that - then she would have been punished twice because of her great punishment, just as the punishment for a free woman is increased over that for a slave woman. Punishment means punishment. God the Almighty said: **And let a party of the believers**

O wives of the Prophet, whoever of you commits a clear immorality, the punishment will be doubled for her, and that is easy for God.

witness their punishment. Based on this, the meaning of *double* is *multiplies* or *twice*. Abu Ubaidah said: The double of something is two things until it becomes three. Abu Amr said the same, as al-Tabari narrated from him, so two punishments like it are multiplied to it, so it becomes three punishments. al-Tabari deemed it weak. Likewise, it is not correct, even though the wording indicates a possibility. The reward being twice invalidates this statement, because the punishment for an immoral act is equivalent to the reward for obedience, as Ibn Atiyyah said. al-Nahhas said: Abu Amr differentiated between *multiplies* and *multiplies*. He said: *multiplies* for the many times, and *multiplies* twice. He read *multiplies* for this reason. Abu Ubaidah said: **(He doubles her punishment)** means making it three punishments. An-Nahhas said: The distinction that Abu Amr and Abu Ubaidah came with is not known to any linguist that I know of. The meaning of **(He doubles and He weakens)** is the same, that is, He makes it double, as you say: If you pay me a dirham, I will pay you double it, meaning twice as much, meaning two dirhams. And the evidence for this is

We will give her her reward twice over, and the punishment will not be more than the reward. And He said in another place, **Give them double the punishment**, meaning twice. Muammar narrated on the authority of Qatadah, **The punishment will be doubled for her twice over**, he said: The punishment of this world and the punishment of the Hereafter. Al-Qushayri Abu Nasr said: It appears that by *double* he meant double, because he said, **We will give her her reward twice over**. As for wills, if a person bequeaths to a person twice his child's share, then it is a will that he be given three times his share, because wills are based on custom among people, and the interpretation of the word of God is based on the Arabic language, and double in Arabic means like to what is in excess, and it is not limited to double. It is said, **This is double this**, meaning like it. And this is double it, meaning twice it. So double in origin means an unlimited increase. God the Most High said, **For those is a double reward**, and He did not mean like or double. All of this is the opinion of Al-Azhari. In *An-Nur* we have already mentioned the difference of opinion regarding the punishment for slandering one of them, and praise be to God.

Third: Abu Rafi' said: 'Umar **may God be pleased with him** used to recite Surah Yusuf and Surah Al-Ahzab frequently in the morning prayer. When he reached **O wives of the Prophet**, he would raise his voice. He was asked about that, and he said: **Remind them of the covenant**. The majority of scholars read **Man ya't** with a ya'. Likewise, **Man yaqunt** based on the word *man*. Qunut means obedience, as mentioned earlier. Ya'qub read **Man ta't** and *Taqunt* with a ta' above, based on the meaning. Some people said: When a lewdness is definite, it refers to adultery and sodomy. When it is indefinite, it refers to all other sins. When it is described, it refers to disobedience to one's husband and corrupt treatment of him. A group said: Rather, His statement **with a manifest lewdness** includes all sins. The same applies to lewdness, however it is

mentioned. Ibn Kathir read *Mubinnah* with a fatha over the ya'. Nafi' and Abu Amr read it with a kasra over it. A group read: *(Nadhi'aaf)* with a damma on the noon and the accusative of *(al-adhaab)*. This is the reading of Ibn Muhaisin. This is a reciprocal verb from one root, like Taraqt an'al and Aaqabat al-Lis. Nafi', Hamzah and al-Kisa'i read *(Yudhi'aaf)* with a ya' and a fatha on the 'ayn, *(al-adhaab)* in the nominative case. This is the reading of al-Hasan, Ibn Kathir and 'Isa. Ibn Kathir and Ibn 'Amir read *(Nadhi'aaf)* with a kasra on the doubled 'ayn, *(al-adhaab)* in the accusative case. Muqatil said: This doubling of the punishment only applies to the Hereafter, because the reward will also be given twice in the Hereafter. This is good because the wives of the Prophet (peace and blessings of God be upon him) did not commit an immorality that warrants a hadd punishment. Ibn 'Abbas said: The wife of the Prophet never rebelled; she only betrayed faith and obedience. Some of the commentators said: The punishment they were promised with (*double*) is the punishment of this world and the punishment of the Hereafter, so too is the reward. Ibn Atiyyah said: This is weak, unless the wives of the Prophet (peace and blessings of God be upon him) were not exempted from the punishment of the Hereafter and the punishment of this world, as is the case with people, based on the hadith of Ubadah ibn as-Samit. This is something that has not been narrated about the wives of the Prophet (peace and blessings of God be upon him) and it has not been preserved to confirm it. The scholars of tafsir agree that the noble provision is Paradise, as mentioned by an-Nahhas.

Tafsir Ibn Kathir

God Almighty says, admonishing the wives of the Prophet, may God bless him and grant him peace, who chose God, His Messenger, and the other world, and whose affair was settled under the Messenger of God, may God bless him and grant him peace, so it was appropriate for him to inform them of their ruling and to single them out from among the other women, that whoever among them commits a clear indecency... Ibn Abbas, may God be pleased with him, said: It is rebellion and bad character, and in any case it is a condition, and a condition does not necessarily occur, as in the saying of God the Almighty: **And it has already been revealed to you, [O Muhammad], and to those before you, 'If you should associate [anything] with God, your work would surely become worthless.'** And in the saying of God the Almighty: **And if they had associated [anything] with God, all that they used to do would surely become worthless for them.** "Say, 'If the Most Gracious had a son, then I would be the first of his worshippers.'" "If God had willed to take a son, He would have chosen from what He creates whatever He willed. Glory be to Him! He is God, the One, the Prevailing." Since their status was high, it was appropriate to make the sin, if committed by them, severe, in order to protect their honor and their high veil. For this reason, God the Almighty said: **Whoever among you commits a clear immorality, the**

punishment will be doubled for her twice. Malik said on the authority of Zayd ibn Aslam, **The punishment will be doubled for her twice.** He said: In this world and the hereafter. And on the authority of Ibn Abi Nujayh on the authority of Mujahid, something similar, **And that is easy for God.** That is, easy and simple. Then He mentioned His justice and grace in His saying: **And whoever among you is obedient to God...** And His Messenger," meaning, **and He responds**, "We will give her her reward twice over, and We have prepared for her a noble provision," meaning in Paradise, for they are in the stations of the Messenger of God, may God bless him and grant him peace, in the highest of the highest, above the stations of all creation in the intermediary, which is the closest station in Paradise to the Throne.

Fath al-Qadir

Then when the wives of the Messenger of God (peace and blessings of God be upon him) chose the Messenger of God, He revealed these verses regarding them to honor them and magnify their rights, saying: 30- **O wives of the Prophet, whoever of you commits a clear immorality** meaning something that is clearly ugly and obvious indecency, and God has protected them from that and has cleared and purified them **the punishment will be doubled for her** meaning He will punish them twice as much as other women if they commit such an immorality, and that is due to their honor, high status, and lofty position. It has been established in this Shari'ah in more than one place that the doubling of honor and elevation of status necessitates that the punishments be doubled for its doer if he disobeys. Abu Amr read *yuda'if* in the passive form, and he and Abu Ubaid differentiated between *yuda'if* and said: it could be *yuda'if* as three punishments and *yuda'if* as two punishments. An-Nahhas said: This distinction that he brought is not known to any linguist, and the meaning of **He multiplies** and **He weakens** is one: that is, He makes it double, and thus **He doubled** is what Ibn Jarir said, **And that was easy for God**, He does not find it too great or difficult.

Tafsir al-Baghawi

God Almighty said: 30- **O wives of the Prophet! Whoever of you commits a manifest immorality**, with obvious disobedience, it was said: It is like His Almighty saying: **If you should associate [anything] with God, your work will surely become worthless** (al-Zumar 39:65), not that some of them committed an immorality. Ibn Abbas said: What is meant by immorality is rebellion and bad character. **The punishment will be doubled for her, twofold.** Ibn Kathir and Ibn Amir read: nullify with a noon and a kasra and shaddah on the 'ayn, the punishment is accusative. The others read it with a ya and a fathah on the 'ayn, the punishment is nominative, and Abu Ja'far and the people of Basra stress it, and Abu Amr stressed this one alone because of his saying: double. The others read: nullify with an alif and a fathah on the 'ayn, the punishment is nominative, and they are two dialects like ba'd and ba'id. Abu Amr and Abu Ubaidah said:

you weakened something if you made it twice as much, and you multiply it if you made it similar to it. **And that was easy for God.** Muqatil said: Her punishment was easy for God, and the doubling of their punishment for disobedience is due to their honor, just as the doubling of the punishment of a free woman is due to the doubling of a slave woman's punishment, and their reward is doubly due to the elevation of their status. This indicates that they are the most honorable women in the world.

Tafsir al-Baidawi

30 - **O wives of the Prophet, whoever of you commits an immorality** a major *obvious* apparent ugliness according to the reading of Ibn Kathir, Abu Bakr and the rest with a kasra on the yaa. **The punishment will be doubled for her** double the punishment of others, meaning double, because the sin on their part is uglier, as the increase in its ugliness follows the increase in the favor and blessing of the sinner. Therefore the punishment of a free man was made double the punishment of a slave, and the prophets were reprimanded in a way that others were not reprimanded. The two Basrans read *yud'if* in the passive voice, raising *al-'adhaab*, and Ibn Kathir and Ibn 'Amir read *nud'if* with a noon and in the active voice, and placing *al-'adhaab* in the accusative case. **And that was easy for God** does not prevent Him from doubling the punishment because they were the wives of the Prophet, and how is that its cause.

Surat al-Ahzab 33:31

And whoever among you is obedient to God and His Messenger and does righteousness - We will give her reward twice, and We have prepared for her a noble provision.

Surat al-Ahzab 33:31

And whoever among you is obedient to God and His Messenger and does righteousness - We will give her reward twice, and We have prepared for her a noble provision.

Tafsir al-Jalalayn

31 - **And whoever among you is obedient** obeys to God and His Messenger and does righteousness - **We will give her her reward twice over** twice the reward of other women. And in a reading with the lower letter in *works* and **we will give her and We have prepared for her a noble provision** in Paradise, an increase.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And whoever among you obeys God and His Messenger and does what God has commanded, **We will give her her reward twice over** meaning: God will give her the reward for her work, twice the reward of the work of other women among mankind. **And We have prepared for her a noble provision** meaning: And We have prepared for her in the Hereafter a pleasant life in Paradise.

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

Who said that?

Muhammad ibn Sa'd told me, he said: My 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 among you is obedient to God and His Messenger...** the verse, meaning: obeys God and His Messenger. **And does righteousness** fasts and prays.

Salim bin Junada told me: Ibn Idris told us, on the authority of Ibn Awn, who said: I asked Aamer about Qunut. He said: What is it? I said: **And stand before God, devoutly obedient** (al-Baqarah 2:238). He said: Obedient. I said: **And whoever among you is devoutly obedient to God and His Messenger** He said: He stabs.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And whoever among you is obedient to God and His Messenger** meaning whoever among you obeys God and His Messenger **and We have prepared for her a noble provision** meaning Paradise.

The reciters differed in their reading of His statement, **and do righteousness**. The majority of reciters in Hijaz and Basra read, **and do righteousness**, with a ta' in response to the interpretation of *from* since it came after His statement, **from you**. Some of them narrated

from the Arabs that they would say, **How many slave girls were sold to you?** and that if they put the slave girl first, they would say, **How many slave girls were sold to you?** So they feminized the verb after the slave girl. The verb in both versions is for you, not for the slave girl. Al-Farra' mentioned that some Arabs recited:

Oh, Umm Amr, whose home is the atmosphere of Adi, he eats insects

His forehead turns black from the scorching heat of the poison, and he becomes naked if he has young children.

He said: And if they were, and he did not say: And if it was, and this is for those who use it in a specific meaning. As for the people of Kufa, the majority of their reciters read it as **and he works** with a ya' in apposition to yuqannat, since everyone read it with a ya'.

The correct thing to say about this is that they are two well-known readings and two well-known dialects in the speech of the Arabs, so whichever one the reader recites, he is correct. This is because the Arabs sometimes use the predicate of *man* in its pronunciation, so it is singular and mentioned, and sometimes in its meaning, as God Almighty said: **And among them are those who listen to you, so can you make the deaf hear, even though they do not understand? And among them are those who look at you** (Yunus 10:42-43). So He used it in the plural once for the meaning, and used it singular another time for the pronunciation.

Tafsir al-Qurtubi

And whoever among you is obedient to God and His Messenger and does righteousness - We will give her her reward twice over, and We have prepared for her a noble provision.

Tafsir Ibn Kathir

God Almighty says, admonishing the wives of the Prophet, may God bless him and grant him peace, who chose God, His Messenger, and the other world, and whose affair was settled under the Messenger of God, may God bless him and grant him peace, so it was appropriate for him to inform them of their ruling and to single them out from among the other women, that whoever among them commits a clear indecency... Ibn Abbas, may God be pleased with him, said: It is rebellion and bad character. In any case, it is a condition, and a condition does not necessarily occur, as in the saying of God the Almighty: **And it has already been revealed to you, [O Muhammad], and to those before you, 'If you should associate [anything] with God, your work would surely become worthless.'** And in the saying of God the Almighty: **And if they had associated [anything] with God, all that they used to do**

would surely become worthless. "Say, 'If the Most Merciful had a son, then I would be the first of his worshippers.'" "If God had willed to take a son, He would have chosen from what He creates whatever He willed. Glory be to Him! He is God, the One, the Prevailing." Since their status was high, it was appropriate to make the sin, if committed by them, severe, in order to protect their honor and their high veil. For this reason, God the Almighty said: **Whoever among you commits a clear immorality, the punishment will be doubled for her twice.** Malik said on the authority of Zayd ibn Aslam, **The punishment will be doubled for her twice.** He said: In this world and the hereafter. And on the authority of Ibn Abi Nujayh on the authority of Mujahid, something similar. **And that is easy for God.** That is, easy and simple. Then He mentioned His justice and grace in His saying: **And whoever among you is obedient to God...** And His Messenger," meaning, **and He responds,** "We will give her her reward twice over, and We have prepared for her a noble provision," meaning in Paradise, for they are in the stations of the Messenger of God, may God bless him and grant him peace, in the highest of the highest, above the stations of all creation in the intermediary, which is the closest station in Paradise to the Throne.

Fath al-Qadir

31- **And whoever among you is obedient to God and His Messenger and does righteousness** The majority of scholars read *yaqunt* with a dhammah, and they also read *yu'ta minkuna* based on the word *min* in both instances. Al-Jahdary, Ya'qub, and Ibn 'Amir in one narration, and Abu Ja'far read it with a dhammah based on the meaning, and the meaning of **whoever is obedient is whoever obeys.** The reciters differed in *mubayyinah*. Some of them read it with a kasrah, and some of them read it with a fathah on the *ya'*, as mentioned previously in *An-Nisa'*. Ibn Kathir and Ibn 'Amir read *yuddaa'ib* with a noon and *al-'adhaab* with a nasb. **Yudha'tiha 'ajrha murtayn** was also read with a kasrah on the 'ayn, based on the active participle **nu'tuha 'ajrha murtayn** Hamzah and Al-Kisa'i read it with a dhammah, and they also read *ya'mal* with a dhammah, and the rest read *ya'mal* with a dhammah, and *nu'tu* with a noon. The meaning of **they will receive the reward twice** is that they will have a reward for obedience, for example, what other women would receive if they did that act of obedience. This is strong evidence that the meaning of **her punishment will be doubled for her** is that the punishment will be twice, not three times, because the intent is to demonstrate their honor and distinction in obedience and disobedience by making their good deed like two good deeds and their bad deed like two bad deeds. If their bad deed were like three bad deeds, it would not be appropriate for their good deed to be like two good deeds, because God is more just than to double the punishment for them in a way that exceeds the doubling of their reward. **And We have prepared for her** in addition to the reward twice, **a noble provision.** The commentators said: The noble provision is the bliss of Paradise, as An-Nahas reported from them.

Tafsir al-Baghawi

31- **And whoever among you is obedient to God and His Messenger,** Ya'qub read: **whoever among you obeys,** and *obeys* with the *ta'* in both of them, and the general public read it with the *ya'* because *whoever* is a tool that takes the place of a noun and expresses the singular and plural, the masculine and the feminine, **and does righteousness, We will give her her reward twice over,** meaning: twice the reward of others. Muqatil said: In place of each good deed, twenty good deeds.

Hamzah and Al-Kisa'i read: *works* and *yuttuha* with a *ya'* in both of them, in agreement with his saying: **and whoever comes and is devout.** The others read it with a *ta'*, "and We have prepared for her a noble provision," good, meaning Paradise.

Tafsir al-Baidawi

31 - **And whoever among you is obedient and who consistently obeys. To God and His Messenger** Perhaps the mention of God is for the sake of glorification or because of His saying: **And does righteousness - We will give her her reward twice** once for her obedience and once for their seeking the pleasure of the Prophet (peace and blessings be upon him) through contentment and good treatment. Hamzah and Al-Kisa'i read **(and does righteousness)** with a *ya'* based on the wording **(from and gives it)** as it contains the pronoun of God's name. **And We have prepared for her a noble provision** in Paradise in addition to her reward.

Surat al-Ahzab 33:32

O wives of the Prophet, you are not like anyone among women. If you fear God, then be not soft in speech, lest he in whose heart is disease should covet, but speak with appropriate speech.

Surat al-Ahzab 33:32

O wives of the Prophet, you are not like anyone among women. If you fear God, then be not soft in speech, lest he in whose heart is disease should covet, but speak with appropriate speech.

Tafsir al-Jalalayn

32 - **O wives of the Prophet, you are not like anyone** like a group (of women. If you fear) God, then you are greater **and do not be soft in speech** to men **lest he in whose heart is a disease** hypocrisy **and speak in an appropriate manner** without submission.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the wives of the Messenger of God, may God bless him and grant him peace: **O wives of the Prophet, you are not like any other women** of the women of this nation **if you fear** God and obey Him in what He commands you and what He forbids you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **O wives of the Prophet, you are not like any other women**, meaning the women of this nation.

His saying, **Do not speak softly**, means: Do not speak softly to men in order to please those who commit immorality among you.

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, "O wives of the Prophet, you are not like anyone among women. If you fear God, then do not be too soft in speech," meaning: Do not be soft in speech, and do not be too soft in speech.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So do not speak in a soft voice**, he said: A soft voice is what is disliked for women to say to men, which enters men's hearts.

His statement, **So he in whose heart is disease will covet**, means: So he in whose heart is weakness will covet, and because of the weakness of his faith in his heart, he is either doubtful about Islam and a hypocrite, and because of this he takes God's limits lightly, or he is lax about committing indecencies.

The commentators differed in their interpretation of this. Some of them said that he described him as having a disease in his heart because he was a hypocrite.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Then he in whose heart is disease will be tempted**, he said: Hypocrisy.

Others said: Rather, he described it that way because they desire to commit indecencies.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, **Then he in whose heart is disease will covet**. He said: Ikrimah said: The desire for adultery.

And His saying, **And speak a suitable word**, means: And speak a word that God has permitted and made permissible for you.

As Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **And speak a good word**, he said: A beautiful, good, and well-known word in goodness.

Tafsir al-Qurtubi

God the Almighty said: **O wives of the Prophet, you are not like anyone among women if you fear God** meaning in virtue and honor. He said: **(like anyone)** and did not say like one, because one is negated from masculine and feminine, singular and plural. It may also be said of something that is not human, such as: there is no one among them, neither a sheep nor a camel. Women were mentioned specifically because among those mentioned before were Asiya and Mary. Qatada pointed to this, and the difference in preference between them was mentioned earlier in **Al Imran**, so reflect on it there. Then he said: **if you fear God** meaning you fear God. So he explained that virtue is only complete for them on the condition of fearing God, because of what God granted them of the company of the Messenger and the great position they held with him, and the revelation of the Quran concerning them.

God the Almighty said: **And do not speak in a soft voice** in the accusative case of prohibition, except that it is constructed like the past tense. This is the school of thought of Sibawayh, meaning do not speak softly. God commanded them to have eloquent speech and articulate words, and not to speak in a way that would show a connection in the heart with what appears soft, as was the case with Arab women when they spoke to men in a soft and softened voice, like the speech of nannies and prostitutes. So He forbade them from such a thing.

God the Almighty says: *Fetamaa* in the accusative case as a response to the prohibition. **He in whose heart is disease** meaning doubt and hypocrisy, from Qatada and Al-Suddi. It was said: longing for immorality, which is lewdness and flirting, said Ikrimah. This is more correct, and hypocrisy has no role in this

verse. Abu Hatim narrated that Al-A'raj read (*Fetamaa*) with a fatha on the yaa and a kasra on the meem. An-Nahhas said: I think this is a mistake, that he read (*Fetamaa*) with a fatha on the meem and a kasra on the 'ayn in apposition to (*takhadduna*), so this is a good and fine interpretation. It is permissible for (*Fetamaa*) to mean submission or speech.

God the Almighty says: **And speak in an appropriate manner.** Ibn Abbas said: He commanded them to enjoin what is right and forbid what is wrong. A woman is encouraged, when addressing strangers and those forbidden to her by marriage, to speak harshly without raising her voice, as a woman is commanded to lower her voice. In short, an appropriate speech is the correct speech that is not rejected by the Sharia or people.

Tafsir Ibn Kathir

These are the manners that God the Most High commanded the wives of the Prophet, may God bless him and grant him peace, to follow, and the women of the ummah follow them in that. So God the Most High said, addressing the wives of the Prophet, may God bless him and grant him peace, that if they fear God the Almighty as He commanded them, then no other woman will be like them or reach them in virtue and status. Then God the Most High said: **So do not speak in a soft voice.** Al-Suddi and others said: By that, he means softening the speech when addressing men. For this reason, God the Most High said: **lest he in whose heart is a disease should covet** meaning deceit. **And speak in appropriate speech.** Ibn Zayd said: Good, beautiful, and well-known words of goodness. The meaning of this is that she should address strangers with speech that is not softened, meaning that a woman should not address strangers as she addresses her husband.

God the Almighty said: **And abide in your houses** meaning the time, so do not go out except for a need. Among the legitimate needs is praying in the mosque, provided that it is permissible, as the Messenger of God (blessings and peace of God be upon him) said: **Do not prevent the female servants of God from the mosques of God, and let them go out without decency.** In another narration: **And their homes are better for them.** Al-Hafiz Abu Bakr al-Bazzar said: Hamid ibn Mas'adah told us, Abu Raja' al-Kalbi told us, Ruh ibn al-Musayyab is trustworthy, Thabit al-Banani told us, on the authority of Anas **may God be pleased with him**, who said: "Women came to the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, the men have taken the virtue and jihad in the cause of God, so what work do we have that will equal the work of those who strive in the cause of God? The Messenger of God (blessings and peace of God be upon him) said: Whoever among you stays in her house - or a word similar to that - will attain the work of those who strive in the cause of God." Then he said: We do not know of anyone who narrated it from Thabit except Ruh ibn al-Musayyab, and he is a well-known man from Basra.

Al-Bazzar also said: Muhammad Al-Muthanna told us,

Amr bin Asim told me, Hammam told us, on the authority of Qatadah, on the authority of Mawariq, on the authority of Abu Al-Ahwas, on the authority of Abdullah **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said: "A woman is 'awrah, and when she goes out, Satan makes her look suspiciously. She is closest to the spirit of her Lord when she is in the depths of her home." Narrated by Al-Tirmidhi on the authority of Bandar on the authority of Amr bin Asim, with a similar chain of transmission. Al-Bazzar narrated with his chain of transmission mentioned above, and Abu Dawud also narrated on the authority of the Prophet (peace and blessings of God be upon him), who said: **A woman's prayer in her bedroom is better than her prayer in her house, and her prayer in her house is better than her prayer in her room.** This is a good chain of transmission.

God the Almighty said: {And do not display yourselves like that of the times of the former ignorance}. Mujahid said: A woman would go out walking in front of men, and that was the display of the times of ignorance. Qatada said: {And do not display yourselves like that of the times of the former ignorance} meaning: If you go out of your houses and they walk gracefully and flirtatiously, then God the Almighty forbade that. Muqatil ibn Hayyan said: {And do not display yourselves like that of the times of the former ignorance}. Displaying yourselves means that she puts the veil over her head and does not tighten it, so that it covers her necklaces, earrings and neck, and all of that is visible from her, and that is the display of her beauty. Then the women of the believers became widespread in display of their beauty.

Ibn Jarir said: Ibn Zuhair told me, Musa ibn Ismail told us, Dawud ibn Abi al-Furat told us, Ali ibn Ahmar told us, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: He recited this verse: **And do not display yourselves like that of the times of the former ignorance.** He said: It was between Noah and Idris, and it was a thousand years, and there were two clans of the children of Adam, one of them lived in the plain and the other lived in the mountains, and the men of the mountains were beautiful, but the women were ugly. The women of the plain were beautiful in the morning, while the men were ugly. Satan, may God curse him, came to a man from the plain in the form of a boy, and hired himself out to him, so he served him. Satan took something like the symbolism of the shepherds, and he came in it with a voice that people had never heard the like of. This reached those around him, so they came back to listen to him, and they made a festival to which they would gather throughout the year, so the women would display themselves for the men, and the men would adorn themselves for them. A man from the mountain attacked them on their festival, and he saw the women and their beauty, so he came to his companions and informed them of that, so they turned to them and descended with them, and indecency appeared among them, as is the saying of God Almighty: **And do not display yourselves like that of the times of the first ignorance.**

God the Almighty said: {And establish prayer and give zakat and obey God and His Messenger} He first

O wives of the Prophet, you are not like anyone among women. If you fear God, then be not soft in speech, lest he in whose heart is disease should covet, but speak with appropriate speech.

forbade them from evil and then ordered them to do good, such as establishing prayer, which is the worship of God alone with no partner, and giving zakat, which is kindness to creation. **And obey God and His Messenger** This is a case of linking the general to the specific. God the Almighty said: {God only desires to keep away the uncleanness from you, O people of the Household, and to purify you with a thorough purification} This is a clear statement that the wives of the Prophet (peace and blessings of God be upon him) are included among the people of the household here, because they are the reason for the revelation of this verse, and the reason for revelation is included in it according to one opinion, either on its own according to one opinion, or with something else according to the correct opinion. Ibn Jarir narrated on the authority of Ikrimah that he used to call out in the marketplace: {God only desires to keep away the uncleanness from you, O people of the Household, and to purify you with a thorough purification} It was revealed specifically about the wives of the Prophet (peace and blessings of God be upon him). Thus, Ibn Abi Hatim narrated: Ali bin Harb Al-Mawsili told us, Zaid bin Al-Habbab told us, Hussain bin Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the verse: **God only desires to keep away the uncleanness from you, O people of the House**, he said: It was revealed specifically regarding the wives of the Prophet, may God bless him and grant him peace. Ikrimah said: Whoever wants to know about his family, it was revealed concerning the wives of the Prophet, may God bless him and grant him peace. If what is meant is that they were the reason for the revelation and not others, then it is correct. But if what is meant is that they were the only ones meant and not others, then it is questionable, because there are hadiths that indicate that what is meant is more general than that:

The first hadith: Imam Ahmad said: Affan told us, Hammad told us, Ali bin Zaid told us on the authority of Anas bin Malik, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, would pass by the door of Fatimah, may God be pleased with her, for six months when he went out to the dawn prayer, saying: 'Prayer, O people of the House! God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.'" Narrated by Al-Tirmidhi on the authority of Abd bin Hamid on the authority of Affan on his authority. He said: It is hasan gharib.

Another hadith Ibn Jarir said: Ibn Wakee' told us, Abu Na'eem told us, Yunus told us on the authority of Abu Ishaq, Abu Dawud told me on the authority of Abu al-Hamra' who said: I stayed in Medina for seven months during the time of the Messenger of God, may God bless him and grant him peace. He said: "I saw the Messenger of God, may God bless him and grant him peace, when dawn came, come to the door of Ali and Fatima, may God be pleased with them, and say: Prayer, prayer. God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification." Abu Dawud al-A'ma is

Nafi' ibn al-Harith, a liar.

Another hadith Imam Ahmad also said: Muhammad ibn Mus'ab told us, Al-Awza'i told us, Shaddad Abu 'Ammar told us: I entered upon Wathilah ibn Al-Asqa' **may God be pleased with him**, and there were some people with him, so they mentioned Ali **may God be pleased with him** and cursed him, so he cursed him along with them. When they got up, he said to me: Did you curse this man? I said: They cursed him, so I cursed him along with them. Shall I not tell you what I saw from the Messenger of God (blessings and peace of God be upon him)? I said: Yes. He said: I came to Fatima **may God be pleased with her** to ask her about Ali **may God be pleased with him**. She said: Go to the Messenger of God (may God bless him and grant him peace). I sat waiting for him until the Messenger of God (may God bless him and grant him peace) came with Ali, Hasan, and Husayn **may God be pleased with them**. I took each one of them by the hand until he entered. He brought Ali and Fatima **may God be pleased with them** closer and seated them in front of him, and seated Hasan and Husayn **may God be pleased with them**, each one of them on his thigh. Then he wrapped his garment or he said his cloak over them. Then he (may God bless him and grant him peace) recited this verse: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification**. And he said: **O God, these are my family, and my family is more deserving**.

Abu Jaafar bin Jarir narrated it on the authority of Abdul Karim bin Abi Umair on the authority of Al-Walid bin Muslim, on the authority of Abu Amr Al-Awza'i, with a similar chain of transmission. He added at the end of it: Wathilah, may God be pleased with him, said: So I said: And I, O Messenger of God, may God bless you, am I part of your family? The Prophet (peace and blessings of God be upon him) said: **And you are one of my family**. Wathilah **may God be pleased with him** said: **And it is one of the things I hope for most**. Then he also narrated it on the authority of Abd al-A'la ibn Wasil, on the authority of al-Fadl ibn Dukayn, on the authority of Abd al-Salam ibn Harb, on the authority of Kulthum al-Maharibi, on the authority of Shaddad ibn Abi Ammar, who said: "I was sitting with Wathilah ibn al-Asqa', may God be pleased with him, when they mentioned Ali **may God be pleased with him** and cursed him. When they stood up, he said: Sit so that I may tell you about the one whom they cursed. I was with the Messenger of God (peace and blessings of God be upon him) when Ali, Fatimah, Hasan, and Husayn **may God be pleased with them** came. The Prophet (peace and blessings of God be upon him) threw his cloak over them and said to them: "O God, these are my family. O God, remove uncleanness from them and purify them thoroughly." I said: **O Messenger of God, what about me?** The Prophet (peace and blessings of God be upon him) said: **And you?** He said: **By God, it is the most trustworthy deed for me**.

Another hadith Imam Ahmad said: Abdullah bin Numayr told us, Abdul Malik bin Abi Sulayman told us, on the authority of Ata bin Abi Rabah, who told me that

he heard Umm Salamah, may God be pleased with her, mention that the Prophet, may God bless him and grant him peace, was in her house, and Fatimah, may God be pleased with her, brought him a pot containing saffron. She entered upon him with it, and the Prophet, may God bless him and grant him peace, said to her: Call your husband and your two sons. She said: Then Ali, Hassan, and Hussein, may God be pleased with them, came and entered upon him and sat down to eat from that saffron while he was on his bed, and beneath him, may God bless him and grant him peace, was a Khaybari cloak. She said: And I was in the room praying, and God Almighty revealed this verse: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.** She said, may God be pleased with her: The Prophet, may God bless him and grant him peace, took the excess cloak and covered them with it, then he put out his hand and waved it towards the sky and said: O God, these are my family and my special ones, so keep away the uncleanness from them and purify them with a thorough purification. She said: So I put my head in the house, and I said: And I With you, O Messenger of God? He, may God bless him and grant him peace, said: **You are indeed on the right path, you are indeed on the right path.** In its chain of transmission is an unnamed sheikh of Ata', but the rest of its men are trustworthy.

Another chain of transmission Ibn Jarir said: Abu Kurayb narrated to us, Mus'ab ibn al-Miqdad narrated to us, Sa'id ibn Zurbī narrated to us, on the authority of Muhammad ibn Sirin, on the authority of Abu Hurayrah, on the authority of Umm Salamah, may God be pleased with her, who said: "Fatimah, may God be pleased with her, came to the Messenger of God, may God bless him and grant him peace, with a pot of hers in which she had made porridge, carrying it on a plate. She placed it in front of him, may God bless him and grant him peace, and he said: 'Where is your cousin and your two sons?' She, may God be pleased with her, said: 'In the house.' He, may God bless him and grant him peace, said: 'Call them.' She came to Ali, may God be pleased with him, and said: 'You and your two sons, answer the Messenger of God, may God bless him and grant him peace.' Umm Salamah, may God be pleased with her, said: 'When he saw them approaching, the Messenger of God, may God bless him and grant him peace, reached out to a cloak that was on the bed, extended it, spread it out, and seated them on it. Then he took hold of the four corners of the cloak with his left hand and folded it over their heads. He gestured with his right hand to his Lord and said: 'O God, these are my family, so remove impurity from them and purify them with a thorough purification.'"

Another path Ibn Jarir said: Ibn Hamid told us, Abdullah bin Abdul Quddus told us, on the authority of Al-A'mash, on the authority of Hakim bin Sa'd, who said: We mentioned Ali bin Abi Talib, may God be pleased with him, to Umm Salamah, may God be pleased with her, and she said: **In my house, the verse 'God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification' was revealed.** Umm Salamah said: "The Messenger of God, may God bless him and grant him peace, came to my house and said: Do not allow anyone in. Then Fatimah, may God be pleased

with her, came, and I could not prevent her from entering upon her father. Then Al-Hasan, may God be pleased with him, came, and I could not prevent him from entering upon his grandfather and mother. Then Al-Husayn came, and I could not prevent him from entering upon his grandfather, may God bless him and grant him peace, and his mother, may God be pleased with them. Then Ali, may God be pleased with him, came, and I could not prevent him. So they gathered together, and the Messenger of God, may God bless him and grant him peace, covered them with a cloak he was wearing, then he said: These are my family, so keep away uncleanness from them and purify them with a thorough purification. So this verse was revealed when they gathered on the carpet." She said: "I said: O Messenger of God, and what about me?" She said: By God, he is not happy, and he said: You are on the right path.

Another chain of transmission Imam Ahmad said: Muhammad ibn Ja'far told us, 'Awf told us, on the authority of Abu al-Mu'addil, on the authority of 'Atiyah al-Tafawi, on the authority of his father, who said: Umm Salamah, may God be pleased with her, told him: "While the Messenger of God, may God bless him and grant him peace, was in my house one day, the servant said: 'Fatima and 'Ali, may God be pleased with them, are at the door.' She said: 'The Messenger of God, may God bless him and grant him peace, said to me: 'Get up and move away from my family.' She said: 'So I got up and moved away from my family in the house.' Ali and Fatima entered, and with them were al-Hasan and al-Husayn, may God be pleased with them, and they were two young boys. He took the two boys and placed them in his lap and kissed them. He embraced 'Ali, may God be pleased with him, with one hand and 'Fatima, may God be pleased with her, with the other. He kissed Fatima and 'Ali, and he covered them with a black cloak and said: 'O God, to You, not to the Fire, me and my family.' I said: 'And what about you, O Messenger of God?' He, may God bless him and grant him peace, said: 'And you?'"

Another chain of transmission Ibn Jarir said: Abu Kurayb told us, Al-Hasan bin Atiyah told us, Fadil bin Marzuq told us, on the authority of Atiyah, on the authority of Abu Saeed, on the authority of Umm Salamah, may God be pleased with her, who said: This verse was revealed in my house: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.** She said: "I was sitting at the door of the house, so I said: O Messenger of God, am I not from the people of the House? He, may God bless him and grant him peace, said: You are indeed on the right path, you are from the wives of the Prophet, may God bless him and grant him peace." She said: "And in the house were the Messenger of God, may God bless him and grant him peace, Ali, Fatimah, Al-Hasan, and Al-Hussein, may God be pleased with them."

Another way It was also narrated by Ibn Jarir on the authority of Abu Kurayb on the authority of Wakee' on the authority of Abd al-Hamid ibn Bahram on the authority of Shahr ibn Hawshab on the authority of Umm Salamah, may God be pleased with her.

Another path Ibn Jarir said: Abu Kurayb told us, Khalid

Surat al-Ahzab 33:32

O wives of the Prophet, you are not like anyone among women. If you fear God, then be not soft in speech, lest he in whose heart is disease should covet, but speak with appropriate speech.

bin Mukhallad told us, Musa bin Ya'qub told me, Hashim bin Hashim bin Utbah bin Abi Waqqas told me, on the authority of Abdullah bin Wahb bin Zam'ah, who said: Umm Salamah, may God be pleased with her, told me: "The Messenger of God, may God bless him and grant him peace, gathered Ali, Fatimah, Al-Hasan, and Al-Hussein, may God be pleased with them, then he brought them under his garment, then he cried out to God Almighty and said: These are my family. Umm Salamah, may God be pleased with her, said: So I said: O Messenger of God, bring me in with them. So he, may God bless him and grant him peace, said: You are from my family."

Another way It was also narrated by Ibn Jarir on the authority of Ahmad ibn Muhammad al-Tusi, on the authority of Abd al-Rahman ibn Salih, on the authority of Muhammad ibn Sulayman al-Asbahani, on the authority of Yahya ibn Ubayd al-Makki, on the authority of Ata', on the authority of Umar ibn Abi Salamah, on the authority of his mother, may God be pleased with her, in a similar manner.

Another hadith Ibn Jarir said: We were told by Wakee' Muhammad ibn Bashir, on the authority of Zakariya, on the authority of Mus'ab ibn Shaybah, on the authority of Safiyyah bint Shaybah, who said: Aisha, may God be pleased with her, said: "The Prophet, may God bless him and grant him peace, went out one morning wearing a black hair cloak. Al-Hasan, may God be pleased with him, came and he brought him in with him. Then al-Husayn came and he brought him in with him. Then Fatimah came and he brought her in with him. Then Ali, may God be pleased with him, came and he brought him in with him. Then he, may God bless him and grant him peace, said: 'God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.'" Narrated by Muslim on the authority of Abu Bakr ibn Abi Shaybah on the authority of Muhammad ibn Bashir.

Another chain of transmission Ibn Abi Hatim said: My father told us, Surayj bin Yunus Abu Al-Harith told us, Muhammad bin Yazid told us, on the authority of Al-Awam, meaning Ibn Hawshab, may God be pleased with him, on the authority of his uncle, who said: "I entered with my father upon Aisha, may God be pleased with her, and I asked her about Ali, may God be pleased with him. She said, may God be pleased with her: You are asking me about a man who was one of the most beloved people to the Messenger of God, may God bless him and grant him peace, and who had his daughter under him and was the most beloved person to him? I saw the Messenger of God, may God bless him and grant him peace, call Ali, Fatima, Hasan, and Husayn, may God be pleased with them, and he threw a garment over them and said: O God, these are my family, so remove impurity from them and purify them thoroughly. She said: So I approached them and said: O Messenger of God, am I one of your family? He, may God bless him and grant him peace, said: Step aside, for you are on the right path."

Another hadith Ibn Jarir said: Ibn Al-Muthanna told us,

Bakr bin Yahya bin Zaban Al-Anzi told us, Mandal told us, on the authority of Al-A'mash, on the authority of Atiyyah, on the authority of Abu Sa'id, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: This verse was revealed about five: about me, Ali, Hassan, Hussein, and Fatimah: 'God only desires to remove from you the uncleanness, O people of the House, and to purify you with a thorough purification.'" It was previously mentioned that Fadil bin Marzuq narrated it on the authority of Atiyyah, on the authority of Abu Sa'id, on the authority of Umm Salamah, may God be pleased with her, as previously mentioned. Ibn Abi Hatim narrated from the hadith of Harun bin Sa'd Al-Ajli, on the authority of Atiyyah, on the authority of Abu Sa'id, may God be pleased with him, as a narration that ends with the Prophet, may God bless him and grant him peace. And God Almighty knows best.

Another hadith Ibn Jarir said: Ibn Al-Muthanna told us, Abu Bakr Al-Hanafî told us, Bakir bin Mismar told us: I heard Amer bin Saad, may God be pleased with him, say: Saad, may God be pleased with him, said: "The Messenger of God, may God bless him and grant him peace, said when the revelation came down to him, so he took Ali, his two sons, and Fatima, may God be pleased with them, and brought them under his garment, then he said: O Lord, these are my family and my household."

Another hadith Muslim said in his Sahih: Zuhair bin Harb and Shuja' bin Mukhallad told me, on the authority of Ibn Ulayyah. Zuhair said: Ismail bin Ibrahim told us, Abu Hayyan told me, Yazid bin Hibban told me: I, Husayn bin Sabra, and Umar bin Maslama went to Zayd bin Arqam, may God be pleased with him. When we sat down with him, Husayn said to him: You have found much good, O Zayd. You saw the Messenger of God, may God bless him and grant him peace, and heard his hadith. You fought with him and prayed behind him. You have found much good, O Zayd. Tell us, Zaid, what you heard from the Messenger of God (peace and blessings of God be upon him). He said: O son of my brother, by God, I have grown old and my time has passed, and I have forgotten some of what I used to remember from the Messenger of God (peace and blessings of God be upon him). So accept what I have told you, and do not burden me with what I have not told you. Then he said: "The Messenger of God (peace and blessings of God be upon him) stood up among us one day to deliver a sermon at a watering place called Khumm, between Mecca and Medina. He praised God and extolled Him, and preached and reminded. Then he said: As for what follows, O people, I am only a human being. Soon a messenger from my Lord will come to me and I will respond. I am leaving among you two weighty things: The first is the Book of God, in which is guidance and light, so take the Book of God and hold fast to it." So he urged people to adhere to the Book of God and encouraged them to adhere to it. Then he said: "And the people of my household. I remind you of God regarding the people of my household. I remind

you of God regarding the people of my household," three times. Husayn said to him: **And who are the people of his household, Zaid? Aren't his women among his household?** He said: **His women are among his household, but the people of his household are those for whom charity is forbidden.** He said: **And who are they?** He said: They are the family of Ali, the family of Aqeel, the family of Jaafar, and the family of Abbas, may God be pleased with them. He said: Is charity forbidden to all of these after them? He said: Yes.

Then he narrated it on the authority of Muhammad bin Bakkar bin Al-Rayyan on the authority of Hassan bin Ibrahim on the authority of Saeed bin Masrouq on the authority of Yazid bin Hayyan on the authority of Zaid bin Arqam, may God be pleased with him, and he mentioned the hadith similar to what was mentioned above, and in it I said to him: Are his women from the people of his house? He said: No, by God, a woman may be with a man for an age, then he divorces her and she returns to her father. The people of his house are his origin and his clan who forbade charity after him.

This is how it happened in this narration, and the first is better and more appropriate to take it. This second possibility suggests that he wanted to explain the family mentioned in the hadith he narrated, that what is meant by them is his family who were forbidden from charity, or that what is meant by family is not only the wives, but they are with his family, and this possibility is more likely to reconcile them with the narration before it, and also to reconcile the Qur'an and the hadiths that came before it if they are authentic, because there is a problem with some of their chains of transmission, and God knows best. Then what is not in doubt from contemplating the Qur'an is that the wives of the Prophet, may God bless him and grant him peace, are included in the words of God Almighty: **God only desires to remove from you the uncleanness, O people of the household, and to purify you with a thorough purification**, because the context of the speech is with them, and for this reason God Almighty said after all of this: **And remember what is recited in your houses of the verses of God and wisdom**, meaning, act according to what God Almighty sends down to His Messenger, may God bless him and grant him peace, in your houses from the Book and the Sunnah, as Qatadah and more than one said, and remember this blessing that you were singled out from among the people, that the revelation is sent down in your houses without the rest of the people, and Aisha, the truthful daughter of the truthful, may God be pleased with them both, is the first of them to receive this blessing. And the most fortunate of them in this bounty, and the most special of them in this universal mercy, is that the revelation did not come down to the Messenger of God (peace and blessings of God be upon him) in the bed of any other woman, as stated by God's prayers and peace be upon him. Some scholars **may God have mercy on him** said: Because he did not marry a virgin other than her, and no man slept with her in her bed other than him (peace and blessings of God be upon him and may God be pleased with her), it was appropriate that she be singled out for this privilege and this high rank. However, if his wives were from his household, then his relatives are more deserving of this name, as mentioned in the hadith:

And my household is more deserving. This is similar to what was proven in Sahih Muslim: "When the Messenger of God (peace and blessings of God be upon him) was asked about the mosque that was founded on piety from the first day, he said: It is this mosque of mine." This is of this type, for the verse was revealed regarding the mosque of Quba', as mentioned in other hadiths. However, if that was founded on piety from the first day, then the mosque of the Messenger of God (peace and blessings of God be upon him) is more deserving of this name, and God knows best.

Ibn Abi Hatim said: My father told us, Abu Al-Walid told us, Abu Awana told us, on the authority of Hisain bin Abdul Rahman, on the authority of Abu Jamila, who said: Al-Hasan bin Ali **may God be pleased with them both** was appointed caliph when Ali **may God be pleased with them both** was killed. He said: While he was praying, a man jumped on him and stabbed him with his dagger. Hisain claimed that he had heard that the one who stabbed him was a man from Banu Asad, and Al-Hasan **may God be pleased with him** was prostrating. He said: They claim that the stab wound was in his hip, and he was sick for months and then recovered. He sat on the pulpit and said: O people of Iraq, fear God in our regard, for we are your leaders and your guests, and we are the people of the house about whom God the Most High said: **God only desires to keep away the uncleanness from you, O people of the house, and to purify you with a thorough purification**. He said: He kept saying this until there was no one in the mosque who did not cry and wail.

Al-Suddi narrated on the authority of Abu Al-Daylam that he said: Ali bin Al-Hussein **may God be pleased with him** said to a man from Ash-Sham: Have you not read in al-Ahzab 33: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification?** He said: Yes, and you are them? He said: Yes. And the Almighty's saying: **Indeed, God is ever Kind and Aware** means that it is through His kindness to you that you have attained this status, and through His knowledge of you and that you are worthy of that, He gave that to you and singled you out for it. Ibn Jarir **may God have mercy on him** said: And remember the blessing of God upon you by placing you in homes in which the verses of God and wisdom are recited, so thank God for that and praise Him. **Indeed, God is ever Kind and Aware** meaning that He was kind to you, as He placed you in homes in which the verses of God and wisdom are recited, and this is the Sunnah. He is Aware of you as He chose you for His Messenger. Qatada said: **And remember what is recited in your houses of the verses of God and wisdom** He said: He bestows that favor upon them. Narrated by Ibn Jarir. Atiyah Al-Awfi said about the Almighty's saying: **Indeed, God is Kind and All-Knowing**, meaning that He is Kind in extracting it and All-Knowing in its location. Narrated by Ibn Abi Hatim, then he said: And it was also narrated on the authority of Al-Rabi' bin Anas on the authority of Qatada.

Fath al-Qadir

Then God, the Almighty, clearly demonstrated their

Surat al-Ahzab 33:32

O wives of the Prophet, you are not like anyone among women. If you fear God, then be not soft in speech, lest he in whose heart is disease should covet, but speak with appropriate speech.

superiority over all other women. He said: 32- **O wives of the Prophet, you are not like anyone among women.** Al-Zajjaj said: He did not say **like any of the women**, because *one* is a general negation for masculine and feminine, singular and plural. It may also be said of something that is not human, as one says: **There is no one among them, neither a sheep nor a camel.** The meaning is: You are not like any single group of women in virtue and honor. Then He qualified this great honor by saying: **If you fear God.** Thus, God, the Almighty, made clear that this virtue for them is only due to their adherence to fear of God, not merely their connection to the Prophet, may God bless him and grant him peace. And, praise be to God, they demonstrated clear fear of God, pure faith, and followed the path of the Messenger of God, may God bless him and grant him peace, during his life and after his death. The answer to the condition is omitted because what preceded it indicates it: that is, if you fear God, then you are not like any of the women. It was said that the answer to it is: **Then do not be submissive**, but the former is more appropriate. The meaning of **do not speak softly** is do not be soft in speech when addressing people as suspicious women do, because that causes great corruption, which is His statement, **lest he in whose heart is disease covet** meaning immorality, doubt and hypocrisy. The word *yatama'* is in the accusative case because it is the answer to the prohibition. This is how the majority of scholars read it. Abu Hatim narrated that Al-A'raj read *yatama'* with a fatha on the ya' and a kasra on the meem. An-Nahhas said: I think this is a mistake. This reading was narrated on the authority of Abu As-Sama'al, 'Isa ibn 'Umar and Ibn Muhaisin, and it was narrated on their authority that they read it with a jazm in apposition to the place of the verb of prohibition. **And speak a word that is appropriate** among people, far from suspicion, in accordance with the ways of the Sharee'ah, so that the hearer does not disapprove of anything from it, and the people of immorality and immorality do not covet them because of it.

Tafsir al-Baghawi

32- **O wives of the Prophet, you are not like any other women.** Ibn Abbas said: He means that your status with me is not like the status of other righteous women. You are more honorable to me, and your reward is greater with me. He did not say: like one, because *one* is a general term that applies to one, two, plural, male, and female. God Almighty said: **We make no distinction between any of His messengers** Al-Baqarah 2:285, and He said: **And there is not one of you who can prevent Him from Him** Al-Haqqah 47.

If you fear God, God and obey Him, **then do not speak softly**, do not speak softly to men and do not speak softly, **lest he in whose heart is a disease should covet**, that is, lust and desire, and it was said that it means hypocrisy. The meaning is: do not say anything that a hypocrite or a wicked person might find a way to covet

you.

A woman is encouraged to be harsh in her speech when addressing strangers, in order to cut off their desires.

And speak a good word for the sake of religion and Islam, clearly and explicitly, without submission.

Tafsir al-Baidawi

32 - **O wives of the Prophet, you are not like any other women.** The root of *ahad* is *wahd* meaning *one*. Then it was placed in the general negation, including masculine and feminine, singular and plural, and the meaning is you are not like any other group of women in virtue. **If you fear God** means disobeying the command of God and the pleasure of His Messenger. **Do not speak in a submissive tone** means do not speak in a submissive and gentle tone like the speech of nurses. **Let he in whose heart is a disease covet** means immorality. It was read in the jussive mood, in apposition to the place of the verb of prohibition, as he is sick of heart and unable to covet, following their prohibition against speaking in a submissive tone. **And speak in an appropriate manner** means good and free from suspicion.

Surat al-Ahzab 33:33

And abide in your houses and do not display yourselves like that of the times of former ignorance. And establish prayer and give zakah and obey God and His Messenger. God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.

Tafsir al-Jalalayn

33 - And stay with a kasra or a fatha on the kaf **in your houses** from qarār, and its origin is iqārārān with a kasra or a fatha on the ra' from qarārāt with a fatha on the ra and a kasra, the vowel of the ra' was transferred to the qaf and was deleted with the hamzat al-wasl **and do not display yourselves** by leaving out one of the two ta's from its origin **the display of the first Jahiliyyah** meaning before Islam, when women would show their beauty to men, and the display after Islam is mentioned in the verse **and do not display their adornment except what is apparent thereof** (and establish prayer and give zakāh and obey God and His Messenger. God only desires to remove from you the uncleanness) sin, **O People of the House** the wives of the Prophet, may God bless him and grant him peace **and purify you from it a thorough purification**

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement, **And abide in your homes.** The majority of the reciters of Medina and some of the Kufians read it as, **Wa qarna** with a fatha on the qaf, meaning: And abide in your homes. It seems that the one who read it that way deleted the first ra' from iqran, which is fatha, then moved it to the qaf, as it was said, **Fazaltum tafkahun** (The Sovereignty: 65), meaning *Fazaltum You remained amused*, so the first lam was dropped, which was kasra, then its kasra was moved to the dhaal. The majority of the reciters of Kufa and Basra read it as, **Wa qarna** with a kasra on the qaf, meaning: Be people of dignity and tranquility **in your homes.**

This reading, which is the kasra on the qaf, is more correct in our view, because if it is from dignity, as we have chosen, then there is no doubt that the reading with the kasra on the qaf is better, because it is said that someone was dignified in his home, so he is dignified dignified, so the qaf is kasra in tafa`ala, and if it is a command from it, it is said qar, just as it is said from the weight of yazan, zan, and from wa`ad and `ud, `ad. If it is from qarār, then it is more correct to say iqarna, because whoever among the Arabs said: **مُطَلَّةٌ اغْلِ لِلذَّكَاءِ، وَاحْسِ بِذَلِكَ، طَلَّةٌ، وَاحْسِ بِذَلِكَ.** omitting the `ayn of the verb and transferring its vowel to its fa` in fa`l, fa`lna, and fa`ltum, did not do that in the imperative and prohibitive, so he does not say: **طَلَّةٌ قَاءًا، وَلَا طَلَّةٌ قَاءًا.** So the one who has been argumentative for the correctness of the reading with the fatha on the qaf in that is not saying the Arabs in **وَحَسَّتْ طَلَّةٌ وَاحَسَّتْ** with a reason that necessitates its correctness for what I

have described of the reason. Some of them have narrated from some of the Bedouins that he heard it: **يُنْحَتَى** meaning: **يُنْحَتَى**. If it is correct, then it is closer to being an argument for the proponents of this reading than the other argument.

His saying, **And do not display yourselves like that of the times of ignorance.** It was said that display in this context means strutting and swaggering.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And do not display yourselves like that of the times of the former ignorance:** meaning, when you go out of your homes, he said: They had a gait, a graceful and flirtatious manner, meaning the times of the former ignorance, so God forbade them from that.

Yaqub told me, he said: Ibn Ulayyah told us, he said: I heard Ibn Abi Nuwayh say regarding His statement, **And do not display yourselves like that of the times of the former ignorance**, he said: Strutting. It was said that displaying one's adornment is the display of one's beauty. and a woman showing off her charms to men.

As for his saying, **The unveiling of the first pre-Islamic era**, the people of interpretation differed regarding the lack of ignorance in the first era. Some of them said: That was what happened between Jesus and Muhammad, peace be upon him.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Zakariya, on the authority of Aamer: **And do not display yourselves like that of the times of the first ignorance.** He said: The first ignorance was between Jesus and Muhammad, peace be upon them.

Others said: That was between Adam and Noah.

Who said that?

Ibn Wakee' told us: Ibn Uyyaynah told us, on the authority of his father, on the authority of Al-Hakam: **And do not display yourselves like that of the times of the first ignorance.** He said: There were eight hundred years between Adam and Noah, and their women were the ugliest of women, and their men were beautiful. So the woman would seek the man for herself, so this verse was revealed: **And do not display yourselves like that of the times of the first ignorance.**

Others said: Rather, it was between Noah and Idris.

Who said that?

Ibn Zuhair told me: Musa ibn Ismail told us: Dawud told us, meaning Ibn Abi al-Furat, who said: Alba' ibn Ahmar told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: He recited this verse: **And do not display yourselves like that of the times of the former ignorance.** He said: It was between Noah and Idris, and it was a thousand years, and there were two clans of the children of Adam, one of them lived in the plain and the other lived in the mountain. The men of the mountain were bright-eyed, but the women were ugly, and the women of the plain were bright-eyed, but the men were ugly. And Satan came to a man from the

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And abide in your houses and do not display yourselves like that of the times of former ignorance. And establish prayer and give zakah and obey God and His Messenger. God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.

plain in the form of a boy, and hired himself out to him, and he served him. Satan took something like the one in which the shepherds play the flute, and he came in it with a voice the like of which had never been heard. This reached those around them, and they came to listen to him, and they took a festival to which they would gather throughout the year, and the men would display themselves like that of the times of the former ignorance. So he came to his companions and informed them of this, so they turned to them and camped with them, and indecency became apparent among them. This is the saying of God: **And do not display yourselves like that of the times of the former ignorance.**

The most correct of the sayings on this matter, in my opinion, is to say: God Almighty forbade the wives of the Prophet from displaying their beauty in the manner of the first era of ignorance, and it is possible that this was between Adam and Jesus, so the meaning of that would be: Do not display your beauty in the manner of the first era of ignorance that preceded Islam.

If someone were to say: Is there ignorance in Islam, such that it could be said that by his saying **the first ignorance** he meant the one before Islam? It would be said: It contains characteristics of ignorance.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not display yourselves like that of the times of the first ignorance**, he said: He means that which existed before Islam. He said: And in Islam was there ignorance? He said: The Prophet, may God bless him and grant him peace, said to Abu Darda', and he said to a man while he was disputing with him: O son of so-and-so, because he used to taunt him about it in the ignorance. The Messenger of God, may God bless him and grant him peace, said: O Abu Darda', there is ignorance in you. He said: Ignorance of disbelief or Islam? He said: Rather, ignorance of disbelief. He said: I wished that I had begun my conversion to Islam on that day. He said: And the Prophet, may God bless him and grant him peace, said: Three are the deeds of the people of ignorance that people should not abandon: insulting lineage, seeking rain from the stars, and wailing.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, he said: Sulayman ibn Bilal told me, on the authority of Thawr, on the authority of Abdullah ibn Abbas, that Umar ibn al-Khattab said to him: Tell me about the statement of God to the wives of the Prophet, may God bless him and grant him peace: **And do not display yourselves like that of the times of ignorance** - was there only one? Ibn Abbas said: Was it among the first but had an end? Umar said: May God reward you, Ibn Abbas, how did you say it? He said: O Commander of the Faithful, was it among the first but had an end? He said: Then bring proof of what you say from the Book of God. He said: Ya-Sin 36: **And strive in God's cause with the striving due to Him Al-Hajj 22:78** as you strived the first time. Umar said: Who ordered jihad?

He said: Two tribes of Quraysh 106: Makhzum and Banu Abd Shams. Umar said: You have spoken the truth.

It is possible that this was between Adam and Noah, and it is possible that it was between Idris and Noah, so the last period of ignorance would be between Jesus and Muhammad. If this is something that is permitted by the apparent meaning of the verse, then it is correct to say about it, as God said: He forbade the unveiling of the days of ignorance.

And His statement, **And establish prayer and give zakat**, means: And establish the obligatory prayer, and give the zakat that is obligatory upon you from your wealth. **And obey God and His Messenger**, in what they command you and forbid you. **God only desires to remove from you the impurity, O people of the House**, means: God only desires to remove from you evil and immorality, O people of the House of Muhammad, and to purify you from the filth that is in those who disobey God, a thorough purification.

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, **God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification**, they are the people of a House whom God purified from evil and singled out for mercy from Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification**, he said: The impurity here is the devil, and other impurity is polytheism.

The interpreters differed regarding those meant by his saying **the people of the house**. Some of them said: He meant the Messenger of God, may God bless him and grant him peace, and Ali, Fatima, Hassan, and Hussein, may God be pleased with them.

Who said that?

Muhammad ibn al-Muthanna told me: Bakr ibn Yahya ibn Zaban al-Anzi told us: Mandai told us, on the authority of al-A'mash, on the authority of Atiyyah, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "This verse was revealed about five: me, Ali **may God be pleased with him**, Hasan **may God be pleased with him**, Husayn **may God be pleased with him**, and Fatimah **may God be pleased with her**: 'God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.'"

Ibn Wakee' told us: Muhammad ibn Bishr told us, on

the authority of Zakariya, on the authority of Mus'ab ibn Shaiba, on the authority of Safiyya bint Shaiba, who said: Aisha said: "The Prophet, may God bless him and grant him peace, went out one morning wearing a black hair cloak. Then al-Hasan came and brought him in with him. Then he said: 'God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.'"

Ibn Wakee' told us: Muhammad ibn Bakr told us, on the authority of Hammad ibn Salamah, on the authority of Ali ibn Zayd, on the authority of Anas, "The Prophet, may God bless him and grant him peace, would pass by Fatimah's house for six months, and whenever he went out to pray, he would say: 'Prayer, O people of the House! God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.'"

Musa bin Abdul Rahman Al-Masruqi told me: Yahya bin Ibrahim bin Suwaid Al-Nakha'i told us, on the authority of Hilal, meaning Ibn Muqlas, on the authority of Zubayd, on the authority of Shahr bin Hawshab, on the authority of Umm Salamah, who said: "The Prophet, may God bless him and grant him peace, was with me, along with Ali, Fatimah, Al-Hasan, and Al-Husayn. I made a cloak for them, so they ate and slept, and he covered them with a cloak or a velvet blanket, then he said: 'O God, these are my family. Remove impurity from them and purify them thoroughly.'"

Ibn Wakee' told us: Abu Na'im told us: Yunus ibn Abi Ishaq told us: Abu Dawud told me, on the authority of Abu al-Hamra', who said: I stayed in Medina for seven months during the time of the Prophet, may God bless him and grant him peace. He said: "I saw the Prophet, may God bless him and grant him peace, when dawn came, come to the door of Ali and Fatima and say: 'Prayer, prayer. God only desires to remove from you the uncleanness, O people of the House, and to purify you with a thorough purification.'"

Abdul-A'la bin Wasil told me, he said: Al-Fadl bin Dukayn told us, he said: Yunus bin Abi Ishaq told us, with his chain of transmission on the authority of the Prophet, may God bless him and grant him peace, the same.

Abdul A'la bin Wasil told me: Al-Fadl bin Dukayn told us: Abdul Salam bin Harb told us, on the authority of Kulthum Al-Maharbi, on the authority of Abu Ammar, who said: "I was sitting with Wathilah bin Al-Asqa' when they mentioned Ali, may God be pleased with him, and they cursed him. When they got up, he said: Sit down so I can tell you about the one they cursed. I was with the Messenger of God, may God bless him and grant him peace, when Ali, Fatimah, Hasan, and Husayn came to him. He threw his cloak over them and then said: O God, these are my family. O God, remove impurity from them and purify them thoroughly. I said: O Messenger of God, and what about me? He said: And you? He said: By God, this is the most trustworthy of my deeds to me."

Abdul Karim bin Abi Umair told me: Al-Walid bin Muslim told us: Abu Amr told us: Shaddad Abu Ammar told us: I heard Wathilah bin Al-Asqa' narrating: "I

asked about Ali bin Abi Talib in his house, and Fatimah said: He has gone to bring the Messenger of God (peace and blessings of God be upon him), when he came, and the Messenger of God (peace and blessings of God be upon him) entered and I entered, and the Messenger of God (peace and blessings of God be upon him) sat on the bed and made Fatimah sit on his right, and Ali on his left and Hasan and Husayn in front of him, and he wrapped his garment over them and said: 'God only desires to remove from you the uncleanness, O people of the House, and to purify you with a thorough purification.' O God, these are my family, O God, my family is more deserving. Wathilah said: So I said from the side of the house: 'And I, O Messenger of God, am I among your family?' He said: 'And you are among my family.' Wathilah said: 'She is among what I hope for most.'"

Abu Kurayb narrated to me, he said: Thanawki', on the authority of 'Abd al-Hamid ibn Bahram, on the authority of Shahr ibn Hawshab, on the authority of Fadil ibn Marzuq, on the authority of 'Atiyyah, on the authority of Abu Sa'id al-Khudri, on the authority of Umm Salamah, she said: "When this verse was revealed: 'God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification,' the Messenger of God, may God bless him and grant him peace, called for 'Ali, Fatimah, Hasan, and Husayn, and covered them with a Khaybari cloak and said: 'O God, these are my family. O God, keep away uncleanness from them and purify them with a thorough purification.' Umm Salamah said: 'Are you not one of them?' He said: 'You are on the right path.'"

Abu Kurayb narrated to us, saying: Mus'ab ibn al-Miqdam narrated to us, saying: Sa'id ibn Zurbi narrated to us, on the authority of Muhammad ibn Sirin, on the authority of Abu Hurayrah, on the authority of Umm Salamah, who said: "Fatimah came to the Messenger of God, may God bless him and grant him peace, with a pot of hers in which she had made porridge and placed it on a plate. She placed it in front of him, and he said: 'Where is your cousin and your two sons?' She said: 'In the house.' He said: 'Call them.' So she came to Ali and said: 'You and your two sons, answer the Prophet, may God bless him and grant him peace.' Umm Salamah said: When he saw them approaching, he reached for a cloak that was on the bed, stretched it out, and made them sit on it. Then he took hold of the four corners of the cloak with his left hand, and brought it over their heads. He gestured with his right hand to his Lord, and said: 'These are the people of the House, so remove impurity from them and purify them with a thorough purification.'"

Abu Kurayb narrated: Hasan ibn Atiyyah narrated: Fadil ibn Marzuq narrated: Atiyyah narrated: Abu Saeed narrated: Umm Salamah, the wife of the Prophet (peace and blessings of God be upon him), said: "This verse was revealed in her house: 'God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.'" She said: "I was sitting at the door of the house, so I said: 'O Messenger of God, am I not one of the people of the House?' He said: 'You are indeed on the right path; you are one of the wives of the Prophet (peace and blessings of God be upon him).' She said:

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And abide in your houses and do not display yourselves like that of the times of former ignorance. And establish prayer and give zakah and obey God and His Messenger. God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.

‘And in the house were the Messenger of God (peace and blessings of God be upon him), Ali, Fatimah, al-Hasan, and al-Husayn **may God be pleased with them.**”

Abu Kurayb narrated to us, saying: Khalid bin Mukhallad narrated to us, saying: Musa bin Ya’qub narrated to us, saying: Hashim bin Hashim bin Utbah bin Abi Waqqas narrated to me, on the authority of Abdullah bin Wahb bin Zam’ah, who said: “Umm Salamah informed me that the Messenger of God, may God bless him and grant him peace, gathered Ali and the two Hassans, then brought them under his garment, then he cried out to God, then he said: These are my family, so Umm Salamah said: O Messenger of God, may God bless him and grant him peace, bring me in with them, he said: You are from my family.”

Ahmad ibn Muhammad al-Tusi told me: Abd al-Rahman ibn Salih told us: Muhammad ibn Sulayman al-Asbahani told us, on the authority of Yahya ibn Ubayd al-Makki, on the authority of Ata’, on the authority of Umar ibn Abi Salamah, who said: This verse was revealed to the Prophet, may God bless him and grant him peace, while he was in the house of Umm Salamah: **God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.** So he called Hasan, Husayn, and Fatimah and seated them in front of him. He called Ali and seated him behind him. He and they covered themselves with the cloak and then said: These are my family, so remove from them impurity and purify them with a thorough purification. Umm Salamah said: I am with them in your place and you are in good health.

Muhammad ibn Amara told me: Ismail ibn Abaan told us: Al-Sabah ibn Yahya Al-Mari told us, on the authority of Al-Suddi, on the authority of Abu Al-Daylam, who said: Ali ibn Lahusayn said to a man from the people of Ash-Sham: Have you not read in al-Ahzab 33: **God only desires to remove from you the uncleanness, O people of the House, and to purify you with a thorough purification.** He said: **And you are them?** He said: *Yes.*

Ibn Al-Muthanna told us: Abu Bakr Al-Hanafi told us: Bakir bin Mismar told us: I heard Amer bin Saad say: Saad said: “The Messenger of God, may God bless him and grant him peace, said when the revelation came down to him, he took Ali, his two sons, and Fatima, and brought them under his garment, then he said: ‘Lord, these are my family and my household.’”

Ibn Humayd narrated: Abdullah ibn Abd al-Quddus narrated to us, on the authority of al-A’mash, on the authority of Hakim ibn Sa’d, who said: We mentioned Ali ibn Abi Talib **may God be pleased with him** to Umm Salamah. She said: **The verse ‘God only desires to keep away the uncleanness from you, O people of the Household, and to purify you with a thorough purification’ was revealed about him.** Umm Salamah said: “The Prophet (peace and blessings of God be

upon him) came to my house and said: ‘Do not allow anyone in.’ Then Fatimah came, and I could not prevent her from entering upon her father. Then al-Hasan came, and I could not prevent him from entering upon his grandfather and mother. Then al-Husayn came, and I could not prevent him from entering upon his grandfather and mother. So al-Husayn came, and I could not prevent him. So they gathered around the Prophet (peace and blessings of God be upon him) on a carpet. The Prophet of God covered them with a cloak he was wearing, then he said: ‘These are my family, so keep away uncleanness from them and purify them with a thorough purification.’ So this verse was revealed when they gathered on the carpet.” She said: “I said: ‘O Messenger of God, what about me?’ She said: ‘By God, I am not at ease.’ He said: ‘You are indeed heading for good.’”

Others said: Rather, he meant the wives of the Messenger of God, may God bless him and grant him peace.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Al-Asbagh told us, on the authority of Alqamah, who said: Ikrimah used to call out in the market: **God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.** He said: It was revealed specifically about the wives of the Prophet, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty’s saying: **And abide in your houses and do not display yourselves like that of the times of the former ignorance.** There are four issues in this:

The first: The Almighty’s saying: **And dwell** The majority read (**and dwell**) with a kasra on the qaf. Asim and Nafi’ read it with a fatha. As for the first reading, it has two interpretations: One of them: that it is from dignity, as you say, waqar yaqrur waqar, meaning he settled, and the matter is qar, and for women qarn, like ‘Adan, there is a weight. The second interpretation: which is the saying of al-Mubarrad, that it is from qarārār, as you say: iqarār bi-l-makān **with a fatha on the ra’**, he acknowledged, and the original is iqarna, with a kasra on the ra’, so the first ra’ was deleted for ease, as they said in dhallatu: zalta, and musasat: māsta, and they transferred its vowel to the qaf, and they dispensed with the alif of connection due to the vowel of the qaf. Abu Ali said: Rather, the Ra’ was replaced by a Ya’ due to the undesirability of doubling, as it was replaced in Qirat and Dinar, and the vowel of the letter it was replaced from would be the Ya’, so the meaning would be Iqirna, then the vowel of the Ya’ is transferred to the Qaf due to the undesirability of moving the Ya’ with a Kasra, so the Ya’ is dropped due to the meeting of two Sukoons, and the Hamzat

al-Wasl is dropped due to the movement of what follows it, so it becomes (*Qarn*). As for the reading of the people of Madinah and Asim, it is according to the dialect of the Arabs: I resided in the place if I stayed there **with a Kasra on the Ra'** Iqarra **with a Fatha on the Qaf**, from the root Hamd yahamd, and it is the dialect of the people of Hijaz, mentioned by Abu Ubaid in Al-Gharib Al-Musannaf on the authority of Al-Kisa'i, and he is one of his most prominent teachers, and Al-Zajaj and others mentioned it. The original is (*Iqarna*), the first Ra' was deleted due to the burden of doubling, and its vowel was transferred to the Qaf, so you say Qarn. Al-Farra' said: It is like you say: Ihsata Sahibak, meaning: Did you feel? Abu Uthman Al-Mazini said: "It was stated in the Kasra **no other form**, from the word 'qarrat al-'ayn' **the delight of the eye**. It is not permissible to state 'qarrat fi al-makan' **the place' the Kasra**, rather it is 'qarrat' **with the Fatha on the Ra'**. What is rejected from this does not detract from the recitation if it is proven from the Prophet (peace and blessings of God be upon him), so what is proven from him regarding the recitation is used as evidence for the correctness of the language. Abu Hatim also said that 'Qarn' has no school of thought in the speech of the Arabs. Al-Nahhas said: As for Abu Hatim's statement: "It has no school of thought," it has been contradicted, and there are two schools of thought regarding it: One of them is what Al-Kisa'i narrated, and the other is what I heard Ali bin Sulayman say. He said: It is from 'qarrat bih 'ayn', 'aqarra' **the delight of the eye**, and the meaning is: And be content with it in your homes. This is a good interpretation, except that the hadith indicates that it is from the first. As it was narrated that 'Ammar said to 'Aisha **may God be pleased with her**: 'God has commanded you to be content in your home.' She said: 'O Abu Al-Yaqzan, you have not ceased to speak the truth!' He said: 'Praise be to God who has put them on your tongue.'" Ibn Abi Ubla read *wa-aqarna* with an alif wasl and two ra's, the first one broken.

Second: The meaning of this verse is the command to remain in one's home. Although the address is to the wives of the Prophet (peace and blessings of God be upon him), others are included in the same sense. This would be the case if there was no evidence that specifically addresses all women. How could it be that the Shari'ah is replete with the command for women to remain in their homes and refrain from leaving them except in cases of necessity, as has been mentioned previously in more than one place? So God the Most High commanded the wives of the Prophet (peace and blessings of God be upon him) to remain in their homes, and addressed them with this to honor them. He forbade them from displaying their beauty, and indicated that this was the practice of the first Jahiliyyah, saying: **And do not display yourselves like that of the times of the first Jahiliyyah**. The meaning of displaying one's beauty has been mentioned previously in An-Nur. Its true meaning is to reveal what has been covered, which is better. It is derived from breadth. It is said that one has a **tooth crown** if they are scattered, as Al-Mubarrad said. People differed regarding **the first Jahiliyyah**. Some said that it was the time when Ibrahim (peace be upon him) was born, and that women would wear a pearl shield and walk in the middle of the street, exposing themselves to men.

Al-Hakam ibn Uyaynah said: **Between Adam and Noah, which was eight hundred years, and they were told of a reprehensible life story**. Ibn Abbas said: **Between Noah and Idris**. Al-Kalbi said: **Between Noah and Abraham**. It was said: **Women used to wear a pearl shield with unstitched sides, and thin clothes without covering their bodies**. A group said: **Between Moses and Jesus**. Al-Sha'bi said: "Between Jesus and Muhammad, peace be upon him." Abu Al-Aaliyah said: **It was the time of David and Solomon, during which women used to wear a shirt made of pearls with unstitched sides**. Abu Al-Abbas Al-Mubarrad said: **And the first Jahiliyyah is as the ignorant Jahiliyyah say**. He said: "Women in the ignorant Jahiliyyah used to show what was shameful to show, to the point that a woman would sit with her husband and her friend, and her friend would be alone with what was above the lower garment and her husband would be alone with what was below the lower garment, and one of them might ask his companion for something else." Mujahid said: "Women used to walk among men, and that was tabarru' **showing off**. Ibn Atiyyah said: What appears to me is that he referred to the pre-Islamic period that they had fallen into, so they were ordered to change their ways of life there, which was the way of the infidels before the Shari'ah, because they had no jealousy, and the women were not veiled, and he made it more appropriate in relation to what they were upon, and the meaning is not that there was another pre-Islamic period. The name pre-Islamic period was given to that period before Islam, so they said: pre-Islamic among the poets. Ibn Abbas said in Al-Bukhari: I heard my father say about pre-Islamic period, and other than that.

I said: This is a good statement. It is objected that the Arabs were people of austerity and hardship for the most part, and that luxury and display of adornment only happened in previous times, and that is what is meant by the first ignorance, and that the intended meaning of the verse is to differ from those who came before them in walking in a coquettish manner and flirting and displaying their beauty to men, and other things that are not permissible according to the Shari'ah. This includes all statements and is general to them, so they should stay at home, and if there is a need to go out, then let it be in a completely relaxed and comfortable manner. And God is the Grantor of success.

Third: Al-Tha'labi and others mentioned that whenever Aisha **may God be pleased with her** recited this verse, she would cry until her veil was soaked. It was mentioned that Sawda was asked: Why don't you perform Hajj or Umrah as your sisters do? She said: I have performed Hajj and Umrah, and God has commanded me to stay in my house. The narrator said: By God, she did not leave the door of her room until her funeral procession had left. May God be pleased with her! Ibn al-Arabi said: I have entered more than a thousand villages, and I have never seen women who protected their families or were more chaste than the women of Nablus, the place where Abraham (peace be upon him) was thrown into the fire. I stayed there and I never saw a woman on the road during the day except on Fridays, for they would go out until the mosque was filled with them. Then, when the prayer was over and they returned to their homes, I would not

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And abide in your houses and do not display yourselves like that of the times of former ignorance. And establish prayer and give zakah and obey God and His Messenger. God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.

see a single one of them until the next Friday. I saw chaste women in Al-Aqsa Mosque who did not leave their place of seclusion until they were martyred there.

Fourth: Ibn Atiyyah said: Aisha's **may God be pleased with her** crying was only because of her travel during the Battle of the Camel, and then Ammar said to her: God has commanded you to remain in your home. Ibn Al-Arabi said: The Rafidah **may God curse them** relied on this verse to blame the Mother of the Believers Aisha **may God be pleased with her** when they said that she disobeyed the command of the Messenger of God (blessings and peace of God be upon him) when she went out leading armies, participating in wars, and entering into the difficult situation of stabbing and striking, in a manner that was not imposed on her and was not permissible for her. They said: Uthman was besieged, and when she saw that, she ordered her mounts to be brought forward to go to Mecca. Marwan said to her: Stay here, O Mother of the Believers, and repel these rabble, for reconciling people is better than your Hajj. Ibn Al-Arabi said: Our scholars **may God have mercy on them** said: Aisha **may God be pleased with her** vowed to perform Hajj before the Fitna *discord*, and she did not see any reason to abandon her vow. If she had gone out during that rebellion, it would have been right for her. As for her going out to the Battle of the Camel, she did not go out for a war, but the people clung to her and complained to her about the great tribulation and the quarrel they had become. They hoped for her blessing and hoped to feel shy before her if she stood up to the people. She thought that, so she went out following the example of God in His saying: "There is no good in much of their private conversation, except for those who enjoin charity or righteousness or conciliation between people." And His saying: "And if two parties among the believers should fight, then make peace between them." The command to make peace is addressed to all people, male and female, free and slave. God, the Almighty, did not will, by His foreordained decree and His enforceable judgment, that reconciliation should take place. Rather, quarrels and wounds occurred until both sides were almost annihilated. Some of them took the camel and hamstrung it. When the camel fell on its side, Muhammad ibn Abi Bakr caught up with Aisha, may God be pleased with her, and carried her to Basra. She set out with thirty women, whom Ali accompanied until they delivered her to Madinah, pious, devout, diligent, and successful in interpreting and rewarded for what she did, since everyone who strives in judgments is correct. The name of this camel was mentioned in *An-Nahl*, and it is by this that day it is known.

God the Almighty said: {And establish prayer and give zakah and obey God and His Messenger} meaning, in what He has commanded and forbidden. {God only desires to keep away the uncleanness from you, O people of the House} Al-Zajaj said: It was said that it refers to the wives of the Prophet (peace and blessings of God be upon him). And it was said that it

refers to his wives and family who are the people of his House, as will be explained later. And **(the people of the House)** is in the accusative case of praise. He said: Or if you wish, it is in the form of a substitute. He said: The nominative and genitive cases are permissible. An-Nahhas said: If it is in the genitive case as a substitute for the kaf and the mim, it is not permissible according to Abu al-Abbas Muhammad ibn Yazid. He said: It is not a substitute for the female addressee or the one being addressed, because they do not need clarification. {And purify you with a thorough purification} is a verbal noun that contains a sense of emphasis.

Tafsir Ibn Kathir

These are the manners that God the Most High commanded the wives of the Prophet, may God bless him and grant him peace, to follow, and the women of the ummah follow them in that. So God the Most High said, addressing the wives of the Prophet, may God bless him and grant him peace, that if they fear God the Almighty as He commanded them, then no other woman will be like them or reach them in virtue and status. Then God the Most High said: **So do not speak in a soft voice.** Al-Suddi and others said: By that, he means softening the speech when addressing men. For this reason, God the Most High said: **lest he in whose heart is a disease should covet** meaning deceit. **And speak in appropriate speech.** Ibn Zayd said: Good, beautiful, and well-known words of goodness. The meaning of this is that she should address strangers with speech that is not softened, meaning that a woman should not address strangers as she addresses her husband.

God the Almighty said: **And abide in your houses** meaning the time, so do not go out except for a need. Among the legitimate needs is praying in the mosque, provided that it is permissible, as the Messenger of God (blessings and peace of God be upon him) said: **Do not prevent the female servants of God from the mosques of God, and let them go out without decency.** In another narration: **And their homes are better for them.** Al-Hafiz Abu Bakr al-Bazzar said: Hamid ibn Mas'adah told us, Abu Raja' al-Kalbi told us, Ruh ibn al-Musayyab is trustworthy, Thabit al-Banani told us, on the authority of Anas **may God be pleased with him**, who said: "Women came to the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, the men have taken the virtue and jihad in the cause of God, so what work do we have that will equal the work of those who strive in the cause of God? The Messenger of God (blessings and peace of God be upon him) said: Whoever among you stays in her house - or a word similar to that - will attain the work of those who strive in the cause of God." Then he said: We do not know of anyone who narrated it from Thabit except Ruh ibn al-Musayyab, and he is a

well-known man from Basra.

Al-Bazzar also said: Muhammad Al-Muthanna told us, Amr bin Asim told me, Hammam told us, on the authority of Qatadah, on the authority of Mawariq, on the authority of Abu Al-Ahwas, on the authority of Abdullah **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said: "A woman is 'awrah, and when she goes out, Satan makes her look suspiciously. She is closest to the spirit of her Lord when she is in the depths of her home." Narrated by Al-Tirmidhi on the authority of Bandar on the authority of Amr bin Asim, with a similar chain of transmission. Al-Bazzar narrated with his chain of transmission mentioned above, and Abu Dawud also narrated on the authority of the Prophet (peace and blessings of God be upon him), who said: **A woman's prayer in her bedroom is better than her prayer in her house, and her prayer in her house is better than her prayer in her room.** This is a good chain of transmission.

God the Almighty said: {And do not display yourselves like that of the times of the former ignorance}. Mujahid said: A woman would go out walking in front of men, and that was the display of the times of ignorance. Qatada said: {And do not display yourselves like that of the times of the former ignorance} meaning: If you go out of your houses and they walk gracefully and flirtatiously, then God the Almighty forbade that. Muqatil ibn Hayyan said: {And do not display yourselves like that of the times of the former ignorance}. Displaying yourselves means that she puts the veil over her head and does not tighten it, so that it covers her necklaces, earrings and neck, and all of that is visible from her, and that is the display of her beauty. Then the women of the believers became widespread in display of their beauty.

Ibn Jarir said: Ibn Zuhair told me, Musa ibn Ismail told us, Dawud ibn Abi al-Furat told us, Ali ibn Ahmar told us, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: He recited this verse: **And do not display yourselves like that of the times of the former ignorance.** He said: It was between Noah and Idris, and it was a thousand years, and there were two clans of the children of Adam, one of them lived in the plain and the other lived in the mountains, and the men of the mountains were beautiful, but the women were ugly. The women of the plain were beautiful in the morning, while the men were ugly. Satan, may God curse him, came to a man from the plain in the form of a boy, and hired himself out to him, so he served him. Satan took something like the symbolism of the shepherds, and he came in it with a voice that people had never heard the like of. This reached those around him, so they came back to listen to him, and they made a festival to which they would gather throughout the year, so the women would display themselves for the men, and the men would adorn themselves for them. A man from the mountain attacked them on their festival, and he saw the women and their beauty, so he came to his companions and informed them of that, so they turned to them and descended with them, and indecency appeared among them, as is the saying of God Almighty: **And do not display yourselves like that of the times of the first ignorance.**

God the Almighty said: {And establish prayer and give zakat and obey God and His Messenger} He first forbade them from evil and then ordered them to do good, such as establishing prayer, which is the worship of God alone with no partner, and giving zakat, which is kindness to creation. **And obey God and His Messenger** This is a case of linking the general to the specific. God the Almighty said: {God only desires to keep away the uncleanness from you, O people of the Household, and to purify you with a thorough purification} This is a clear statement that the wives of the Prophet (peace and blessings of God be upon him) are included among the people of the household here, because they are the reason for the revelation of this verse, and the reason for revelation is included in it according to one opinion, either on its own according to one opinion, or with something else according to the correct opinion. Ibn Jarir narrated on the authority of Ikrimah that he used to call out in the marketplace: {God only desires to keep away the uncleanness from you, O people of the Household, and to purify you with a thorough purification} It was revealed specifically about the wives of the Prophet (peace and blessings of God be upon him). Thus, Ibn Abi Hatim narrated: Ali bin Harb Al-Mawsili told us, Zaid bin Al-Habbab told us, Hussain bin Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the verse: **God only desires to keep away the uncleanness from you, O people of the House,** he said: It was revealed specifically regarding the wives of the Prophet, may God bless him and grant him peace. Ikrimah said: Whoever wants to know about his family, it was revealed concerning the wives of the Prophet, may God bless him and grant him peace. If what is meant is that they were the reason for the revelation and not others, then it is correct. But if what is meant is that they were the only ones meant and not others, then it is questionable, because there are hadiths that indicate that what is meant is more general than that:

The first hadith: Imam Ahmad said: Affan told us, Hammad told us, Ali bin Zaid told us on the authority of Anas bin Malik, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, would pass by the door of Fatimah, may God be pleased with her, for six months when he went out to the dawn prayer, saying: 'Prayer, O people of the House! God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.'" Narrated by Al-Tirmidhi on the authority of Abd bin Hamid on the authority of Affan on his authority. He said: It is hasan gharib.

Another hadith Ibn Jarir said: Ibn Wakee' told us, Abu Na'eem told us, Yunus told us on the authority of Abu Ishaq, Abu Dawud told me on the authority of Abu al-Hamra' who said: I stayed in Medina for seven months during the time of the Messenger of God, may God bless him and grant him peace. He said: "I saw the Messenger of God, may God bless him and grant him peace, when dawn came, come to the door of Ali and Fatima, may God be pleased with them, and say: Prayer, prayer. God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification." Abu Dawud al-A'ma is Nafi' ibn al-Harith, a liar.

And abide in your houses and do not display yourselves like that of the times of former ignorance. And establish prayer and give zakah and obey God and His Messenger. God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.

Another hadith Imam Ahmad also said: Muhammad ibn Mus'ab told us, Al-Awza'i told us, Shaddad Abu 'Ammar told us: I entered upon Wathilah ibn Al-Asqa' **may God be pleased with him**, and there were some people with him, so they mentioned Ali **may God be pleased with him** and cursed him, so he cursed him along with them. When they got up, he said to me: Did you curse this man? I said: They cursed him, so I cursed him along with them. Shall I not tell you what I saw from the Messenger of God (blessings and peace of God be upon him)? I said: Yes. He said: I came to Fatima **may God be pleased with her** to ask her about Ali **may God be pleased with him**. She said: Go to the Messenger of God (may God bless him and grant him peace). I sat waiting for him until the Messenger of God (may God bless him and grant him peace) came with Ali, Hasan, and Husayn **may God be pleased with them**. I took each one of them by the hand until he entered. He brought Ali and Fatima **may God be pleased with them** closer and seated them in front of him, and seated Hasan and Husayn **may God be pleased with them**, each one of them on his thigh. Then he wrapped his garment or he said his cloak over them. Then he (may God bless him and grant him peace) recited this verse: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.** And he said: **O God, these are my family, and my family is more deserving.**

Abu Jaafar bin Jarir narrated it on the authority of Abdul Karim bin Abi Umair on the authority of Al-Walid bin Muslim, on the authority of Abu Amr Al-Awza'i, with a similar chain of transmission. He added at the end of it: Wathilah, may God be pleased with him, said: So I said: And I, O Messenger of God, may God bless you, am I part of your family? The Prophet (peace and blessings of God be upon him) said: **And you are one of my family. Wathilah may God be pleased with him** said: **And it is one of the things I hope for most.** Then he also narrated it on the authority of Abd al-A'la ibn Wasil, on the authority of al-Fadl ibn Dukayn, on the authority of Abd al-Salam ibn Harb, on the authority of Kulthum al-Maharibi, on the authority of Shaddad ibn Abi Ammar, who said: "I was sitting with Wathilah ibn al-Asqa', may God be pleased with him, when they mentioned Ali **may God be pleased with him** and cursed him. When they stood up, he said: Sit so that I may tell you about the one whom they cursed. I was with the Messenger of God (peace and blessings of God be upon him) when Ali, Fatimah, Hasan, and Husayn **may God be pleased with them** came. The Prophet (peace and blessings of God be upon him) threw his cloak over them and said to them: "O God, these are my family. O God, remove uncleanness from them and purify them thoroughly." I said: **O Messenger of God, what about me?** The Prophet (peace and blessings of God be upon him) said: **And you?** He said: **By God, it is the most trustworthy deed for me.**

Another hadith Imam Ahmad said: Abdullah bin Numayr told us, Abdul Malik bin Abi Sulayman told us,

on the authority of Ata bin Abi Rabah, who told me that he heard Umm Salamah, may God be pleased with her, mention that the Prophet, may God bless him and grant him peace, was in her house, and Fatimah, may God be pleased with her, brought him a pot containing saffron. She entered upon him with it, and the Prophet, may God bless him and grant him peace, said to her: Call your husband and your two sons. She said: Then Ali, Hassan, and Hussein, may God be pleased with them, came and entered upon him and sat down to eat from that saffron while he was on his bed, and beneath him, may God bless him and grant him peace, was a Khaybari cloak. She said: And I was in the room praying, and God Almighty revealed this verse: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.** She said, may God be pleased with her: The Prophet, may God bless him and grant him peace, took the excess cloak and covered them with it, then he put out his hand and waved it towards the sky and said: O God, these are my family and my special ones, so keep away the uncleanness from them and purify them with a thorough purification. She said: So I put my head in the house, and I said: And I With you, O Messenger of God? He, may God bless him and grant him peace, said: **You are indeed on the right path, you are indeed on the right path.** In its chain of transmission is an unnamed sheikh of Ata', but the rest of its men are trustworthy.

Another chain of transmission Ibn Jarir said: Abu Kurayb narrated to us, Mus'ab ibn al-Miqdad narrated to us, Sa'id ibn Zurbi narrated to us, on the authority of Muhammad ibn Sirin, on the authority of Abu Hurayrah, on the authority of Umm Salamah, may God be pleased with her, who said: "Fatimah, may God be pleased with her, came to the Messenger of God, may God bless him and grant him peace, with a pot of hers in which she had made porridge, carrying it on a plate. She placed it in front of him, may God bless him and grant him peace, and he said: 'Where is your cousin and your two sons?' She, may God be pleased with her, said: 'In the house.' He, may God bless him and grant him peace, said: 'Call them.' She came to Ali, may God be pleased with him, and said: 'You and your two sons, answer the Messenger of God, may God bless him and grant him peace.' Umm Salamah, may God be pleased with her, said: 'When he saw them approaching, the Messenger of God, may God bless him and grant him peace, reached out to a cloak that was on the bed, extended it, spread it out, and seated them on it. Then he took hold of the four corners of the cloak with his left hand and folded it over their heads. He gestured with his right hand to his Lord and said: 'O God, these are my family, so remove impurity from them and purify them with a thorough purification.'"

Another path Ibn Jarir said: Ibn Hamid told us, Abdullah bin Abdul Quddus told us, on the authority of Al-A'mash, on the authority of Hakim bin Sa'd, who said: We mentioned Ali bin Abi Talib, may God be pleased with him, to Umm Salamah, may God be

pleased with her, and she said: **In my house, the verse 'God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification' was revealed.** Umm Salamah said: "The Messenger of God, may God bless him and grant him peace, came to my house and said: Do not allow anyone in. Then Fatimah, may God be pleased with her, came, and I could not prevent her from entering upon her father. Then Al-Hasan, may God be pleased with him, came, and I could not prevent him from entering upon his grandfather and mother. Then Al-Husayn came, and I could not prevent him from entering upon his grandfather, may God bless him and grant him peace, and his mother, may God be pleased with them. Then Ali, may God be pleased with him, came, and I could not prevent him. So they gathered together, and the Messenger of God, may God bless him and grant him peace, covered them with a cloak he was wearing, then he said: These are my family, so keep away uncleanness from them and purify them with a thorough purification. So this verse was revealed when they gathered on the carpet." She said: "I said: O Messenger of God, and what about me?" She said: By God, he is not happy, and he said: You are on the right path.

Another chain of transmission Imam Ahmad said: Muhammad ibn Ja'far told us, 'Awf told us, on the authority of Abu al-Mu'addil, on the authority of 'Atiyyah al-Tafawi, on the authority of his father, who said: Umm Salamah, may God be pleased with her, told him: "While the Messenger of God, may God bless him and grant him peace, was in my house one day, the servant said: 'Fatima and 'Ali, may God be pleased with them, are at the door.' She said: 'The Messenger of God, may God bless him and grant him peace, said to me: 'Get up and move away from my family.' She said: 'So I got up and moved away from my family in the house.' Ali and Fatima entered, and with them were al-Hasan and al-Husayn, may God be pleased with them, and they were two young boys. He took the two boys and placed them in his lap and kissed them. He embraced 'Ali, may God be pleased with him, with one hand and 'Fatima, may God be pleased with her, with the other. He kissed Fatima and 'Ali, and he covered them with a black cloak and said: 'O God, to You, not to the Fire, me and my family.' I said: 'And what about you, O Messenger of God?' He, may God bless him and grant him peace, said: 'And you?'"

Another chain of transmission Ibn Jarir said: Abu Kurayb told us, Al-Hasan bin Atiyah told us, Fadil bin Marzouq told us, on the authority of Atiyah, on the authority of Abu Saeed, on the authority of Umm Salamah, may God be pleased with her, who said: This verse was revealed in my house: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.** She said: "I was sitting at the door of the house, so I said: O Messenger of God, am I not from the people of the House? He, may God bless him and grant him peace, said: You are indeed on the right path, you are from the wives of the Prophet, may God bless him and grant him peace." She said: "And in the house were the Messenger of God, may God bless him and grant him peace, Ali, Fatimah, Al-Hasan, and Al-Hussein, may God be pleased with them."

Another way It was also narrated by Ibn Jarir on the authority of Abu Kurayb on the authority of Wakee' on the authority of Abd al-Hamid ibn Bahram on the authority of Shahr ibn Hawshab on the authority of Umm Salamah, may God be pleased with her.

Another path Ibn Jarir said: Abu Kurayb told us, Khalid bin Mukhallad told us, Musa bin Ya'qub told me, Hashim bin Hashim bin Utbah bin Abi Waqqas told me, on the authority of Abdullah bin Wahb bin Zam'ah, who said: Umm Salamah, may God be pleased with her, told me: "The Messenger of God, may God bless him and grant him peace, gathered Ali, Fatimah, Al-Hasan, and Al-Hussein, may God be pleased with them, then he brought them under his garment, then he cried out to God Almighty and said: These are my family. Umm Salamah, may God be pleased with her, said: So I said: O Messenger of God, bring me in with them. So he, may God bless him and grant him peace, said: You are from my family."

Another way It was also narrated by Ibn Jarir on the authority of Ahmad ibn Muhammad al-Tusi, on the authority of Abd al-Rahman ibn Salih, on the authority of Muhammad ibn Sulayman al-Asbahani, on the authority of Yahya ibn Ubayd al-Makki, on the authority of Ata', on the authority of Umar ibn Abi Salamah, on the authority of his mother, may God be pleased with her, in a similar manner.

Another hadith Ibn Jarir said: We were told by Wakee' Muhammad ibn Bashir, on the authority of Zakariya, on the authority of Mus'ab ibn Shaybah, on the authority of Safiyyah bint Shaybah, who said: Aisha, may God be pleased with her, said: "The Prophet, may God bless him and grant him peace, went out one morning wearing a black hair cloak. Al-Hasan, may God be pleased with him, came and he brought him in with him. Then al-Husayn came and he brought him in with him. Then Fatimah came and he brought her in with him. Then Ali, may God be pleased with him, came and he brought him in with him. Then he, may God bless him and grant him peace, said: 'God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.'" Narrated by Muslim on the authority of Abu Bakr ibn Abi Shaybah on the authority of Muhammad ibn Bashir.

Another chain of transmission Ibn Abi Hatim said: My father told us, Surayj bin Yunus Abu Al-Harith told us, Muhammad bin Yazid told us, on the authority of Al-Awam, meaning Ibn Hawshab, may God be pleased with him, on the authority of his uncle, who said: "I entered with my father upon Aisha, may God be pleased with her, and I asked her about Ali, may God be pleased with him. She said, may God be pleased with her: You are asking me about a man who was one of the most beloved people to the Messenger of God, may God bless him and grant him peace, and who had his daughter under him and was the most beloved person to him? I saw the Messenger of God, may God bless him and grant him peace, call Ali, Fatima, Hasan, and Husayn, may God be pleased with them, and he threw a garment over them and said: O God, these are my family, so remove impurity from them and purify them thoroughly. She said: So I approached them and said: O Messenger of God, am I one of your family?"

Surat al-Ahzab 33:33

And abide in your houses and do not display yourselves like that of the times of former ignorance. And establish prayer and give zakah and obey God and His Messenger. God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.

He, may God bless him and grant him peace, said: Step aside, for you are on the right path.”

Another hadith Ibn Jarir said: Ibn Al-Muthanna told us, Bakr bin Yahya bin Zaban Al-Anzi told us, Mandal told us, on the authority of Al-A'mash, on the authority of Atiyyah, on the authority of Abu Sa'id, may God be pleased with him, who said: “The Messenger of God, may God bless him and grant him peace, said: This verse was revealed about five: about me, Ali, Hassan, Hussein, and Fatimah: ‘God only desires to remove from you the uncleanness, O people of the House, and to purify you with a thorough purification.’” It was previously mentioned that Fadil bin Marzuq narrated it on the authority of Atiyyah, on the authority of Abu Sa'id, on the authority of Umm Salamah, may God be pleased with her, as previously mentioned. Ibn Abi Hatim narrated from the hadith of Harun bin Sa'id Al-Ajli, on the authority of Atiyyah, on the authority of Abu Sa'id, may God be pleased with him, as a narration that ends with the Prophet, may God bless him and grant him peace. And God Almighty knows best.

Another hadith Ibn Jarir said: Ibn Al-Muthanna told us, Abu Bakr Al-Hanafi told us, Bakir bin Mismar told us: I heard Amer bin Saad, may God be pleased with him, say: Saad, may God be pleased with him, said: “The Messenger of God, may God bless him and grant him peace, said when the revelation came down to him, so he took Ali, his two sons, and Fatima, may God be pleased with them, and brought them under his garment, then he said: O Lord, these are my family and my household.”

Another hadith Muslim said in his Sahih: Zuhair bin Harb and Shuja' bin Mukhallad told me, on the authority of Ibn Ulayyah. Zuhair said: Ismail bin Ibrahim told us, Abu Hayyan told me, Yazid bin Hibban told me: I, Husayn bin Sabra, and Umar bin Maslama went to Zayd bin Arqam, may God be pleased with him. When we sat down with him, Husayn said to him: You have found much good, O Zayd. You saw the Messenger of God, may God bless him and grant him peace, and heard his hadith. You fought with him and prayed behind him. You have found much good, O Zayd. Tell us, Zaid, what you heard from the Messenger of God (peace and blessings of God be upon him). He said: O son of my brother, by God, I have grown old and my time has passed, and I have forgotten some of what I used to remember from the Messenger of God (peace and blessings of God be upon him). So accept what I have told you, and do not burden me with what I have not told you. Then he said: “The Messenger of God (peace and blessings of God be upon him) stood up among us one day to deliver a sermon at a watering place called Khumm, between Mecca and Medina. He praised God and extolled Him, and preached and reminded. Then he said: As for what follows, O people, I am only a human being. Soon a messenger from my Lord will come to me and I will respond. I am leaving among you two weighty

things: The first is the Book of God, in which is guidance and light, so take the Book of God and hold fast to it.” So he urged people to adhere to the Book of God and encouraged them to adhere to it. Then he said: “And the people of my household. I remind you of God regarding the people of my household. I remind you of God regarding the people of my household,” three times. Husayn said to him: **And who are the people of his household, Zaid? Aren't his women among his household?** He said: **His women are among his household, but the people of his household are those for whom charity is forbidden.** He said: **And who are they?** He said: They are the family of Ali, the family of Aqeel, the family of Jaafar, and the family of Abbas, may God be pleased with them. He said: Is charity forbidden to all of these after them? He said: Yes.

Then he narrated it on the authority of Muhammad bin Bakkar bin Al-Rayyan on the authority of Hassan bin Ibrahim on the authority of Saeed bin Masrouq on the authority of Yazid bin Hayyan on the authority of Zaid bin Arqam, may God be pleased with him, and he mentioned the hadith similar to what was mentioned above, and in it I said to him: Are his women from the people of his house? He said: No, by God, a woman may be with a man for an age, then he divorces her and she returns to her father. The people of his house are his origin and his clan who forbade charity after him.

This is how it happened in this narration, and the first is better and more appropriate to take it. This second possibility suggests that he wanted to explain the family mentioned in the hadith he narrated, that what is meant by them is his family who were forbidden from charity, or that what is meant by family is not only the wives, but they are with his family, and this possibility is more likely to reconcile them with the narration before it, and also to reconcile the Qur'an and the hadiths that came before it if they are authentic, because there is a problem with some of their chains of transmission, and God knows best. Then what is not in doubt from contemplating the Qur'an is that the wives of the Prophet, may God bless him and grant him peace, are included in the words of God Almighty: **God only desires to remove from you the uncleanness, O people of the household, and to purify you with a thorough purification**, because the context of the speech is with them, and for this reason God Almighty said after all of this: **And remember what is recited in your houses of the verses of God and wisdom**, meaning, act according to what God Almighty sends down to His Messenger, may God bless him and grant him peace, in your houses from the Book and the Sunnah, as Qatadah and more than one said, and remember this blessing that you were singled out from among the people, that the revelation is sent down in your houses without the rest of the people, and Aisha, the truthful daughter of the truthful, may God be pleased with them both, is the first of them to receive this blessing. And the most fortunate of them in this bounty, and the most special of them in this universal

mercy, is that the revelation did not come down to the Messenger of God (peace and blessings of God be upon him) in the bed of any other woman, as stated by God's prayers and peace be upon him. Some scholars **may God have mercy on him** said: Because he did not marry a virgin other than her, and no man slept with her in her bed other than him (peace and blessings of God be upon him and may God be pleased with her), it was appropriate that she be singled out for this privilege and this high rank. However, if his wives were from his household, then his relatives are more deserving of this name, as mentioned in the hadith:

And my household is more deserving. This is similar to what was proven in Sahih Muslim: "When the Messenger of God (peace and blessings of God be upon him) was asked about the mosque that was founded on piety from the first day, he said: It is this mosque of mine." This is of this type, for the verse was revealed regarding the mosque of Quba', as mentioned in other hadiths. However, if that was founded on piety from the first day, then the mosque of the Messenger of God (peace and blessings of God be upon him) is more deserving of this name, and God knows best.

Ibn Abi Hatim said: My father told us, Abu Al-Walid told us, Abu Awana told us, on the authority of Hisain bin Abdul Rahman, on the authority of Abu Jamila, who said: Al-Hasan bin Ali **may God be pleased with them both** was appointed caliph when Ali **may God be pleased with them both** was killed. He said: While he was praying, a man jumped on him and stabbed him with his dagger. Hisain claimed that he had heard that the one who stabbed him was a man from Banu Asad, and Al-Hasan **may God be pleased with him** was prostrating. He said: They claim that the stab wound was in his hip, and he was sick for months and then recovered. He sat on the pulpit and said: O people of Iraq, fear God in our regard, for we are your leaders and your guests, and we are the people of the house about whom God the Most High said: **God only desires to keep away the uncleanness from you, O people of the house, and to purify you with a thorough purification.** He said: He kept saying this until there was no one in the mosque who did not cry and wail.

Al-Suddi narrated on the authority of Abu Al-Daylam that he said: Ali bin Al-Hussein **may God be pleased with him** said to a man from Ash-Sham: Have you not read in al-Ahzab 33: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification?** He said: Yes, and you are them? He said: Yes. And the Almighty's saying: **Indeed, God is ever Kind and Aware** means that it is through His kindness to you that you have attained this status, and through His knowledge of you and that you are worthy of that, He gave that to you and singled you out for it. Ibn Jarir **may God have mercy on him** said: And remember the blessing of God upon you by placing you in homes in which the verses of God and wisdom are recited, so thank God for that and praise Him. **Indeed, God is ever Kind and Aware** meaning that He was kind to you, as He placed you in homes in which the verses of God and wisdom are recited, and this is the Sunnah. He is Aware of you as He chose you for His Messenger. Qatada said: **And remember what is recited in your houses of the verses of God and wisdom** He said: He bestows that favor

upon them. Narrated by Ibn Jarir. Atiyah Al-Awfi said about the Almighty's saying: **Indeed, God is Kind and All-Knowing**, meaning that He is Kind in extracting it and All-Knowing in its location. Narrated by Ibn Abi Hatim, then he said: And it was also narrated on the authority of Al-Rabi' bin Anas on the authority of Qatada.

Fath al-Qadir

33- And stay in your houses The majority read it as *wa-qārān* with a kasra on the qaf from *wa-qār yaqrū wa-qārān*: meaning to dwell, and the imperative form of it is *qār* with a kasra on the qaf, and for women *qarn* is like 'Adan in weight. Al-Mubarrad said: It is from *qārār*, not from *waqār*. You say *qārārat bi-l-makān* with a fatha on the ra', and the original is *iqrārna* with a kasra on the ra', so the first ra' was deleted for ease of speech as they said in *Ḍilt ḍalta*, and we quote its movement to the qaf, and the alif of connection was dispensed with by moving the *qāl*. Abu Ali al-Farsi said: It was replaced by it, and the meaning is *iqirna*, then the movement of the ya' is transferred to the qaf due to the dislike of moving the ya' with a kasra, so the ya' is dropped due to the meeting of two *sukūn* letters, and the hamzat al-wasl is dropped due to the movement of what follows it, so it becomes *qarn*. Nafi' and Asim read it with a fatha on the qaf. Its original form is *qarara bil-makan* i.e., **you reside in it** with a kasra on the ra'. Aqarra with a fatha on the qaf like *hamd yahmad praise*, and it is the dialect of the people of Hijaz. This was mentioned by Abu Ubaid on the authority of Al-Kisa'i, and it was also mentioned by Al-Zajjaj and others. Al-Farra' said: It is like saying *hal hasat sahibak did you feel his companion* meaning did you feel him? Abu Ubaid said: Our elders among the Arab scholars used to reject the reading with a fatha on the qaf, because *qarara bil-makan* i.e., **you resided in it** is not permitted by many Arab scholars. The correct form is *qarara qarra* with a kasra, and its meaning is: an order to them to be respectful and to remain in their homes and not to go out. This contradicts what we mentioned here on the authority of Al-Kisa'i, who was one of his most prominent sheikhs. Abu Hatim agreed with him in rejecting this reading, saying: There is no school of thought in the speech of the Arabs that uses *qarra* with a fatha on the qaf. An-Nahhas said: Abu Hatim was contradicted in his statement that it is his school of thought in the speech of the Arabs. Rather, there are two schools of thought: One of them was narrated by Al-Kisa'i, and the other is from Ali bin Sulayman. As for the school of thought that Al-Kisa'i narrated, it is what we presented from the narration of Abu Ubayd from him. As for the school of thought that Ali bin Sulayman narrated, he said: It is from *qarah bih ayn*, meaning: And acknowledge it with an eye in your homes. An-Nahhas said: This is a good interpretation.

I say: It is not good and it is not the meaning of the verse, because what is meant by it is an order to them to be calm and settled in their homes, and it is not from the delight of the eye. Ibn Abi Ubla read *Wa-aqarna* with an alif wasl and two ra's, the first one is kasra according to the original **and do not display yourselves like that of the times of the former ignorance**. Tabarruj is for a woman to show off her adornment and charms

Surat al-Ahzab 33:33

And abide in your houses and do not display yourselves like that of the times of former ignorance. And establish prayer and give zakah and obey God and His Messenger. God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.

that which she should cover, in order to arouse the desire of a man. The meaning of Tabarruj has been mentioned previously in Surat An-Nur. Al-Mubarrad said: It is taken from the word *burj* *wideness*, it is said about his teeth *burj* if they are spread out. It has been said that Tabarruj is swaggering in walking, but this is very weak.

There is disagreement about what is meant by the first Jahiliyyah. Some say it is between Adam and Noah, or between Noah and Idris, or between Noah and Abraham, or between Moses and Jesus, or between Jesus and Muhammad. Al-Mubarrad said: The first Jahiliyyah is as the ignorant Jahiliyyah say. He said: The women of the Jahiliyyah used to show what was shameful to show, to the point that a woman would sit with her husband and her lover, and her lover would be alone with what was above the lower garment upwards, and her husband would be alone with what was below the lower garment downwards, and one of them might ask the other for a change. Ibn Atiyyah said: What appears to me is that he referred to the Jahiliyyah that they had fallen into, so they were ordered to change from their way of life therein, which was the way of the disbelievers before the Shari'ah, because they had no jealousy among them. The meaning does not mean that there was another Jahiliyyah, as he said, and it is a good statement. The other ignorance could be what occurs in Islam of imitating the people of ignorance in word or deed, so the meaning would be: And do not, O Muslim women, display yourselves after your conversion to Islam in a manner like the display of ignorance that you were upon, and that was done by those before you. That is, do not create with your actions and words an ignorance that resembles the ignorance that came before. **And establish prayer and give zakat and obey God and His Messenger.** He specified prayer and zakat because they are the foundation of physical and financial obedience. Then he generalized and ordered them to obey God and His Messenger in all that is permissible. **God only desires to keep away the uncleanness from you, O people of the Household.** That is, God has only enjoined upon you what He has enjoined upon you of piety, not to be submissive in speech, to speak well of others, to be quiet in your homes, not to be ostentatious, to establish prayer, to give zakat, and to obey, so that He may keep away the uncleanness from you, O people of the Household. What is meant by uncleanness is the sin and wrongdoing that defiles the reputations that result from abandoning what God has commanded and doing what He has forbidden. This includes everything that does not please God. The nominative case of **people of the household** is for praise, as Az-Zajaj said. He said: **If you like, it is for substitution.** He said: **The nominative and genitive cases are permissible.** An-Nahhas said: **If it is in the genitive case, it is because it is a substitution for the kaf and the mim.** Al-Mubarrad objected to him by saying that it is not permissible to substitute the one being addressed, and

it is permissible for it to be in the accusative case as a call. **And purify you with a thorough purification.** That is, He purifies you from uncleanness and filth with a complete purification. The metaphor of filth for sin and the recommendation for purification are strong warnings against it and a severe reprimand for its perpetrator.

Scholars have differed regarding the people of the house mentioned in the verse. Ibn Abbas, Ikrimah, Ata', Al-Kalbi, Muqatil, and Saeed bin Jubair said: The people of the house mentioned in the verse are the wives of the Prophet, may God bless him and grant him peace, specifically.

Tafsir al-Baghawi

33- And abide in your houses. The people of Medina and Asim read: **Wa qarran** with the qaf open, and the others read it with the qaf closed. So whoever opens the qaf means, **I abide** meaning: the time in your houses, from their saying: I resided in the place, I resided, it is said: I resided, I resided, I resided, and they are two languages. So the first ra', which is the root of the verb, was deleted due to the heaviness of the doubling, and its vowel was transferred to the qaf like their saying: in **I shaded it, it shaded.** God Almighty said: **So you remained amused** (al-Waqi'ah 56:65), **She remained devoted to it** (Ta-Ha 20:97).

And from the breaking of the qaf, it has been said: It is from qararat iqra, meaning they acknowledged - with a broken ra' - so the first was deleted and its vowel moved to the qaf as we mentioned, and it was said - and this is the most correct - that it is an order from dignity, like their saying from the promise: 'Adan', and from the connection: 'Salna', meaning: Be people of dignity and tranquility, from their saying waqara fulan yaqara waquran if he was calm and reassured.

And do not display yourselves. Mujahid and Qatadah said: Tabarruj means to be coquettish and flirtatious. Ibn Abi Nujayh said: It is to strut. It was also said: It is to display adornment and show off one's charms to men. **The display of the first Jahiliyyah.** They differed regarding the first Jahiliyyah. Al-Sha'bi said: It was between Jesus and Muhammad, peace and blessings be upon him.

Abu Al-Aaliyah said: During the time of David and Solomon, peace be upon them, a woman would wear a shirt made of pearls, not stitched on the sides, so her figure could be seen in it.

Al-Kalbi said: This was during the time of the mighty Nimrod. Women would wear pearl armor and walk in the middle of the street with nothing else on, offering themselves to men.

It was narrated on the authority of Ikrimah on the authority of Ibn Abbas that he said: The first ignorance

was between Noah and Idris, and it lasted a thousand years. There were two clans of the children of Adam, one of them lived in the plain and the other in the mountain. The men of the mountain were beautiful and the women were ugly, and the women of the plain were beautiful and the men were ugly. Iblis came to a man from the plain and hired himself out to him, so he served him and made something like the one that shepherds play with, so he came with a voice that people had never heard the like of. This reached those around them, so they came to listen to it, and they made a festival to which they would gather throughout the year. The women would uncover themselves for the men, and the men would adorn themselves for them. A man from the mountain attacked them on their festival and saw the women and their beauty, so he came to his companions and informed them of this, so they turned to them and descended with them, and indecency became apparent among them. This is what God Almighty said: **And do not display yourselves like that of the times of the first ignorance.**

Qatada said: It is before Islam.

It was said: The first ignorance: what we mentioned, and the other ignorance: people who do the same as they will do at the end of time.

It was said: The first may be mentioned even if there is no other, like the Almighty's saying: **And that He destroyed the first 'Ad** (al-Najm 53:50), and there is no other.

God the Almighty said: "And establish prayer and give zakah and obey God and His Messenger. God only desires to remove from you the uncleanness, O people of the House." By uncleanness, He meant the sin that God forbade women from, as stated by Muqatil. Ibn Abbas said: It means the work of Satan and that which God is not pleased with. Qatada said: It means evil. Mujahid said: Impurity is doubt.

What he meant by the people of the house are the wives of the Prophet, may God bless him and grant him peace, because they are in his house. This is the narration of Saeed bin Jubair on the authority of Ibn Abbas. He recited his statement: **And remember what is recited in your houses of the verses of God**, which is the statement of Ikrimah and Muqatil.

Abu Saeed Al-Khudri and a group of the followers, including Mujahid, Qatada, and others, said that they were Ali, Fatima, Al-Hassan, and Al-Hussein.

Abu al-Fadl Ziyad ibn Muhammad al-Hanafi narrated to us, Abu Muhammad Abd al-Rahman ibn Muhammad al-Ansari narrated to us, Abu Muhammad Yahya ibn Muhammad ibn Sa'idi narrated to us, Abu Hammam al-Walid ibn Shuja' narrated to us, Yahya ibn Zakariya ibn Za'idah narrated to us, my father narrated to us, on the authority of Mus'ab ibn Shaybah, on the authority of Safiyyah bint Shaybah al-Hajibiyah, on the authority of Aisha, the Mother of the Believers, who said: "The Messenger of God, may God bless him and grant him peace, went out one morning wearing a black hair cloak. He sat down, and Fatimah came and he put her in it. Then Ali came and he put him in it. Then Husayn came and he put him in it. Then he said: 'God only

desires to remove from you the uncleanness, O people of the House, and to purify you with a thorough purification.'"

Abu Saeed Ahmad bin Muhammad al-Hamidi told us, Abdullah al-Hafiz told us, Abu al-Abbas Muhammad bin Ya'qub told us, al-Hasan bin Mukram told us, Uthman bin Umar told us, Abd al-Rahman bin Abdullah bin Dinar told us, on the authority of Sharik bin Abi Namir, on the authority of Ata' bin Yasar, on the authority of Umm Salamah, who said: "In my house was revealed the verse: 'God only desires to keep away the uncleanness from you, O people of the House.'" She said: "Then the Messenger of God, may God bless him and grant him peace, sent for Fatimah, Ali, al-Hasan, and al-Husayn, and said: 'These are my people of the House.' I said: 'O Messenger of God, am I not one of the people of the House?' He said: 'Yes, God willing.'"

Zayd ibn Arqam said: The people of his household are those to whom charity is forbidden after him: the family of Ali, the family of Aqil, the family of Jaafar, and the family of Abbas.

Tafsir al-Baidawi

33 - **And abide in your houses** from waqara yaqraan or from qara yaqraan. The first of the two ra's of iqran was deleted and its kasra was transferred to the qaf, so the hamzat al-wasl was dispensed with. This is supported by the reading of Nafi' and Asim with the fatha from qararat iqraan, which is a dialect in it. It is possible that it is from qar yaqar if it gathers. **And do not display yourselves** and do not strut in your walk. **The display of the first ignorance** is like the display of women in the days of ancient ignorance. It was said that it was between Adam and Noah, or it was said that it was the time when Abraham, peace be upon him, was born. Women would wear a pearl coat of mail and walk in the middle of the road, exposing themselves to men. The other ignorance was between Jesus and Muhammad, peace be upon them. It was said that the first ignorance was the ignorance of disbelief before Islam, and the other ignorance was the ignorance of immorality in Islam. This is supported by the statement of the Prophet, peace and blessings be upon him, to Abu Darda', may God be pleased with him, **There is ignorance in you.** He said, **Islamic ignorance of disbelief or Islam?** He said, **Rather, it is ignorance of disbelief.** "And establish prayer and give zakah and obey God and His Messenger" in all that He has commanded you to do and forbidden you to do. **God only desires to remove from you the uncleanness** the sin that defiles your honor. This is an explanation for the command and prohibition to them on the basis of resumption, and therefore the ruling was generalized. **Ahl al-Bayt** is in the accusative case as a call or a praise. **And purify you** from sins. *Purification* and the metaphor of impurity for disobedience and the nomination of purification to repel from it, and the Shiites' specification of the people of the house to Fatima and Ali and their two sons, may God be pleased with them, because of what was narrated "that he, peace and blessings be upon him, went out one morning wearing a black hair cloak and sat down, and

Surat al-Ahzab 33:33

And abide in your houses and do not display yourselves like that of the times of former ignorance. And establish prayer and give zakah and obey God and His Messenger. God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.

Fatima, may God be pleased with her, came and he put her in it, then Ali came and he put him in it, then Hassan and Hussein, may God be pleased with them, came and he put them in it, then he said: "God only desires to remove impurity from you, O people of the house." The argument for this to support their infallibility and the fact that their consensus is a weak argument because specification to them does not fit what comes before and after the verse, and the hadith requires that they are from the people of the house, not that there is no one else.

Surat al-Ahzab 33:34

And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is Kind and Aware.

Tafsir al-Jalalayn

34 - **And remember what is recited in your houses of the verses of God the Qur'an and wisdom the Sunnah for God is ever Kind to His friends and Aware of all His creation.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the wives of His Prophet Muhammad, may God bless him and grant him peace: **And remember the blessing of God upon you, by placing you in houses in which the verses of God and wisdom are recited, so thank God for that and praise Him for it.** What He means by His statement, **And remember what is recited in your houses of the verses of God is: And remember what is read in your houses of the verses of the Book of God and wisdom.** What He means by wisdom is: what was revealed to the Messenger of God, may God bless him and grant him peace, of the rulings of God's religion, and which was not revealed in the Qur'an, and that is the Sunnah.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And remember what is recited in your houses of the verses of God and wisdom**, meaning the Sunnah, he said: He bestows upon them that favor.

And His saying, **Indeed, God is Kind and All-Knowing**, God Almighty says: Indeed, God was kind to you, as He placed you in the houses in which His verses and wisdom are recited, and All-Knowing of you when He chose you as wives for His Messenger.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **And remember what is recited in your houses of the verses of God and wisdom.** These words indicate that the people of the house are his women. The scholars differed regarding the people of the house, who are they? Ata', Ikrimah and Ibn Abbas said: They are his wives specifically, no men with them. They believed that the house refers to the dwellings of the Prophet (peace and blessings of God be upon him), based on the Almighty's saying: **And remember what is recited in your houses.** A group, including Al-Kalbi, said: They are Ali, Fatimah,

Al-Hasan and Al-Hussein specifically. There are hadiths on this topic from the Prophet (peace and blessings of God be upon him). They cited as evidence the words of God the Almighty: **That He may remove from you the uncleanness, O people of the House, and purify you with the letter mim.** If it had been for women specifically, it would have been **from you and purify you.** However, it is possible that it was used in the form of *family*, as a man may say to his companion: **How are your family?** meaning your wife and women, and he may reply: **They are fine.** God the Almighty said: **Do you wonder at the decree of God? The mercy of God and His blessings be upon you, O people of the House.**

What appears from the verse is that it is general and includes all members of the household, including spouses and others. The statement, **and purifies you**, is because the Messenger of God (peace and blessings of God be upon him), Ali, Hasan, and Husayn were among them. When both male and female are present, the masculine gender is predominant. Therefore, the verse requires that the wives are among the members of the household, because the verse is about them and they are being addressed, as indicated by the context of the speech. And God knows best. Umm Salamah said: "This verse was revealed in my house, so the Messenger of God (peace and blessings of God be upon him) called Ali, Fatimah, Hasan, and Husayn and entered with them under a Khaybar cloak and said: 'These are my family' - and he recited the verse - and said: 'O God, remove uncleanness from them and purify them with a thorough purification.' Umm Salamah said: 'Am I with them, O Messenger of God?' He said: 'You remain where you are and you are upon good.'" Narrated by al-Tirmidhi and others, who said: This is a strange hadith. Al-Qushayri said: "Umm Salamah said: I put my head into the cloak and said: 'Am I among them, O Messenger of God?' He said: 'Yes.'" Al-Tha'labi said: They are Banu Hashim. This indicates that the house refers to the lineage, so Al-Abbas, his paternal uncles and his paternal uncles are among them. Something similar was narrated from Zayd ibn Arqam **may God be pleased with them all.** According to Al-Kalbi, his statement, **And remember** is the beginning of addressing God, the Most High, i.e., addressing the command of God, the Most High, to the wives of the Prophet (peace and blessings of God be upon him), as an admonition and enumerating the blessings by mentioning what is recited in their homes of the verses of God and wisdom. The scholars of ta'wil said: **The verses of God** are the Qur'an. **And wisdom** is the Sunnah. The correct view is that his statement, **And remember** is linked to what precedes it. He said, **From you** because he said, *People*. People are masculine, so He called them - even if they were females - by the masculine name, and that is why it became **From you**. The statement of Al-Kalbi and his likes should not be taken into account, as there are things he said in this interpretation that, if he had been in the time of the righteous predecessors, they would have prevented him from doing that and restricted him. All the verses, from His saying: **O Prophet, tell your wives** to His saying: **Indeed, God is Kind and All-Knowing**, are arranged one after the other. So how could there be separate speech in the middle for others?! This is

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And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is Kind and Aware.

something that happened in the reports: "When this verse was revealed to the Prophet (peace and blessings of God be upon him), he called for Ali, Fatimah, Hasan, and Husayn. The Prophet (peace and blessings of God be upon him) took a cloak and wrapped it around them, then he pointed to the sky and said: 'O God, these are my family. O God, remove uncleanness from them and purify them with a thorough purification.'" This is a supplication from the Prophet (peace and blessings of God be upon him) to them after the verse was revealed. He wanted to include them in the verse in which the wives were addressed. Al-Kalbi and those who agreed with him made it specifically for them, but it is a supplication for them outside of the revelation.

Second: The word *remembrance* has three possible meanings: First: Remember the place of blessing, as God has placed you in homes where God's verses and wisdom are recited. Second: Remember the verses of God and appreciate their value, and reflect on them so that they are on your mind and you may take heed from God's admonitions. Whoever is in this state should improve their actions. Third: *Remember* means memorize, recite, and teach them on your tongues. It is as if God is saying: Memorize God's commands and prohibitions, and that is what is recited in your homes from the verses of God. So God the Almighty commanded them to report what was revealed of the Quran in their homes, and what they saw of the Prophet's actions (peace and blessings be upon him) and what they heard of his sayings, so that they may convey that to the people, so that they may act upon it and follow its example. This indicates the permissibility of accepting the report of an individual, whether from men or women, in matters of religion.

Third: Ibn al-Arabi said: "In this verse there is a wonderful issue, which is that God the Almighty commanded His Prophet (peace and blessings be upon him) to convey what was revealed to him of the Qur'an, and to teach what he knew of the religion. So if he recited to one person or whatever he happened to know, the obligation was dropped from him, and it was upon whoever heard him to convey it to others. He was not obligated to mention it to all of the Companions, nor was it upon him, if his wives knew that, to go out to the people and tell them such and such was revealed or such and such was. For this reason we say: It is permissible to act on the report of Busrah regarding the obligation of ablution after touching the penis, because she narrated what she heard and conveyed what she memorized. It is not necessary for him to convey that to the men, as Abu Hanifa said, although it was narrated from Sa'd ibn Abi Waqqas and Ibn 'Umar."

Tafsir Ibn Kathir

These are the manners that God the Most High commanded the wives of the Prophet, may God bless him and grant him peace, to follow, and the women of

the ummah follow them in that. So God the Most High said, addressing the wives of the Prophet, may God bless him and grant him peace, that if they fear God the Almighty as He commanded them, then no other woman will be like them or reach them in virtue and status. Then God the Most High said: **So do not speak in a soft voice.** Al-Suddi and others said: By that, he means softening the speech when addressing men. For this reason, God the Most High said: **lest he in whose heart is a disease should covet** meaning deceit. **And speak in appropriate speech.** Ibn Zayd said: Good, beautiful, and well-known words of goodness. The meaning of this is that she should address strangers with speech that is not softened, meaning that a woman should not address strangers as she addresses her husband.

God the Almighty said: **And abide in your houses** meaning the time, so do not go out except for a need. Among the legitimate needs is praying in the mosque, provided that it is permissible, as the Messenger of God (blessings and peace of God be upon him) said: **Do not prevent the female servants of God from the mosques of God, and let them go out without decency.** In another narration: **And their homes are better for them.** Al-Hafiz Abu Bakr al-Bazzar said: Hamid ibn Mas'adah told us, Abu Raja' al-Kalbi told us, Ruh ibn al-Musayyab is trustworthy, Thabit al-Banani told us, on the authority of Anas **may God be pleased with him**, who said: "Women came to the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, the men have taken the virtue and jihad in the cause of God, so what work do we have that will equal the work of those who strive in the cause of God? The Messenger of God (blessings and peace of God be upon him) said: Whoever among you stays in her house - or a word similar to that - will attain the work of those who strive in the cause of God." Then he said: We do not know of anyone who narrated it from Thabit except Ruh ibn al-Musayyab, and he is a well-known man from Basra.

Al-Bazzar also said: Muhammad Al-Muthanna told us, Amr bin Asim told me, Hammam told us, on the authority of Qatadah, on the authority of Mawariq, on the authority of Abu Al-Ahwas, on the authority of Abdullah **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said: "A woman is 'awrah, and when she goes out, Satan makes her look suspiciously. She is closest to the spirit of her Lord when she is in the depths of her home." Narrated by Al-Tirmidhi on the authority of Bandar on the authority of Amr bin Asim, with a similar chain of transmission. Al-Bazzar narrated with his chain of transmission mentioned above, and Abu Dawud also narrated on the authority of the Prophet (peace and blessings of God be upon him), who said: **A woman's prayer in her bedroom is better than her prayer in her house, and her prayer in her house is better than her prayer in her room.** This is a good chain of transmission.

God the Almighty said: {And do not display yourselves like that of the times of the former ignorance}. Mujahid said: A woman would go out walking in front of men,

and that was the display of the times of ignorance. Qatada said: {And do not display yourselves like that of the times of the former ignorance} meaning: If you go out of your houses and they walk gracefully and flirtatiously, then God the Almighty forbade that. Muqatil ibn Hayyan said: {And do not display yourselves like that of the times of the former ignorance}. Displaying yourselves means that she puts the veil over her head and does not tighten it, so that it covers her necklaces, earrings and neck, and all of that is visible from her, and that is the display of her beauty. Then the women of the believers became widespread in display of their beauty.

Ibn Jarir said: Ibn Zuhair told me, Musa ibn Ismail told us, Dawud ibn Abi al-Furat told us, Ali ibn Ahmar told us, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: He recited this verse: **And do not display yourselves like that of the times of the former ignorance.** He said: It was between Noah and Idris, and it was a thousand years, and there were two clans of the children of Adam, one of them lived in the plain and the other lived in the mountains, and the men of the mountains were beautiful, but the women were ugly. The women of the plain were beautiful in the morning, while the men were ugly. Satan, may God curse him, came to a man from the plain in the form of a boy, and hired himself out to him, so he served him. Satan took something like the symbolism of the shepherds, and he came in it with a voice that people had never heard the like of. This reached those around him, so they came back to listen to him, and they made a festival to which they would gather throughout the year, so the women would display themselves for the men, and the men would adorn themselves for them. A man from the mountain attacked them on their festival, and he saw the women and their beauty, so he came to his companions and informed them of that, so they turned to them and descended with them, and indecency appeared among them, as is the saying of God Almighty: **And do not display yourselves like that of the times of the first ignorance.**

God the Almighty said: {And establish prayer and give zakat and obey God and His Messenger} He first forbade them from evil and then ordered them to do good, such as establishing prayer, which is the worship of God alone with no partner, and giving zakat, which is kindness to creation. **And obey God and His Messenger** This is a case of linking the general to the specific. God the Almighty said: {God only desires to keep away the uncleanness from you, O people of the Household, and to purify you with a thorough purification} This is a clear statement that the wives of the Prophet (peace and blessings of God be upon him) are included among the people of the household here, because they are the reason for the revelation of this verse, and the reason for revelation is included in it according to one opinion, either on its own according to one opinion, or with something else according to the correct opinion. Ibn Jarir narrated on the authority of Ikrimah that he used to call out in the marketplace: {God only desires to keep away the uncleanness from you, O people of the Household, and to purify you with a thorough purification} It was revealed specifically about the wives of the Prophet (peace and blessings of God be upon him). Thus, Ibn Abi Hatim narrated: Ali

bin Harb Al-Mawsili told us, Zaid bin Al-Habbab told us, Hussain bin Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the verse: **God only desires to keep away the uncleanness from you, O people of the House,** he said: It was revealed specifically regarding the wives of the Prophet, may God bless him and grant him peace. Ikrimah said: Whoever wants to know about his family, it was revealed concerning the wives of the Prophet, may God bless him and grant him peace. If what is meant is that they were the reason for the revelation and not others, then it is correct. But if what is meant is that they were the only ones meant and not others, then it is questionable, because there are hadiths that indicate that what is meant is more general than that:

The first hadith: Imam Ahmad said: Affan told us, Hammad told us, Ali bin Zaid told us on the authority of Anas bin Malik, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, would pass by the door of Fatimah, may God be pleased with her, for six months when he went out to the dawn prayer, saying: 'Prayer, O people of the House! God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.'" Narrated by Al-Tirmidhi on the authority of Abd bin Hamid on the authority of Affan on his authority. He said: It is hasan gharib.

Another hadith Ibn Jarir said: Ibn Wakee' told us, Abu Na'eem told us, Yunus told us on the authority of Abu Ishaq, Abu Dawud told me on the authority of Abu al-Hamra' who said: I stayed in Medina for seven months during the time of the Messenger of God, may God bless him and grant him peace. He said: "I saw the Messenger of God, may God bless him and grant him peace, when dawn came, come to the door of Ali and Fatima, may God be pleased with them, and say: Prayer, prayer. God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification." Abu Dawud al-A'ma is Nafi' ibn al-Harith, a liar.

Another hadith Imam Ahmad also said: Muhammad ibn Mus'ab told us, Al-Awza'i told us, Shaddad Abu 'Ammar told us: I entered upon Wathilah ibn Al-Asqa' **may God be pleased with him**, and there were some people with him, so they mentioned Ali **may God be pleased with him** and cursed him, so he cursed him along with them. When they got up, he said to me: Did you curse this man? I said: They cursed him, so I cursed him along with them. Shall I not tell you what I saw from the Messenger of God (blessings and peace of God be upon him)? I said: Yes. He said: I came to Fatima **may God be pleased with her** to ask her about Ali **may God be pleased with him**. She said: Go to the Messenger of God (may God bless him and grant him peace). I sat waiting for him until the Messenger of God (may God bless him and grant him peace) came with Ali, Hasan, and Husayn **may God be pleased with them**. I took each one of them by the hand until he entered. He brought Ali and Fatima **may God be pleased with them** closer and seated them in front of him, and seated Hasan and Husayn **may God be pleased with them**, each one of them on his thigh. Then he wrapped his garment or he said his cloak over them. Then he (may God bless him and grant him

And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is Kind and Aware.

peace) recited this verse: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.** And he said: **O God, these are my family, and my family is more deserving.**

Abu Jaafar bin Jarir narrated it on the authority of Abdul Karim bin Abi Umair on the authority of Al-Walid bin Muslim, on the authority of Abu Amr Al-Awza'i, with a similar chain of transmission. He added at the end of it: Wathilah, may God be pleased with him, said: So I said: And I, O Messenger of God, may God bless you, am I part of your family? The Prophet (peace and blessings of God be upon him) said: **And you are one of my family. Wathilah may God be pleased with him** said: **And it is one of the things I hope for most.** Then he also narrated it on the authority of Abd al-A'la ibn Wasil, on the authority of al-Fadl ibn Dukayn, on the authority of Abd al-Salam ibn Harb, on the authority of Kulthum al-Maharibi, on the authority of Shaddad ibn Abi Ammar, who said: "I was sitting with Wathilah ibn al-Asqa', may God be pleased with him, when they mentioned Ali **may God be pleased with him** and cursed him. When they stood up, he said: Sit so that I may tell you about the one whom they cursed. I was with the Messenger of God (peace and blessings of God be upon him) when Ali, Fatimah, Hasan, and Husayn **may God be pleased with them** came. The Prophet (peace and blessings of God be upon him) threw his cloak over them and said to them: "O God, these are my family. O God, remove uncleanness from them and purify them thoroughly." I said: **O Messenger of God, what about me?** The Prophet (peace and blessings of God be upon him) said: **And you?** He said: **By God, it is the most trustworthy deed for me.**

Another hadith Imam Ahmad said: Abdullah bin Numayr told us, Abdul Malik bin Abi Sulayman told us, on the authority of Ata bin Abi Rabah, who told me that he heard Umm Salamah, may God be pleased with her, mention that the Prophet, may God bless him and grant him peace, was in her house, and Fatimah, may God be pleased with her, brought him a pot containing saffron. She entered upon him with it, and the Prophet, may God bless him and grant him peace, said to her: Call your husband and your two sons. She said: Then Ali, Hassan, and Hussein, may God be pleased with them, came and entered upon him and sat down to eat from that saffron while he was on his bed, and beneath him, may God bless him and grant him peace, was a Khaybari cloak. She said: And I was in the room praying, and God Almighty revealed this verse: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.** She said, may God be pleased with her: The Prophet, may God bless him and grant him peace, took the excess cloak and covered them with it, then he put out his hand and waved it towards the sky and said: O God, these are my family and my special ones, so keep away the uncleanness from them and purify them with a thorough purification. She said: So I put my head in the house, and I said: And I With you, O Messenger of God? He, may God bless him and grant him peace, said: **You are indeed on the**

right path, you are indeed on the right path. In its chain of transmission is an unnamed sheikh of Ata', but the rest of its men are trustworthy.

Another chain of transmission Ibn Jarir said: Abu Kurayb narrated to us, Mus'ab ibn al-Miqdad narrated to us, Sa'id ibn Zurbi narrated to us, on the authority of Muhammad ibn Sirin, on the authority of Abu Hurayrah, on the authority of Umm Salamah, may God be pleased with her, who said: "Fatimah, may God be pleased with her, came to the Messenger of God, may God bless him and grant him peace, with a pot of hers in which she had made porridge, carrying it on a plate. She placed it in front of him, may God bless him and grant him peace, and he said: 'Where is your cousin and your two sons?' She, may God be pleased with her, said: 'In the house.' He, may God bless him and grant him peace, said: 'Call them.' She came to Ali, may God be pleased with him, and said: 'You and your two sons, answer the Messenger of God, may God bless him and grant him peace.' Umm Salamah, may God be pleased with her, said: 'When he saw them approaching, the Messenger of God, may God bless him and grant him peace, reached out to a cloak that was on the bed, extended it, spread it out, and seated them on it. Then he took hold of the four corners of the cloak with his left hand and folded it over their heads. He gestured with his right hand to his Lord and said: 'O God, these are my family, so remove impurity from them and purify them with a thorough purification.'"

Another path Ibn Jarir said: Ibn Hamid told us, Abdullah bin Abdul Quddus told us, on the authority of Al-A'mash, on the authority of Hakim bin Sa'd, who said: We mentioned Ali bin Abi Talib, may God be pleased with him, to Umm Salamah, may God be pleased with her, and she said: **In my house, the verse 'God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification' was revealed.** Umm Salamah said: "The Messenger of God, may God bless him and grant him peace, came to my house and said: Do not allow anyone in. Then Fatimah, may God be pleased with her, came, and I could not prevent her from entering upon her father. Then Al-Hasan, may God be pleased with him, came, and I could not prevent him from entering upon his grandfather and mother. Then Al-Husayn came, and I could not prevent him from entering upon his grandfather, may God bless him and grant him peace, and his mother, may God be pleased with them. Then Ali, may God be pleased with him, came, and I could not prevent him. So they gathered together, and the Messenger of God, may God bless him and grant him peace, covered them with a cloak he was wearing, then he said: These are my family, so keep away uncleanness from them and purify them with a thorough purification. So this verse was revealed when they gathered on the carpet." She said: "I said: O Messenger of God, and what about me?" She said: By God, he is not happy, and he said: You are on the right path.

Another chain of transmission Imam Ahmad said: Muhammad ibn Ja'far told us, 'Awf told us, on the authority of Abu al-Mu'addil, on the authority of

'Atiyyah al-Tafawi, on the authority of his father, who said: Umm Salamah, may God be pleased with her, told him: "While the Messenger of God, may God bless him and grant him peace, was in my house one day, the servant said: 'Fatima and 'Ali, may God be pleased with them, are at the door.' She said: 'The Messenger of God, may God bless him and grant him peace, said to me: 'Get up and move away from my family.' She said: 'So I got up and moved away from my family in the house.' Ali and Fatima entered, and with them were al-Hasan and al-Husayn, may God be pleased with them, and they were two young boys. He took the two boys and placed them in his lap and kissed them. He embraced 'Ali, may God be pleased with him, with one hand and 'Fatima, may God be pleased with her, with the other. He kissed Fatima and 'Ali, and he covered them with a black cloak and said: 'O God, to You, not to the Fire, me and my family.' I said: 'And what about you, O Messenger of God?' He, may God bless him and grant him peace, said: 'And you?'"

Another chain of transmission Ibn Jarir said: Abu Kurayb told us, Al-Hasan bin Atiyah told us, Fadil bin Marzuq told us, on the authority of Atiyah, on the authority of Abu Saeed, on the authority of Umm Salamah, may God be pleased with her, who said: This verse was revealed in my house: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification.** She said: "I was sitting at the door of the house, so I said: O Messenger of God, am I not from the people of the House? He, may God bless him and grant him peace, said: You are indeed on the right path, you are from the wives of the Prophet, may God bless him and grant him peace." She said: "And in the house were the Messenger of God, may God bless him and grant him peace, Ali, Fatimah, Al-Hasan, and Al-Hussein, may God be pleased with them."

Another way It was also narrated by Ibn Jarir on the authority of Abu Kurayb on the authority of Wakee' on the authority of Abd al-Hamid ibn Bahram on the authority of Shahr ibn Hawshab on the authority of Umm Salamah, may God be pleased with her.

Another path Ibn Jarir said: Abu Kurayb told us, Khalid bin Mukhallad told us, Musa bin Ya'qub told me, Hashim bin Hashim bin Utbah bin Abi Waqqas told me, on the authority of Abdullah bin Wahb bin Zam'ah, who said: Umm Salamah, may God be pleased with her, told me: "The Messenger of God, may God bless him and grant him peace, gathered Ali, Fatimah, Al-Hasan, and Al-Hussein, may God be pleased with them, then he brought them under his garment, then he cried out to God Almighty and said: These are my family. Umm Salamah, may God be pleased with her, said: So I said: O Messenger of God, bring me in with them. So he, may God bless him and grant him peace, said: You are from my family."

Another way It was also narrated by Ibn Jarir on the authority of Ahmad ibn Muhammad al-Tusi, on the authority of Abd al-Rahman ibn Salih, on the authority of Muhammad ibn Sulayman al-Asbahani, on the authority of Yahya ibn Ubayd al-Makki, on the authority of Ata', on the authority of Umar ibn Abi Salamah, on the authority of his mother, may God be pleased with her, in a similar manner.

Another hadith Ibn Jarir said: We were told by Wakee' Muhammad ibn Bashir, on the authority of Zakariya, on the authority of Mus'ab ibn Shaybah, on the authority of Safiyyah bint Shaybah, who said: Aisha, may God be pleased with her, said: "The Prophet, may God bless him and grant him peace, went out one morning wearing a black hair cloak. Al-Hasan, may God be pleased with him, came and he brought him in with him. Then al-Husayn came and he brought him in with him. Then Fatimah came and he brought her in with him. Then Ali, may God be pleased with him, came and he brought him in with him. Then he, may God bless him and grant him peace, said: 'God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.'" Narrated by Muslim on the authority of Abu Bakr ibn Abi Shaybah on the authority of Muhammad ibn Bashir.

Another chain of transmission Ibn Abi Hatim said: My father told us, Surayj bin Yunus Abu Al-Harith told us, Muhammad bin Yazid told us, on the authority of Al-Awam, meaning Ibn Hawshab, may God be pleased with him, on the authority of his uncle, who said: "I entered with my father upon Aisha, may God be pleased with her, and I asked her about Ali, may God be pleased with him. She said, may God be pleased with her: You are asking me about a man who was one of the most beloved people to the Messenger of God, may God bless him and grant him peace, and who had his daughter under him and was the most beloved person to him? I saw the Messenger of God, may God bless him and grant him peace, call Ali, Fatima, Hasan, and Husayn, may God be pleased with them, and he threw a garment over them and said: O God, these are my family, so remove impurity from them and purify them thoroughly. She said: So I approached them and said: O Messenger of God, am I one of your family? He, may God bless him and grant him peace, said: Step aside, for you are on the right path."

Another hadith Ibn Jarir said: Ibn Al-Muthanna told us, Bakr bin Yahya bin Zaban Al-Anzi told us, Mandal told us, on the authority of Al-A'mash, on the authority of Atiyyah, on the authority of Abu Sa'id, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: This verse was revealed about five: about me, Ali, Hassan, Hussein, and Fatimah: 'God only desires to remove from you the uncleanness, O people of the House, and to purify you with a thorough purification.'" It was previously mentioned that Fadil bin Marzuq narrated it on the authority of Atiyyah, on the authority of Abu Sa'id, on the authority of Umm Salamah, may God be pleased with her, as previously mentioned. Ibn Abi Hatim narrated from the hadith of Harun bin Sa'd Al-Ajli, on the authority of Atiyyah, on the authority of Abu Sa'id, may God be pleased with him, as a narration that ends with the Prophet, may God bless him and grant him peace. And God Almighty knows best.

Another hadith Ibn Jarir said: Ibn Al-Muthanna told us, Abu Bakr Al-Hanafi told us, Bakir bin Mismar told us: I heard Amer bin Saad, may God be pleased with him, say: Saad, may God be pleased with him, said: "The Messenger of God, may God bless him and grant him peace, said when the revelation came down to him, so

And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is Kind and Aware.

he took Ali, his two sons, and Fatima, may God be pleased with them, and brought them under his garment, then he said: O Lord, these are my family and my household."

Another hadith Muslim said in his Sahih: Zuhair bin Harb and Shuja' bin Mukhallad told me, on the authority of Ibn Ulayyah. Zuhair said: Ismail bin Ibrahim told us, Abu Hayyan told me, Yazid bin Hibban told me: I, Husayn bin Sabra, and Umar bin Maslama went to Zayd bin Arqam, may God be pleased with him. When we sat down with him, Husayn said to him: You have found much good, O Zayd. You saw the Messenger of God, may God bless him and grant him peace, and heard his hadith. You fought with him and prayed behind him. You have found much good, O Zayd. Tell us, Zaid, what you heard from the Messenger of God (peace and blessings of God be upon him). He said: O son of my brother, by God, I have grown old and my time has passed, and I have forgotten some of what I used to remember from the Messenger of God (peace and blessings of God be upon him). So accept what I have told you, and do not burden me with what I have not told you. Then he said: "The Messenger of God (peace and blessings of God be upon him) stood up among us one day to deliver a sermon at a watering place called Khumm, between Mecca and Medina. He praised God and extolled Him, and preached and reminded. Then he said: As for what follows, O people, I am only a human being. Soon a messenger from my Lord will come to me and I will respond. I am leaving among you two weighty things: The first is the Book of God, in which is guidance and light, so take the Book of God and hold fast to it." He urged people to adhere to the Book of God and encouraged them to adhere to it. Then he said: "And the people of my household. I remind you of God regarding the people of my household. I remind you of God regarding the people of my household," three times. Husayn said to him: **And who are the people of his household, Zaid? Aren't his women among his household?** He said: **His women are among his household, but the people of his household are those for whom charity is forbidden.** He said: **And who are they?** He said: They are the family of Ali, the family of Aqeel, the family of Jaafar, and the family of Abbas, may God be pleased with them. He said: Is charity forbidden to all of these after them? He said: Yes.

Then he narrated it on the authority of Muhammad bin Bakkar bin Al-Rayyan on the authority of Hassan bin Ibrahim on the authority of Saeed bin Masrouq on the authority of Yazid bin Hayyan on the authority of Zaid bin Arqam, may God be pleased with him, and he mentioned the hadith similar to what was mentioned above, and in it I said to him: Are his women from the people of his house? He said: No, by God, a woman may be with a man for an age, then he divorces her and she returns to her father. The people of his house are his origin and his clan who forbade charity after him.

This is how it happened in this narration, and the first is better and more appropriate to take it. This second possibility suggests that he wanted to explain the

family mentioned in the hadith he narrated, that what is meant by them is his family who were forbidden from charity, or that what is meant by family is not only the wives, but they are with his family, and this possibility is more likely to reconcile them with the narration before it, and also to reconcile the Qur'an and the hadiths that came before it if they are authentic, because there is a problem with some of their chains of transmission, and God knows best. Then what is not in doubt from contemplating the Qur'an is that the wives of the Prophet, may God bless him and grant him peace, are included in the words of God Almighty: **God only desires to remove from you the uncleanness, O people of the household, and to purify you with a thorough purification**, because the context of the speech is with them, and for this reason God Almighty said after all of this: **And remember what is recited in your houses of the verses of God and wisdom**, meaning, act according to what God Almighty sends down to His Messenger, may God bless him and grant him peace, in your houses from the Book and the Sunnah, as Qatadah and more than one said, and remember this blessing that you were singled out from among the people, that the revelation is sent down in your houses without the rest of the people, and Aisha, the truthful daughter of the truthful, may God be pleased with them both, is the first of them to receive this blessing. And the most fortunate of them in this bounty, and the most special of them in this universal mercy, is that the revelation did not come down to the Messenger of God (peace and blessings of God be upon him) in the bed of any other woman, as stated by God's prayers and peace be upon him. Some scholars **may God have mercy on him** said: Because he did not marry a virgin other than her, and no man slept with her in her bed other than him (peace and blessings of God be upon him and may God be pleased with her), it was appropriate that she be singled out for this privilege and this high rank. However, if his wives were from his household, then his relatives are more deserving of this name, as mentioned in the hadith: **And my household is more deserving.** This is similar to what was proven in Sahih Muslim: "When the Messenger of God (peace and blessings of God be upon him) was asked about the mosque that was founded on piety from the first day, he said: It is this mosque of mine." This is of this type, for the verse was revealed regarding the mosque of Quba', as mentioned in other hadiths. However, if that was founded on piety from the first day, then the mosque of the Messenger of God (peace and blessings of God be upon him) is more deserving of this name, and God knows best.

Ibn Abi Hatim said: My father told us, Abu Al-Walid told us, Abu Awana told us, on the authority of Hisain bin Abdul Rahman, on the authority of Abu Jamila, who said: Al-Hasan bin Ali **may God be pleased with them both** was appointed caliph when Ali **may God be pleased with them both** was killed. He said: While he was praying, a man jumped on him and stabbed him with his dagger. Hisain claimed that he had heard that the one who stabbed him was a man from Banu Asad, and Al-Hasan **may God be pleased with him** was

prostrating. He said: They claim that the stab wound was in his hip, and he was sick for months and then recovered. He sat on the pulpit and said: O people of Iraq, fear God in our regard, for we are your leaders and your guests, and we are the people of the house about whom God the Most High said: **God only desires to keep away the uncleanness from you, O people of the house, and to purify you with a thorough purification.** He said: He kept saying this until there was no one in the mosque who did not cry and wail.

Al-Suddi narrated on the authority of Abu Al-Daylam that he said: Ali bin Al-Hussein **may God be pleased with him** said to a man from Ash-Sham: Have you not read in al-Ahzab 33: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification?** He said: Yes, and you are them? He said: Yes. And the Almighty's saying: **Indeed, God is ever Kind and Aware** means that it is through His kindness to you that you have attained this status, and through His knowledge of you and that you are worthy of that, He gave that to you and singled you out for it. Ibn Jarir **may God have mercy on him** said: And remember the blessing of God upon you by placing you in homes in which the verses of God and wisdom are recited, so thank God for that and praise Him. **Indeed, God is ever Kind and Aware** meaning that He was kind to you, as He placed you in homes in which the verses of God and wisdom are recited, and this is the Sunnah. He is Aware of you as He chose you for His Messenger. Qatada said: **And remember what is recited in your houses of the verses of God and wisdom** He said: He bestows that favor upon them. Narrated by Ibn Jarir. Atiyah Al-Awfi said about the Almighty's saying: **Indeed, God is Kind and All-Knowing**, meaning that He is Kind in extracting it and All-Knowing in its location. Narrated by Ibn Abi Hatim, then he said: And it was also narrated on the authority of Al-Rabi' bin Anas on the authority of Qatada.

Fath al-Qadir

They said: What is meant by the house is the house of the Prophet (peace and blessings of God be upon him) and the dwellings of his wives, as God says: 34- **And remember what is recited in your houses.** Also, the context of wives begins with His saying: **O Prophet, tell your wives** until His saying: "And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is ever Kind and Aware." Abu Sa'id Al-Khudri, Mujahid, Qatadah, and Al-Kalbi said that the people of the house mentioned in the verse are Ali, Fatima, Al-Hasan, and Al-Hussein specifically. Among their arguments is the address in the verse in a way that is appropriate for males and not for females, which is His saying: **from you and that He may purify you.** If it were for women specifically, He would have said **from you and that He may purify you.** The first scholars responded to this by saying that the reminder is based on the word *family*, as God the Almighty said: **Do you wonder at the command of God? May the mercy and blessings of God be upon you, O people of the house.** And as when a man says to his friend: **How is your family?** meaning his wife or wives, and he says: **They are fine.**

Let us mention here what each group held on to: As for the first, they held on to the context, for it is about wives, as we mentioned, and what Ibn Abi Hatim and Ibn Asakir narrated on the authority of Ikrimah on the authority of Ibn Abbas regarding his statement: **God only desires to remove from you the uncleanness, O people of the House.** He said: It was revealed specifically about the wives of the Prophet, may God bless him and grant him peace. Ikrimah said: Whoever wishes to marry his wife, that it was revealed about the wives of the Prophet, may God bless him and grant him peace. Ibn Mardawayh narrated something similar on the authority of Saeed bin Jubair on the authority of Ibn Abbas. Ibn Jarir and Ibn Mardawayh narrated something similar on the authority of Ikrimah. Ibn Saad narrated something similar on the authority of Urwah.

As for what others have held fast to, Al-Tirmidhi narrated it and authenticated it, and Ibn Jarir, Ibn Al-Mundhir, Al-Hakim, who authenticated it, Ibn Mardawayh, and Al-Bayhaqi in his Sunan, through various chains of transmission, on the authority of Umm Salamah, who said: "In my house, the verse 'God only desires to remove from you the impurity, O people of the House' was revealed. In the house were Fatimah, Ali, Al-Hasan, and Al-Husayn. So the Messenger of God, may God bless him and grant him peace, covered them with a cloak that he was wearing, then he said: These are my family, so remove impurity from them and purify them with a thorough purification." Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, and Ibn Mardawayh also narrated on the authority of Umm Salamah that the Prophet (peace and blessings of God be upon him) was in her house, sleeping, wearing a Khaybari cloak. Fatimah brought a pot of stew, and the Messenger of God (peace and blessings of God be upon him) said: **Call your husband and your two sons, Hasan and Husayn.** So she called them. While they were eating, the following verse was revealed to the Prophet (peace and blessings of God be upon him): **God only desires to keep away the uncleanness from you, O people of the Household, and to purify you with a thorough purification.** So the Prophet (peace and blessings of God be upon him) took the remainder of his cloak and covered them with it. Then he took his hand out of the cloak and waved it toward the sky, then said: **O God, these are my family and my special ones, so keep away uncleanness from them and purify them with a thorough purification.** He said it three times. Umm Salamah said: "So I put my head into the curtain and said: O Messenger of God, am I with you?" He said: **You will be in goodness** twice. Ahmad also narrated it on the authority of her. He said: Abdullah ibn Numayr told us. Abdul Malik bin Abi Sulaiman narrated to us on the authority of Ata bin Abi Riyah, he told me that someone heard Umm Salamah mentioning that the Prophet (peace and blessings of God be upon him) mentioned it. In its chain of transmission is an unknown narrator, and he is the sheikh of Ata, but the rest of its men are trustworthy. At-Tabarani narrated it on her authority through two chains of transmission similar to it. Ibn Kathir mentioned in his commentary on the hadith of Umm Salamah many chains of transmission in Musnad Ahmad and others. Ibn Mardawayh and Al-Khatib narrated a similar hadith on the authority of Abu Sa'id Al-Khudri. At-Tirmidhi, Ibn Mardawayh, At-Tabarani

And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is Kind and Aware.

and Ibn Mardawayh narrated on the authority of Umar bin Abi Salamah, the foster son of the Prophet (peace and blessings of God be upon him), who said: When this verse was revealed to the Prophet (peace and blessings of God be upon him): **God only desires to keep away the uncleanness from you, O people of the House,** and he mentioned a hadith similar to that of Umm Salamah. Ibn Abi Shaybah, Ahmad, Muslim, Ibn Jarir, Ibn Abi Hatim and Al-Hakim narrated on the authority of Aisha that she said: The Prophet, may God bless him and grant him peace, went out one morning wearing a black hair cloak. Al-Hasan and Al-Husayn came to him, so he brought them in with him. Then Fatimah came, so he brought her in with him. Then Ali came, so he brought him in with him. Then he said: **God only desires to remove from you the impurity, O people of the House, and to purify you with a thorough purification.** Ibn Abi Shaybah, Ahmad, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, al-Hakim **who authenticated it**, and al-Bayhaqi in his Sunan narrated on the authority of Wathilah ibn al-Asqa' who said: "The Messenger of God (blessings and peace of God be upon him) came to Fatimah, accompanied by Ali, Hasan, and Husayn, until he entered. He brought Ali and Fatimah close and seated them in front of him, and seated Hasan and Husayn, each one of them on his thigh. Then he wrapped his garment around them, and I was behind them. Then he recited this verse: 'God only desires to keep away the uncleanness from you, O people of the Household.' And he said: 'O God, these are my family. O God, keep away the uncleanness from them and purify them with a thorough purification.' I said: 'O Messenger of God, am I one of your family?' He said: 'And you are one of my family.'" Wathilah said: **This is the most hopeful thing I hope for.** And it has various chains of narration in Musnad Ahmad. Ibn Abi Shaybah, Ahmad, Al-Tirmidhi **who authenticated it**, Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Anas that the Messenger of God (peace and blessings of God be upon him) would pass by Fatimah's door when he went out to the dawn prayer, saying: "Prayer, O people of the house, prayer. God only desires to remove from you the uncleanness, O people of the house, and to purify you with a thorough purification." Muslim narrated on the authority of Zayd ibn Arqam that the Messenger of God (peace and blessings of God be upon him) said: **I remind you of God by regard to the people of my house.** It was said to Zayd: **And who are the people of his house? Are not his women among the people of his house?** He said: "His women are among the people of his house, but the people of his house are those for whom charity is forbidden after him: the family of Ali, the family of Aqeel, the family of Ja'far, and the family of Abbas." Al-Hakim Al-Tirmidhi, Al-Tabarani, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "God divided creation into two parts, and He made me in the better part of them. This is what He said: 'And the companions of the right' and 'And the companions of the left.' So I am one of the companions of the right, and I am the best of the

companions of the right. Then He divided the two parts into thirds, and He made me in the better part of them. This is what He said: 'And the companions of the right,' 'And the companions of the left,' 'And the foremost, the foremost.' So I am one of the foremost, and I am the best of the foremost. Then He divided the thirds into tribes, and He made me in the best tribe. This is what He said: 'And We have made you peoples and tribes that you may know one another. Verily, the most noble of you in the sight of God is the most righteous of you.' And I am the most righteous of the children of Adam and the most honoured of them in the sight of God, and I do not boast. Then He divided the tribes into houses, and He made me in the best house. This is what He said: 'God only desires to keep away the uncleanness from you, O people of the Household, and to purify you with a thorough purification.' So I and my household are purified from sins." Ibn Jarir and Ibn Mardawayh narrated on the authority of Abu al-Hamra' who said: I stayed in Medina for seven months during the time of the Messenger of God (peace and blessings of God be upon him). He said: "I saw the Messenger of God (peace and blessings of God be upon him) when dawn came, coming to the door of Ali and Fatima and saying: 'Prayer, prayer. God only desires to remove from you the uncleanness, O people of the House, and to purify you with a thorough purification.'" In its chain of transmission is Abu Dawud al-Ama, who is a fabricator and a liar. There are hadiths and narrations on this topic, and we have mentioned here what is suitable to adhere to and not what is not.

A third group mediated between the two groups, making this verse inclusive of the wives, Ali, Fatima, Hassan and Hussein. As for the wives, this is because they are the ones meant in the context of these verses, as we mentioned, and because they are the ones who resided in his houses, may God bless him and grant him peace, and stayed in his dwellings. This is supported by what was mentioned previously from Ibn Abbas and others. As for the inclusion of Ali, Fatima, Hassan and Hussein, this is because they are his relatives and members of his household in lineage. This is supported by what we mentioned from the hadiths that clearly state that they are the reason for revelation. Whoever makes the verse specific to one of the two kin has implemented some of what must be implemented and neglected what cannot be neglected. This opinion has been favored by a group of scholars, including Al-Qurtubi, Ibn Kathir and others. A group said: They are Banu Hashim, and they based their evidence on the hadith of Ibn Abbas mentioned above and the words of Zaid bin Arqam mentioned above where he said: But his family after whom charity was forbidden: the family of Ali, the family of Aqeel, the family of Jaafar, and the family of Abbas. These people went to the view that what is meant by the house is the house of lineage. His statement: {And remember what is recited in your houses of the verses of God and wisdom} meaning remember the place of blessing when God placed you in houses in which the verses of God and wisdom are recited. Remember them and reflect on them so that you may be

admonished by God's admonitions, or remind them to the people so that they may be admonished by them and be guided by their guidance, or remember them by reciting them so that you may memorize them and do not abandon frequent recitation. Al-Qurtubi said: The people of interpretation said that the verses of God are the Qur'an, and the wisdom is the Sunnah. Muqatil said that what is meant by the verses and wisdom are His commands and prohibitions in the Qur'an. It has been said that the Qur'an combines being clear verses indicating monotheism and the truth of prophethood with being wisdom encompassing various types of sciences and laws. **Indeed, God is Kind and All-Aware.** That is, He is kind to His friends and All-Aware of all His creation and everything that comes from them of good and evil, obedience and disobedience. He rewards the doer of good for his good and the doer of evil for his evil.

Ahmad, Muslim, al-Nasa'i and Ibn Mardawayh narrated on the authority of Abu al-Zubayr on the authority of Jabir who said: Abu Bakr came to ask permission to see the Messenger of God (blessings and peace of God be upon him) while the people were sitting at his door and the Prophet (blessings and peace of God be upon him) was sitting, but he was not given permission. Then 'Umar came and asked permission but he was not given permission. Then Abu Bakr and 'Umar were given permission and they entered while the Prophet (blessings and peace of God be upon him) was sitting with his wives around him and he was silent. 'Umar said: I will tell the Prophet (blessings and peace of God be upon him) so that he may laugh. 'Umar said: O Messenger of God, if you had seen the daughter of Zayd, the wife of 'Umar, who asked for a living just now and I struck her on the neck. The Prophet (blessings and peace of God be upon him) laughed until his molars were visible and said: They are around me asking me for a living. Abu Bakr went to 'Aisha to hit her, and 'Umar went to Hafsa, both of them saying: You are asking the Messenger of God (blessings and peace of God be upon him) for something he does not have. The Messenger of God (blessings and peace of God be upon him) forbade them. His wives said: By God, we will not ask the Messenger of God (blessings and peace of God be upon him) for something he does not have after this gathering. God revealed the choice. So he called to 'Aisha and said: I am going to mention something to you. I do not like you to rush into it until you consult your parents. She said: What is it? So he recited to her: **O Prophet, tell your wives the verse.** Aisha said: Is it you who I consult my parents about? Rather, God chose His Messenger. And I ask you not to mention to your wives what I have chosen. He said: God did not send me to be strict, but He sent me as a teacher and bringer of good tidings. Let no woman among them ask me about what I have chosen except that I inform her. Al-Bukhari, Muslim and others narrated on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) came to her when God commanded him to give his wives a choice. She said: He started with me and said: I am going to mention to you a matter, so do not be hasty until you consult your parents. He knew that my parents would not command me to leave him. He said: God said: **O Prophet, tell your wives, if you should desire the life of**

this world the verse continues. I said to him: So about which of these should I consult my parents? I desire God, His Messenger and the Hereafter. The wives of the Prophet (peace and blessings of God be upon him) did as I did. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse {And whoever among you is obedient to God and His Messenger and does righteousness}, he said: He means whoever among you obeys God and works for the sake of God and His Messenger by obeying Him. Ibn al-Mundhir narrated on his authority regarding the verse {And do not be soft in speech}, he said: He means do not be soft in speech and do not speak softly. Ibn al-Mundhir also narrated on his authority regarding the verse {And do not be soft in speech}, he said: Comparing men in speech until the one in whose heart is a disease is filled with desire. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Muhammad ibn Sirin, he said: I was told that it was said to Sawdah, the wife of the Prophet, peace and blessings be upon him: Why do you not perform Hajj or Umrah as your sisters do? She said: I have performed Hajj and Umrah, and God has commanded me to remain in my house, so by God I will not leave my house until I die. He said: By God, she did not leave the door of her room until her funeral procession was brought out. Ibn Abi Shaybah, Ibn Sa'd, Abdullah bin Ahmad in Zawa'id al-Zuhd and Ibn al-Mundhir narrated on the authority of Masruq who said: When Aisha would recite **And abide in your houses Qur'an 1:17**, she would weep until her veil was soaked. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim, Ibn Mardawayh and al-Bayhaqi in al-Shu'ab narrated that he said: The first Jahiliyyah was between Noah and Idris and lasted for a thousand years. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas that Umar bin al-Khattab asked him, "What do you think of the statement of God to the wives of the Prophet (peace and blessings of God be upon him), 'And do not display yourselves like that of the times of the first ignorance'? Was there more than one Jahiliyyah? Ibn Abbas said, "I have never heard of a first one that does not have an end. **Umar said to him**, Bring me something from the Book of God that confirms that. **He said**, God says, 'And strive in God's cause with the striving due to Him. He chose you the first time.' Umar said, **Who commanded us to strive in God's cause?** He said, **Makhzum and Abd Shams.** Ibn Abi Hatim narrated on the authority of Ibn Abbas who said, **The first Jahiliyyah was between Jesus and Muhammad.** We have already mentioned the narrations that have been reported about the reason for the revelation of the verse: **God only desires to keep away the uncleanness from you, O people of the House.** Abd al-Razzaq, Ibn Sa'd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And remember what is recited in your houses of the verses of God and wisdom**, that he said: The Qur'an and Sunnah praise them for that. Ibn Sa'd narrated on the authority of Abu Umamah on the authority of Sahl regarding his statement: **And remember what is recited in your houses**, that he said: The Messenger of God (peace and blessings of God be upon him) used to pray voluntary prayers in the houses of his wives, day and night.

Surat al-Ahzab 33:34

And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is Kind and Aware.

Tafsir al-Baghawi

God Almighty says: 34- **And remember what is recited in your houses of the verses of God**, meaning: the Qur'an, **and wisdom**, Qatadah said: meaning the Sunnah. Muqatil said: the rulings and admonitions of the Qur'an. **Indeed, God is Kind and Aware**, meaning: Kind to His friends and Aware of all His creation.

Tafsir al-Baidawi

34 - **And remember what is recited in your houses of the verses of God and wisdom** from the Book that combines the two matters and is a reminder of what God has bestowed upon them in terms of making them the people of the household of the Prophethood and the place of revelation and what they witnessed of the spaciousness of the revelation which necessitates the strength of faith and eagerness to obey, urging them to desist and adhere to what they are charged with. **Indeed, God is Kind and Aware** He knows and manages what is best in the religion and for this reason He chose you and admonished you, or He knows who is fit for His prophethood and who is fit to be the people of His household.

Surat al-Ahzab 33:35

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who guard them, and those who remember God And for those who remember God, God has prepared forgiveness and a great reward.

Tafsir al-Jalalayn

35 - (Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who guard from what is forbidden, and the men who remember God often and the women who remember - for them God has prepared forgiveness and a great reward for their acts of obedience.

Tafsir al-Suyuti

The Almighty said: Indeed, the Muslims, verse K. Al-Tirmidhi narrated and authenticated it on the authority of Ikrimah on the authority of Umm Amara Al-Ansari that she came to the Prophet, may God bless him and grant him peace, and said: I do not see everything except for men, and I do not see women mentioned in anything. So the verse was revealed: Indeed, the Muslim men and Muslim women, verse K.

K and Al-Tabarani narrated with an acceptable chain of transmission on the authority of Ibn Abbas who said: The women said: O Messenger of God, why does he mention the believing men and not the believing women? So the verse was revealed: **Indeed, the Muslim men and Muslim women.** The hadith of Umm Salamah was presented at the end of Surat Al Imran.

Ibn Saad narrated on the authority of Qatada who said: When the wives of the Prophet, may God bless him and grant him peace, were mentioned, the women said: If there was any good in us, we would have been mentioned. So God revealed: The Muslim men and Muslim women...

Tafsir al-Tabari

God Almighty says: Indeed, those who are humble before God in obedience, men and women, and those who believe in the Messenger of God, may God bless him and grant him peace, in what he brought them from God, and the obedient men and women, and the obedient men and women to God in what he commanded them and forbade them, and the truthful men and women in what they pledged to God, and the truthful women in that, and the patient men and

women who are patient before God in poverty and hardship, steadfast in His religion, and during battle, and the patient men and women, and the humble ones whose hearts are humble before God, fearing Him and His punishment, and the humble ones, and the charitable men and women who fulfill the rights of God from their wealth, and the fasting men and women, and the fasting men and women who guard their private parts except from their wives or those their right hands possess, and the women who guard that except from their husbands if they are free, or from their property if they are slaves, and the men who remember God with their hearts, tongues, and limbs, and the women who remember—thus has God prepared for them forgiveness for their sins. And a great reward: meaning a great reward in the Hereafter for their deeds, which is Paradise.

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

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, who said: Some women entered upon the wives of the Prophet, may God bless him and grant him peace, and said: God has mentioned you in the Qur'an, but we have not been mentioned at all. Is there nothing in us that should be mentioned? Then God, the Blessed and Exalted, revealed: **Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women - meaning the obedient men and obedient women, and the humble men and humble women - meaning the fearful men and fearful women - God has prepared for them forgiveness for their sins and a great reward in Paradise.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And a great reward**, he said: Paradise. And regarding His statement, **And the obedient men and women**, he said: The obedient men and women.

Ibn Hamid told us, he said: Jarir told us, he said: Jarir told us, on the authority of Ata', on the authority of Amer, he said: The obedient ones are the obedient ones.

Ibn Hamid told us, he said: Muammil told us, he said: Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: "Umm Salamah said: O Messenger of God, men are mentioned but we are not, so 'Indeed, the Muslim men and Muslim women, the believing men and believing women' was revealed."

Abu Kurayb told us, she said: Abu Muawiyah told us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, that Yahya ibn Abd al-Rahman ibn Hattab told him, on the authority of Umm Salamah, she said: "I said: O Messenger of God, are men mentioned in everything, and we are not? So God revealed, 'Indeed, the Muslim men and Muslim women'... the verse."

Abu Kurayb told us: Sayyar bin Muzahir Al-Anzi told us: Abu Kadayna Yahya bin Muhallab told us, on the authority of Qabus bin Abi Dhibyan, on the authority of his father, on the authority of Ibn Abbas, who said: The wives of the Prophet, may God bless him and grant

Surat al-Ahzab 33:35

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who guard them, and those who remember God And for those who remember God, God has prepared forgiveness and a great reward.

him peace, said: Why does he mention the believing men and not the believing women? Then God revealed: **Indeed, the Muslim men and Muslim women...** the verse.

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 His statement, **Indeed, the Muslim men and Muslim women**, he said: Umm Salamah, the wife of the Prophet, may God bless him and grant him peace, said: Why are women not mentioned with men in righteousness? Then God revealed this verse.

Muhammad ibn al-Mu'ammal told me: Abu Hisham told us: Abd al-Wahid told us: Uthman ibn Hakim told us: Abd al-Rahman ibn Shaibah told us: I heard Umm Salamah, the wife of the Prophet, may God bless him and grant him peace, say: "I said to the Prophet, may God bless him and grant him peace: 'O Messenger of God, why are we not mentioned in the Qur'an as men are?' " She said: 'One afternoon, nothing startled me except his call from the pulpit while I was combing my hair. So I wrapped my hair and went out to one of their rooms, and I listened by the palm frond. Then he said from the pulpit: O people, God says in His Book: "Indeed, the Muslim men and Muslim women, the believing men and believing women..." until His saying: **God has prepared for them forgiveness and a great reward.**"

Tafsir al-Qurtubi

There are two issues:

First: Al-Tirmidhi narrated on the authority of Umm Amara Al-Ansariyya that she came to the Prophet, may God bless him and grant him peace, and said: I do not see everything mentioned except for men, and I do not see women mentioned at all! Then this verse was revealed: **Indeed, the Muslim men and Muslim women, the believing men and believing women** (verse). This is a good and rare hadith. **The Muslims** is the subject of *indeed*. "And the Muslim women" is an apposition to it. The Basrans allow them to be raised, but Al-Farra' does not allow it except in cases where the i'rab is not clear.

Second: In this verse, God the Almighty began by mentioning Islam, which encompasses faith and the actions of the limbs. Then He mentioned faith specifically, highlighting that it is the greatness and pillar of Islam. And the obedient is the worshipper and the obedient. And the truthful: meaning that he fulfills what he was entrusted with. And the patient in refraining from desires and in performing acts of obedience, whether in difficulty or in pleasure. And the

humble is the one who fears God. And the one who gives charity, both obligatory and voluntary. And it was said: specifically, the obligatory, but the first is more praiseworthy. And the fasting person is the same. **And those who guard their private parts, men and women** meaning from what is impermissible, such as adultery and other things. And in His statement, **and the guarding women**, there is an omission indicated by the previous, meaning: and their guardians, so He sufficed with what came before. And in **and those who remember**, there is also a similar statement, and similar to it is the saying of the poet:

And as if its backs were covered in blood, and I felt a golden color

Sibawayh narrated: (**color of gold**) in the accusative case. The nominative case is only permissible with the deletion of the ha', as if he said: and I sensed it, for the one who raised color. And the one who remembers is said to be at the end of prayers, in the morning and evening, in bed and upon waking from sleep. All of this has been presented in detail in its places, and what results from it of benefits and rulings, so there is no need to repeat it. Praise be to God, Lord of the Worlds. Mujahid said: One does not remember God often until he remembers Him while standing, sitting and lying down. Abu Sa'id Al-Khudri, may God be pleased with him, said:

Whoever wakes up his family at night and they pray four rak'ahs, they will be recorded among those who remember God frequently, both men and women.

Tafsir Ibn Kathir

Imam Ahmad said: Affan told us: Abdul Wahid bin Ziyad told us, Uthman bin Hakim told us, Abdul Rahman bin Shaibah told us: I heard Umm Salamah **may God be pleased with her**, the wife of the Prophet (peace and blessings of God be upon him), say: I said to the Prophet (peace and blessings of God be upon him), why are we not mentioned in the Qur'an as men are? She said: One day, I was startled by him when I heard him calling out from the pulpit while I was combing my hair. So I wrapped my hair and went out to my room, the room of my house, and I listened by the palm frond. Then I heard him saying from the pulpit, "O people, God the Most High says: 'Indeed, the Muslim men and Muslim women, the believing men and believing women,'" to the end of the verse. An-Nasa'i and Ibn Jarir narrated it in this way from the hadith of Abdul Wahid bin Ziyad, with a similar chain of transmission.

Another chain of transmission from her Al-Nasa'i also said: Muhammad ibn Hatim told us, Suwayd told us, Abdullah ibn Sharik told us, on the authority of

Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Umm Salamah, may God be pleased with her, that she said to the Prophet, may God bless him and grant him peace: O Prophet of God, why do I hear men mentioned in the Qur'an and women not? So God, the Most High, revealed: **Indeed, the Muslim men and Muslim women, the believing men and believing women.** Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Abu Mu'awiyah, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, that Yahya ibn Abd al-Rahman ibn Hatib told him on the authority of Umm Salamah, may God be pleased with her, that she said: I said: O Messenger of God, men are mentioned and we are not, so God, the Most High, revealed: **Indeed, the Muslim men and Muslim women.**

Another way Sufyan al-Thawri said on the authority of Ibn Abi Nujayh on the authority of Mujahid who said: Umm Salamah, may God be pleased with her, said: O Messenger of God, men are mentioned and we are not. So God Almighty revealed: **Indeed, the Muslim men and Muslim women** the verse.

Another Hadith Ibn Jarir said: Abu Kurayb told us: Sayyar bin Muzahir Al-Anzi told us: Abu Kudayna Yahya bin Al-Muhallab told us, on the authority of Qabus bin Abi Dhibyan, on the authority of his father, on the authority of Ibn Abbas, may God be pleased with them both, who said: The women said to the Prophet, peace and blessings be upon him: Why does he mention the believing men and not the believing women? So God, the Most High, revealed: **Indeed, the Muslim men and Muslim women** (al-Baqarah 2:17). Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: Some women entered upon the wives of the Prophet, peace and blessings be upon him, and said: God, the Most High, has mentioned you in the Qur'an but has not mentioned us at all. Is there not in us something that is mentioned? So God, the Most High, revealed: **Indeed, the Muslim men and Muslim women, the believing men and believing women** (al-Baqarah 2:17). God, the Most High, said: **Indeed, the Muslim men and Muslim women, the believing men and believing women** (al-Baqarah 2:17) is evidence that faith is not Islam, and it is more specific than it, because God, the Most High, said: **The desert Arabs say, 'We have believed.' Say, 'You have not believed; but say, "We have submitted,"** for faith has not yet entered your hearts." (al-Baqarah 2:17) In the two Sahihs, it says: **The adulterer does not commit adultery while he is a believer.** This takes away his faith, but this does not necessarily mean that he is an unbeliever, according to the consensus of the Muslims. This indicates that it is more specific than it, as we stated first in the explanation of Al-Bukhari.

And the Almighty said: **And the men who are obedient, men and women.** Obedience is to obey in tranquility. **Is he who is obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord? And the Almighty said: And to Him belongs whoever is in the heavens and the earth? All are obedient to Him.** "O Mary, be obedient to your Lord, and prostrate and bow with those who bow." **And stand before God, devoutly obedient.** Islam comes after it as a level to which it

ascends, which is faith, then obedience arises from them. **And the truthful men and truthful women.** This is in the sayings, for truthfulness is a praiseworthy characteristic, and for this reason some of the Companions, may God be pleased with them, were never found to have lied, neither in the pre-Islamic period nor in Islam. It is a sign of faith, just as lying is a sign of hypocrisy, and whoever is truthful will be saved. "You must be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise. And beware of lying, for lying leads to immorality, and immorality leads to Hell. A man continues to be truthful and seeks to be truthful until he is recorded with God as truthful, and a man continues to..." He lies and seeks to lie until he is recorded before God as a liar.

There are many hadiths about this. **The patient men and the patient women** This is the characteristic of the steadfast, which is patience in the face of calamities, and the knowledge that what is destined will inevitably happen and accepting that with patience at the first shock, meaning the most difficult at first glance, then what comes after it is easier than it, which is the sincerity and steadfastness of the nature. **The humble men and the humble women** Humility: tranquility and reassurance, deliberation and dignity, and modesty, and what motivates it is the fear of God Almighty and His observation, as in the hadith **Worship God as if you see Him, and if you do not see Him, then He sees you.** "The charitable men and charitable women" Charity is doing good to the needy, weak people who have no income and no one to earn it. They give from the excess money in obedience to God and as kindness to His creation. It has been proven in the two Sahihs, "Seven whom God will shade in His shade on the Day when there is no shade but His shade - and he mentioned among them - a man who gives charity and conceals it so that his left hand does not know what his right hand is spending." And in another hadith, **Charity extinguishes sin as water extinguishes fire.** There are many hadiths urging this, each with its own topic: **and the fasting men and fasting women.** In the hadith narrated by Ibn Majah, it says: **Fasting is the zakat of the body,** meaning it purifies and cleanses it of bad humors, both by nature and by the Shari'ah. Sa'id ibn Jubayr said: "Whoever fasts Ramadan and three days of every month is included in the words of God the Almighty: 'and the fasting men and fasting women.'" And since fasting is one of the greatest aids in curbing desire, as the Messenger of God (blessings and peace of God be upon him) said: "O young men, whoever among you can afford to get married, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it, let him fast, for it will be a restraint for him." It is appropriate to mention after it: **and the men and women who guard their private parts,** meaning from forbidden things and sins, except for permissible things, as God the Almighty said: "And those who guard their private parts, * Except from their wives or those their right hands possess, for indeed, they will not be blamed. * But whoever seeks beyond that, then those are the transgressors."

And the Almighty said: **And the men who remember God often, men and women.** Ibn Abi Hatim said: My father told us, Hisham bin Ubaidullah told us, Muhammad bin Jabir told us, on the authority of Ali bin

Surat al-Ahzab 33:35

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who guard them, and those who remember God And for those who remember God, God has prepared forgiveness and a great reward.

Al-Aqmar, on the authority of Al-Agharr Abu Muslim, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man wakes his wife at night and they pray two rak'ahs, they will be recorded that night among the men who remember God often, men and women.** Abu Dawud, Al-Nasa'i, and Ibn Majah narrated it from the hadith of Al-A'mash, on the authority of Al-Agharr Abu Muslim, on the authority of Abu Sa'id and Abu Hurayrah, may God be pleased with them, on the authority of the Prophet, may God bless him and grant him peace, similarly. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Diraj told us, on the authority of Abu Al-Haytham, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, that he said: "I said, 'O Messenger of God, which of the servants will have the highest degree before God on the Day of Resurrection?' He, may God's prayers and peace be upon him, said: 'Those who remember God frequently, both men and women.' I said: 'O Messenger of God, and who fights in the cause of God?' He said: 'If he were to strike with his sword among the infidels and polytheists until it breaks and is covered in blood, those who remember God would be better than him.'"

Imam Ahmad said: Affan told us, Abd al-Rahman ibn Ibrahim told us, on the authority of al-Ala', on the authority of his father, on the authority of Abu Hurayrah **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) was traveling on the road to Mecca when he came to Jamdan. He said: 'This is Jamdan. Go, for the single men have already gone ahead.' They said: 'And who are the single men?' He (blessings and peace of God be upon him) said: 'Those who remember God often, men and women.' Then he (blessings and peace of God be upon him) said: 'O God, forgive those who shave their heads.' They said: 'And those who cut their hair short?' He ... said: 'And those who cut their hair short.'" This is the only version of this hadith narrated by Muslim, but not the end of it.

Imam Ahmad said: Hajjin bin Al-Muthanna told us, Abdul Aziz bin Abi Salamah told us, on the authority of Ziyad, the freed slave of Abdullah bin Ayyash bin Abi Rabi'ah, who said: It reached me on the authority of Muadh bin Jabal, may God be pleased with him, that he said: "The Messenger of God, may God bless him and grant him peace, said: 'No human being has ever done a deed that will save him from the punishment of God, the Most High, than the remembrance of God, the Almighty and Majestic.'" Muadh, may God be pleased with him, said: "The Messenger of God, may God bless him and grant him peace, said: 'Shall I not tell you of the best of your deeds, the purest of them before your Lord, the highest of them in your degrees, and better for you than spending gold and silver, and better for you than meeting your enemy tomorrow and

striking their necks and they striking your necks?' They said: 'Yes, O Messenger of God.' He, may God bless him and grant him peace, said: 'Remembrance of God, the Almighty and Majestic.'"

Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, Zaban bin Fa'id narrated to us, on the authority of Sahl bin Mu'adh bin Anas Al-Juhani, on the authority of his father **may God be pleased with him**, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "A man asked him, 'Which of the mujahideen has the greatest reward, O Messenger of God?' He (peace and blessings of God be upon him) said, 'Those who remember God the most.' He said, 'Which of the fasting ones has the greatest reward?' He (peace and blessings of God be upon him) said, 'Those who remember God the most.' Then he mentioned prayer, zakat, pilgrimage, and charity. 'The Messenger of God (peace and blessings of God be upon him) said, 'Those who remember God the most.'" Abu Bakr said to Umar **may God be pleased with them both: Those who remember God have gone with all good.** The Messenger of God (peace and blessings of God be upon him) said, Yes. And we will mention, God willing, the rest of the hadiths that have been narrated about frequent remembrance of God, when God says in this surah, 'O you who have believed, remember God with much remembrance * And glorify Him morning and evening.'" [Al-Bukhari and Muslim], God willing. God Almighty says: **God has prepared for them forgiveness and a great reward**, which is report about all of those mentioned, meaning that God Almighty has prepared for them, that is, made ready for them, forgiveness from Him for their sins and a great reward, which is Paradise.

Fath al-Qadir

His saying: 35- **The Muslims** God Almighty began by mentioning Islam, which is merely entering into the religion and submitting to it with action, as was established in the authentic hadith "that when Gabriel asked the Prophet, may God bless him and grant him peace, about Islam, he said: It is to testify that there is no god but God, to establish prayer, to pay zakat, to make the pilgrimage to the House, and to fast Ramadan." Then He mentioned the Muslim men and women as an honor to them by mentioning them. And so it is in what follows, even though they are included in the expressions of Muslims and believers and the like. The masculine gender is to give precedence to males over females, as in all that is mentioned in the Noble Book regarding this. Then He mentioned the believing men and believing women, who are those who believe in God, His angels, His books, His messengers, and in destiny, both good and bad, as is proven in the authentic hadith of the Messenger of

God, may God bless him and grant him peace. The obedient man is the worshipper who obeys, and so is the obedient woman. It was also said that they are those who are constant in worship and obedience. The truthful man and truthful woman are those who speak the truth, avoid lying, and fulfill their covenant. The patient man and patient woman are those who are patient in avoiding desires and the hardships of obligation. The humble man and humble woman are those who are humble before God, fear Him, and submit in their worship of God. The charitable man and charitable woman are those who give charity from their wealth as God has made it obligatory for them. It was said that this is more general than obligatory and voluntary charity, and the same applies to the fasting man and woman. It was said that this is specific to the obligatory, and it was said that it is more general. The man and woman who guard their private parts from the forbidden by being chaste, abstaining from what is permissible, and the man and woman who remember are those who remember God in their states. The mention of abundance is evidence of the permissibility of frequently remembering God, the Most High, in the heart and on the tongue. In the case of the female guardians, what was mentioned previously in the case of the male guardians was sufficient, with the meaning: and the male guardians of their private parts, and the same applies to the female guardians, with the meaning: and the male and female guardians of their private parts. The report of all of what was mentioned is His statement: **God has prepared for them forgiveness and a great reward**, meaning forgiveness for their sins that they committed and a great reward for their acts of obedience that they performed of Islam, faith, piety, truthfulness, patience, humility, charity, fasting, chastity, and remembrance. The description of the reward as great is to indicate that it is extremely great, and there is nothing greater than the reward of Paradise and its everlasting bliss that does not cease nor is it running out, O God, forgive our sins and grant us the greatest reward.

Tafsir al-Baghawi

God Almighty said: 35- **Indeed, the Muslim men and Muslim women**, the verse. This is because the wives of the Prophet said: O Messenger of God, God mentioned men in the Qur'an but did not mention women in a good way, so there is no good in us to be mentioned with. We fear that our obedience will not be accepted. So God revealed this verse.

Muqatil said: Umm Salamah bint Abi Umayyah and Naisa bint Ka'b Al-Ansariyyah said to the Prophet (peace and blessings of God be upon him): Why does our Lord mention men but not women in anything in His Book? We fear that there is no good in them. So this verse was revealed. It was narrated that Asma bint Umayy returned from Abyssinia with her husband Ja'far ibn Abi Talib and entered upon the wives of the Prophet (peace and blessings of God be upon him) and said: Has anything been revealed in the Qur'an about us? They said: No. So she came to the Prophet

(peace and blessings of God be upon him) and said: O Messenger of God, women are in a state of disappointment and loss. He said: Why is that? She said: Because they are not mentioned in a good way as men are. So God revealed this verse: "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and the patient women, in what pleases them and what pleases them, the truthful women and the patient men and the humble women, in what God has commanded, the humble women and the humble men and the humbly men and the charitable women, from what God has provided them, the charitable men and the fasting women, the charitable men and the fasting women, the guarding their private parts, from what is not permissible, the guarding women and the men who remember God often and the women who remember." Mujahid said: A servant is not one of those who remember God often until he remembers God standing, sitting, and lying down.

We narrated that the Prophet, may God bless him and grant him peace, said: **The solitary ones have preceded. They said: And who are the solitary ones, O Messenger of God? He said: The men and women who remember God often.**

Ata' ibn Abi Rabah said: "Whoever entrusts his affair to God, the Almighty, is included in His statement: 'The Muslim men and Muslim women.' And whoever acknowledges that God is his Lord and Muhammad is His Messenger, and his heart does not contradict his tongue, is included in His statement: 'And the believing men and believing women.' And whoever obeys God in the obligatory duties and the Messenger in the Sunnah, is included in His statement: 'And the obedient men and obedient women.' And whoever protects his speech from lying, is included in His statement: 'And the truthful men and truthful women.' And whoever is patient in obedience, and in avoiding disobedience, and in the face of calamity, is included in His statement: 'And the patient men and patient women.' And whoever prays and does not know who is on his right and on his left, is included in His statement: 'And the humble men and humble women.' And whoever gives in charity a dirham every week, is included in His statement: 'And the charitable men and charitable women.' And whoever fasts every month the white days: the thirteenth, fourteenth, and fifteenth, is included in His statement: 'And the fasting men and fasting women.' And whoever guards his private parts from what is not permissible, is included in His statement: 'And the guardians.'" Their private parts and the women who protect themselves. Whoever performs the five daily prayers with their due rights is included in His statement: **And the men who remember God often, and the women who remember.**

God has prepared for them forgiveness and a great reward.

Tafsir al-Baidawi

35 - **The Muslim men and Muslim women** who have entered into Islam and are submissive to the rule of

Surat al-Ahzab 33:35

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who guard them, and those who remember God And for those who remember God, God has prepared forgiveness and a great reward.

God. **The believing men and believing women** who believe in what must be believed. **The obedient men and obedient women** who are constant in obedience. **The truthful men and truthful women** in word and deed. **The patient men and patient women** in acts of obedience and avoiding sins. **The humble men and humble women** who are humble before God in their hearts and limbs. **The charitable men and charitable women** from what is required of their wealth. **The fasting men and fasting women** the obligatory fast. **The men who guard their private parts and the women who guard** from what is forbidden. **The men who remember God often and the women who remember** with their hearts and tongues - **God has prepared for them forgiveness** for the minor sins they have committed because they are expiations. **And a great reward** for their obedience. The verse is a promise to them and their likes for their obedience and for adopting these qualities. It was narrated that the wives of the Prophet (peace and blessings of God be upon him) said: **O Messenger of God, God mentioned men in the Quran with goodness, so there is no good in us to be mentioned with.** So this was revealed. It was also said that when what was revealed about them was revealed, he said: **The Muslim women, so nothing was revealed about us.** So this was revealed: "And the females were joined to the males because of the difference in the sexes, which is necessary. And the two spouses were joined to the two spouses because of the difference in the two descriptions, so it is not necessary. That is why it was left out in His statement: "Muslim, believing women." Its benefit is to indicate that the preparation of those prepared for it combines these qualities.

Surat al-Ahzab 33:36

And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys God and His Messenger has certainly strayed into clear error.

Tafsir al-Jalalayn

36 - **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option** with the letter ta' and the letter ya' **in their decision** against the command of God and His Messenger. It was revealed about Abdullah ibn Jahsh and his sister Zaynab. The Prophet proposed to her for Zayd ibn Haritha. They were dissatisfied with that when they learned, because they thought before that the Prophet, may God bless him and grant him peace, had proposed to her for himself. Then they agreed to the verse **And whoever disobeys God and His Messenger has certainly strayed into clear error**. So the Prophet, may God bless him and grant him peace, married her to Zayd. Then his sight fell on her after a while, and love for her fell into his heart, while hatred for her fell into Zayd's heart. Then he said to the Prophet, may God bless him and grant him peace, **I want to divorce her**. He said, **Keep your wife for yourself**, as God the Most High said.

Tafsir al-Suyuti

The Almighty said: **And it is not for a believing man or a believing woman to have any choice**. Al-Tabarani narrated with a sound chain of transmission on the authority of Qatada, who said: The Prophet, may God bless him and grant him peace, proposed to Zaynab, intending her for Zayd. She thought that he wanted her for himself, but when she learned that he wanted her for Zayd, she refused. Then God revealed: **And it is not for a believing man or a believing woman to have any choice**. So she agreed and submitted.

Ibn Jarir narrated on the authority of Ikrimah on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, proposed to Zaynab bint Jahsh for Zayd ibn Haritha, but she refused him and said, **I am better than him in lineage**. So God revealed, **And it is not for a believer to have a right to disbelieve**, the entire verse. Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas something similar.

Ibn Abi Hatim narrated on the authority of Ibn Zayd who said: It was revealed about Umm Kulthum bint Uqbah ibn Abi Mu'ayt, who was the first woman to emigrate. She offered herself to the Prophet, may God bless him and grant him peace, and he married her to Zayd ibn Haritha. She and her brother were displeased and said: We only wanted the Messenger of God, may God bless him and grant him peace, and we married him to his slave. So it was revealed.

Tafsir al-Tabari

God Almighty says: It is not for a believing man or a believing woman, when God and His Messenger have decided a decision concerning themselves, that they should choose any other decision for themselves other than that which they have decided, nor should they disobey the command of God and the command of His Messenger and their decision, and disobey them. And whoever disobeys God and His Messenger in what they have commanded or forbidden, **has certainly strayed into clear error**. That is, he has deviated from the straight path and taken a path other than that of guidance and right conduct.

It was mentioned that this verse was revealed about Zainab bint Jahsh when the Messenger of God, may God bless him and grant him peace, proposed to her for his servant Zaid bin Haritha, but she refused to marry him.

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, regarding His statement, **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter** ... to the end of the verse, that "the Messenger of God, may God bless him and grant him peace, went out to propose marriage to his young servant Zayd ibn Haritha, and entered upon Zaynab bint Jahsh al-Asadiyyah and proposed marriage to her, but she said, 'I will not marry him.' So the Messenger of God, may God bless him and grant him peace, said, 'Then marry him.' She said, 'O Messenger of God, am I being guided by my own desires?' While they were talking, God revealed this verse to His Messenger, "And it is not for a believing man or a believing woman" ... to His statement, **clear error**. She said, 'O Messenger of God, have you chosen him as my wife?' He said, 'Yes.' She said, 'Then I will not disobey the Messenger of God, I have married myself to him.'"

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **that they should have the choice in their affair**, he said: Zaynab bint Jahsh and her dislike of marrying Zayd ibn Haritha when the Messenger of God, may God bless him and grant him peace, ordered her to do so.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision**. He said: "This verse was revealed about Zaynab bint Jahsh, who was the cousin of the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, proposed to her, and she accepted. She thought that he was proposing to her for himself, but when she learned that he was proposing to her for Zayd ibn Haritha, she refused and denied it. So God revealed, "And it is not for a believing man or a

Surat al-Ahzab 33:36

And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys God and His Messenger has certainly strayed into clear error.

believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision.” He said: **I followed him after that and was satisfied.**

Abu Ubaid Al-Wasafi told me: Muhammad bin Hamir told us: Ibn Lahi'ah told us, on the authority of Ibn Abi Umrah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: “The Messenger of God, may God bless him and grant him peace, proposed marriage to Zaynab bint Jahsh for Zayd bin Haritha, but she refused him and said: I am better than him in lineage. She was a woman who had a sharp temper, so God revealed: ‘And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any [any] choice about their affair...’”... the entire verse.

It was said: It was revealed about Umm Kulthum bint Uqbah ibn Abi Mu'ayt, because she offered herself to the Messenger of God, may God bless him and grant him peace, and he married her to Zayd ibn Haritha.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter** ... to the end of the verse, he said: It was revealed about Umm Kulthum bint Uqbah ibn Abi Mu'ayt, and she was one of the first women to emigrate. She offered herself to the Prophet, may God bless him and grant him peace, and he married her to Zayd ibn Haritha. She and her brother were dissatisfied and said: We only wanted the Messenger of God, may God bless him and grant him peace, so we married him to his slave. He said: Then the Qur'an was revealed, **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision** ... to the end of the verse. He said: And a more comprehensive order than this came: **The Prophet is closer to the believers than their own selves** (al-Ahzab 33:6). He said: That is specific, and this is consensus.

Tafsir al-Qurtubi

"It is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys God and His Messenger has certainly strayed into clear error."

God Almighty says: "It is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys God and His Messenger has certainly strayed into clear error."

There are four issues: The first: Qatada, Ibn Abbas, and Mujahid narrated about the reason for the

revelation of this verse: That the Messenger of God (peace and blessings of God be upon him) proposed to Zaynab bint Jahsh, who was his cousin. She thought that the proposal was for himself, but when it became clear that he wanted her for Zayd, she disliked it and refused. So the verse was revealed. Zaynab then submitted and married him. In another narration: She refused, and so did her brother Abdullah, because of her lineage from Quraysh, and that Zayd had been a slave only yesterday, until this verse was revealed. Her brother said to him: Order me to do whatever you wish, so he married her to Zayd. It was said that it was revealed about Umm Kulthum bint Uqba ibn Abi Mu'ayt, who had offered herself to the Prophet (peace and blessings of God be upon him), so he married her to Zayd ibn Haritha. She and her brother disliked that and said: We only wanted the Messenger of God (peace and blessings of God be upon him), so we married someone else. So the verse was revealed because of that, so they agreed to marry Zayd, as Ibn Zayd said. Al-Hasan said: It is not permissible for a believing man or woman to disobey God Almighty and His Messenger, may God bless him and grant him peace, when they command something.

Second: The words **what was**, "what should be," and the like mean prohibition and prevention. They are used to forbid something and rule that it should not happen, as in this verse. Perhaps the impossibility of that thing is rational, as in the saying of God the Almighty: **It is not for you to cause its trees to grow An-Naml 27:60**. Perhaps the knowledge of its impossibility is based on Islamic law, as in the saying of God the Almighty: **It is not for a human being that God should give him the Scripture and wisdom and prophethood Al-Imran 3:79**, and His saying: **And it is not for a human being that God should speak to him except by revelation or from behind a veil Ash-Shura 42:51**. Perhaps it is used in recommended acts, as in the saying: **It is not for you, so-and-so, to abandon the voluntary acts**, and the like.

Third: This verse is evidence, indeed a clear text, that compatibility is not a consideration in lineage, but rather in religion, contrary to the views of Malik, Al-Shafi'i, Al-Mughirah, and Sahnun. This is because freed slaves married within the Quraysh. Zayd married Zaynab bint Jahsh. Al-Miqdad ibn Al-Aswad married Duba'ah bint Az-Zubayr. Abu Hudhayfah married Salim b. Fatimah bint Al-Walid ibn Utbah. Bilal married the sister of Abd Al-Rahman ibn Awf. This meaning has been mentioned before in more than one place.

Fourth: The Almighty's statement: **that they should have choice in their affair**. The Kufians read it with a ya'. This is the preferred choice of Abu Ubaid because he differentiated between the feminine and its verb. The rest read it with a ta' because the word is feminine, so feminizing its verb is good. The masculine form is based on the fact that khayra means choice, so khayra is a verbal noun meaning choice. Ibn al-Sameeq read khayra with a sukoon on the ya'. This verse is part of the Almighty's statement: **The Prophet is closer to the**

believers than their own selves al-Ahzab 33:6. Then God threatened and informed that whoever disobeys God and His Messenger has gone astray. This is the clearest evidence of the view of the majority of our jurists, the jurists of Imam al-Shafi'i and some of the legal theorists, that the form *af'al* indicates obligation in its original form, because God the Blessed and Exalted denied the choice of the accountable person when hearing His command and the command of His Messenger (peace and blessings of God be upon him). Then He called the one who remained free to choose when the command was issued the name of disobedience, then He linked the disobedience to that misguidance, so it was necessary to interpret the command as obligation. And God knows best.

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's statement: **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any choice about their wives or children** (al-Baqarah 2:17). The Messenger of God, may God bless him and grant him peace, went to propose marriage to his young lady Zayd ibn Haritha, may God be pleased with him. He entered upon Zaynab bint Jahsh al-Asadiyya, may God be pleased with her, and proposed marriage to her. She said: **I will not marry him.** The Messenger of God, may God bless him and grant him peace, said: **Yes, then marry him.** She said: **O Messenger of God, am I being commanded to do so in my own soul?** While they were talking, God revealed this verse to the Messenger of God, may God bless him and grant him peace: **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any choice about their wives or children.** She said: **O Messenger of God, have you approved him for me?** The Messenger of God, may God bless him and grant him peace, said: **Yes.** She said: "Then I will not disobey the Messenger of God, may God bless him and grant him peace, I have married him to myself."

Ibn Lahi'ah said, on the authority of Ibn Abi Umrah, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, proposed to Zaynab bint Jahsh for Zayd ibn Haritha, may God be pleased with him, but she refused him and said: I am better than him in lineage. She was a woman who had a sharp temper, so God Almighty revealed: 'And it is not for a believing man or a believing woman...'" The entire verse. Mujahid, Qatadah, and Muqatil ibn Hayyan said the same, and it was revealed about Zaynab bint Jahsh, may God be pleased with her, when the Messenger of God, may God bless him and grant him peace, proposed to her for his freedman, Zayd ibn Haritha, may God be pleased with him, and she refused, then she accepted. Abd al-Rahman ibn Zayd ibn Aslam said: It was revealed about Umm Kulthum bint Uqbah ibn Abi Mu'ayt, may God be pleased with her, and she was the first woman to emigrate, meaning after the Treaty of

Hudaybiyyah. She offered herself to the Prophet, may God bless him and grant him peace, and he said: I accept. So Zayd ibn Haritha, may God be pleased with him, married her after he had separated from Zaynab. She and her brother were angry and said: We only wanted the Messenger of God, may God bless him and grant him peace, so we married his slave. He said: Then the Qur'an was revealed: **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter** to the end of the verse. He said: And a more comprehensive command came than this: **The Prophet is closer to the believers than their own selves.** He said: That is specific and this is more comprehensive.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Thabit al-Bunani, on the authority of Anas, may God be pleased with him, who said: "The Prophet, may God bless him and grant him peace, proposed marriage to a woman from the Ansar on behalf of her father, and he said: 'Until I consult her mother.' The Prophet, may God bless him and grant him peace, said: 'Then yes.' The man went to his wife and mentioned that to her. She said: 'By God, the Messenger of God, may God bless him and grant him peace, found no one but Julaybib, and we have prevented her from so-and-so and so-and-so.' The slave girl was listening in her seclusion. The man went to inform the Messenger of God, may God bless him and grant him peace, of that, but the slave girl said: 'Do you want to return the command of the Messenger of God, may God bless him and grant him peace? If he has accepted him for you, then marry him.' It was as if she had left her parents, and they said: 'You have spoken the truth.' Her father went to the Messenger of God, may God bless him and grant him peace, and said: 'If you are pleased with him, then we are pleased with him.' The Prophet, may God bless him and grant him peace, said: 'Then I am pleased with him.' He said: 'So he married her.' Then the people of Medina were alarmed, and Julaybib rode out, and they found him killed, with people around him." **From the polytheists he killed**, Anas, may God be pleased with him, said: **I saw it and it was from the most generous house in Medina.**

Imam Ahmad said: Affan narrated to us, Hammad narrated to us, meaning Ibn Salamah, on the authority of Thabit, on the authority of Kinanah ibn Nu'aym al-'Adawi, on the authority of Abu Barzah al-Aslami, who said: "Julaybib was a man who would enter upon women, pass by them, and play with them. So I said to my wife: 'Do not let Julaybib enter upon you today, for if he enters upon you, I will do this and that.' She said: 'And among the Ansar, if one of them had a widow, he would not marry her off until he knew whether the Prophet, may God bless him and grant him peace, had a need for her or not.' So the Prophet, may God bless him and grant him peace, said to a man from the Ansar: 'Marry me your daughter.' He said: 'Yes, and with honor, O Messenger of God, and with the blessing of my eye.' He, may God bless him and grant him peace, said: 'I do not want her for myself.' He said: 'For whom, O Messenger of God?' He, may God bless him and grant him peace, said: 'For Julaybib.' He said: 'O Messenger of God, shall I consult her mother?' So he went to her mother and said: 'Is the Messenger of God, may God bless him and grant him peace, proposing

And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys God and His Messenger has certainly strayed into clear error.

marriage to your daughter?' She said: 'Yes, and with the blessing of my eye.' He said: 'He is not proposing marriage to her for himself, but rather for Julaybib.' She said: 'Julaybib.' Is it Jalibib? Is it Jalibib? By God, we will not marry him. So when he wanted to go to the Messenger of God (peace and blessings of God be upon him) and tell him what her mother had said, the slave girl said: Who proposed to you for me? So her mother told her. She said: Do you refuse the Messenger of God (peace and blessings of God be upon him) his matter? Hand me over to him, for he will not let me down. So her father went to the Messenger of God (peace and blessings of God be upon him) and said: Do as you wish with her. So he married her to Jalibib. So the Messenger of God (peace and blessings of God be upon him) went out on a military expedition, and when God had bestowed upon him the spoils of war, he said to his companions **may God be pleased with them**: Are you missing anyone? They said: We are missing so-and-so and we are missing so-and-so. The Messenger of God (peace and blessings of God be upon him) said: Look, are you missing anyone? They said: No. He (peace and blessings of God be upon him) said: But I miss Julaybib. He (peace and blessings of God be upon him) said: So look for him among the dead. So they looked for him and found him beside seven people whom he had killed and then killed him. They said: O Messenger of God, here he is beside seven people whom he had killed and then killed him. So the Messenger of God (peace and blessings of God be upon him) came to him and stood over him and said: He killed seven and they killed him. This is from me and I am from him, two or three times. Then the Messenger of God (peace and blessings of God be upon him) placed him on his forearms and dug a grave for him. He had no bed except the forearm of the Prophet (peace and blessings of God be upon him). Then he placed him in his grave and did not mention that he washed him, may God be pleased with him. Thabit **may God be pleased with him** said: There was no widow among the Ansar who spent more than her. And the hadith of Ishaq ibn Abdullah ibn Abi Talhah is confirmed: Do you know what the Messenger of God (peace and blessings of God be upon him) prayed for her? He said: He said: "O God, pour goodness upon her abundantly and do not make her life a struggle." And that is how it was. There was no widow among the Ansar who spent more than her. This is how Imam Ahmad reported it in full. Muslim and al-Nasa'i included in al-Fada'il the story of his killing from it. Al-Hafiz Abu Omar ibn Abdul Barr mentioned in al-Isti'ab that When the slave girl said in her chamber: Do you reject the command of the Messenger of God, may God bless him and grant him peace? This verse was revealed: **It is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision.**

Ibn Jurayj said: Aamer bin Mus'ab informed me on the authority of Tawus who said: He asked Ibn 'Abbas about two rak'ahs after the 'Asr prayer and he forbade him. Ibn 'Abbas **may God be pleased with him** recited:

And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision. This verse is general and applies to all matters. That is because when God and His Messenger rule on something, no one has the right to disobey Him. No one has a choice here, no opinion or statement, as God the Most High said: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." And in the hadith: **By the One in Whose Hand is my soul, none of you truly believes until his inclination is subservient to what you have brought.** For this reason, He was strict in opposing that, saying: **And whoever disobeys God and His Messenger has certainly strayed into clear error.** Like His statement: "So let those beware who oppose the Prophet's (blessings and peace of God be upon him) order, lest a trial befall them or a painful punishment be inflicted upon them."

Fath al-Qadir

36- **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision.** That is, it is not right or proper for a believing man or woman. The words **what was** and **what should be** and similar mean the prohibition and ban of something and informing that it is not permissible for it to be legally permissible. It may also refer to something that is rationally forbidden, as in His statement: **It is not for you to cause its trees to grow.** The meaning of the verse is that it is not permissible for someone who believes in God, when God has decided a matter, to choose whatever they want in their own affairs. Rather, they must submit to the decree and submit to what God has decided and chosen for them. The two pronouns are combined in His statement: **for them** and **of their affair** because a believing man and a believing woman are in the context of negation, so they include every believing man and woman. The Kufians read **an yakun** with a sukoon on the lower case, and Abu Ubaid chose this reading because he differentiated between the verb and its feminine subject by saying to them, even though the femininity is not real. The rest read it with a sukoon on the upper case because it is attributed to the choice, which is feminine in form, and the choice is a source meaning choice. Ibn al-Samee'fa' read al-khayra with a sukoon on the lower case, and the rest read it with a sukoon on it. Then the Almighty threatened the one who does not submit to the will and destiny of God, saying: **And whoever disobeys God and His Messenger in any matter, including dissatisfaction with the decree, has certainly gone astray with clear error.** He has gone astray from the path of truth with a clear, obvious error that is not hidden.

Ahmad, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani and Ibn Mardawayh narrated on the authority of Umm Salamah who said: I said, **O Messenger of God, why are we not mentioned in the Qur'an as men are?** I was startled one day by him calling out from the pulpit, saying, **God says, 'Indeed, the Muslim men and Muslim women...'** to the end of the verse. Something similar to this was narrated on her authority through another chain of transmission narrated by Al-Faryabi, Ibn Sa'd, Ibn Abi Shaybah, 'Abd ibn Humayd, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh. Al-Faryabi, Sa'id ibn Mansur, 'Abd ibn Humayd, Al-Tirmidhi **who classed it as hasan**, Al-Tabarani and Ibn Mardawayh narrated on the authority of Umm 'Amara Al-Ansariyya that she came to the Prophet (peace and blessings of God be upon him) and he said, **I do not see that everything is for men, and I do not see that women are mentioned at all.** Then this verse was revealed, **Indeed, the Muslim men and Muslim women.** Ibn Jarir, Al-Tabarani and Ibn Mardawayh narrated with a chain of transmission - Al-Suyuti said: Hasan - on the authority of Ibn 'Abbas who said: The women said, **O Messenger of God, why does He mention the believing men and not the believing women?** Then this verse, **Indeed, the Muslim men and Muslim women...** was revealed. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas **may God be pleased with them both** who said: The Messenger of God (peace and blessings of God be upon him) went to propose marriage to the daughter of Zayd ibn Haritha. He entered upon Zaynab bint Jahsh al-Asadiyyah and proposed marriage to her. She said: I am not willing to marry him. He said: Yes, marry him. She said: O Messenger of God, I am consulting myself. While they were talking, God revealed this verse to His Messenger: **And it is not for a believing man or a believing woman 4:17.** She said: I have approved him for myself, O Messenger of God. He said: Yes. She said: Then I will not disobey the Messenger of God, I have married myself to him. Ibn Jarir narrated something similar on his authority from another chain of narration. Ibn Mardawayh also narrated on his authority that he said: "The Messenger of God (peace and blessings of God be upon him) said to Zaynab: 'I want to marry you to Zayd ibn Haritha, for I am pleased with him for you.' She said: 'O Messenger of God, but I would not accept him for myself, as I am the leader of my people and the daughter of your paternal aunt, so I would not do that.'" Then this verse was revealed: 'And it is not for a believing man' meaning Zayd, 'or a believing woman' meaning Zaynab, 'when God and His Messenger have decided a matter' meaning marriage in this case, 'that they should have any option in their decision' meaning: they have no option in their decision other than what God has commanded. 'And whoever disobeys God and His Messenger has certainly strayed into clear error.' She said: 'I have obeyed you, so do as you wish.' So he married her to Zayd and consummated the marriage with her.' Ibn Abi Hatim narrated on the authority of Zayd that he said: This was revealed concerning Umm Kulthum bint Uqbah ibn Abi Mu'ayt, who was the first woman to emigrate and offer herself to the Prophet (peace and blessings of God be upon him), so he married her to Zayd ibn Haritha. She and her brother were displeased and said: 'We only wanted the Messenger of God, so we married him to his slave.'"

Tafsir al-Baghawi

God Almighty says: 36- **It is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision.**

The verse was revealed about Zaynab bint Jahsh al-Asadiyyah and her brother Abdullah ibn Jahsh and her mother Umayyah bint Abdul Muttalib, the aunt of the Prophet, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, proposed to his freed slave Zayd ibn Haritha. The Messenger of God, may God bless him and grant him peace, had bought Zayd in the pre-Islamic period of Ya'kaz, freed him, and adopted him. When the Messenger of God, may God bless him and grant him peace, proposed to Zaynab, she agreed and thought that he was proposing to her for himself. But when she learned that he was proposing to Zayd, she refused and said: **I am your cousin, O Messenger of God, and I do not accept him for myself.** She was white, beautiful, and had a sharp edge. Her brother disliked that as well. So God Almighty revealed: **And it is not for a believing man** meaning Abdullah ibn Jahsh, **or a believing woman** meaning his sister Zaynab, **when God and His Messenger have decided a matter** meaning when God and His Messenger want a matter, which is the marriage of Zaynab to Zayd, **that they should have any option in their decision.** The people of Kufa read: **that it should be** with a *ya* as a barrier between the feminine and the verb. The others read it with a *ta* to feminize the choice from Their order, and the choice: the choice.

Meaning: To want something other than what God wants or to abstain from what God and His Messenger have commanded.

And whoever disobeys God and His Messenger has certainly strayed into clear error. He made a clear mistake. When they heard that, they accepted it and submitted. She put her affair in the hands of the Messenger of God, may God bless him and grant him peace, and so did her brother. The Messenger of God, may God bless him and grant him peace, married her to Zaid, and he consummated the marriage with her. The Messenger of God, may God bless him and grant him peace, gave her ten dinars, sixty dirhams, a veil, a coat of mail, a loincloth, a blanket, fifty mudds of food, and thirty sa's of dates.

Tafsir al-Baidawi

36 - **And it is not for a believing man or a believing woman what is correct for him. When God and His Messenger have decided a matter** meaning the Messenger of God has decided. God was mentioned to magnify His matter and to indicate that His decision is God's decision, because it was revealed regarding Zaynab bint Jahsh, the daughter of his paternal aunt Umaimah bint Abdul Muttalib. The Messenger of God (peace and blessings of God be upon him) proposed to her for Zayd ibn Haritha, but she and her brother

Surat al-Ahzab 33:36

And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys God and His Messenger has certainly strayed into clear error.

Abdullah refused. It was also said that Umm Kulthum bint Uqbah offered herself to the Prophet (peace and blessings of God be upon him), so he married her to Zayd. **That they should have the option of their decision** means that they should choose something in their decision. Rather, they should make their choice subject to the choice of God and His Messenger. The option is what is chosen. The first pronoun is plural for the generality of both male and female believers, as they are in the context of negation. The second is plural for emphasis. The Kufians and Hisham read *(be)* with a ya. **And whoever disobeys God and His Messenger has certainly strayed into clear error** between deviation from the right path.

Surat al-Ahzab 33:37

And when you said to him upon whom God had bestowed favor and you had bestowed favor, **Keep your wife to yourself and fear God**, while you concealed within yourself that which God was to disclose, and you feared the people, while God has more right that you should fear Him. So when Zaid had no longer any need of her, We married her to you so that there would be no discomfort upon the believers concerning the wives of their adopted sons. When they have satisfied their desire for them, and the command of God is to be done.

Tafsir al-Jalalayn

37 - **And when** in the accusative case of *mention you said to him whom God had bestowed favor upon* with Islam **and whom you had bestowed favor upon** with emancipation, and he was Zayd ibn Haritha, who was among the captives of the Jahiliyyah. The Messenger of God, may God bless him and grant him peace, bought him before the mission, emancipated him, and adopted him **Keep your wife and fear God** in the matter of divorcing her **and you conceal within yourself what God is about to reveal** His manifestation of his love for her, and that if Zayd had left her, she would have married her **and you feared the people** that they would say he married his son's wife **and God has more right that you should fear Him** in everything, and he married her and you do not have to worry about what the people say, then Zayd divorced her and her waiting period expired. God the Most High said **So when Zayd had no longer any need for her** a need **We married her to you** so the Prophet, may God bless him and grant him peace, went in to her without permission and fed the Muslims bread and meat **so that there will be no blame upon the believers concerning the wives of their adopted sons when they have no longer any need for them, and it is a matter decided by God**

Tafsir al-Suyuti

God Almighty said: And when you say the verses. Al-Bukhari narrated on the authority of Anas that this verse: And you conceal within yourself what God is about to reveal. It was revealed about the daughter of Jahsh and Zaid bin Haritha.

Al-Hakim narrated on the authority of Anas that he said: Zaid bin Haritha came to the Messenger of God, may God bless him and grant him peace, complaining about Zainab bint Jahsh. The Prophet, may God bless him and grant him peace, said: Keep your wife. So the following was revealed: And you conceal in yourself what God will reveal.

Muslim, Ahmad and al-Nasa'i narrated that he said: When Zaynab's waiting period had ended, the Messenger of God (peace and blessings of God be upon him) said to Zayd, **Go and mention her to me**. So he went and informed her. She said, **I will not do anything until I consult my Lord**. So she got up to go to her place of prayer and the Qur'an was revealed. The Messenger of God (peace and blessings of God be upon him) came and entered upon her without

permission. I saw us when she entered upon the Messenger of God (peace and blessings of God be upon him), we fed her bread and meat. Then the people went out and some men remained talking in the house after the meal. Then the Messenger of God (peace and blessings of God be upon him) went out and I followed him. He kept following his wives' rooms. Then he was informed that the people had gone out, so he went until he entered the house. I went to enter with him and threw a curtain between me and him. Then the veil was revealed and the people were admonished with what they were admonished with: **Do not enter the houses of the Prophet unless you are given permission. At-Tirmidhi**

Tafsir al-Tabari

God Almighty says to His Prophet, may God bless him and grant him peace, as a rebuke from God to him: **And remember, O Muhammad**, when you said to the one whom God had blessed **with guidance** and whom You had blessed **with emancipation**, meaning Zayd ibn Haritha, the freed slave of the Messenger of God, may God bless him and grant him peace, **Keep your wife and fear God**. (This is because Zayd bint Jahsh, as it was mentioned, was seen by the Messenger of God, may God bless him and grant him peace, and he was pleased with her while she was in the lap of his freed slave. So he cast aversion to her in Zayd's soul because God knew what had happened in the soul of His Prophet, so he wanted to separate from her. So Zayd mentioned that to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: **Keep your wife**, and he, may God bless him and grant him peace, loved for her to have separated from him so that he could marry her. **And fear God** and fear God in what is due to Him over you regarding your wife. **And conceal in yourself what God is going to reveal**. He says: And conceal in yourself the love of his separation from her so that you can marry her if he separates from her, and God is going to reveal what You hide that in yourself, **And you fear people, while God has more right to be feared**. God Almighty says: "And you fear that people will say: He ordered a man to divorce his wife and married her when he divorced her, while God has more right to be feared than people."

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: Sa'id told us, on the authority of Qatada: **And when you said to him upon whom God had bestowed favor** - that is, Zayd, upon whom God had bestowed Islam, and I had bestowed favor: the Messenger of God, may God bless him and grant him peace, had set him free: **Keep your wife for yourself and fear God, while you concealed within yourself that which God is to bring to light**. He said: And he was concealing within himself that he wished he had divorced her. Al-Hasan said: No verse was revealed to him that was more difficult for him than its statement: **And you concealed within yourself that which God is to bring to light**. If the Prophet of God, may God bless him and grant him

Surat al-Ahzab 33:37

And when you said to him upon whom God had bestowed favor and you had bestowed favor, "Keep your wife to yourself and fear God," while you concealed within yourself that which God was to disclose, and you feared the people, while God has more right that you should fear Him. So when Zaid had no longer any need of her, We married her to you so that there would be no discomfort upon the believers concerning the wives of their adopted sons. When they have satisfied their desire for them, and the command of God is to be done.

peace, had concealed any of the revelation, he would have concealed it. **And you fear the people, while God has more right that you should fear Him.** He said: The Prophet of God, may God bless him and grant him peace, feared what the people would say.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: "The Prophet, may God bless him and grant him peace, had married Zayd ibn Haritha to Zaynab bint Jahsh, his cousin. One day the Messenger of God, may God bless him and grant him peace, went out wanting to see her, and there was a curtain of hair at the door. The wind lifted the curtain and it was revealed, and she was in her room, unveiled. Her admiration fell into the heart of the Prophet, may God bless him and grant him peace, and when that happened, he disliked her to another. He came and said: 'O Messenger of God, I want to leave my wife.' He said: 'What is the matter with you? Does anything about her worry you?' He said: 'No, by God, nothing about her worries me, O Messenger of God, and I have only seen good in her.' The Messenger of God, may God bless him and grant him peace, said to him: 'Keep your wife and fear God.' This is what God Almighty said: 'And when you said to him whom God has bestowed favor upon and you have bestowed favor, "Keep your wife to yourself and fear God," while you concealed within yourself that which God is to reveal. ' You concealed within yourself that if he divorced her, you would marry her."

Muhammad bin Musa Al-Jarashi told me: Hammad bin Zaid told us, on the authority of Thabit, on the authority of Abu Hamza, who said: This verse, **And you conceal within yourself what God is to reveal**, was revealed about Zaynab bint Jahsh.

Khallad bin Aslam told us: Sufyan bin Uyaynah told us, on the authority of Ali bin Zayd bin Jud'an, on the authority of Ali bin Hussein, who said: God Almighty informed His Prophet, may God bless him and grant him peace, that Zaynab would be one of his wives. When Zayd came to him complaining about her, he said: Fear God and keep your wife. God said: **And you conceal within yourself that which God is to reveal.**

Ishaq bin Shaheen told me: Dawud told us, on the authority of Aamer, on the authority of Aisha, who said: If the Messenger of God, may God bless him and grant him peace, had concealed anything of what was revealed to him from the Book of God, he would have concealed **and you conceal within yourself that which God is to reveal, and you fear people, while God has more right that you should fear Him.**

And His saying, **And when Zaid had no longer any need for her, We married her to you**, God Almighty says: When Zaid bin Haritha had no longer any need for her, and that was his desire, from this comes the saying of the poet:

And he said goodbye to me before I said goodbye to him, as he had spent much of our youth

We married her to you means: We married Zaynab to you after Zayd divorced her and she became separated from him. **so that there will be no blame upon the believers concerning the wives of their adopted sons** meaning: in marrying women whom they adopted who are not their sons or children, even if they divorced them and became sons of them. **when they have had their pleasure in them** means: when they have had their pleasure in them and separated from them and they have become lawful for others, and that was not a case of them giving them up for divorce. **And the command of God is to be done** means: whatever God decreed was to be done, meaning it was to come to pass. What is meant by this is that God's decree concerning Zaynab, that the Messenger of God (blessings and peace of God be upon him) would marry her, was past, done, and would come to pass.

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, **So that there will be no blame upon the believers concerning the wives of their adopted sons when they have no longer any need for them**, meaning: if they divorce them. The Messenger of God, may God bless him and grant him peace, had adopted Zayd ibn Haritha.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **And when Zayd had no longer any need for her...** to his statement, **And the command of God was to be carried out**, if that was from him and not for you, then that is the statement of God, **And the wives of your sons who are from your loins** (An-Nisa': 23).

Muhammad bin Uthman Al-Wasiti told me: Jaafar bin Awn told us, on the authority of Al-Mualla bin Irfan, on the authority of Muhammad bin Abdullah bin Jahsh, who said: Aisha and Zainab boasted. Zainab said: I am the one whose marriage was revealed.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Al-Sha'bi, who said: Zainab, the wife of the Prophet, may God bless him and grant him peace, used to say to the Prophet, may God bless him and grant him peace: I can prove you by three things that no other woman can prove you by: My grandfather and your grandfather are one, God has married you to me from heaven, and the ambassador is Gabriel, peace be upon him.

Tafsir al-Qurtubi

"And when you said to him whom God had bestowed favor upon and you had bestowed favor, 'Keep your wife to yourself and fear God,' while you concealed within yourself that which God was about to disclose and you feared the people, while God has more right that you should fear Him. So when Zaid had no longer any need for her, We married her to you in order that there should be no blame upon the believers concerning the wives of their adopted sons when they have no longer any need for them. And the command of God is to be done."

There are nine issues: The first: Al-Tirmidhi narrated: Ali bin Hajar narrated: Dawud bin Az-Zubayr narrated from Dawud bin Abi Hind from Ash-Sha'bi from Aisha, may God be pleased with her, who said: "If the Messenger of God, may God bless him and grant him peace, had concealed anything of the revelation, he would have concealed this verse: 'And when you said to him whom God had bestowed favor upon' meaning with Islam, 'and whom you had bestowed favor' with emancipation, so you emancipated him, 'Keep your wife to yourself and fear God.' And you concealed within yourself that which God was about to reveal, and you feared the people, while God has more right that you should fear Him' until His saying, 'and the command of God is to be done.' And when the Messenger of God, may God bless him and grant him peace, married her, they said: He married the wife of his son. So God, the Most High, revealed: 'Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets.'" The Messenger of God (peace and blessings of God be upon him) adopted him when he was young, and he lived until he became a man called Zayd ibn Muhammad. Then God, the Blessed and Exalted, revealed: "Call them by the names of their fathers; that is more just in the sight of God. But if you do not know their fathers, then they are your brothers in religion and your clients." So-and-so is the client of so-and-so, and so-and-so is the brother of so-and-so. That is more just in the sight of God, meaning more equitable. Abu 'Eesa said: This is a strange hadith that has been narrated on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of 'A'ishah **may God be pleased with her**. She said: "If the Prophet (peace and blessings of God be upon him) had concealed any of the revelation, he would have concealed this verse:

"And when you said to him whom God had bestowed favor upon and whom you had bestowed favor." This word was not narrated in full.

I said: This is the amount that Muslim included in his Sahih, and it is the same that Al-Tirmidhi authenticated in his Jami'. In Al-Bukhari, on the authority of Anas bin Malik: That this verse, **And you conceal within yourself that which God is to bring to light**, was revealed concerning Zaynab bint Jahsh and Zayd bin Haritha. Umar, Ibn Mas'ud, Aisha, and Al-Hasan said: God did not reveal to His Messenger a verse more difficult for him than this verse. Al-Hasan and Aisha said: If the Messenger of God (peace and blessings of God be upon him) had concealed any of the revelation, he would have concealed this verse because of its

difficulty for him. It was narrated in the hadith that: Zayd went to bed in the evening, and Zayd said: And Zayd could not control me, and I cannot control him except what God has prevented him from me, so he cannot control me. This is the narration of Abu Usmah Nuh bin Abi Maryam, who traces the hadith back to Zaynab that she said that. In some narrations: That Zayd felt a pang of anger when he wanted to approach her, so this is close to that. Zayd came to the Messenger of God (peace and blessings be upon him) and said: Zaynab hurts me with her tongue and does this and that, and I want to divorce her. The Messenger of God (peace and blessings be upon him) said to him: **Keep your wife and fear God** (al-An'am 2:17). So Zayd divorced her, and then the following verse was revealed: **And when you said to him whom God had bestowed favor and whom you had bestowed favor** (al-An'am 2:17). People differed in the interpretation of this verse. Qatadah, Ibn Zayd, and a group of commentators, including al-Tabari and others, said that the Prophet (peace and blessings be upon him) expressed his approval of Zaynab bint Jahsh while she was married to Zayd, and he was eager for Zayd to divorce her so he could marry her. Then when Zayd informed him that he wanted to divorce her, and that he complained about her harsh speech, disobedience to orders, her hurtful tongue, and her pride in her honor, he said to him: **Fear God** - that is, in what you say about her - and **keep your wife**, while he was concealing his eagerness for Zayd to divorce her. This is what he was hiding in his heart, but he adhered to what was required of him in enjoining what is right. Muqatil said: The Prophet (peace and blessings of God be upon him) married Zaynab bint Jahsh to Zayd and she stayed with him for a while. Then one day, the Prophet (peace and blessings of God be upon him) came to Zayd seeking him. He saw Zaynab standing. She was white, beautiful, and well-built, one of the most perfect women of Quraysh. He fell in love with her and said: Glory be to God, the Changer of hearts. Zaynab heard the glorification and mentioned it to Zayd. Zayd became alert and said: O Messenger of God, give me permission to divorce her, for she is arrogant, acts haughty toward me, and hurts me with her tongue. He (peace and blessings of God be upon him) said: Keep your wife and fear God. It was said: God sent a wind that lifted the curtain while Zaynab was spending her time in her home. He saw Zaynab and it fell in love with him, and it fell in love with Zaynab that she had fallen in love with the Prophet (peace and blessings of God be upon him). That was when he came seeking Zayd. Zayd came and she told him about that, so it fell in Zayd's heart to divorce her. Ibn Abbas said: **And you hide in your soul love for her**. **And you fear the people** means you feel shy of them. It was said: You would fear and hate the scholars of the Muslims if you said he started it, and they say he ordered a man to divorce his wife and then married her after he divorced her. **And God has more right that you should fear Him** in all circumstances. It was said: God has more right that you should be ashamed of Him, and do not order Zaid to keep his wife after God informed you that she would be your wife, so God rebuked him for all of this. It was narrated on the authority of Ali ibn al-Husayn: "God had revealed to the Prophet, may God bless him and grant him peace, that Zayd would divorce Zaynab and that he would

And when you said to him upon whom God had bestowed favor and you had bestowed favor, "Keep your wife to yourself and fear God," while you concealed within yourself that which God was to disclose, and you feared the people, while God has more right that you should fear Him. So when Zaid had no longer any need of her, We married her to you so that there would be no discomfort upon the believers concerning the wives of their adopted sons. When they have satisfied their desire for them, and the command of God is to be done.

marry her by virtue of God's marriage to her. When Zayd complained to the Prophet, may God bless him and grant him peace, about Zaynab's behavior and that she did not obey him, and informed him that he wanted to divorce her, the Messenger of God, may God bless him and grant him peace, said to him, as a matter of good manners and advice: 'Fear God in what you say and keep your wife, knowing that he will separate from her and marry her.' This is what he concealed in his soul, and he did not want to order him to divorce her when he knew that he would marry her. The Messenger of God, may God bless him and grant him peace, feared that people would say that he would marry Zaynab after Zayd, since he was his freed slave, and he had ordered him to divorce her. So God, may God bless him and grant him peace, rebuked him for this degree of fearing people in something that God had permitted him, by saying: 'Keep her, knowing that he will divorce her.' And He informed him that God is more deserving of fear, that is, in every situation." Our scholars, may God have mercy on them, said: This statement is the best that has been said in interpreting this verse, and it is the one that the people of investigation among the commentators and the established scholars such as Az-Zuhri, Judge Bakr ibn Al-Ala' Al-Qushayri, Judge Abu Bakr ibn Al-Arabi and others agreed upon. What is meant by God's statement, **and you fear people**, is the hypocrites' rumour that He forbade marrying the wives of one's sons and married his son's wife. As for the narration that the Prophet, may God's prayers and peace be upon him, loved Zaynab, the wife of Zayd, and that some of the licentious people may have used the word *love*, this only comes from someone who is ignorant of the infallibility of the Prophet, may God's prayers and peace be upon him, from such a thing, or who takes his sanctity lightly. At-Tirmidhi Al-Hakim said in Nawader Al-Usul, and he attributed his statement to Ali ibn Al-Hussein, "Ali ibn Al-Hussein brought this from the treasury of knowledge, a gem among gems and a pearl among pearls, that God rebuked him because He had informed him that this would be one of his wives, so how could He then say to Zayd, 'Keep your wife for yourself, and keep you for fear that people would say, 'He married his son's wife,' while God has more right that you should fear Him." Al-Nahhas said: Some scholars said: This is not a sin on the part of the Prophet, may God bless him and grant him peace. Do you not see that he was not commanded to repent or seek forgiveness for it? It may be that something is not a sin, but something else is better than it, and he concealed that to himself for fear that it would tempt people.

Second: Ibn al-Arabi said: If it is asked, why did he say to him, **Keep your wife** when God had informed him that she was his wife? We say: He wanted to test from him what God did not know about his desire for her or his desire for her, so Zayd showed him aversion and

dislike for her that he had not known about his affair with her. If it is asked, **How could he order him to hold on to her when he knew that separation was inevitable?** This is a contradiction. We say: Rather, it is correct for sound objectives, to establish proof and know the consequences. Do you not see that God, the Most High, orders the servant to believe when He knows that he will not believe? So there is nothing in the contradiction of the object of the order with the object of knowledge that prevents it from being ordered rationally and wisely. This is precious knowledge, so be certain of it and accept it. His statement, **And fear God**, means in divorcing her, so do not divorce her. He intended a prohibition of purification, not a prohibition of prohibition, because it is better not to divorce her. It was also said: Fear God and do not criticize her in relation to arrogance and the harm caused by the husband. **And conceal in your soul** was said to mean his heart's attachment. It was also said: Zayd's separation from her. It was said: He knew that Zaid would divorce her because God had informed him of that.

Third: It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said to Zaid: I do not find in myself anyone more trustworthy than you, so propose to Zainab Ali. He said: So I went and turned my back to her out of respect for the Prophet, may God bless him and grant him peace, and proposed to her. She was happy and said: I will not do anything until my Lord commands me. So she went to her mosque and the Qur'an was revealed, so the Prophet, may God bless him and grant him peace, married her and consummated the marriage with her.

I said: The meaning of this hadith is established in Sahih. An-Nasa'i included a translation for it **A woman's prayer when she proposes marriage and seeks guidance from her Lord**. The imams narrated, and the wording is from Muslim, on the authority of Anas, who said: "When Zainab's waiting period ended, the Messenger of God (peace and blessings be upon him) said to Zaid: 'Mention her to me.' So Zaid went until he came to her while she was kneading her dough. He said: 'When I saw her, it became so great in my heart that I could not look at her because the Messenger of God (peace and blessings be upon him) mentioned her, so I turned my back on her and turned back on my heels. I said: 'O Zainab, has the Messenger of God (peace and blessings be upon him) sent someone to remind you?' She said: 'I will not do anything until my Lord commands me.' So she went to her place of prayer and the Qur'an was revealed. The Messenger of God (peace and blessings be upon him) came and entered upon her without permission. He said: 'I saw the Messenger of God (peace and blessings be upon him) feeding us bread and meat when the day was very long...' The hadith. In another narration, **Until they abandoned it**. In a narration from

Anas also, he said: "I never saw the Messenger of God (peace and blessings be upon him) hold a wedding feast for any of his wives as he held for Zaynab. He slaughtered a sheep." Our scholars said: His (peace be upon him) saying to Zayd, **Mention her to me**, means propose to her, as explained in the first hadith. This was a test and trial for Zayd, to demonstrate his patience, submission, and obedience.

I said: It may be inferred from this that a person may say to his friend: **Propose marriage to so-and-so** for his divorced wife, and there is nothing wrong with that. And God knows best.

Fourth: When she entrusted her affair to God and it was valid to entrust her to Him, God took charge of her marriage. That is why He said: **And when Zaid had no longer any need for her, We married her to you**. Imam Ja'far ibn Muhammad narrated on the authority of his forefathers that the Prophet (peace and blessings of God be upon him) said: **We married her to you**. When God informed him of that, he consummated the marriage with her without permission, nor renewing the marriage contract, nor specifying a dowry, nor anything that would be a condition of our rights or a law for us. This is one of the characteristics of the Prophet (peace and blessings of God be upon him), which no one else shares with him, according to the consensus of the Muslims. That is why Zaynab used to boast to the wives of the Prophet (peace and blessings of God be upon him), saying: **Your fathers married you, and God married me**. Narrated by Al-Nasa'i on the authority of Anas ibn Malik, who said: Zaynab used to boast to the wives of the Prophet (peace and blessings of God be upon him), saying: **God the Almighty married me from the heaven**. It was in this context that the verse of hijab was revealed, which will come later.

Fifth: The one who has been blessed in this verse is Zayd ibn Haritha, as we have explained, and his story was presented at the beginning of the Surah. It was narrated that his uncle met him one day, and he had come to Mecca on some business. He said: What is your name, boy? He said: Zaid. He said: Whose son? He said: Ibn Haritha. He said: Ibn Sharahil al-Kalbi. He said: What is your mother's name? He said: Sa'da. I was with my maternal uncles, Tayy. So he hugged him to his chest. He sent for his brother and his people, and they came. They wanted him to stay with them. They said: Whose are you? He said: Muhammad ibn Abdullah. So they came to him and said: This is our son, so return him to us. He said: Show him to him, and if he chooses you, then take his hand. So he sent for Zaid and said: Do you know these people? He said: Yes, this is my father, this is my brother, and this is my uncle. So the Prophet, may God bless him and grant him peace, said to him: What kind of companion have I been to you? He cried and said: Why did you ask me about that? He said: I give you the choice. If you want to join them, then follow, and if you want to stay, then I am one of those you know. So he said: I do not choose anyone over you. So his uncle pulled him and said: O Zaid, you chose slavery over your father and uncle. So he said: By God, servitude to Muhammad is more beloved to me than being with you. So the Messenger of God, may God bless him and grant him peace, said: Bear witness that I am an heir and the one to be inherited. And it was not ceased to be said: Zayd ibn

Muhammad until the words of God Almighty were revealed: **Call them by the names of their fathers and Muhammad is not the father of any of your men** were revealed.

Sixth: Imam Abu Al-Qasim Abdul Rahman Al-Suhayli may God be pleased with him said: He was called Zayd ibn Muhammad until the verse, **Call them by the names of their fathers**, was revealed. He said, **I am Zayd ibn Haritha**. And it was forbidden for him to say, **I am Zayd ibn Muhammad**. But when this honor and pride was taken away from him, and God knew how much he loathed that, He honored him with a distinction that He did not give to any of the companions of the Prophet (peace and blessings of God be upon him), which is that He named him in the Qur'an, as God the Almighty said, **And when Zayd had no longer any need for her**, meaning Zaynab. And whoever God the Almighty mentioned by his name in the Wise Remembrance until his name became a part of the Qur'an recited in the prayer niches, He praised him greatly. This was a comfort to him and a compensation for the pride in Muhammad's (peace and blessings of God be upon him) fatherhood of him. Haven't you seen the words of Ubayy ibn Ka'b when the Prophet (peace and blessings of God be upon him) said to him: **God has commanded me to recite to you such-and-such a Surah?** He wept and said: **Were you mentioned there?** His weeping was out of joy when he was informed that God had mentioned him. So how about someone whose name has become a part of the Quran that is recited immortally and will never perish? The people of this world will recite it when they recite the Quran, and the people of Paradise will do the same forever. It will always be on the tongues of the believers, just as it will always be mentioned specifically before the Lord of the Worlds. For the Quran is the eternal speech of God, and it will remain and will never perish. So this name of Zayd is in the honored, elevated, purified scriptures. The honorable and righteous scribes will remember it in recitation." This is not the name of any believer except for one of the prophets, and for Zayd ibn Haritha it is compensation from God for what was taken from him. And He added to the verse, saying: "And when you said to the one upon whom God had bestowed favor," meaning with faith, thus indicating that he is among the people of Paradise. He knew that before he died, and this is another virtue.

Seventh: The Almighty's saying: **And desire**. Desire is every need that a person has a desire for. The plural is awtars. Ibn Abbas said: meaning he achieved what he wanted of his need, meaning intercourse. And it contains an implied meaning when he satisfied his desire with her and divorced her, We married her to you. The Ahl al-Bayt read it as **I married her to you**. And it was said: Desire is an expression for divorce? Qatada said this.

Eighth: Some people have taken from this verse, and from the words of Shu'ayb: **Indeed, I want to marry you** (al-Qasas 28:27), the conclusion that the order of this meaning in the dowries should be: **Marry her to him**, so the pronoun for the husband is placed first, as in the two verses. Likewise, his saying, peace be upon him, to the man of the cloak: **Go, for I have married her to you for what you have of the Qur'an**. Ibn 'Atiyyah

Surat al-Ahzab 33:37

And when you said to him upon whom God had bestowed favor and you had bestowed favor, "Keep your wife to yourself and fear God," while you concealed within yourself that which God was to disclose, and you feared the people, while God has more right that you should fear Him. So when Zaid had no longer any need of her, We married her to you so that there would be no discomfort upon the believers concerning the wives of their adopted sons. When they have satisfied their desire for them, and the command of God is to be done.

said: "This is not necessary, because the husband in the verse is addressed, so it is good to place him first. In the dowries, the spouses are equal, so place whomever you wish first, and there remains no preference except to the degree of men, and that they are the protectors and maintainers."

Ninth: The Almighty's saying: **We have married her to you** is evidence of the validity of the guardian in marriage? The disagreement on this has been mentioned previously. It was narrated that Aisha and Zainab boasted, so Aisha said: I am the one whom the angel brought to the Prophet, peace and blessings be upon him, in a piece of silk, and he said: This is your wife. Narrated by Sahih. Zainab said: I am the one whom God married from above seven heavens. Al-Sha'bi said: Zainab used to say to the Messenger of God, peace and blessings be upon him, "I can prove you with three things. None of your women can prove you with them. My grandfather and your grandfather are one, and God married you to me from the heavens, and the ambassador for this is Gabriel." It was narrated from Zainab that she said: When I fell in the heart of the Messenger of God, peace and blessings be upon him, Zaid could not control me, and I cannot resist him except by what God, the Almighty, prevents me from, so he cannot control me.

Tafsir Ibn Kathir

The Almighty says, informing us about His Prophet, may God bless him and grant him peace, that he said to his freed slave Zaid bin Haritha, may God be pleased with him, who was the one upon whom God bestowed His blessings, that is, Islam and following the Messenger, may God bless him and grant him peace, **And bestowed His blessings upon him**, that is, freedom from slavery. He was a great and noble master, beloved to the Prophet, may God bless him and grant him peace, and he was called Al-Hab, and his son Usama was called Al-Hab bin Al-Hab. Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, never sent him on a military expedition except that he appointed him over them, and if he had lived after him, he would have appointed him as his successor. Narrated by Imam Ahmad on the authority of Saeed bin Muhammad Al-Warraaq and Muhammad bin Ubaid on the authority of Wael bin Dawud on the authority of Abdullah Al-Bahi on her authority.

Al-Bazzar said: Khalid bin Yusuf told us, Abu Awana told us, Muhammad bin Muammar told us, Abu Dawud told us, Abu Awana told us, Umar bin Abi Salamah told me on the authority of his father, who said: Usamah bin Zaid, may God be pleased with them both, told me: I was in the mosque when Al-Abbas and Ali bin Abi

Talib, may God be pleased with them both, came to me and said: O Usamah, ask permission for us to see the Messenger of God, may God bless him and grant him peace. So I went to the Messenger of God, may God bless him and grant him peace, and told him, saying: Ali and Al-Abbas are asking permission. So he, may God bless him and grant him peace, said: Do you know what their need is? I said: No, O Messenger of God. He, may God bless him and grant him peace, said: But I know. He said: So he gave them permission. They said: O Messenger of God, we have come to you so that you may tell us which of your family is dearest to you? He, may God bless him and grant him peace, said: The dearest of my family to me is Fatimah, daughter of Muhammad. They said: O Messenger of God, we are not asking you about Fatimah. He, may God bless him and grant him peace, said: Then Usamah bin Zaid bin Haritha, upon whom God has bestowed His blessings and upon whom I have bestowed His blessings. And the Messenger of God, may God bless him and grant him peace, had... He married his cousin Zaynab bint Jahsh al-Asadiyyah **may God be pleased with her**, and her mother was Umaymah bint Abdul Muttalib. Her dowry was ten dinars and sixty dirhams, a veil, a sheet, a coat of mail, fifty mudds of food and ten mudds of dates, as stated by Muqatil ibn Hayyan. He stayed with him for nearly a year or more, then something happened between them. Zayd came to complain about her to the Messenger of God (blessings and peace of God be upon him), so the Messenger of God (blessings and peace of God be upon him) kept saying to him: **Keep your wife and fear God**. God the Most High said: **And you conceal within yourself that which God is to reveal, and you fear people, while God has more right that you should fear Him**. Ibn Abi Hatim and Ibn Jarir mentioned here narrations from some of the early generations **may God be pleased with them**, but we would like to ignore them due to their lack of authenticity, so we will not cite them.

Imam Ahmad also narrated here a hadith narrated by Hammad ibn Zayd on the authority of Thabit, on the authority of Anas **may God be pleased with him**, which contains a strange issue, so we have also omitted its context. Al-Bukhari also narrated part of it in an abbreviated form, saying: Muhammad ibn Abd al-Raheem told us, Ma'la ibn Mansur told us on the authority of Hammad ibn Zayd, Thabit told us on the authority of Anas ibn Malik **may God be pleased with him**, who said: This verse, **And you concealed within yourself that which God was going to bring to light**, was revealed about Zayd. Thabit told us on the authority of Anas ibn Malik **may God be pleased with him**, who said: This verse, **And you concealed within yourself that which God was going to bring to light**, was revealed about Zayd bint Jahsh and Zayd ibn Haritha **may God be pleased with them both**. Ibn Abi Hatim said: My father told us, Ali ibn Hashim Marzuq

told us, Ibn Uwaynah told us, on the authority of Ali ibn Zayd ibn Jud'an, who said: Ali ibn al-Husayn **may God be pleased with them both** asked me what al-Hasan had to say about the verse: "And you concealed within yourself that which God was to bring to light." So I mentioned it to him, and he said: "No, but God informed His Prophet (peace and blessings of God be upon him) that she would be one of his wives before he married her. So when Zayd **may God be pleased with him** came to him to complain about her, he said: 'Fear God and keep your wife.' He said: 'I have informed you that I will marry her to you, and you concealed within yourself that which God was to bring to light.'" And it was narrated from al-Suddi that he said something similar.

Ibn Jarir said: Ishaq bin Shaheen told us, Khalid told me, on the authority of Dawud, on the authority of Aamer, on the authority of Aisha, may God be pleased with her, that she said: If Muhammad, may God bless him and grant him peace, had concealed anything of what was revealed to him from the Book of God Almighty, he would have concealed: **And you conceal within yourself that which God is to reveal, and you fear the people, while God has more right that you should fear Him.** And the Almighty's saying: **And when Zaid had no longer any need for her, We married her to you.** Want means need and desire, meaning when he finished with her and left her, We married her to you. And the One who was in charge of marrying her to him was God Almighty, meaning that He revealed to him that he should consummate the marriage with her without a guardian, a contract, a dowry, or human witnesses.

Imam Ahmad said: Hashim, meaning Ibn Al-Qasim, told us, Al-Nadr told us, Sulayman Ibn Al-Mughira told us, on the authority of Thabit, on the authority of Anas, may God be pleased with him, who said: When Zaynab's waiting period ended, the Messenger of God, may God bless him and grant him peace, said to Zayd Ibn Haritha, **Go and mention her to me.** So he went until he came to her while she was fermenting her dough. He said: When I saw her, she became so great in my heart that I could not look at her and say that the Messenger of God, may God bless him and grant him peace, mentioned her. So I turned my back on her and turned back on my heels, and I said: "O Zaynab, be of good cheer. The Messenger of God, may God bless him and grant him peace, has sent me to mention you." She said: **I will not do anything until I consult my Lord, the Almighty and Majestic.** So she stood up to go to her place of prayer, and the Qur'an was revealed, and the Messenger of God, may God bless him and grant him peace, came and entered upon her without permission. I saw us when she entered upon the Messenger of God, may God bless him and grant him peace, and we fed her bread and meat. The people went out, and some men remained talking in the house after the meal. The Messenger of God, may God bless him and grant him peace, went out, and I followed him. He, may God bless him and grant him peace, kept following the rooms of his wives, greeting them. And they said: O Messenger of God, how did you find your family? I do not know whether I told him that the people had left or he was told. So he went until he entered the house, so I went to enter with him, but he threw a curtain between me and him. Then the veil

was revealed and the people were admonished with what they were admonished with: **Do not enter the houses of the Prophet unless you are given permission**, the entire verse. Muslim and An-Nasa'i narrated it through various chains of narration on the authority of Sulayman ibn Al-Mughira.

Al-Bukhari **may God have mercy on him** narrated on the authority of Anas ibn Malik **may God be pleased with him** who said: Zainab bint Jahsh **may God be pleased with her** used to boast to the wives of the Prophet (blessings and peace of God be upon him), saying: Your families married you, but God married me from above the seven heavens. We have already mentioned in Surat An-Nur on the authority of Muhammad ibn Abdullah ibn Jahsh who said: Zainab and Aisha **may God be pleased with them** were boasting, and Zainab **may God be pleased with her** said: I am the one whose marriage was sent down from the heavens. Aisha **may God be pleased with her** said: I am the one whose excuse was sent down from the heavens. Zainab **may God be pleased with her** acknowledged her. Ibn Jarir said: Ibn Humayd told us, Jarir told us, on the authority of Al-Mughirah, on the authority of Al-Sha'bi, who said: Zainab **may God be pleased with her** used to say to the Prophet (blessings and peace of God be upon him), "I am more inclined towards you in three ways, and none of your wives can claim them all: My grandfather and your grandfather are one, and God, the Almighty, married me to you from the heavens, and the ambassador is Gabriel (peace be upon him)."

God the Almighty said: **So that there will be no blame upon the believers concerning the wives of their adopted sons when they have no longer any need of them.** That is, We have only permitted you to marry her, and We did that so that there would be no blame upon the believers in marrying the divorced women of their adopted sons. This is because the Messenger of God (blessings and peace of God be upon him) had adopted Zayd ibn Haritha **may God be pleased with him** before his prophethood, and he used to call him Zayd ibn Muhammad. Then God the Almighty cut off this relationship with His saying: "And He has not made your adopted sons your sons. That is your statement from your mouths, and God speaks the truth, and He guides to the way. Call them by the names of their fathers; that is more just in the sight of God." Then He added to that clarification and confirmation by the marriage of the Messenger of God (blessings and peace of God be upon him) to Zaynab bint Jahsh **may God be pleased with her**, when Zayd ibn Haritha **may God be pleased with him** divorced her. For this reason, God the Almighty said in the verse of prohibition: **and the wives of your sons who are from your loins**, to beware of the adopted son, as that was common among them. God Almighty says: **And the command of God was to be carried out.** That is, this matter that occurred was decreed and determined by God Almighty, and it will inevitably happen. Zainab, may God be pleased with her, was known by God to have become one of the wives of the Prophet, may God bless him and grant him peace.

Surat al-Ahzab 33:37

And when you said to him upon whom God had bestowed favor and you had bestowed favor, "Keep your wife to yourself and fear God," while you concealed within yourself that which God was to disclose, and you feared the people, while God has more right that you should fear Him. So when Zaid had no longer any need of her, We married her to you so that there would be no discomfort upon the believers concerning the wives of their adopted sons. When they have satisfied their desire for them, and the command of God is to be done.

Fath al-Qadir

When the Messenger of God, may God bless him and grant him peace, married Zayd ibn Haritha to Zaynab bint Jahsh, as mentioned in the interpretation of the verse before this, God, the Exalted, revealed 37- **And when you said to him whom God had bestowed favor upon and whom you had bestowed favor.** That is, remember when you said to the one whom God had bestowed favor upon, namely Zayd ibn Haritha, "God had bestowed Islam upon him, and the Messenger of God, may God bless him and grant him peace, had bestowed favor upon him by freeing him from slavery." He was one of the captives of the Age of Ignorance, and the Messenger of God, may God bless him and grant him peace, had bought him during the Age of Ignorance, freed him, and adopted him. The reason for the revelation of the verse will come at the end of the research, which will clarify what is meant by it. Al-Qurtubi said: There has been a difference of opinion regarding the interpretation of this verse. Qatadah, Ibn Zayd, and a group of commentators, including Ibn Jarir al-Tabari and others, held that the Prophet, may God bless him and grant him peace, expressed his approval of Zaynab bint Jahsh while she was under the guardianship of Zayd, and he was keen for Zayd to divorce her so that he could marry her. Then, when Zayd informed him that he wanted to separate from her and complained about her harsh speech, disobedience to orders, verbal abuse, and pride in honor, he said to him: **Fear God in what you say about her and keep your wife.** He was concealing his eagerness for Zayd to divorce her. This is what he was concealing in his soul, but he adhered to what was required of enjoining what is right. **Keep your wife** means Zaynab. **And fear God** in her matter and do not hasten to divorce her. **And conceal in yourself what God is to bring to light**, which is marrying her if Zayd divorces her. It was also said that he loved her. **And you fear the people**, meaning you are shy of them, or you fear their reproach, that they might say that his master ordered his wife to be divorced and then he married her. **And God is more deserving that you should fear Him** in every situation, and be afraid of Him and feel ashamed of Him. The *and* is for the situation: that is, you conceal that matter in your soul for fear of people. **So when Zaid had satisfied his need for it.** Satisfying one's need in the language means reaching the utmost limit of what is in the soul regarding something. It is said that he has satisfied his need for it: if he has reached what he wanted of his need for it. From this is the saying of Omar bin Abi Rabi'ah:

O glorious fragrant invention, which has been spent from the Tihama of the strings

That is, he completed the Hajj rituals and achieved what he wanted from it. What is meant here is that he satisfied his desire for her by marrying her and

consummating the marriage, such that he no longer had any need for her. It was said that what is meant by it is divorce, and that a man only divorces his wife if he no longer had any need for her. Al-Mubarrad said: Desire is lust and love, and he recited:

How will I stay in the city after Jameel bin Muammar has had his fill of it?

Abu Ubaidah said: Al-Watar means the desire and need, and he recited the words of Al-Fazari:

We bid farewell before we bid farewell to him, for he spent much of our youth and his desire for it

The majority of scholars read "We have married you to her, **while Ali and his sons, Al-Hassan and Al-Hussein, read** We have married you to her". When God informed him of that, he consummated the marriage with her without permission, a contract, a dowry, or anything that is considered valid in marriage for his female slave. It was also said that what was meant by it was an order for him to marry her. The first is more appropriate, and this is what the authentic narrations came with. Then God, the Almighty, explained that by saying: "So that there will not be upon the believers any difficulty **meaning hardship and difficulty** concerning the wives of their adopted sons" meaning in marrying the wives of those they consider their sons, as the Arabs used to do, for they would adopt whomever they wanted. The Prophet, peace and blessings be upon him, had adopted Zayd ibn Haritha, so he was called Zayd ibn Muhammad until the Almighty's saying was revealed: "Call them by the names of their fathers" and the Arabs used to believe that the wives of those they adopted were forbidden to him just as the wives of their real sons were forbidden to him. And the adopted sons are permissible for them **if they have satisfied their desire with them**, unlike the son of the loins, whose wife makes his father forbidden to him by the same contract he made with her. **And the command of God is to be fulfilled**, meaning that God's command regarding Zaynab, that the Messenger of God, may God bless him and grant him peace, should marry her, was a past command that would inevitably be fulfilled.

Tafsir al-Baghawi

God Almighty said: 37- **And when you said to him whom God has bestowed favor upon and whom you have bestowed favor, 'Keep your wife to yourself,'** The verse was revealed about Zaynab. When the Messenger of God, may God bless him and grant him peace, married Zaynab to Zayd, she stayed with him for a while. Then the Messenger of God, may God bless him and grant him peace, came to Zayd one day for some need, and saw Zaynab standing in a coat of

mail and a veil. She was white, beautiful, and had the most perfect figure among the women of Quraysh. He liked her and was impressed by her beauty, so he said: Glory be to God, the Changer of hearts, and he left. When Zayd came, I mentioned that to him, and Zayd realized it. He instilled in Zayd's heart aversion to her at the time, so he came to the Messenger of God, may God bless him and grant him peace, and said: I want to leave my companion. He said: Why do you dislike her? He said: No, by God, O Messenger of God, I have seen nothing but good from her, but she acts arrogantly towards me because of her honor and hurts me with her tongue. So the Prophet, may God bless him and grant him peace, said to him: Keep your wife, meaning Zaynab bint Jahsh, and fear God in her matter. Then Zayd divorced her, and this is what God Almighty said:

And when you said to him whom God had bestowed favor upon, with Islam, and whom you had bestowed favor upon, with emancipation, namely Zayd ibn Haritha: **Keep your wife to yourself and fear God** in her and do not separate from her, **while concealing within yourself that which God is about to reveal**, meaning: you concealed within yourself that which God is about to reveal, meaning: it was in his heart if he separated from her and married her.

Ibn Abbas said: He loved her. Qatada said: He wished he had divorced her.

"And you fear people." Ibn Abbas and Al-Hasan said: You feel shy of them.

It was said: He feared that people would say: He ordered a man to divorce his wife and then he married her.

And God is more deserving of being feared, said Omar, Ibn Masoud, and Aisha. No verse was revealed to the Messenger of God, may God bless him and grant him peace, that was more difficult for him than this verse.

It was narrated on the authority of Masruq that he said: Aisha said: If the Prophet, may God bless him and grant him peace, had concealed anything of what was revealed to him, he would have concealed this verse: **And you conceal within yourself that which God is to reveal**.

Sufyan ibn Uyaynah narrated on the authority of Ali ibn Zayd ibn Jud'an who said: Ali ibn al-Husayn Zayn al-Abidin asked me what al-Hasan says about the verse: **And you conceal within yourself that which God is to reveal, and you fear the people, while God has more right that you should fear Him?** I said: He says that when Zayd came to the Prophet (peace and blessings of God be upon him) and said: O Prophet of God, I want to divorce Zaynab, that pleased him and he said: Keep your wife and fear God. Ali ibn al-Husayn said: That is not so. God had informed him that she would be one of his wives and that Zayd would divorce her. When Zayd came and said: I want to divorce her, he said to him: Keep your wife. God admonished him and said: Why did you say: Keep your wife, when I had informed you that she would be one of your wives?

This is the first and most appropriate for the state of the prophets, and it is in accordance with the recitation,

because God knew that He would reveal and display what He concealed, and He did not display anything other than her marriage to him, so He said: We have married her to you. If what the Messenger of God, may God bless him and grant him peace, concealed was his love for her or his desire to divorce her, then he would have shown that, because it is not permissible for him to inform that he would show it and then conceal it and not show it. This indicates that he was only rebuked for concealing what God had informed him of, that she would be his wife, and he only concealed it out of shyness to say to Zaid: The one who is under you and in your marriage will be my wife. This is a good and acceptable statement, even though the other statement, which is that he concealed his love for her or his marriage to her if he divorced her, does not detract from the state of the prophets, because the servant is not to be blamed for what occurs in his heart in such matters, as long as he does not intend sin by it, because love and the inclination of the soul are of the nature of evil.

His saying: **Keep your wife and fear God** is an order to do good, and it is fear, not sin.

God Almighty's statement: **And God is more deserving of being feared**, does not mean that he did not fear God in the past, for he, peace be upon him, said: **I am the one among you who fears God and is most pious to Him**, but when he mentioned fear of people, he mentioned that God Almighty is more deserving of being feared in all circumstances and in all things.

The Almighty said: **And when Zaid had satisfied his need for her**, meaning: his need to marry her, **We married her to you**. He mentioned satisfying his need to know that the wife of an adopted man is permissible after consummating the marriage with her.

Anas said: Zainab used to boast to the wives of the Prophet, may God bless him and grant him peace, and say: Your families married you, but God married me from above the seven heavens.

Al-Sha'bi said: Zainab used to say to the Prophet, may God bless him and grant him peace: I have three things to say about you that no other woman can say about you: My grandfather and your grandfather are one, God married me to you in heaven, and the ambassador is Gabriel, peace be upon him.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin Hatim bin Maimun told us, Bahz told us, Sulayman bin Al-Mughira told us, on the authority of Thabit, on the authority of Anas, who said: When Zaynab's waiting period had ended, the Messenger of God, may God bless him and grant him peace, said to Zayd: **Mention her to me**. Zayd went until he came to her while she was kneading her dough. He said: "When I saw her, she became so great in my chest that I could not look at her because the Messenger of God, may God bless him and grant him peace, had mentioned her. So I turned my back on her and retreated on my heels, and I said: 'O Zaynab, the Messenger of God, may God bless him and grant him peace, has sent someone to mention you.'"

Surat al-Ahzab 33:37

And when you said to him upon whom God had bestowed favor and you had bestowed favor, "Keep your wife to yourself and fear God," while you concealed within yourself that which God was to disclose, and you feared the people, while God has more right that you should fear Him. So when Zaid had no longer any need of her, We married her to you so that there would be no discomfort upon the believers concerning the wives of their adopted sons. When they have satisfied their desire for them, and the command of God is to be done.

She said: I will not do anything until I command my Lord. So she went to her mosque, and the Qur'an was revealed, and the Messenger of God, may God bless him and grant him peace, came and entered upon her without permission.

He said: I saw that the Messenger of God (peace and blessings of God be upon him) fed us bread and meat, until the day extended, then the people went out and some men remained talking in the house after eating. Then the Messenger of God (peace and blessings of God be upon him) went out and I followed him and he kept following the rooms of his wives, greeting them and saying: O Messenger of God, how did you find your family? He said: I do not know whether I told him that the people had gone out or he told me.

He said: He went until he entered the house, so I went to enter with him, but he threw the curtain between me and him, and the veil came down.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Sulayman bin Harb told us, Hammad told us, on the authority of Thabit, on the authority of Anas, who said: "The Prophet, may God bless him and grant him peace, did not hold a wedding feast for any of his wives as he did for Zaynab. He held a wedding feast for a sheep."

Muhammad ibn Abdullah al-Salihi told us, Abu Saeed Muhammad ibn Musa al-Sayrafi told us, Abu al-Abbas al-Asamm told us, Muhammad ibn Hisham ibn Malas al-Namri told us, Marwan al-Fazari told us, Hamid told us on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, held a wedding feast when he married Zaynab bint Jahsh, and he fed the Muslims a feast with bread and meat."

The Almighty said: **So that there will be no blame upon the believers - sin - in respect of the wives of their adopted sons when they have satisfied their desire with them.** And **adopted sons** is the plural of **adopted son**, which means adopted son. He says: We married you to Zaynab, and she is the wife of Zayd whom you adopted, so that it is known that the wife of an adopted son is lawful for the adopted son, even if the adopted son has consummated the marriage with her, unlike the wife of a loin son, who is not lawful for the father.

And the command of God was to be carried out, meaning: God's decree was to be carried out and His rule was to be implemented, and He decreed that the Messenger of God, may God bless him and grant him peace, would marry Zaynab.

Tafsir al-Baidawi

37 - "And when you said to him whom God had bestowed favor" by guiding him to Islam and your guiding him to free him and to single him out. "And you had bestowed favor" with what God had granted you, and he is Zayd ibn Haritha. "Keep your wife for yourself" Zaynab. That is because the Prophet (peace and blessings be upon him) saw her after he had married her to him, and she fell into his heart, so he said, "Glory be to God, the Changer of hearts." And Zaynab heard the glorification of God and mentioned it to Zayd, so he became aware of that and felt aversion to her company, so he came to the Prophet (peace and blessings be upon him) and said: I want to leave my companion. He said: What is it that arouses your curiosity about her? He said: No, by God, I have only seen good in her, but because of her honor she acts haughtily toward me. So the Prophet (peace and blessings be upon him) said to him: "Keep your wife for yourself. And fear God" in her matter, so do not divorce her to cause harm and using her arrogance as an excuse. "And conceal within yourself that which God is to bring to light", which is marrying her if he divorces her or intends to divorce her. "And you fear people" that they might reproach you with it. "But God has more right that you should fear Him" if there is something feared in Him. The "and" indicates the state, and the reproach is not for concealing it alone, for that is good, but rather for concealing it for fear of people's gossip and revealing what contradicts what one conceals. In such cases, it is better for one to remain silent or entrust the matter to his Lord. "So when Zaid had no longer any need for her" a need such that he grew tired of her and had no longer any need for her, so he divorced her and her waiting period had ended. "We married her to you. **It was said that** the fulfillment of his need **is a euphemism for divorce**, like I have no need of you. **It was also read** I married her to you," meaning that he ordered her to be married to him or that he made her his wife without an intermediary contract. This is supported by the fact that she used to say to the other wives of the Prophet (peace and blessings of God be upon him): "God has taken care of my marriage, and your guardians will marry you." It was also said that Zaid was the ambassador in proposing marriage to her, and that was a great test and clear evidence of the strength of his faith. **So that there will be no blame upon the believers concerning the wives of their adopted sons when they have no longer any need for them.** This is a reason for marriage, and it is evidence that his ruling and the ruling of the female slave are the same, except for what is specified by the evidence. **And the command of God** His command that He wants **will be carried out** inevitably formed, just as the marriage of Mary was.

Surat al-Ahzab 33:38

There is no blame upon the Prophet concerning what God has enjoined upon him. That is the way of God with those who passed on before. And ever is the command of God a decree [predestined]

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

38 - (There is no blame upon the Prophet for what God has enjoined upon him. It is the way of God.) That is, like the way of God, so the subject is removed by removing the preposition. **With regard to those who passed on before** of the prophets, that there is no blame upon them for that, giving them flexibility in marriage. **And the command of God His action is a decree decreed.** Decided.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: There was no blame on the Prophet for committing any sin in marrying the wife of his adopted son after he had separated from her.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **There is no blame upon the Prophet for what God has enjoined upon him:** meaning what God has made permissible for him.

And his statement, **The way of God with those who passed on before**, means: God Almighty would not have made His Prophet follow in what He permitted him, an example of what He did with the messengers who came before him, in that He did not make them sin by what He permitted them. His Prophet would not have feared people in what He commanded him to do or permitted him to do. And the accusative of His statement, **The way of God**, is in the sense of: a right from God, as if He said: We did that as a way of ours.

And his saying, **And the command of God was a decreed fate**, means: And the command of God was a decreed judgment.

Ibn Zayd used to say about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the command of God is a predestined decree**, that God had His knowledge with Him before He created all things, so He completed it in His knowledge to create creation, command them and forbid them, and make a reward for those who obey Him and a punishment for those who disobey Him. Then when that command was decreed, He decreed it, and when He decreed it, it was hidden from Him. So He called it the Unseen and the

Mother of the Book. And He created creation based on that book their provisions, their life spans, and their deeds, and whatever things befall them of ease and hardship from the book that He wrote would befall them. And he recited, **Those will receive their portion of the Book until - when that is exhausted - there come to them Our messengers to take them in death** (al-A'raf 7:37). And the command of the one who was decreed was decreed when He decreed it, so nothing will happen except what is in that, and what is in that Book, and in that decree. He decreed a command, then decreed it, then created based on it. So He said: The command of God that passed and was completed, and He created creation based on it was **a predestined decree**. He willed His decree, then created upon it, so He said: It was the command of God that was carried out and completed, and He created upon it the creation **a predestined decree**. He willed a command to carry out His command and decree, and He willed a command that He would be pleased with from His servants in their obedience to Him. So when what He willed of His servants' obedience was for Him, He was pleased with it for them, and when what He willed was, He wanted to implement His command, plan, and decree in it. He recited: {And We have certainly created for Hell many of the jinn and mankind} (al-A'raf 7:179). So He willed that these be from the people of Hell, and He willed that their deeds be the deeds of the people of Hell, so He said: {And thus We have made pleasing to every nation their deeds} (al-An'am 6:108). And He said: {And thus have We made pleasing to many of the polytheists the killing of their children, their partners, to lead them astray and to confuse them with their religion} (al-An'am 6:137). These are the deeds of the people of Hell. {And if God had willed, they would not have done it} (al-An'am 6:137). He said: {And thus We have made for every prophet an enemy - devils} (al-An'am 6:112). These are the deeds of the people of Hell. {And if God had willed, they would not have done it} (Al-An'am: 137), he said **And thus We have made for every prophet an enemy - devils** (Al-An'am: 112) ... to His saying **And if your Lord had willed, they would not have done it** (Al-An'am: 112) and he recited **And they swore by God their most solemn oaths** (Al-An'am: 109) ... to **everything before that they would not believe unless God willed** (Al-An'am: 111) that they would believe in that, he said: So they removed it from the name by which he was called, he said: He is the Doer of what He wills, so they claimed that it was not what He willed.

Tafsir al-Qurtubi

"There is no blame upon the Prophet for what God has enjoined upon him. This is the way of God with those who passed on before. And ever is the command of God a decree decreed. Those who convey the messages of God and fear Him and do not fear anyone except God. And sufficient is God as Accountant." His statement, **The way of God with those who passed on before** is an address from God to the entire Ummah. He informed them that this and similar practices are the earliest practices of the prophets, that they should attain what is permissible for them. That is, He prescribed for Muhammad, peace

Surat [UNKNOWN BOOK] [UNKNOWN VERSE]

and blessings be upon him, the liberality of marriage, the practice of the past prophets like David and Solomon. David had one hundred wives and three hundred concubines, and Solomon had three hundred wives and seven hundred concubines. Al-Tha'labi reported on the authority of Muqatil and Ibn al-Kalbi that the reference is to David, peace be upon him, since God brought him together with the one he was tempted by. *Sunnah* is in the accusative case as a source, meaning God prescribed for him a broad practice. And those who passed on are the prophets, as evidenced by their description later in His statement, **those who convey the messages of God.**

Tafsir Ibn Kathir

God the Almighty says: **There is no blame upon the Prophet for what God has enjoined upon him** meaning in what He has permitted him and commanded him to do, such as marrying Zaynab **may God be pleased with her** who was divorced by his adopted son, Zayd ibn Haritha **may God be pleased with him.** And His statement: **The way of God with those who passed on before** means this is the ruling of God the Almighty regarding the prophets before him. He would not command them to do anything, and there would be blame upon them for doing so. This is a refutation of those hypocrites who imagined a deficiency in his marrying her to the wife of Zayd, his freed slave and adopted son whom he had adopted. **And the command of God is a decree decreed** meaning that His command that He decrees will inevitably come to pass and will not be avoided or changed. Whatever He wills will happen, and whatever He does not will will not happen.

Fath al-Qadir

Then God, the Almighty, made it clear that there was no blame on the Messenger of God, peace and blessings be upon him, for this marriage, saying: 38- **There is no blame upon the Prophet for what God has ordained for him** meaning in what God has permitted him, decreed, and ordained. It is said that such and such has been ordained for him: meaning it has been decreed for him. **It is the way of God with those who passed on before** meaning that this is the oldest way with the prophets and past nations, that they would attain what God had permitted them of marriage and other matters. **And the command of God is a decree decreed** meaning a decree that was decreed. Muqatil said: God informed that the matter of Zaynab was from the decree and predestination of God. The accusative of *sunnah* is in the source: meaning the way of God is the way of God, or a noun in the place of the source or in the accusative by making or by temptation. Abu Hibban rejected this by saying that the factor of temptation is not deleted.

Tafsir al-Baghawi

God Almighty says: 38- **There is no blame upon the Prophet for what God has enjoined upon him**, meaning: in what God has made lawful for him, **the way of God**, meaning: like the way of God/, accusative by removing the preposition, and it was said: accusative for enticement, meaning: adhere to the way of God, **among those who passed on before**, meaning: in the past prophets, that He not hold them accountable for what He made lawful for them.

Al-Kalbi and Muqatil said: When David combined himself with the woman he loved, he meant that he combined Muhammad, may God bless him and grant him peace, with Zaynab.

It was said: He referred to marriage by the Sunnah, as it is one of the Sunnahs of the Prophets, peace be upon them.

It was said: to the large number of wives, such as David and Solomon, peace be upon them.

And the command of God was a predestined decree, a decree that was decreed, that was going to happen and that will happen in the future.

Tafsir al-Baidawi

38 - **There is no blame upon the Prophet for what God has ordained for him.** He has ordained for him a portion and a decree, as they say, **He has ordained for him in the register.** This is like the provisions of the army for their provisions. **The way of God** He has established that as a way. **In those who passed on before** of the prophets, which is to negate any blame upon them for what He has permitted them. **And the command of God is a decree decreed.** A decree that has been decreed and a final judgment.

Surat al-Ahzab 33:39

Those who convey the messages of God and fear Him and do not fear anyone except God. And sufficient is God as Accountant.

Tafsir al-Jalalayn

39 - *Those* is an adjective for those before him **who convey the messages of God and fear Him and do not fear anyone except God** so they do not fear what people will say about what God has made lawful for them **and sufficient is God as Accountant** as Guardian of the deeds of His creation and their accountability

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: This is the way of God with the messengers who came before Muhammad, who convey God's messages to those to whom they were sent, and fear God in not conveying that to them, and fear no one but God, for it is Him they fear if they fall short in conveying God's message to those to whom they were sent. He says to His Prophet Muhammad: So who are those messengers who have this description, so be and do not fear anyone before God, for God will protect you from all of His creation, and no one of His creation will protect you from Him, if He intends evil for you. And those in His statement, **those who convey God's messages** is in the accusative case in response to those in His statement, **This is the way of God with those who came before**, and His statement, **And sufficient is God as a Reckoner**, Allāh the Almighty says: And sufficient for you, O Muhammad, is God as a guardian of the deeds of His creation, and as a reckoner for them.

Tafsir al-Qurtubi

"Those who convey the messages of God and fear Him and do not fear anyone except God. And sufficient is God as Accountant."

Tafsir Ibn Kathir

God Almighty praises **those who convey the messages of God** that is, to His creation and deliver them faithfully **and fear Him** that is, they fear Him and do not fear anyone other than Him, so no one's power prevents them from conveying the messages of God Almighty, **and sufficient is God as a Reckoner** that is, God is sufficient as a supporter and helper, and the master of people in this position, and in every position, is Muhammad, the Messenger of God, may God bless him and grant him peace, for he carried out the message and conveyed it to the people of the East and the West, to all types of the children of Adam, and God Almighty made His word, religion, and law prevail

over all religions and laws, for the prophet before him was only sent to his people specifically, but as for him, may God bless him and grant him peace, he was sent to all of creation, Arabs and non-Arabs, **Say, 'O people, indeed I am the Messenger of God to you all'** Then his nation inherited the position of conveying from him after him, so the highest of those who carried it out after him were his companions, may God be pleased with them, they conveyed it from him as he commanded them in all his sayings and actions And his conditions, during his night and day, his presence and his travels, his secret and his public actions, so may God be pleased with them and satisfy them, and then every successor inherited it from their predecessors until our time, so by their light the guided are followed, and on their path the successful walk, so we ask God the Generous, the Giver of Grace to make us among their successors.

Imam Ahmad said: Ibn Numair told us, Al-A'mash told us, on the authority of Amr ibn Murrah, on the authority of Abu Al-Bukhtari, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "None of you should belittle himself by seeing something said about God and not saying it, for God says, 'What is preventing you from saying it?' He says, 'O Lord, I feared the people.' He says, 'So I am more deserving of being feared.'" It was also narrated by Abd Al-Razzaq, on the authority of Ath-Thawri, on the authority of Zubayd, on the authority of Amr ibn Murrah. Ibn Majah narrated it on the authority of Abu Kurayb, on the authority of Abdullah ibn Numair and Abu Mu'awiyah, both of them on the authority of Al-A'mash, with this chain of transmission.

God the Almighty said: **Muhammad is not the father of any of your men**, forbidding anyone to say after this, **Zayd ibn Muhammad**, meaning he was not his father, even though he had adopted him. The Prophet (peace and blessings of God be upon him) did not have any male children who lived to reach puberty. The Prophet (peace and blessings of God be upon him) had Al-Qasim, Al-Tayyib, and Al-Tahir from Khadija, may God be pleased with her, but they died young. The Prophet (peace and blessings of God be upon him) had Ibrahim from Mariyah Al-Qibtiyya, but he also died as an infant. The Prophet (peace and blessings of God be upon him) had four daughters from Khadija: Zaynab, Ruqayyah, Umm Kulthum, and Fatimah, may God be pleased with them all. Three died during his lifetime, the Prophet (peace and blessings of God be upon him), and Fatimah **may God be pleased with her** was delayed until she was afflicted by him, the Prophet (peace and blessings of God be upon him), and then she died six months after him.

And the Almighty's saying: **But he is the Messenger of God and the Seal of the Prophets, and God is Knowing of all things**, is like His saying: **God knows best where to place His message**. This verse is a clear statement that there is no prophet after him, and if there is no prophet after him, then there is no messenger after him, by the foremost and most appropriate way, because the status of messengership is more specific than the status of prophethood, since every messenger is a prophet, but not vice versa. And thus

Those who convey the messages of God and fear Him and do not fear anyone except God. And sufficient is God as Accountant.

the successive hadiths were reported from the Messenger of God, may God bless him and grant him peace, from the hadith of a group of the Companions, may God be pleased with them. Imam Ahmad said: Abu Amir Al-Azdi told us, Zuhair bin Muhammad told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of Al-Tufayl bin Ubayy bin Ka'b, on the authority of his father, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "My example among the prophets is like that of a man who built a house, made it beautiful and perfect, but left a space for a brick without putting it in. The people went around the building, amazed by it, and said: If only the place of this brick were completed, then I would be among the prophets in the place of that brick." Al-Tirmidhi narrated it on the authority of Bandar, on the authority of Abu Amir Al-Aqdi, with it, and he said: It is good and authentic.

Another hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Al-Mukhtar bin Falfel told us, Anas bin Malik **may God be pleased with him** told us that the Messenger of God (blessings and peace of God be upon him) said: **The message and prophethood have come to an end, so there is no messenger or prophet after that.** The people were upset by that, so he said: **But the good tidings.** They said: **O Messenger of God, what are the good tidings?** He said: **The dream of a Muslim man, and it is a part of the parts of prophethood.** And thus it was narrated by Al-Tirmidhi on the authority of Al-Hasan bin Muhammad Al-Za'farani on the authority of Affan bin Muslim, and he said: It is a sahih gharib hadith from Al-Mukhtar bin Falfel.

Another hadith Abu Dawud al-Tayalisi said: Salim ibn Hayyan told us, on the authority of Saeed ibn Mina', on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "My example and the example of the prophets is like that of a man who built a house, completing it and making it beautiful except for the space of one brick. Whoever entered it and looked at it would say: 'How beautiful it is except for the space of this brick.' So I am the space of that brick, and with me the prophets, may God bless them and grant them peace, were sealed." Al-Bukhari, Muslim, and al-Tirmidhi narrated it through various chains of transmission on the authority of Salim ibn Hayyan, and al-Tirmidhi said: It is authentic but ghareeb from this source.

Another hadith Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "My example and that of the prophets is like that of a man who built a house and completed it except for one brick. So I came and completed that brick." Muslim alone transmitted it from the narration of Al-A'mash.

Another hadith Imam Ahmad said: Yunus bin Muhammad told us, Hamad bin Zaid told us, Uthman

bin Ubaid Al-Rasibi told us: I heard Abu Al-Tayyib, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: **There is no prophethood after me except good tidings.** It was said: **What are good tidings, O Messenger of God?** He said: **A good dream - or he said - a righteous dream.**

Another hadith Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah **may God be pleased with him** told us, who said: The Messenger of God (blessings and peace of God be upon him) said: "My example and the example of the prophets before me is like that of a man who built houses and completed them, made them beautiful and perfect, except for the space of one brick in one of their corners. The people would go around them and admire the building and say: Why did you not place a brick here so that your building would be completed? The Messenger of God (blessings and peace of God be upon him) said: So I was that brick." Both of them narrated it from the hadith of Abd al-Razzaq.

Another hadith On the authority of Abu Hurairah, may God be pleased with him, Imam Muslim said: Yahya bin Ayoub, Qutaybah, and Ali bin Hajar told us, they said: Ismail bin Ja'far told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "I have been given six things superior to the prophets: I was given concise speech, I was aided by terror, spoils of war were made lawful for me, the earth was made a place of prostration and purification for me, I was sent to all of creation, and the prophets were sealed with me." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Ismail bin Ja'far, and Al-Tirmidhi said: Hasan Sahih.

Another hadith Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "My example and the example of the prophets before me is like that of a man who built a house and completed it except for the place of one brick. Then I came and completed that brick." Muslim narrated it on the authority of Abu Bakr bin Abi Shaybah and Abu Kurayb, both of them on the authority of Abu Muawiyah, with the same chain of transmission.

Another hadith Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, Muawiyah ibn Salih told us, Saeed ibn Suwaid al-Kalbi told us, on the authority of Abd al-A'la ibn Hilal al-Salami, on the authority of al-Arbadh ibn Sariyah, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said to me: **Indeed, I am the Seal of the Prophets in the sight of God, while Adam was still kneaded in his clay.**

Another hadith Al-Zuhri said: Muhammad ibn Jubayr ibn Mut'im told me on the authority of his father, may

God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "I have names: I am Muhammad, I am Ahmad, I am Al-Mahi through whom God Almighty will erase disbelief, I am Al-Hashir at whose feet people will be gathered, and I am Al-Aqib after whom there will be no prophet." They both included it in the two Sahih.

Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Abdullah ibn Hubayrah, on the authority of Abd al-Rahman ibn Jubayr, who said: I heard Abdullah ibn Amr say: The Messenger of God, may God bless him and grant him peace, came out to us one day as if bidding farewell and said: **I am Muhammad, the unlettered Prophet** - three times - "and there is no prophet after me. I have been given the openings of speech, its conciseness, and its endings, and I have been taught how many are the keepers of Hell and the bearers of the Throne, and I have been granted well-being and my nation has been granted well-being, so listen and obey as long as I am among you. But when I go, then adhere to the Book of God, the Most High, and make lawful what He makes lawful and forbid what He forbids." This is narrated only by Imam Ahmad.

And Imam Ahmad also narrated it on the authority of Yahya bin Ishaq, on the authority of Ibn Lahi'ah, on the authority of Abdullah bin Hubayrah Lahi'ah, on the authority of Abdullah bin Surayj Al-Khawlani, on the authority of Abu Qais, the client of Amr bin Al-Aas, on the authority of Abdullah bin Amr, may God be pleased with them both, and he mentioned something similar, and the hadiths on this are many. It is from the mercy of God Almighty to the servants that He sent Muhammad, may God bless him and grant him peace, to them, then from His honor for them that He sealed the prophets and messengers with him and completed the true religion for him. God Almighty informed in His Book and His Messenger, may God bless him and grant him peace, in the continuous Sunnah from him that there is no prophet after him, so that they may know that everyone who claims this position after him is a liar, a lying, misguided charlatan who leads astray. Even if he were to practice magic and sorcery and come up with various types of magic, talismans and incantations, all of them are impossible and misguidance to those with understanding, just as God Almighty caused corrupt conditions and cold sayings to occur at the hands of Al-Aswad Al-Ansi in Yemen and Musaylimah the Liar in Al-Yamamah, so that every person of understanding, understanding and reason would know that they are liars. They are two astrays, may God curse them, and so is every claimant of this until the Day of Judgment, until they are sealed with the false Messiah. God creates with each one of these liars such things that scholars and believers testify that the one who brought them was a liar. This is from the perfection of God's kindness to His creation, for they do not necessarily command what is right or forbid what is wrong except by agreement or because they have ulterior motives, etc., and their words and actions are at the height of slander and immorality, as God the Almighty said: **Shall I inform you upon whom the devils descend? They descend upon every lying, sinful person.** This is in contrast to the state of the prophets, peace and blessings be upon them, for they are at the

height of righteousness, truthfulness, guidance, uprightness, and justice in what they say, do, command, and forbid, along with what they support with miracles, clear evidence, and dazzling proofs. May God's prayers and peace be upon them always and forever as long as the earth and heavens remain.

Fath al-Qadir

Then the Almighty mentioned the past prophets and praised them, saying: 39- **Those who convey the messages of God.** The relative pronoun is in the genitive case as an attribute of those who passed away, or in the accusative case as an expression of praise. He praised them, the Almighty, for conveying what He sent them with to His servants and for fearing Him in every action and word, and they do not fear anyone other than Him, and they do not care about what people say or their expressions. Rather, their fear is limited to God, the Almighty. **And sufficient is God as Accountant.** He is present in every place, sufficient for His servants in everything they fear, or He is their accountant in everything. When the Prophet, may God's prayers and peace be upon him, married Zaynab, the people said: He married his son's wife.

Tafsir al-Baghawi

39- **Those who convey the messages of God**, meaning God's way with the prophets who convey God's messages, **and fear Him and do not fear anyone except God**, they do not fear what people say or blame them for what God has made permissible for them and imposed upon them, **and sufficient is God as Accountant**, the Guardian of the deeds of His creation and their Accountant.

Tafsir al-Baidawi

39 - **Those who convey the messages of God** is an attribute of those who have been alone, or praise is given to them in the accusative or nominative case. It was read as **the message of God**. "And they fear Him and do not fear anyone except God." An allusion after an explicit statement. **And sufficient is God as Accountant** Sufficient for fears or an Accountant, so one should only fear Him.

Surat al-Ahzab 33:40

Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is Knowing of all things.

Surat al-Ahzab 33:40

Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is Knowing of all things.

Tafsir al-Jalalayn

40 - **Muhammad is not the father of any of your men** so he is not the father of Zayd, i.e. his father, so it is not forbidden for him to marry his wife Zaynab *but* he was **the Messenger of God and the Seal of the Prophets** so he would not have a male son after him who would be a prophet. And in a reading with the opening of the ta' like the sealing tool, i.e. they sealed with him **and God is Knowing of all things** including that there is no prophet after him, and if the Master Jesus descends he will rule according to his law.

Tafsir al-Suyuti

Al-Tirmidhi narrated on the authority of Aisha that she said: When the Prophet, may God bless him and grant him peace, married Zaynab, they said: He married his son's wife. Then God revealed: Muhammad is not the father of any of your men.

Tafsir al-Tabari

God Almighty says: O people, Muhammad was not the father of Zaid bin Haritha, nor was he the father of any of your men who were not born of Muhammad, so it would be forbidden for him to marry his wife after separating from her. But he is the Messenger of God and the Seal of the Prophets, who sealed prophethood and sealed it, so it will not be opened to anyone after him until the Day of Resurrection. And God has knowledge of everything of your deeds and your words and other than that, and nothing is hidden from Him.

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

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Muhammad is not the father of any of your men**, he said: It was revealed about Zayd, he was not his son, and by my life, male children were born to him, he is the father of al-Qasim, Ibrahim, al-Tayyib, and al-Mutahar. **But he is the Messenger of God and the Seal of the Prophets**, meaning the last of them. **And God is Knowing of all things**.

Muhammad ibn Amara told me: Ali ibn Qadam told me: Sufyan told us, on the authority of Naseer ibn Dhaluq, on the authority of Ali ibn al-Husayn, regarding his statement, **Muhammad is not the father of any of your men**, he said: It was revealed about Zayd ibn Haritha. The accusative in **the Messenger of God**, may God bless him and grant him peace, means repeating **was the Messenger of God**, and the nominative means

resuming, but he is the Messenger of God. The reading in our view is the accusative.

The reciters differed in their recitation of the statement **and the Seal of the Prophets**. The reciters of the regions, except for Al-Hasan and Asim, recited it with a kasra on the ta' of Khatam Al-Nabiyyin, meaning that he is the seal of the prophets. It was mentioned that in the recitation of Abdullah **but a prophet who sealed the prophets**, this is evidence of the correctness of the recitation of the one who recited it with a kasra on the ta', meaning that he is the one who sealed the prophets, may the peace and blessings of God be upon him and them. Al-Hasan and Asim recited it with a fatha on the ta', meaning that he is the last of the prophets, as they recited **makhtum with a seal of musk**, meaning: its last is musk. Whoever recited it like that.

Tafsir al-Qurtubi

God Almighty says: "Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is Knowing of all things."

There are three issues: First: When he married Zainab, people said: He married his son's wife. So the verse was revealed, meaning that he is not his son, so his wife is forbidden to him, but he is the father of his female slave in reverence and glorification, and his women are forbidden to them. With this verse, God removed what was in the hearts of the hypocrites and others, and made it known that Muhammad was not the father of any of the men who were his contemporaries in reality. This verse did not mean that the Prophet (peace and blessings of God be upon him) did not have a son, as he had male children: Ibrahim, Qasim, At-Tayyib, and Mutahhar, but no son of his lived to become a man. As for Hasan and Husayn, they were children, not men who were his contemporaries.

Second: The Almighty's saying: **But the Messenger of God**. Al-Akhfash and Al-Farra' said: meaning, but he was the Messenger of God. They permitted **But the Messenger of God** and *Seal* in the nominative case. Ibn Abi Ubla and some people also read **But the Messenger of God** in the nominative case, meaning he is the Messenger of God and the Seal of the Prophets. A group read *But* with a shaddah on the *nun* and put the Messenger of God in the accusative case as the subject of *But* and the predicate was omitted. Asim alone read *Seal* with a fathah on the *ta*, meaning that they sealed with it, so it is like a seal and a stamp for them. The majority read it with a kasrah on the *ta*, meaning that he sealed them? That is, he came last of them. It was said: *Seal* and *Seal* are two dialects, like *Taba'a* and *Taba'a*, and *Daniq* and *Daniq*, and *Tabaq* from meat and *Tabaq*.

Third: Ibn Atiyyah said: These expressions, according to the group of scholars of this nation, past and present, are received in a complete generality, the

implication of which is that there is no prophet after him, may God bless him and grant him peace. What Judge Abu al-Tamba mentioned in his book called *Al-Hidayah*, regarding allowing the possibility of ambiguity in the wording of this verse, is weak. What al-Ghazali mentioned regarding this verse, and this meaning in his book called *Al-Iqtisad*, is, in my opinion, heresy and a malicious attempt to confuse the belief of Muslims in the finality of prophethood of Muhammad, may God bless him and grant him peace, so beware of it, and God is the guide with His mercy.

I said: It has been narrated that the Prophet, may God bless him and grant him peace, said: **There is no prophethood after me except what God wills.** Abu Omar said: He means dreams, and God knows best, which are a part of it, as the Prophet, may God bless him and grant him peace, said: **Nothing will remain of prophethood after me except the good dream.** Ibn Masoud recited: **From among your men, but a prophet who sealed the prophets.** Al-Rummani said: With him, may God bless him and grant him peace, he sealed the reform, so whoever does not reform through him, his reform is hopeless.

I said: And from this meaning is his saying, peace be upon him: **I was sent to perfect good morals.** And in *Sahih Muslim*, on the authority of Jabir, who said: The Messenger of God, peace and blessings be upon him, said: "My example and that of the prophets is like that of a man who built a house, completing it and perfecting it except for the place of one brick. The people entered it and were amazed by it and said, 'If only it weren't for the place of the brick!' The Messenger of God, peace and blessings be upon him, said, 'In that place, I came and sealed the prophets.'" And something similar was narrated on the authority of Abu Hurairah, except that he said: **I am the brick and I am the seal of the prophets.**

Tafsir Ibn Kathir

God Almighty praises **those who convey the messages of God** that is, to His creation and deliver them faithfully **and fear Him** that is, they fear Him and do not fear anyone other than Him, so no one's power prevents them from conveying the messages of God Almighty, **and sufficient is God as a Reckoner** that is, God is sufficient as a supporter and helper, and the master of people in this position, and in every position, is Muhammad, the Messenger of God, may God bless him and grant him peace, for he carried out the message and conveyed it to the people of the East and the West, to all types of the children of Adam, and God Almighty made His word, religion, and law prevail over all religions and laws, for the prophet before him was only sent to his people specifically, but as for him, may God bless him and grant him peace, he was sent to all of creation, Arabs and non-Arabs, **Say, 'O people, indeed I am the Messenger of God to you all'** Then his nation inherited the position of conveying from him after him, so the highest of those who carried it out after him were his companions, may God be pleased with them, they conveyed it from him as he commanded them in all his sayings and actions And his conditions, during his night and day, his presence

and his travels, his secret and his public actions, so may God be pleased with them and satisfy them, and then every successor inherited it from their predecessors until our time, so by their light the guided are followed, and on their path the successful walk, so we ask God the Generous, the Giver of Grace to make us among their successors.

Imam Ahmad said: Ibn Numair told us, Al-A'mash told us, on the authority of Amr ibn Murrah, on the authority of Abu Al-Bukhtari, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "None of you should belittle himself by seeing something said about God and not saying it, for God says, 'What is preventing you from saying it?' He says, 'O Lord, I feared the people.' He says, 'So I am more deserving of being feared.'" It was also narrated by Abd Al-Razzaq, on the authority of Ath-Thawri, on the authority of Zubayd, on the authority of Amr ibn Murrah. Ibn Majah narrated it on the authority of Abu Kurayb, on the authority of Abdullah ibn Numair and Abu Mu'awiyah, both of them on the authority of Al-A'mash, with this chain of transmission.

God the Almighty said: **Muhammad is not the father of any of your men**, forbidding anyone to say after this, **Zayd ibn Muhammad**, meaning he was not his father, even though he had adopted him. The Prophet (peace and blessings of God be upon him) did not have any male children who lived to reach puberty. The Prophet (peace and blessings of God be upon him) had Al-Qasim, Al-Tayyib, and Al-Tahir from Khadija, may God be pleased with her, but they died young. The Prophet (peace and blessings of God be upon him) had Ibrahim from Mariyah Al-Qibtiyya, but he also died as an infant. The Prophet (peace and blessings of God be upon him) had four daughters from Khadija: Zaynab, Ruqayyah, Umm Kulthum, and Fatimah, may God be pleased with them all. Three died during his lifetime, the Prophet (peace and blessings of God be upon him), and Fatimah **may God be pleased with her** was delayed until she was afflicted by him, the Prophet (peace and blessings of God be upon him), and then she died six months after him.

And the Almighty's saying: **But he is the Messenger of God and the Seal of the Prophets, and God is Knowing of all things**, is like His saying: **God knows best where to place His message.** This verse is a clear statement that there is no prophet after him, and if there is no prophet after him, then there is no messenger after him, by the foremost and most appropriate way, because the status of messengership is more specific than the status of prophethood, since every messenger is a prophet, but not vice versa. And thus the successive hadiths were reported from the Messenger of God, may God bless him and grant him peace, from the hadith of a group of the Companions, may God be pleased with them. Imam Ahmad said: Abu Amir Al-Azdi told us, Zuhair bin Muhammad told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of Al-Tufayl bin Ubayy bin Ka'b, on the authority of his father, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "My example among the prophets is like that of a man who built a

Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is Knowing of all things.

house, made it beautiful and perfect, but left a space for a brick without putting it in. The people went around the building, amazed by it, and said: If only the place of this brick were completed, then I would be among the prophets in the place of that brick." Al-Tirmidhi narrated it on the authority of Bandar, on the authority of Abu Amir Al-Aqdi, with it, and he said: It is good and authentic.

Another hadith Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Al-Mukhtar bin Falfel told us, Anas bin Malik **may God be pleased with him** told us that the Messenger of God (blessings and peace of God be upon him) said: **The message and prophethood have come to an end, so there is no messenger or prophet after that.** The people were upset by that, so he said: **But the good tidings.** They said: **O Messenger of God, what are the good tidings?** He said: **The dream of a Muslim man, and it is a part of the parts of prophethood.** And thus it was narrated by Al-Tirmidhi on the authority of Al-Hasan bin Muhammad Al-Za'farani on the authority of Affan bin Muslim, and he said: It is a sahih gharib hadith from Al-Mukhtar bin Falfel.

Another hadith Abu Dawud al-Tayalisi said: Salim ibn Hayyan told us, on the authority of Saeed ibn Mina', on the authority of Jabir ibn Abdullah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "My example and the example of the prophets is like that of a man who built a house, completing it and making it beautiful except for the space of one brick. Whoever entered it and looked at it would say: 'How beautiful it is except for the space of this brick.' So I am the space of that brick, and with me the prophets, may God bless them and grant them peace, were sealed." Al-Bukhari, Muslim, and al-Tirmidhi narrated it through various chains of transmission on the authority of Salim ibn Hayyan, and al-Tirmidhi said: It is authentic but gharib from this source.

Another hadith Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "My example and that of the prophets is like that of a man who built a house and completed it except for one brick. So I came and completed that brick." Muslim alone transmitted it from the narration of Al-A'mash.

Another hadith Imam Ahmad said: Yunus bin Muhammad told us, Hammad bin Zaid told us, Uthman bin Ubaid Al-Rasibi told us: I heard Abu Al-Tayyib, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: **There is no prophethood after me except good tidings.** It was said: **What are good tidings, O Messenger of God?** He said: **A good dream - or he said - a righteous dream.**

Another hadith Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah **may**

God be pleased with him told us, who said: The Messenger of God (blessings and peace of God be upon him) said: "My example and the example of the prophets before me is like that of a man who built houses and completed them, made them beautiful and perfect, except for the space of one brick in one of their corners. The people would go around them and admire the building and say: Why did you not place a brick here so that your building would be completed? The Messenger of God (blessings and peace of God be upon him) said: So I was that brick." Both of them narrated it from the hadith of Abd al-Razzaq.

Another hadith On the authority of Abu Hurairah, may God be pleased with him, Imam Muslim said: Yahya bin Ayoub, Qutaybah, and Ali bin Hajar told us, they said: Ismail bin Ja'far told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "I have been given six things superior to the prophets: I was given concise speech, I was aided by terror, spoils of war were made lawful for me, the earth was made a place of prostration and purification for me, I was sent to all of creation, and the prophets were sealed with me." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Ismail bin Ja'far, and Al-Tirmidhi said: Hasan Sahih.

Another hadith Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "My example and the example of the prophets before me is like that of a man who built a house and completed it except for the place of one brick. Then I came and completed that brick." Muslim narrated it on the authority of Abu Bakr bin Abi Shaybah and Abu Kurayb, both of them on the authority of Abu Muawiyah, with the same chain of transmission.

Another hadith Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, Muawiyah ibn Salih told us, Saeed ibn Suwaid al-Kalbi told us, on the authority of Abd al-'Ala ibn Hilal al-Salami, on the authority of al-Arbadh ibn Sariyah, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said to me: **Indeed, I am the Seal of the Prophets in the sight of God, while Adam was still kneaded in his clay.**

Another hadith Al-Zuhri said: Muhammad ibn Jubayr ibn Mut'im told me on the authority of his father, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "I have names: I am Muhammad, I am Ahmad, I am Al-Mahi through whom God Almighty will erase disbelief, I am Al-Hashir at whose feet people will be gathered, and I am Al-Aqib after whom there will be no prophet." They both included it in the two Sahih.

Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Abdullah ibn

Hubayrah, on the authority of Abd al-Rahman ibn Jubayr, who said: I heard Abdullah ibn Amr say: The Messenger of God, may God bless him and grant him peace, came out to us one day as if bidding farewell and said: **I am Muhammad, the unlettered Prophet** - three times - "and there is no prophet after me. I have been given the openings of speech, its conciseness, and its endings, and I have been taught how many are the keepers of Hell and the bearers of the Throne, and I have been granted well-being and my nation has been granted well-being, so listen and obey as long as I am among you. But when I go, then adhere to the Book of God, the Most High, and make lawful what He makes lawful and forbid what He forbids." This is narrated only by Imam Ahmad.

And Imam Ahmad also narrated it on the authority of Yahya bin Ishaq, on the authority of Ibn Lahi'ah, on the authority of Abdullah bin Hubayrah Lahi'ah, on the authority of Abdullah bin Surayj Al-Khawlani, on the authority of Abu Qais, the client of Amr bin Al-Aas, on the authority of Abdullah bin Amr, may God be pleased with them both, and he mentioned something similar, and the hadiths on this are many. It is from the mercy of God Almighty to the servants that He sent Muhammad, may God bless him and grant him peace, to them, then from His honor for them that He sealed the prophets and messengers with him and completed the true religion for him. God Almighty informed in His Book and His Messenger, may God bless him and grant him peace, in the continuous Sunnah from him that there is no prophet after him, so that they may know that everyone who claims this position after him is a liar, a lying, a deceitful, misguiding charlatan. Even if he burns himself and practices magic and comes with various types of magic, talismans and incantations, all of them are impossible and misguidance to those with understanding, just as God Almighty caused corrupt conditions and cold sayings to occur at the hands of Al-Aswad Al-Ansi in Yemen and Musaylimah the Liar in Al-Yamamah, so that every person of understanding, understanding and reason knows that they are liars. They are two astrays, may God curse them, and so is every claimant of this until the Day of Judgment, until they are sealed with the false Messiah. God creates with each one of these liars such things that scholars and believers testify that the one who brought them was a liar. This is from the perfection of God's kindness to His creation, for they do not necessarily command what is right or forbid what is wrong except by agreement or because they have ulterior motives, etc., and their words and actions are at the height of slander and immorality, as God the Almighty said: **Shall I inform you upon whom the devils descend? They descend upon every lying, sinful person.** This is in contrast to the state of the prophets, peace and blessings be upon them, for they are at the height of righteousness, truthfulness, guidance, uprightness, and justice in what they say, do, command, and forbid, along with what they support with miracles, clear evidence, and dazzling proofs. May God's prayers and peace be upon them always and forever as long as the earth and heavens remain.

Fath al-Qadir

So God revealed 40- **Muhammad is not the father of**

any of your men meaning he is not the father of Zayd ibn Haritha in reality such that his wife would be forbidden to him, nor is he the father of anyone he did not father. Al-Wahidi said: The commentators said: He was not the father of anyone he did not father. He had sons, Ibrahim, Al-Qasim, Al-Tayyib, and Al-Mutahhar. Al-Qurtubi said: But he did not have a son who lived to become a man. He said: As for Al-Hasan and Al-Hussein, they were children and not men contemporaries of him. **But the Messenger of God** Al-Akhfash and Al-Farra' said: But he was the Messenger of God and they allowed the nominative case. Ibn Abi Ubla also read it in the nominative case in Rasool and in Khatam, meaning: But he is the Messenger of God and the Seal of the Prophets. The majority of scholars read it with a light lakin and the accusative case in Rasool and Khatam. The accusative case is based on the predicate of kan, which is understood, as mentioned above. It is also permissible for it to be in conjunction with Abu Ahad. Abu Amr, in a narration from him, read it with a heavy lakin and the accusative case in Rasool as its name and its predicate is omitted: meaning, but he is the Messenger of God. The majority read *khatam* with a kasra on the ta'. Asim read it with a fatha. The meaning of the first reading is that he sealed them, meaning he came last among them. The meaning of the second reading is that he became like a seal to them, which they wear and adorn themselves with because he is one of them. It was said that the kasra and fatha of the ta' are two dialects. Abu Ubaid said: The correct reading is kasra because the interpretation is that he sealed them, so he is their seal, and that he said:

I am the Seal of the Prophets. The seal of something is its last part. This is why they say: His seal is musk. Al-Hasan said: The seal is that with which one seals. **And God is Knowing of all things.** His knowledge encompasses all things, and among His knowledge are the rulings mentioned here.

Ahmad, Al-Bukhari, Al-Tirmidhi and others narrated on the authority of Anas who said: "Zaid ibn Haritha came to the Messenger of God (peace and blessings of God be upon him) complaining about Zainab. The Messenger of God (peace and blessings of God be upon him) kept saying, 'Fear God and keep your wife.' Then the verse, 'And you concealed within yourself that which God is to bring to light,' was revealed." Anas said: If the Messenger of God (peace and blessings of God be upon him) had been able to conceal anything, he would have concealed this verse. The Messenger of God (peace and blessings of God be upon him) married her, and he never held a feast day for any of his wives as he did for her. He slaughtered a sheep. 'And when Zaid had no longer any need for her, We married her to you.' She used to boast to the wives of the Prophet (peace and blessings of God be upon him), saying, 'Your families married you, but God married me from above the seven heavens.'" Ahmad, Muslim, al-Nasa'i and others narrated on the authority of Anas who said: "When Zaynab's waiting period had ended, the Messenger of God (blessings and peace of God be upon him) said to Zayd: 'Go and mention her to me.' So he went. He said: 'When I visited her, she became very strong in my heart, so I said: 'O Zaynab, be glad, the Messenger of God has sent me to mention you.'

Surat al-Ahzab 33:40

Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is Knowing of all things.

She said: 'I will not do anything until I consult my Lord.' So she got up to go to her place of prayer and the Qur'an was revealed. The Messenger of God (blessings and peace of God be upon him) came and entered upon her without permission. I saw us when she entered upon the Messenger of God (blessings and peace of God be upon him) and we fed her bread and meat. Then the people went out and some men remained talking in the house after the meal. Then the Messenger of God (blessings and peace of God be upon him) went out."

I followed him, and he kept following his wives' rooms, greeting them and saying: O Messenger of God, how did you find your family? I do not know whether I told him that the people had left or he told me. He went until he entered the house, so I went to enter with him. He threw a curtain between me and him, and the veil was revealed. He admonished the people as they had been admonished: **Do not enter the houses of the Prophet unless permission is given to you** *verse*. Sa'id ibn Mansur, 'Abd ibn Humayd, al-Tirmidhi **who authenticated it**, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, and Ibn Mardawayh narrated on the authority of Aisha that she said: "If the Messenger of God (blessings and peace of God be upon him) had concealed anything of the revelation, he would have concealed this verse: "And when you said to him upon whom God had bestowed favor" meaning with Islam **and whom you had bestowed favor** meaning with emancipation **Keep your wife to yourself** until His saying: **And the command of God is to be carried out**. And when the Messenger of God (blessings and peace of God be upon him) married her, they said: He married the wife of his son. So God revealed:

Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. The Messenger of God (blessings and peace of God be upon him) had adopted him when he was young, and he lived until he became a man called Zayd ibn Muhammad. So God revealed: **Call them by the names of their fathers; it is more just in the sight of God.** God means more just with God. Ibn Sa'd narrated on the authority of Muhammad ibn Ka'b al-Qurazi regarding his statement, **The way of God with those who passed on before**, he said: It means that he marries as many women as he wishes. This is an obligation. This was the way of the prophets before. Solomon, son of David, had a thousand wives, and David had a hundred wives. Ibn al-Mundhir and al-Tabarani narrated on the authority of Ibn Jurayj regarding his statement, **The way of God with those who passed on before**, David said: The woman whom he married and whose husband was named Elias, so this is the way of Muhammad and Zaynab. **And the command of God is a decree decreed**, similarly to his way with David, the woman, the Prophet, and Zaynab. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement, **Muhammad is not the father of any of your men**, he said: It was revealed about Zayd ibn Haritha. Ahmad and Muslim narrated on the authority of Abu Sa'id al-Khudri that the Messenger of God, may God bless him and grant him peace, said: "My example and that of the prophets is like that of a

man who built a house. All was finished except for one brick, so I came and completed that brick." Al-Bukhari, Muslim and others narrated on the authority of Jabir that he said: The Messenger of God (peace and blessings of God be upon him) said: "My example and that of the prophets is like that of a man who built a house, completing it and making it beautiful except for the place of one brick. Whoever entered it and looked at it would say, 'How beautiful it is except for the place of the brick.' So I am the place of the brick until the prophets were sealed with me." Al-Bukhari, Muslim and others narrated a similar hadith from Abu Hurayrah. Ahmad and al-Tirmidhi narrated a similar hadith, which he authenticated, from Ubayy ibn Ka'b.

Tafsir al-Baghawi

Then when the Messenger of God, may God bless him and grant him peace, married Zaynab, the people said: Muhammad married his son's wife. Then God Almighty revealed:

40- Muhammad is not the father of any of your men, meaning: Zayd ibn Haritha, meaning: he is not the father of any of your men whom he did not give birth to, so it is forbidden for him to marry his wife after separating from her.

If it is said: Did he not have sons: Al-Qasim, Al-Tayeb, Al-Tahir, and Ibrahim, as well as: Al-Hassan and Al-Hussein, for the Prophet, may God bless him and grant him peace, said to Al-Hassan: This son of mine is a master?

It was said: These were young, not men.

What we said is correct: He meant the father of one of your men.

But the Messenger of God and the Seal of the Prophets, God sealed prophethood with him. Asim read: *sea*/with a fatha on the ta' of the noun, meaning: the last of them. The others read it with a kasra on the ta' of the agent, because he sealed the prophets with him, so he is their seal.

Ibn Abbas said: He means that if I had not sealed the prophets with him, I would have made him a son who would be a prophet after him.

It was narrated on the authority of Ata' on the authority of Ibn Abbas: When God Almighty decreed that there would be no prophet after him, He did not give him a male child who would become a man, **And God is Knowing of all things.**

Abu al-Hasan Ali ibn Yusuf al-Juwayni told us, Abu Muhammad Muhammad ibn Ali ibn Muhammad al-Khudashahi told us, Abdullah ibn Muhammad ibn Muslim told us, Abkar al-Jurabadhi told us, Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Yunus ibn Zayd told me, on the authority of Ibn Shihab, on the authority of Abu Salamah, who said: Abu Hurayrah used to say: The Messenger of God, may God bless him and grant

him peace, said: "My example and that of the prophets is like that of a palace, the construction of which was well-built, but a space of one brick was left. Then the watchmen went around it, marveling at the beauty of its construction except for the space of that brick, and they did not find fault with anything else. So it was I who filled the space of that brick. The construction was sealed with me, and the messengers were sealed with me."

Abdullah bin Abdul Samad Al-Juzajani told us, Ali bin Ahmad Al-Khuza'i told us, Al-Haytham bin Kulayb Al-Shashi told us, Abu Isa Al-Tirmidhi told us, Saeed bin Abdul Rahman Al-Makhzumi told us, and more than one said, Sufyan told us, on the authority of Al-Zuhri, on the authority of Muhammad bin Jubayr bin Mut'im, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "I have names: I am Muhammad, I am Ahmad, I am Al-Mahi, through me God will erase disbelief, I am Al-Hashir, at whose feet people will be gathered, and I am Al-Aqib, and Al-Aqib is the one after whom there will be no prophet."

Tafsir al-Baidawi

40 - **Muhammad is not the father of any of your men** is true, so the same is true between him and his son due to the sanctity of marriage and other ties of kinship. Its generality is not invalidated by his being the father of At-Tahir, Al-Qasim and Ibrahim because they did not reach the age of men, and if they had, they would have been his men, not their men. **But the Messenger of God** - and every Messenger is the father of his nation, not absolutely, but rather because he is compassionate and sincere towards them, and it is obligatory upon them to respect and obey him, and Zayd is among them, with no birth between him and him. **The Messenger of God** is read in the nominative case as the predicate of a deleted subject, but with emphasis to delete the predicate, meaning **But the Messenger of God** is from those whom you know did not have a living male child. **And the Seal of the Prophets** and the last of them who sealed them or who were sealed with him according to the reading of Asim with the fat-ha, and if he had a grown son it would have been appropriate for his position to be a prophet as "the Prophet, peace and blessings be upon him, said about Abraham when he died: If he had lived he would have been a prophet", and this does not detract from the descent of Jesus after him because if he descended he would have followed his religion, even though what is meant by it is that he is the last of those who were prophesied. **And God is Knowing of all things** so He knows who is appropriate for the prophethood to be sealed with him and how his affair should be.

Surat al-Ahzab 33:41

O you who have believed, remember God with much remembrance.

Surat al-Ahzab 33:41

O you who have believed, remember God with much remembrance.

Tafsir al-Jalalayn

41 - O you who have believed, remember God with much remembrance

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, remember God with your hearts, your tongues, and your limbs, often, and do not let your bodies be devoid of His remembrance in any state within your capacity.

Tafsir al-Qurtubi

God Almighty says: **O you who have believed, remember God with much remembrance.**

God the Almighty has commanded His servants to remember Him, thank Him, and to do so frequently for the blessings He has bestowed upon them. God the Almighty has made this without limit because it is easy for the servant. And because of the great reward for it, Ibn Abbas said: **No one is excused for abandoning the remembrance of God except one whose mind is overcome.** Abu Saeed narrated that the Prophet (peace and blessings be upon him) said: **Remember God often until they say he is crazy.** It has also been said that frequent remembrance is that which is based on sincerity of the heart, while little remembrance is that which is considered hypocrisy, such as remembrance with the tongue.

Tafsir Ibn Kathir

God Almighty says, commanding His believing servants to frequently remember their Lord, the Blessed and Exalted, who has bestowed upon them various blessings and types of favors, because of the great reward and beautiful destination they will receive for that. Imam Ahmad said: Yahya bin Saeed narrated to us, on the authority of Abdullah bin Saeed, the freedman of Ibn Ayyash narrated to me, on the authority of Abu Bahriya, on the authority of Abu Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the best of your deeds, the purest of them in the sight of your Lord, the highest of them in your degrees, and better for you than giving gold and silver, and better for you than meeting your enemy and striking their necks while they

strike yours." They said: **What is that, O Messenger of God?** He (blessings and peace of God be upon him) said: **Remembrance of God, the Almighty and Majestic.** This is how it was narrated by Al-Tirmidhi and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind, on the authority of Ziyad, the freedman of Ibn Ayyash, on the authority of Abu Bahriya, whose name was Abdullah bin Qais Al-Baraghmi, on the authority of Abu Darda' **may God be pleased with him.**

Al-Tirmidhi said: Some of them narrated it from him but he sent it without a chain of transmission. I said: This hadith was presented in the Musnad of Imam Ahmad, in relation to the words of God Almighty: **And men who remember God often, men and women who remember Him**, in the Musnad of Imam Ahmad, on the authority of Ziyad ibn Abi Ziyad, the client of Abdullah ibn Ayyash, that he heard from Muadh ibn Jabal, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, something similar. So God knows best.

Imam Ahmad said: Wakee' narrated to us, Faraj bin Fadala narrated to us, on the authority of Abu Saeed Al-Himsi, who said: I heard Abu Hurairah, may God be pleased with him, say: A supplication that I heard from the Messenger of God, may God bless him and grant him peace, which I will never abandon: O God, make me the greatest in thanking You, following Your advice, remembering You often, and heeding Your advice. Al-Tirmidhi narrated it on the authority of Yahya bin Musa, on the authority of Wakee', on the authority of Abu Fadala Al-Faraj bin Fadala, on the authority of Abu Saeed Al-Himsi, on the authority of Abu Hurairah, may God be pleased with him, and he mentioned something similar, and he said: It is strange. Imam Ahmad also narrated it in this way, on the authority of Abu Al-Nadr Hashim bin Al-Qasim, on the authority of Faraj bin Fadala, on the authority of Abu Saeed Al-Murri, on the authority of Abu Hurairah, may God be pleased with him, and he mentioned it.

Imam Ahmad said: Abdur-Rahman ibn Mahdi narrated to us on the authority of Muawiyah ibn Salih on the authority of Amr ibn Qays who said: I heard Abdullah ibn Busr say: "Two Bedouins came to the Messenger of God (peace and blessings be upon him) and one of them said: 'O Messenger of God, who is the best of people?' He (peace and blessings be upon him) said: 'He who lives long and does good deeds.' The other said: 'O Messenger of God, the laws of Islam have become too many for us, so instruct me to do something that I may hold fast to.' He (peace and blessings be upon him) said: 'Let your tongue remain moist with the remembrance of God Almighty.'" At-Tirmidhi and Ibn Majah narrated the second chapter of the hadith of Muawiyah ibn Salih with this chain of transmission. At-Tirmidhi said: It is a hasan ghareeb hadith.

Imam Ahmad said: Surayj told us, Ibn Wahb told us, on the authority of Amr ibn al-Harith, who said: Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri **may God be pleased with him**, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Remember God often until they say

you are crazy.” At-Tabarani said: Abdullah ibn Ahmad told us, on the authority of Uqbah ibn Makram al-Ami, on the authority of Sa'id ibn Sufyan al-Juhdari, on the authority of al-Hasan ibn Abi Ja'far, on the authority of Uqbah ibn Abi Thabib al-Rasibi, on the authority of Abu al-Juza', on the authority of Ibn Abbas **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Remember God often until the hypocrites say you are showing off.**

Imam Ahmad said: Abu Saeed, a client of Banu Hashim, narrated to us, Shaddad Abu Talha al-Rasibi narrated to us, I heard Abu al-Waze' Jabir ibn Amr narrating on the authority of Abdullah ibn Amr **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **There are no people who sit in a gathering in which they do not remember God except that they will see it as a cause of regret on the Day of Resurrection.** Ali ibn Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both** regarding the words of God the Almighty: **Remember God with much remembrance**, that God the Almighty did not impose an obligation on His servants except that He set a known limit for it, then He excused its people in cases where they had an excuse other than remembrance. God the Almighty did not set a limit for it, and He did not excuse anyone for abandoning it except one who was forced to abandon it. He said: **They remember God standing, sitting, and lying on their sides** by night and by day, on land and at sea, while traveling and at home, rich and poor, sick and healthy, secretly and openly, and in every situation. God the Almighty said: **And glorify Him morning and evening.** So if you do that, He and His angels will send blessings upon you. There are many hadiths, verses and traditions that encourage remembering God the Almighty, and this noble verse encourages us to do so often. People have written books on the remembrances of God related to the times of the night and day, such as An-Nasa'i, Al-Ma'mari and others. One of the best books written on this topic is The Book of Remembrances by Sheikh Muhyi Al-Din An-Nawawi **may God have mercy on him.**

God the Almighty said: **And glorify Him in the morning and the evening**, meaning in the morning and the evening, as He the Almighty said: “So exalt God when you reach the evening and when you reach the morning. To Him be praise in the heavens and the earth and in the evening and when you reach the noon.” And He the Almighty said: **It is He who sends blessings upon you, and His angels do.** This is an encouragement to remember Him, meaning that He the Almighty remembers you, so remember Him, as He the Almighty said: “Just as We have sent among you a Messenger from among yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me.” And the Prophet (peace and blessings of God be upon him) said: “God the Almighty says: Whoever remembers Me in himself, I will remember him in Myself, and whoever remembers Me in an assembly, I will remember him in an assembly better than it.” And the blessing from God the Almighty is His praise of the servant before the

angels, as narrated by Al-Bukhari on the authority of Abu Al-Aliyah, and narrated by Abu Ja'far Al-Razi on the authority of Al-Rabi' bin Anas on his authority. And others said: The blessing from God the Almighty is mercy. It may be said: There is no contradiction between the two statements, and God knows best.

As for the prayer of the angels, it means supplication for people and seeking forgiveness, as God Almighty says: “Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to the Gardens of Eden which You have promised them and to whoever was righteous among their fathers and their spouses and their descendants. Indeed, it is You who is the Exalted in Might, the Wise.’ And protect them from evil.” And the Almighty's saying: **That He may bring you out from darkness into the light** means, because of His mercy towards you, His praise of you, and the supplication of His angels for you, He brings you out from the darkness of ignorance and misguidance into the light of guidance and certainty. **And He is ever Merciful to the believers** meaning in this world and the hereafter. As for in this world, He guided them to the truth that others were ignorant of, and He showed them the path that others who called to disbelief or innovation and their followers among the tyrants had strayed from and turned away from. As for His mercy towards them in the hereafter, He secured them from the greatest terror and commanded His angels to meet them with the good report of winning Paradise and being saved from the Fire. This is only because of His love for them and His compassion for them.

Imam Ahmad said: Muhammad ibn Abi Uday narrated to us on the authority of Humayd on the authority of Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) passed by with a group of his companions **may God be pleased with them**, and there was a child on the road. When the child's mother saw the people, she feared that her child would be trampled on, so she ran and said: My son, my son! She ran and caught him. The people said: O Messenger of God, this woman would not throw her son into the Fire. The Messenger of God (peace and blessings of God be upon him) calmed them down and said: No, by God, He will not throw His beloved into the Fire. Its chain of transmission meets the criteria of the two Sahihs, and none of the authors of the six books narrated it, but in Sahih al-Bukhari on the authority of the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) saw a woman from among the captives who had taken her child, held him close to her chest and breastfed him. The Messenger of God (peace and blessings of God be upon him) said: **Do you think that this woman would throw her child into the Fire when she is able to do so?** They said: No. The Messenger of God (peace and blessings of God be upon him) said: **By God, God is more merciful to His servants than this woman is to her child.**

Surat al-Ahzab 33:41

O you who have believed, remember God with much remembrance.

God the Almighty says: "Their greeting on the Day they meet Him will be, 'Peace.'" It appears that what is meant - and God knows best - is their greeting, that is, from God the Almighty on the Day they meet Him, "Peace," meaning the Day He greets them, as He the Almighty says: "Peace, a word from a Merciful Lord." Qatadah claimed that what is meant is that they will greet one another with peace on the Day they meet God in the Hereafter, and Ibn Jarir preferred this view. I **say** This can be proven by God's statement: "Their call therein will be, 'Glory be to You, O God,' and their greeting therein will be, 'Peace.' And their final call will be, 'Praise be to God, Lord of the worlds.'" God the Almighty says: **And has prepared for them a noble reward**, meaning Paradise and what is in it of food, drink, clothing, dwellings, marriages, refuges, and sights, which no eye has seen, no ear has heard, and has never crossed the mind of man.

Fath al-Qadir

His saying: 41- **O you who have believed, remember God with much remembrance.** God, the Almighty, commanded His servants to remember Him often by glorifying, praising, extolling, and extolling Him, and everything that is a remembrance of God, the Most High. Mujahid said: It means never forgetting Him. Al-Kalbi said: It is also said to remember Him often through the five daily prayers. Muqatil said: It is glorifying, praising, extolling, and extolling God in every situation.

Tafsir al-Baghawi

God the Almighty said: 41- **O you who have believed, remember God with much remembrance.** Ibn Abbas said: God the Almighty did not impose an obligation on His servants without setting a known limit for it. Then He excused those who have an excuse other than remembrance, for He did not set a limit for it, and He did not excuse anyone for abandoning it except those who were overcome by their mind. He commanded them to do so in all circumstances, as He said: **So remember God while standing, sitting, and [lying] on your sides. An-Nisa' 103.** And He said: **Remember God with much remembrance**, meaning: by night and by day, on land and at sea, in health and sickness, in secret and in public. Mujahid said: Frequent remembrance means that you never forget Him.

Tafsir al-Baidawi

41 - **O you who have believed, remember God with much remembrance.** It is most of the time and includes all types with what is due to it of sanctification, praise, glorification, and exaltation.

Surat al-Ahzab 33:42

And glorify Him morning and evening.

Tafsir al-Jalalayn

42 - **And glorify Him in the morning and the evening** at the beginning and end of the day.

Tafsir al-Suyuti

Tafsir al-Tabari

And glorify Him in the morning and the evening. He says: Pray to Him in the morning with the dawn prayer, and in the evening with the afternoon prayer.

Tafsir al-Qurtubi

And glorify Him morning and evening.

God Almighty says: (And glorify and praise Him, O Muhammad!

That is, occupy your tongues in most of your situations with glorifying, praising, praising, and magnifying God. Mujahid said: These are words that are said by the pure, the one in a state of minor ritual impurity, and the one in a state of major ritual impurity. It was also said: Call upon Him. Jarir said:

Do not forget to say the Duha prayer. Joseph called upon his Lord, and He chose him when they both glorified Him.

It was said: What is meant is pray to God in the morning and evening, and prayer is called glorification. Fajr, Maghrib, and Isha were mentioned specifically because they are more deserving of being encouraged, due to their connection to the ends of the night. Qatada and Al-Tabari said: The reference is to the Fajr and Asr prayers. Asil is the evening, and its plural is Asa'il. The root means the original, and its plural is Asal, as Al-Mubarrad said. Another said: The root is the plural of Asil, like Raghif and Raghf. It has been mentioned before.

Question: This verse was revealed in Medina, so it has no relevance for those who claim that prayer was first prescribed as two prayers at the ends of the day. The narration in this regard is weak and should not be paid attention to or relied upon. We have already discussed how prayer was prescribed and what scholars have said about it in Subhan wa al-Hamdulillah.

Tafsir Ibn Kathir

God Almighty says, commanding His believing servants to frequently remember their Lord, the Blessed and Exalted, who has bestowed upon them various blessings and types of favors, because of the

great reward and beautiful destination they will receive for that. Imam Ahmad said: Yahya bin Saeed narrated to us, on the authority of Abdullah bin Saeed, the freedman of Ibn Ayyash narrated to me, on the authority of Abu Bahriya, on the authority of Abu Darda' (may God be pleased with him), who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the best of your deeds, the purest of them in the sight of your Lord, the highest of them in your degrees, and better for you than giving gold and silver, and better for you than meeting your enemy and striking their necks while they strike yours." They said: **What is that, O Messenger of God?** He (blessings and peace of God be upon him) said: **Remembrance of God, the Almighty and Majestic.** This is how it was narrated by Al-Tirmidhi and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind, on the authority of Ziyad, the freedman of Ibn Ayyash, on the authority of Abu Bahriya, whose name was Abdullah bin Qais Al-Baraghani, on the authority of Abu Darda' **may God be pleased with him.** Al-Tirmidhi said: Some of them narrated it from him but he sent it without a chain of transmission. I said: This hadith was presented in the Musnad of Imam Ahmad, in relation to the words of God Almighty: **And men who remember God often, men and women who remember Him,** in the Musnad of Imam Ahmad, on the authority of Ziyad ibn Abi Ziyad, the client of Abdullah ibn Ayyash, that he heard from Muadh ibn Jabal, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, something similar. So God knows best.

Imam Ahmad said: Wakee' narrated to us, Faraj bin Fadala narrated to us, on the authority of Abu Saeed Al-Himsi, who said: I heard Abu Hurairah, may God be pleased with him, say: A supplication that I heard from the Messenger of God, may God bless him and grant him peace, which I will never abandon: O God, make me the greatest in thanking You, following Your advice, remembering You often, and heeding Your advice. Al-Tirmidhi narrated it on the authority of Yahya bin Musa, on the authority of Wakee', on the authority of Abu Fadala Al-Faraj bin Fadala, on the authority of Abu Saeed Al-Himsi, on the authority of Abu Hurairah, may God be pleased with him, and he mentioned something similar, and he said: It is strange. Imam Ahmad also narrated it in this way, on the authority of Abu Al-Nadr Hashim bin Al-Qasim, on the authority of Faraj bin Fadala, on the authority of Abu Saeed Al-Murri, on the authority of Abu Hurairah, may God be pleased with him, and he mentioned it.

Imam Ahmad said: Abdur-Rahman ibn Mahdi narrated to us on the authority of Muawiyah ibn Salih on the authority of Amr ibn Qays who said: I heard Abdullah ibn Busr say: "Two Bedouins came to the Messenger of God (peace and blessings be upon him) and one of them said: 'O Messenger of God, who is the best of people?' He (peace and blessings be upon him) said: 'He who lives long and does good deeds.' The other said: 'O Messenger of God, the laws of Islam have become too many for us, so instruct me to do something that I may hold fast to.' He (peace and blessings be upon him) said: 'Let your tongue remain moist with the remembrance of God Almighty.'" At-Tirmidhi and Ibn Majah narrated the second chapter of the hadith of Muawiyah ibn Salih with this chain of

transmission. At-Tirmidhi said: It is a hasan ghareeb hadith.

Imam Ahmad said: Surayj told us, Ibn Wahb told us, on the authority of Amr ibn al-Harith, who said: Diraj Abu al-Samh told him, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri **may God be pleased with him**, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Remember God often until they say you are crazy.'" At-Tabarani said: Abdullah ibn Ahmad told us, on the authority of Uqbah ibn Makram al-Ami, on the authority of Sa'id ibn Sufyan al-Juhdari, on the authority of al-Hasan ibn Abi Ja'far, on the authority of Uqbah ibn Abi Thabib al-Rasibi, on the authority of Abu al-Juza', on the authority of Ibn Abbas **may God be pleased with them both**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Remember God often until the hypocrites say you are showing off.**

Imam Ahmad said: Abu Saeed, a client of Banu Hashim, narrated to us, Shaddad Abu Talha al-Rasibi narrated to us, I heard Abu al-Waze' Jabir ibn Amr narrating on the authority of Abdullah ibn Amr **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **There are no people who sit in a gathering in which they do not remember God except that they will see it as a cause of regret on the Day of Resurrection.** Ali ibn Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both** regarding the words of God the Almighty: **Remember God with much remembrance**, that God the Almighty did not impose an obligation on His servants except that He set a known limit for it, then He excused its people in cases where they had an excuse other than remembrance. God the Almighty did not set a limit for it, and He did not excuse anyone for abandoning it except one who was forced to abandon it. He said: **They remember God standing, sitting, and lying on their sides** by night and by day, on land and at sea, while traveling and at home, rich and poor, sick and healthy, secretly and openly, and in every situation. God the Almighty said: **And glorify Him morning and evening.** So if you do that, He and His angels will send blessings upon you. There are many hadiths, verses and traditions that encourage remembering God the Almighty, and this noble verse encourages us to do so often. People have written books on the remembrances of God related to the times of the night and day, such as An-Nasa'i, Al-Ma'mari and others. One of the best books written on this topic is The Book of Remembrances by Sheikh Muhyi Al-Din An-Nawawi **may God have mercy on him**.

God the Almighty said: **And glorify Him in the morning and the evening**, meaning in the morning and the evening, as He the Almighty said: "So exalt God when you reach the evening and when you reach the morning. To Him be praise in the heavens and the earth and in the evening and when you reach the noon." And He the Almighty said: **It is He who sends blessings upon you, and His angels do.** This is an encouragement to remember Him, meaning that He the Almighty remembers you, so remember Him, as

He the Almighty said: "Just as We have sent among you a Messenger from among yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me." And the Prophet (peace and blessings of God be upon him) said: "God the Almighty says: Whoever remembers Me in himself, I will remember him in Myself, and whoever remembers Me in an assembly, I will remember him in an assembly better than it." And the blessing from God the Almighty is His praise of the servant before the angels, as narrated by Al-Bukhari on the authority of Abu Al-Aliyah, and narrated by Abu Ja'far Al-Razi on the authority of Al-Rabi' bin Anas on his authority. And others said: The blessing from God the Almighty is mercy. It may be said: There is no contradiction between the two statements, and God knows best.

As for the prayer of the angels, it means supplication for people and seeking forgiveness, as God Almighty says: "Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], 'Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to the Gardens of Eden which You have promised them and to whoever was righteous among their fathers and their spouses and their descendants. Indeed, it is You who is the Exalted in Might, the Wise.' And protect them from evil." And the Almighty's saying: **That He may bring you out from darkness into the light** means, because of His mercy towards you, His praise of you, and the supplication of His angels for you, He brings you out from the darkness of ignorance and misguidance into the light of guidance and certainty. **And He is ever Merciful to the believers** meaning in this world and the hereafter. As for in this world, He guided them to the truth that others were ignorant of, and He showed them the path that others who called to disbelief or innovation and their followers among the tyrants had strayed from and turned away from. As for His mercy towards them in the hereafter, He secured them from the greatest terror and commanded His angels to meet them with the good report of winning Paradise and being saved from the Fire. This is only because of His love for them and His compassion for them.

Imam Ahmad said: Muhammad ibn Abi Uday narrated to us on the authority of Humayd on the authority of Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) passed by with a group of his companions **may God be pleased with them**, and there was a child on the road. When the child's mother saw the people, she feared that her child would be trampled on, so she ran and said: My son, my son! She ran and caught him. The people said: O Messenger of God, this woman would not throw her son into the Fire. The Messenger of God (peace and blessings of God be upon him) calmed them down and said: No, by God, He will not throw His beloved into the Fire. Its chain of transmission meets the criteria of the two Sahihs, and

none of the authors of the six books narrated it, but in Sahih al-Bukhari on the authority of the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) saw a woman from among the captives who had taken her child, held him close to her chest and breastfed him. The Messenger of God (peace and blessings of God be upon him) said: **Do you think that this woman would throw her child into the Fire when she is able to do so?** They said: No. The Messenger of God (peace and blessings of God be upon him) said: **By God, God is more merciful to His servants than this woman is to her child.**

God the Almighty says: "Their greeting on the Day they meet Him will be, 'Peace.'" It appears that what is meant - and God knows best - is their greeting, that is, from God the Almighty on the Day they meet Him, "Peace," meaning the Day He greets them, as He the Almighty says: "Peace, a word from a Merciful Lord." Qatadah claimed that what is meant is that they will greet one another with peace on the Day they meet God in the Hereafter, and Ibn Jarir preferred this view. **I say** This can be proven by God's statement: "Their call therein will be, 'Glory be to You, O God,' and their greeting therein will be, 'Peace.' And their final call will be, 'Praise be to God, Lord of the worlds.'" God the Almighty says: **And has prepared for them a noble reward**, meaning Paradise and what is in it of food, drink, clothing, dwellings, marriages, refuges, and sights, which no eye has seen, no ear has heard, and has never crossed the mind of man.

Fath al-Qadir

42- And glorify Him in the morning and the evening. That is, declare Him free from what is not befitting of Him during the morning and the evening, which are the beginning and end of the day. They are specifically mentioned for the greater reward of glorifying Him in them. Glorification was specifically mentioned after it came under the generality of His statement, **Remember God**, to draw attention to its greater honor and the superiority of its reward over other remembrances. It was said that what is meant by glorifying Him in the morning is the Fajr prayer, and by glorifying Him in the evening is the Maghrib prayer. Qatada and Ibn Jarir said: What is meant are the Fajr and Asr prayers. Al-Kalbi said: As for the morning, it is the Fajr prayer, and as for the evening, it is the Dhuhr, Asr, Maghrib, and Isha prayers. Al-Mubarrad said: Asil is the evening, and its plural is asa'il.

Tafsir al-Baghawi

42- And glorify Him, meaning: pray to Him, **in the morning**, meaning: the dawn prayer, **and in the evening**, meaning: the afternoon prayer. Al-Kalbi said: **And in the evening are the noon, afternoon, and evening prayers.**

Mujahed said: It means: Say: Glory be to God, praise be to God, there is no god but God, God is greatest, and there is no power or strength except with God. So he used the term *glorification* to refer to its sisters.

It was said: What is meant by his saying: **remembrance frequently** is that these words are said by the pure, the ritually impure, and the one in a state of minor ritual impurity.

Tafsir al-Baidawi

42 - And glorify Him in the morning and the evening or the day and its end in particular, and mentioning them specifically for this purpose is to indicate their superiority over all other times because they are witnessed like the individuals of glorification from the group of remembrances because it is the mainstay of them. It was said that the two actions are directed to them. It was also said that what is meant by glorification is prayer.

Surat al-Ahzab 33:43

It is He who confers blessing upon you, and His angels [ask Him to do so], that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

Surat al-Ahzab 33:43

It is He who confers blessing upon you, and His angels [ask Him to do so], that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

Tafsir al-Jalalayn

43 - **It is He who sends blessings upon you** has mercy upon you **and His angels** ask forgiveness for you **that He may bring you out** to perpetuate His bringing you out **from darkness** disbelief **into the light** faith **and He is ever Merciful to the believers**

Tafsir al-Suyuti

God Almighty says: He is the One who sends blessings upon you, the verse. Abd bin Hamid narrated on the authority of Mujahid that he said: When the verse was revealed: God and His angels send blessings upon the Prophet, Abu Bakr said: O Messenger of God, God has not sent down any good upon you without making us share in it. So the verse was revealed: He is the One who sends blessings upon you, and His angels.

Tafsir al-Tabari

And His statement, **It is He who sends blessings upon you, and His angels do**, means, the Most High says: Your Lord, whom you remember often and glorify morning and evening, if you do that, who will have mercy on you, praise you, and supplicate for you with His angels. It was said that the meaning of His statement, **He sends blessings upon you, and His angels do**, is that He will spread the good remembrance of you among the servants of God. And His statement, **That He may bring you out from darknesses into the light**, means: God's angels will supplicate for you, and God will bring you out from misguidance to guidance, and from disbelief to Islam.

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

Who said that?

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, **Remember God with much remembrance**, he said: He does not impose an obligation on His servants except that He has set a known limit for it, then He excuses those who do it in a state of excuse, other than remembrance, for God has not set a limit for it to reach and He has not excused anyone for abandoning it except one who is overcome by his mind. He said, **Remember God while standing, sitting, and [lying] on your sides** (An-Nisa': 103), by night and by day, on land and at sea, while traveling and at home, in wealth and poverty, sickness and health, in secret and in public, and in every situation. He said, **Glorify Him**

morning and evening, so if you do that, He and His angels will pray upon you. God, the Almighty, said, **It is He who sends blessings upon you, and so do His angels**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And glorify Him in the morning and the evening** means the dawn prayer and the afternoon prayer.

His saying, **To bring you out from darkness into light** means from misguidance to guidance.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **It is He who sends blessings upon you, and His angels [ask Him to do so], that He may bring you out from darkness into the light**, he said: From misguidance to guidance. He said: Misguidance means darkness, and light means guidance.

And His statement, **And He was Merciful to the believers**, means, the Most High, the Majestic, says: And He was Merciful to the believers in Him and His Messenger, that He would not punish them while they were obedient to Him and followed His command.

Tafsir al-Qurtubi

"It is He who sends blessings upon you, and His angels [ask Him to do so], that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful."

God Almighty says: **It is He who sends blessings upon you**. Ibn Abbas said: When the verse **Indeed, God and His angels send blessings upon the Prophet** was revealed, the Muhajireen and Ansar said: This is for you specifically, O Messenger of God, and we have no say in it. So God Almighty revealed this verse.

I said: This is one of the greatest blessings from God Almighty to this nation and evidence of its superiority over all other nations. He said: **You are the best nation produced for mankind** (Al Imran 3:110). God's invocation for a servant is His mercy and blessings upon him. The angels' invocation is their supplication for the believers and their seeking forgiveness for them, as He said: **And they ask forgiveness for those who believe** (Ghafir 40:7), and the following will follow. In the hadith: The Children of Israel asked Moses, **Does your Lord, the Majestic and Almighty, pray?** He thought it was very important, so God, the Majestic and Almighty, revealed: **My invocation is that My mercy precedes My wrath**. An-Nahhas mentioned this. Ibn Atiyyah said: "A group narrated that the Prophet, may God bless him and grant him peace, was asked: 'O Messenger of God, how does God's invocation for His servants occur?' He said: 'Glory be to God, the Holy One, My mercy precedes My wrath.'" There is disagreement over the interpretation of this statement. Some say that it is a word from God Almighty, which is His invocation for His servants. It was said: Glory be to God, the Holy is from the words of Muhammad, may

God bless him and grant him peace, and he presented it before his utterance of the word which is God's prayer, which is My mercy precedes My wrath, from the point of view that the questioner understood that he imagined in God's prayer for His servants an aspect that is not befitting of God Almighty, so he presented the glorification and exaltation before his information.

The Almighty says: **That He may bring you out from darkness into the light**, meaning from misguidance to guidance. The meaning of this is to establish them on the path of guidance because they were on the path of guidance at the time of the address. Then the Almighty informed them of His mercy toward the believers to comfort them, saying: **And He is ever Merciful to the believers.**

Tafsir Ibn Kathir

God Almighty says, commanding His believing servants to frequently remember their Lord, the Blessed and Exalted, who has bestowed upon them various blessings and types of favors, because of the great reward and beautiful destination they will receive for that. Imam Ahmad said: Yahya bin Saeed narrated to us, on the authority of Abdullah bin Saeed, the freedman of Ibn Ayyash narrated to me, on the authority of Abu Bahriya, on the authority of Abu Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the best of your deeds, the purest of them in the sight of your Lord, the highest of them in your degrees, and better for you than giving gold and silver, and better for you than meeting your enemy and striking their necks while they strike yours." They said: **What is that, O Messenger of God?** He (blessings and peace of God be upon him) said: **Remembrance of God, the Almighty and Majestic.** This is how it was narrated by Al-Tirmidhi and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind, on the authority of Ziyad, the freedman of Ibn Ayyash, on the authority of Abu Bahriya, whose name was Abdullah bin Qais Al-Baraghani, on the authority of Abu Darda' **may God be pleased with him**.

Al-Tirmidhi said: Some of them narrated it from him but he sent it without a chain of transmission. I said: This hadith was presented in the Musnad of Imam Ahmad, in relation to the words of God Almighty: **And men who remember God often, men and women who remember Him**, in the Musnad of Imam Ahmad, on the authority of Ziyad ibn Abi Ziyad, the client of Abdullah ibn Ayyash, that he heard from Muadh ibn Jabal, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, something similar. So God knows best.

Imam Ahmad said: Wakee' narrated to us, Faraj bin Fadala narrated to us, on the authority of Abu Saeed Al-Himsi, who said: I heard Abu Hurairah, may God be pleased with him, say: A supplication that I heard from the Messenger of God, may God bless him and grant him peace, which I will never abandon: O God, make me the greatest in thanking You, following Your advice, remembering You often, and heeding Your advice. Al-Tirmidhi narrated it on the authority of Yahya bin Musa, on the authority of Wakee', on the authority of

Abu Fadala Al-Faraj bin Fadala, on the authority of Abu Saeed Al-Himsi, on the authority of Abu Hurairah, may God be pleased with him, and he mentioned something similar, and he said: It is strange. Imam Ahmad also narrated it in this way, on the authority of Abu Al-Nadr Hashim bin Al-Qasim, on the authority of Faraj bin Fadala, on the authority of Abu Saeed Al-Murri, on the authority of Abu Hurairah, may God be pleased with him, and he mentioned it.

Imam Ahmad said: Abdur-Rahman ibn Mahdi narrated to us on the authority of Muawiyah ibn Salih on the authority of Amr ibn Qays who said: I heard Abdullah ibn Busr say: "Two Bedouins came to the Messenger of God (peace and blessings be upon him) and one of them said: 'O Messenger of God, who is the best of people?' He (peace and blessings be upon him) said: 'He who lives long and does good deeds.' The other said: 'O Messenger of God, the laws of Islam have become too many for us, so instruct me to do something that I may hold fast to.' He (peace and blessings be upon him) said: 'Let your tongue remain moist with the remembrance of God Almighty.'" At-Tirmidhi and Ibn Majah narrated the second chapter of the hadith of Muawiyah ibn Salih with this chain of transmission. At-Tirmidhi said: It is a hasan ghareeb hadith.

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Imam Ahmad said: Abu Saeed, a client of Banu Hashim, narrated to us, Shaddad Abu Talha al-Rasibi narrated to us, I heard Abu al-Waze' Jabir ibn Amr narrating on the authority of Abdullah ibn Amr **may God be pleased with them both** who said: The Messenger of God (blessings and peace of God be upon him) said: **There are no people who sit in a gathering in which they do not remember God except that they will see it as a cause of regret on the Day of Resurrection.** Ali ibn Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both** regarding the words of God the Almighty: **Remember God with much remembrance**, that God the Almighty did not impose an obligation on His servants except that He set a known limit for it, then He excused its people in cases where they had an excuse other than remembrance. God the Almighty did not set a limit for it, and He did not excuse anyone for abandoning it except one who was forced to abandon it. He said: **They remember God standing, sitting, and lying on their sides** by night and by day, on land and at sea, while traveling and at home, rich and poor, sick and

It is He who confers blessing upon you, and His angels [ask Him to do so], that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

healthy, secretly and openly, and in every situation. God the Almighty said: **And glorify Him morning and evening.** So if you do that, He and His angels will send blessings upon you. There are many hadiths, verses and traditions that encourage remembering God the Almighty, and this noble verse encourages us to do so often. People have written books on the remembrances of God related to the times of the night and day, such as An-Nasa'i, Al-Ma'mari and others. One of the best books written on this topic is The Book of Remembrances by Sheikh Muhyi Al-Din An-Nawawi **may God have mercy on him.**

God the Almighty said: **And glorify Him in the morning and the evening,** meaning in the morning and the evening, as He the Almighty said: "So exalt God when you reach the evening and when you reach the morning. To Him be praise in the heavens and the earth and in the evening and when you reach the noon." And He the Almighty said: **It is He who sends blessings upon you, and His angels do.** This is an encouragement to remember Him, meaning that He the Almighty remembers you, so remember Him, as He the Almighty said: "Just as We have sent among you a Messenger from among yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me." And the Prophet (peace and blessings of God be upon him) said: "God the Almighty says: Whoever remembers Me in himself, I will remember him in Myself, and whoever remembers Me in an assembly, I will remember him in an assembly better than it." And the blessing from God the Almighty is His praise of the servant before the angels, as narrated by Al-Bukhari on the authority of Abu Al-Aliyah, and narrated by Abu Ja'far Al-Razi on the authority of Al-Rabi' bin Anas on his authority. And others said: The blessing from God the Almighty is mercy. It may be said: There is no contradiction between the two statements, and God knows best.

As for the prayer of the angels, it means supplication for people and seeking forgiveness, as God Almighty says: "Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], 'Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to the Gardens of Eden which You have promised them and to whoever was righteous among their fathers and their spouses and their descendants. Indeed, it is You who is the Exalted in Might, the Wise.' And protect them from evil." And the Almighty's saying: **That He may bring you out from darkness into the light** means, because of His mercy towards you, His praise of you, and the supplication of His angels for you, He brings you out from the darkness of ignorance and misguidance into the light of guidance and certainty. **And He is ever Merciful to the believers** meaning in this world and the hereafter. As for in this world, He guided them to the truth that others were ignorant of,

and He showed them the path that others who called to disbelief or innovation and their followers among the tyrants had strayed from and turned away from. As for His mercy towards them in the hereafter, He secured them from the greatest terror and commanded His angels to meet them with the good report of winning Paradise and being saved from the Fire. This is only because of His love for them and His compassion for them.

Imam Ahmad said: Muhammad ibn Abi Uday narrated to us on the authority of Humayd on the authority of Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) passed by with a group of his companions **may God be pleased with them,** and there was a child on the road. When the child's mother saw the people, she feared that her child would be trampled on, so she ran and said: My son, my son! She ran and caught him. The people said: O Messenger of God, this woman would not throw her son into the Fire. The Messenger of God (peace and blessings of God be upon him) calmed them down and said: No, by God, He will not throw His beloved into the Fire. Its chain of transmission meets the criteria of the two Sahihs, and none of the authors of the six books narrated it, but in Sahih al-Bukhari on the authority of the Commander of the Faithful, Umar ibn al-Khattab **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) saw a woman from among the captives who had taken her child, held him close to her chest and breastfed him. The Messenger of God (peace and blessings of God be upon him) said: **Do you think that this woman would throw her child into the Fire when she is able to do so?** They said: No. The Messenger of God (peace and blessings of God be upon him) said: **By God, God is more merciful to His servants than this woman is to her child.**

God the Almighty says: "Their greeting on the Day they meet Him will be, 'Peace.'" It appears that what is meant - and God knows best - is their greeting, that is, from God the Almighty on the Day they meet Him, "Peace," meaning the Day He greets them, as He the Almighty says: "Peace, a word from a Merciful Lord." Qatadah claimed that what is meant is that they will greet one another with peace on the Day they meet God in the Hereafter, and Ibn Jarir preferred this view. **I say** This can be proven by God's statement: "Their call therein will be, 'Glory be to You, O God,' and their greeting therein will be, 'Peace.' And their final call will be, 'Praise be to God, Lord of the worlds.'" God the Almighty says: **And has prepared for them a noble reward,** meaning Paradise and what is in it of food, drink, clothing, dwellings, marriages, refugees, and sights, which no eye has seen, no ear has heard, and has never crossed the mind of man.

Fath al-Qadir

43- **It is He who sends blessings upon you, and so do His angels.** And the blessings from God upon His servants are His mercy and blessings upon them, and from the angels is supplication for them and seeking

forgiveness, as He said, **And they ask forgiveness for those who have believed.** Muqatil ibn Sulayman and Muqatil ibn Hayyan said: The meaning is, **And He orders His angels to seek forgiveness for you.** The sentence is a new sentence, as an explanation for what preceded it, which is the command to remember and glorify God. It was said that the blessings from God upon the servant are the spreading of good remembrance of Him among His servants, and it was said that it is praise of Him, and His angels were joined to the pronoun implied in *sallala* because of the separation by His saying **upon you**, so this made it unnecessary to emphasize the pronoun with the meaning of supplication, lest a literal and a metaphorical meaning be combined in one word. The *lam* in **to bring you out of darkness into the light** is connected to *sallala*: that is, He and His angels take care of your affairs to bring you out of the darkness of guidance and to constantly be upon it, because they were upon guidance at the time of the address. Then God Almighty informed us of His mercy for the believers, to comfort and strengthen them, saying: **And He is Most Merciful to the believers.** This sentence confirms the meaning of what preceded it.

bowing and prostrating. The angels' seeking forgiveness and supplication for the believers is mercy upon him, especially since he is the reason for mercy, as their supplications are answered. **That He may bring you out from darknesses into the light** from the darkness of disbelief and disobedience to the light of faith and obedience. **And He is ever Merciful to the believers** as He was concerned for the betterment of their affairs and the elegance of their status, and He used for that His closest angels.

Tafsir al-Baghawi

43- **It is He who sends blessings upon you, and His angels do.** So, the blessings from God are mercy, and from the angels are seeking forgiveness for the believers.

Al-Suddi said: The Children of Israel said to Moses: Does our Lord pray? This statement was difficult for Moses, so God revealed to him: Tell them: I pray, and My prayer is My mercy, and My mercy encompasses all things.

It was said: God's prayer for a servant is spreading good remembrance of him among His servants. It was also said: Praising him.

Anas said: When the verse, **Indeed, God and His angels send blessings on the Prophet** was revealed, Abu Bakr said: **God has not singled you out with an honor, O Messenger of God, without making us share in it.** So God revealed this verse.

His statement: **To bring you out from darkness into the light**, meaning: from the darkness of disbelief into the light of faith. This means that through His mercy, guidance, and the angels' supplications for you, He brought you out from the darkness of disbelief into the light. **And He is ever Merciful to the believers.**

Tafsir al-Baidawi

43 - **It is He who sends blessings upon you** with mercy. **And His angels** with seeking forgiveness for you and showing concern for what is best for you. What is meant by *salat* is the common denominator, which is concern for the betterment of your affairs and the appearance of your honor. It is borrowed from *salat*. It was said that mercy and spiritual turning are taken from prayer, which includes the formal turning which is

Surat al-Ahzab 33:44

Their greeting on the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.

Surat al-Ahzab 33:44

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Tafsir al-Jalalayn

44 - **Their greeting** from Him, the Most High, (on the Day they meet Him will be, "Peace") in the tongue of the angels, **and He has prepared for them a noble reward** which is Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

"Their greeting on the Day they meet Him will be, 'Peace.'" God Almighty says: The greeting of these believers on the Day of Resurrection in Paradise will be, 'Peace.' Some of them will say to one another: 'It is a security for us and for you that we have entered this entrance from God that He will not torment us in the Fire forever.'

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "Their greeting on the Day they meet Him will be, 'Peace,'" he said: The greeting of the people of Paradise will be, 'Peace.'

And His statement, **And He has prepared for them a generous reward**, means: And He has prepared for these believers a generous reward for their obedience to Him in this world, and that is Paradise.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And He has prepared for them a noble reward**, meaning Paradise.

Tafsir al-Qurtubi

"Their greeting on the Day they meet Him will be, 'Peace,' and He has prepared for them a noble reward."

There is a difference of opinion as to who the pronoun in **they meet Him** refers to. Some say it refers to God, meaning He is Most Merciful to the believers, so He will protect them from God's punishment on the Day of Resurrection. On that day they will meet Him. **And their greeting** means the greeting of each other. "Peace" means safety for us and you from God's punishment. It was also said that this greeting is from God, meaning that He will save them from calamities, or give them good tidings of safety from fears. **On the Day they meet Him** means on the Day of Resurrection after entering Paradise. Al-Zajaj said that its meaning is "Peace" and he cited as evidence the words of God, the Almighty: "And their greeting therein is Peace"

(Yunus 10:10). It was also said that it means on the Day they meet Him, meaning on the Day they meet the Angel of Death. It was reported that He does not take the soul of a believer without greeting him. Al-Bara' ibn 'Azib said: Their greeting on the Day they meet Him will be "Peace." So the Angel of Death greets the believer when taking his soul, and he does not take his soul until he greets him.

Tafsir Ibn Kathir

God Almighty says, commanding His believing servants to frequently remember their Lord, the Blessed and Exalted, who has bestowed upon them various blessings and types of favors, because of the great reward and beautiful destination they will receive for that. Imam Ahmad said: Yahya bin Saeed narrated to us, on the authority of Abdullah bin Saeed, the freedman of Ibn Ayyash narrated to me, on the authority of Abu Bahriya, on the authority of Abu Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "Shall I not inform you of the best of your deeds, the purest of them in the sight of your Lord, the highest of them in your degrees, and better for you than giving gold and silver, and better for you than meeting your enemy and striking their necks while they strike yours." They said: **What is that, O Messenger of God?** He (blessings and peace of God be upon him) said: **Remembrance of God, the Almighty and Majestic.** This is how it was narrated by Al-Tirmidhi and Ibn Majah from the hadith of Abdullah bin Saeed bin Abi Hind, on the authority of Ziyad, the freedman of Ibn Ayyash, on the authority of Abu Bahriya, whose name was Abdullah bin Qais Al-Baraghmi, on the authority of Abu Darda' **may God be pleased with him**. Al-Tirmidhi said: Some of them narrated it from him but he sent it without a chain of transmission. I said: This hadith was presented in the Musnad of Imam Ahmad, in relation to the words of God Almighty: **And men who remember God often, men and women who remember Him**, in the Musnad of Imam Ahmad, on the authority of Ziyad ibn Abi Ziyad, the client of Abdullah ibn Ayyash, that he heard from Muadh ibn Jabal, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, something similar. So God knows best.

Imam Ahmad said: Wakee' narrated to us, Faraj bin Fadala narrated to us, on the authority of Abu Saeed Al-Himsi, who said: I heard Abu Hurairah, may God be pleased with him, say: A supplication that I heard from the Messenger of God, may God bless him and grant him peace, which I will never abandon: O God, make me the greatest in thanking You, following Your advice, remembering You often, and heeding Your advice. Al-Tirmidhi narrated it on the authority of Yahya bin Musa, on the authority of Wakee', on the authority of Abu Fadala Al-Faraj bin Fadala, on the authority of Abu Saeed Al-Himsi, on the authority of Abu Hurairah, may God be pleased with him, and he mentioned something similar, and he said: It is strange. Imam

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and traditions that encourage remembering God the Almighty, and this noble verse encourages us to do so often. People have written books on the remembrances of God related to the times of the night and day, such as An-Nasa'i, Al-Ma'mari and Others. One of the best books written on this topic is The Book of Remembrances by Sheikh Muhyi Al-Din An-Nawawi **may God have mercy on him.**

God the Almighty said: **And glorify Him in the morning and the evening**, meaning in the morning and the evening, as He the Almighty said: "So exalt God when you reach the evening and when you reach the morning. To Him be praise in the heavens and the earth and in the evening and when you reach the noon." And He the Almighty said: **It is He who sends blessings upon you, and His angels do.** This is an encouragement to remember Him, meaning that He the Almighty remembers you, so remember Him, as He the Almighty said: "Just as We have sent among you a Messenger from among yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me." And the Prophet (peace and blessings of God be upon him) said: "God the Almighty says: Whoever remembers Me in himself, I will remember him in Myself, and whoever remembers Me in an assembly, I will remember him in an assembly better than it." And the blessing from God the Almighty is His praise of the servant before the angels, as narrated by Al-Bukhari on the authority of Abu Al-Aliyah, and narrated by Abu Ja'far Al-Razi on the authority of Al-Rabi' bin Anas on his authority. And others said: The blessing from God the Almighty is mercy. It may be said: There is no contradiction between the two statements, and God knows best.

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God the Almighty says: "Their greeting on the Day they meet Him will be, 'Peace.'" It appears that what is meant - and God knows best - is their greeting, that is, from God the Almighty on the Day they meet Him, "Peace," meaning the Day He greets them, as He the Almighty says: "Peace, a word from a Merciful Lord." Qatadah claimed that what is meant is that they will greet one another with peace on the Day they meet God in the Hereafter, and Ibn Jarir preferred this view. **I say** This can be proven by God's statement: "Their call therein will be, 'Glory be to You, O God,' and their greeting therein will be, 'Peace.'" And their final call will be, 'Praise be to God, Lord of the worlds.'" God the Almighty says: **And has prepared for them a noble reward**, meaning Paradise and what is in it of food, drink, clothing, dwellings, marriages, refuges, and sights, which no eye has seen, no ear has heard, and has never crossed the mind of man.

Fath al-Qadir

Then God, the Almighty, made it clear that this mercy from Him is not limited to the listeners at the time of the address, but rather it is general for them and for those who come after them and in the Hereafter. He said: 44- "Their greeting on the Day they meet Him will be, 'Peace.'" That is, the greeting of the believers from God, the Almighty, on the Day they meet Him at death, or at the resurrection, or upon entering Paradise will be His greeting them with peace from Him. It was said that what is meant is their greeting to one another on the Day they meet their Lord, "Peace." This is because He was Most Merciful to the believers, and when His

mercy encompassed them, they were safe from His punishment, and they greeted one another with joy and good tidings. The meaning is: Safety for us from the torment of the Fire. Al-Zajjaj said: The meaning is that God will keep them safe from calamities and give them good tidings of safety from fears on the Day they meet Him. It was said that the pronoun in **they meet Him** refers to the Angel of Death, who is the one who brings them to life, as was reported that He does not take the soul of a believer except that He greets him with peace. Muqatil said: It is the angels' greeting of them on the day they meet their Lord, as in His statement: "And the angels will enter upon them from every gate, [saying], 'Peace be upon you.'" **And He has prepared for them a noble reward**, meaning He has prepared for them in Paradise a good provision, whatever their souls desire and their eyes delight in.

Tafsir al-Baghawi

44- **Their greeting**, meaning: the greeting of the believers, **on the Day they meet Him**, meaning: they see God, "is 'Peace,'" meaning: God will greet them and keep them safe from all harm.

It was narrated on the authority of Al-Bara' bin Azib who said: Their greeting on the day they meet Him, meaning: when they meet the Angel of Death, he will not take the soul of a believer without greeting him with peace.

On the authority of Ibn Masoud, he said: When the Angel of Death comes to take the soul of a believer, he says: Your Lord sends you peace.

It was said: The angels greet them and give them good report when they emerge from their graves, **And He has prepared for them a noble reward**, meaning: Paradise.

Tafsir al-Baidawi

44 - **Their greeting** is from adding the verbal noun to the object or they greet. **The day they meet Him** is the day they meet Him upon death or upon emerging from the graves, or upon entering Paradise. "Peace" is report of safety from every harm and calamity. **And He has prepared for them a noble reward** is Paradise, and perhaps the difference in the system is to preserve the pauses and exaggerate what is more important.

Surat al-Ahzab 33:45

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.

Tafsir al-Jalalayn

45 - O Prophet, indeed We have sent you as a witness over whom you were sent **and a bringer of good tidings** to those who believe you of Paradise **and a warner** to those who deny you of the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, **Indeed, We have sent you as a witness** over your nation by conveying to them the message with which We sent you, and giving them good tidings of Paradise if they believe you and act upon what you have brought them from your Lord, **and a warner** of the Fire that they will enter and be tormented therein if they disbelieve you and disobey what you have brought them from God.

And what we said about that was said by the people of interpretation.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **O Prophet, indeed We have sent you as a witness** over your nation with the message, and a bringer of good tidings of Paradise, **and a warner** of the Fire.

Tafsir al-Qurtubi

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner * And one who invites to God by His permission and an illuminating lamp.

This verse is a way to comfort the Prophet (peace and blessings of God be upon him) and the believers, and to honor them all. This verse includes six of his (peace and blessings of God be upon him) names. Our Prophet (peace and blessings of God be upon him) has many names and noble attributes, which are mentioned in the Quran, the Sunnah, and earlier books. God called him Muhammad and Ahmad in His Quran. The Prophet (peace and blessings of God be upon him) said, "According to what was narrated from him by trustworthy and just narrators: I have five names: I am Muhammad, I am Ahmad, I am Al-Mahi through whom God will eliminate disbelief, I am Al-Hashir, at whose feet people will be gathered, and I am Al-Aqib." In Sahih Muslim, on the authority of Jubair ibn Mut'im: God called him Kind and Merciful. It also states on the authority of Abu Musa Al-Ash'ari, who said: "The Messenger of God (peace and

blessings of God be upon him) used to give us names of himself, saying: I am Muhammad, Ahmad, Al-Muqaffi, Al-Hashir, the Prophet of Repentance, and the Prophet of Mercy." Judge Abu al-Fadl Iyadh, in his book entitled Al-Shifa, traced what was stated in the Book of God and the Sunnah of His Messenger (peace and blessings be upon him), and what was transmitted in earlier books. The Ummah gave him many names and attributes, and their meanings were found in them. Judge Abu Bakr ibn al-Arabi mentioned in his rulings regarding this verse sixty-seven names of the Prophet (peace and blessings be upon him). The author of Wasilat al-Muta'abidin ila Mubada'at Sayyid al-Mursalin reported on the authority of Ibn Abbas that Muhammad (peace and blessings be upon him) had one hundred and eighty names, and whoever wanted them would find them there. Ibn Abbas said: When this verse was revealed, "The Messenger of God (peace and blessings be upon him) summoned Ali and Muadh and sent them to Yemen and said, 'Go and give good tidings and do not repel, and make things easy and do not make them difficult, for it has been revealed to me...'" and he recited this verse. God the Almighty says: *Witness* Sa'id said on the authority of Qatadah: Witnessing over his Ummah by conveying the message to them, and over all other nations by conveying the message through their prophets, and so on. **And a bringer of good tidings** means to the believers of God's mercy and Paradise. **And a warner** means to the disobedient and the deniers of the Fire and eternal torment. **And a caller to God** means conveying monotheism and adopting it, and fighting the disbelievers. **By His permission** here means: by His command to you, and His decreeing that at its proper time and place. **And an illuminating lamp** here is a metaphor for the light contained in His law. It was said: **And a lamp** means a guide from the darkness of misguidance, and you are like a shining lamp. He described it as illuminating because there are lamps that do not shine if their wick is weak and thin. In the speech of some: Three things tire you: a slow messenger, a lamp that does not shine, and a table for which someone is waiting to come. Some of them were asked about the lonely ones, so he said: A covering darkness and a lukewarm lamp. An-Nahhas narrated that Muhammad ibn Ibrahim al-Razi narrated to us, saying: Abd al-Rahman ibn Salih al-Azdi narrated to us, saying: Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, on the authority of Shaiban al-Nahwi, who said: Qatadah narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse, **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner * And an inviter to God, by His permission, and an illuminating lamp** was revealed, the Messenger of God, may God bless him and grant him peace, called Ali and Muadh and said: Go and give good tidings and do not make things difficult, for the verse has been revealed to me tonight: **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner** from the Fire, **And an inviter to God**, he said: **The testimony that there is no god but God, "by His permission**, by His command, **and an illuminating lamp**, he said: No, by the Qur'an. Az-Zajjaj said: **And a lamp**, meaning an illuminating lamp, meaning a shining book. He also permitted it to mean: and a reciter of the Book of God.

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.

Tafsir Ibn Kathir

Imam Ahmad said: Musa bin Dawud told us, Fali bin Sulaiman told us, Hilal bin Ali told us, on the authority of Ata bin Yasar, who said: I met Abdullah bin Amr bin Al-Aas, may God be pleased with them both, and I said: Tell me about the description of the Messenger of God, may God bless him and grant him peace, in the Torah. He said: Yes, by God, he is described in the Torah with some of his description in the Qur'an: **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner** and a protection for the illiterate. You are My servant and Messenger, I have named you Al-Mutawakkil. You are not rude, nor harsh, nor loud in the markets. He does not repel evil with evil, but he pardons, forgives, and pardons. God will not take him until He establishes through him the crooked religion, by which they say, **There is no god but God**, and thereby he opens blind eyes, deaf ears, and sealed hearts. Al-Bukhari narrated it in Al-Buyu' on the authority of Muhammad bin Sinan on the authority of Fali bin Sulaiman on the authority of Hilal bin Ali on his authority. It was narrated in Tafsir on the authority of Abdullah, it was said Ibn Raja, and it was said Ibn Salih, on the authority of Abdul Aziz Ibn Abi Salamah, on the authority of Hilal, on the authority of Ata' Ibn Yasar, on the authority of Abdullah Ibn Amr, with it. It was narrated by Ibn Abi Hatim on the authority of his father, on the authority of Abdullah Ibn Raja', on the authority of Abdul Aziz Ibn Abi Salamah Al-Majshun with it.

Al-Bukhari said in Al-Buyu': Saeed said on the authority of Hilal on the authority of Ata' on the authority of Abdullah bin Salam, may God be pleased with him, and Wahb bin Munabbih said: God Almighty revealed to a prophet from the prophets of the Children of Israel, whose name was Isaiah: "Rise among your people, the Children of Israel, for I will speak with your tongue a revelation, and I will send an illiterate person from among the illiterate. I will send him who is neither rude nor harsh nor loud in the markets. If he passes by a lamp, he will not extinguish it due to his tranquility, and if he walks on reeds, he will not hear what is beneath his feet. I will send him as a bringer of good tidings and a warner who will not speak obscenities. I will open through him blind eyes, deaf ears, and sealed hearts. I will guide him to every beautiful matter and bestow upon him every noble characteristic. I will make tranquility his clothing, righteousness his slogan, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, forgiveness and goodness his character, truth his law, justice his way of life, guidance his leader, Islam his religion, and Ahmad is his name by which he is guided after misguidance, and I will teach..." Through him, I will raise people after their ignorance, raise them after their insignificance, make them more numerous after their fewness, enrich them after their poverty, unite them after their division, bring together scattered nations, different hearts, and scattered desires, and rescue great groups of people from destruction, and make his nation the best nation brought forth for mankind, enjoining what is right and

forbidding what is wrong, monotheistic, faithful, sincere, and believing in what My Messengers brought. I will inspire them with glorification, praise, exaltation, magnification, and monotheism in their mosques, their assemblies, their beds, their resting places, and their resting places. They will pray to Me while singing and sitting, and they will fight in the way of God in ranks and groups. They will go out from their homes seeking My pleasure in thousands, purifying their faces and limbs and tightening their garments in half. Their sacrifices will be their blood, and their Gospels will be in their chests. They will be monks by night and lions by day. I will make among his family and his descendants the forerunners and the truthful. And the martyrs and the righteous, his nation after him, they guide with the truth and with it they act justly. I will honor those who support them and support those who call to them. I will turn the circle of evil on those who oppose them, or transgress against them, or want to snatch anything of what is in their hands. I will make them inheritors of their Prophet, and the callers to their Lord. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and fulfill their covenant. I will conclude with them the good that I began with the first of them. That is My bounty which I bestow upon whom I will, and I am the possessor of great bounty. This is how Ibn Abi Hatim narrated it on the authority of Wahb bin Munabbih al-Yamani, may God have mercy on him.

Then Ibn Abi Hatim said: My father told us, Abd al-Rahman ibn Salih told us, Abd al-Rahman ibn Muhammad ibn Ubaydullah al-Arzami told us, on the authority of Shaiban al-Nahwi, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: When the verse, **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner**, was revealed, and Ali and Muadh, may God be pleased with them both, had been ordered to go to Yemen, he said, "Go and give good tidings and do not repel, and make things easy and do not make them difficult. Indeed, 'O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner,' has been revealed to me." At-Tabarani narrated it on the authority of Muhammad ibn Nasr ibn Hamid al-Bazzaz al-Baghdadi, on the authority of Abd al-Rahman ibn Salih al-Azdi, on the authority of Abd al-Rahman ibn Muhammad ibn Ubaydullah al-Arzami with his chain of transmission similarly, and he said at the end of it, "For indeed, the verse, 'O Prophet, indeed We have sent you as a witness over your nation and a bringer of good tidings of Paradise and a warner from the Fire, and an inviter to the testimony that there is no god but God, by His permission, and a lamp' has been revealed to me." Illuminating with the Qur'an. So the Almighty's statement, **A witness** means to God's Oneness, and that there is no god but Him, and to people for their deeds on the Day of Resurrection. And We have brought you as a witness over these, as in His statement, **That you may be witnesses over the people and the Messenger a witness over you**. And the Almighty's statement, **And a bringer of good tidings and a warner** means a bearer of good tidings to the believers of a great reward, and

a warner to the disbelievers of a terrible punishment. And His statement, may He be glorified, **And an inviter to God by His permission** means an inviter to the creation to worship their Lord based on His command to you to do so. **And an illuminating lamp** means your command is clear in what you have brought of the truth, like the sun in its radiance and illumination, and no one denies it except an obstinate person. And the Almighty said, **And do not obey the disbelievers and the hypocrites and ignore their harm**, meaning do not obey them and listen to what they say. **And ignore their harm**, meaning pardon and overlook them, and leave their affair to God Almighty, for He is sufficient for them. For this reason, the Almighty said, **And rely upon God, and sufficient is God as Disposer of affairs.**

Fath al-Qadir

Then the Almighty mentioned the attributes of the Messenger of God, may God bless him and grant him peace, for which He sent him, saying: 45- **O Prophet, indeed We have sent you as a witness** meaning over his nation, testifying for those who believed in him and had faith in him, and against those who denied him and disbelieved in him. Mujahid said: A witness over his nation by conveying the message to them, and over all other nations by conveying the message of their prophets to them, **and a bringer of good tidings** to the believers of God's mercy and what He has prepared for them of abundant reward and great recompense, **and a warner** to the disbelievers and sinners of the Fire, and of what God has prepared for them of great punishment.

Tafsir al-Baghawi

God Almighty says: 45- **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner**, meaning: a witness to the messengers regarding the message, and a bringer of good tidings for those who believe in Paradise, and a warner of Hell for those who deny Our signs.

Tafsir al-Baidawi

45 - **O Prophet, indeed We have sent you as a witness** over those to whom you were sent, regarding their belief and denial, their salvation and their misguidance, and this is a predetermined state. **And as a bringer of good tidings and a warner.**

Surat al-Ahzab 33:46

And an inviter to God, by His permission, and an illuminating lamp.

Surat al-Ahzab 33:46

And an inviter to God, by His permission, and an illuminating lamp.

Tafsir al-Jalalayn

46 - **And an inviter to God** to His obedience **by His permission** by His command **and an illuminating lamp** that is, one like Him in being guided by it

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And calling to God**, means: And calling to the oneness of God, and to single out divinity for Him alone, and to sincerely obey Him alone, without any other gods or idols.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **and calling to God** to testify that there is no god but God.

His statement, **By His permission**, means: By His command to you to do so. **And an illuminating lamp**, means: And a light for His creation, illuminating the light that I have brought to them from God, His servants. **An illuminating lamp**, means: A light that illuminates for whoever is illuminated by its light and acts according to what He has commanded. What He means by that is: That He guides with it whoever follows him from his nation.

Tafsir al-Qurtubi

And calling to God by His permission and an illuminating lamp

Tafsir Ibn Kathir

Imam Ahmad said: Musa bin Dawud told us, Falih bin Sulaiman told us, Hilal bin Ali told us, on the authority of Ata bin Yasar, who said: I met Abdullah bin Amr bin Al-Aas, may God be pleased with them both, and I said: Tell me about the description of the Messenger of God, may God bless him and grant him peace, in the Torah. He said: Yes, by God, he is described in the Torah with some of his description in the Qur'an: **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner** and a protection for the illiterate. You are My servant and Messenger, I have named you Al-Mutawakkil. You are not rude, nor harsh, nor loud in the markets. He does not repel evil with evil, but he pardons, forgives, and pardons. God will not take him until He establishes through him the crooked religion, by which they say, **There is no god but God**, and thereby he opens blind eyes, deaf ears,

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Lord. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and fulfill their covenant. I will conclude with them the good that I began with the first of them. That is My bounty which I bestow upon whom I will, and I am the possessor of great bounty. This is how Ibn Abi Hatim narrated it on the authority of Wahb ibn Munabbih al-Yamani, may God have mercy on him.

Then Ibn Abi Hatim said: My father told us, Abd al-Rahman ibn Salih told us, Abd al-Rahman ibn Muhammad ibn Ubaydullah al-Arzami told us, on the authority of Shaiban al-Nahwi, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: When the verse, **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner**, was revealed, and Ali and Muadh, may God be pleased with them both, had been ordered to go to Yemen, he said, "Go and give good tidings and do not repel, and make things easy and do not make them difficult. Indeed, 'O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner,' has been revealed to me." At-Tabarani narrated it on the authority of Muhammad ibn Nasr ibn Hamid al-Bazzaz al-Baghdadi, on the authority of Abd al-Rahman ibn Salih al-Azdi, on the authority of Abd al-Rahman ibn Muhammad ibn Ubaydullah al-Arzami with his chain of transmission similarly, and he said at the end of it, "For indeed, the verse, 'O Prophet, indeed We have sent you as a witness over your nation and a bringer of good tidings of Paradise and a warner from the Fire, and an inviter to the testimony that there is no god but God, by His permission, and a lamp' has been revealed to me." Illuminating with the Qur'an. So the Almighty's statement, **A witness** means to God's Oneness, and that there is no god but Him, and to people for their deeds on the Day of Resurrection. And We have brought you as a witness over these, as in His statement, **That you may be witnesses over the people and the Messenger a witness over you**. And the Almighty's statement, **And a bringer of good tidings and a warner** means a bearer of good tidings to the believers of a great reward, and a warner to the disbelievers of a terrible punishment. And His statement, may He be glorified, **And an inviter to God by His permission** means an inviter to the creation to worship their Lord based on His command to you to do so. **And an illuminating lamp** means your command is clear in what you have brought of the truth, like the sun in its radiance and illumination, and no one denies it except an obstinate person. And the Almighty said, **And do not obey the disbelievers and the hypocrites and ignore their harm**, meaning do not obey them and listen to what they say. **And ignore their harm**, meaning pardon and overlook them, and leave their affair to God Almighty, for He is sufficient for them. For this reason, the Almighty said, **And rely upon God, and sufficient is God as Disposer of affairs**.

Fath al-Qadir

46- **And a caller to God** calls God's servants to monotheism and belief in what He has brought, and to act in accordance with what He has prescribed for them. The meaning of **with His permission** is with His command to him to do so and His decree, and it was

said with His glad tidings. **And an illuminating lamp** meaning one is illuminated by it in the darkness of misguidance, just as one is illuminated by a lamp in the darkness. Al-Zajjaj said: **And a lamp** means one with an illuminating lamp, meaning a shining book. The accusative case of *witness* and what follows it is in the state of circumstance.

Tafsir al-Baghawi

46- **And calling to God**, to His Oneness and obedience, **by His permission**, by His command, **and an illuminating lamp**, He called it a lamp because it is used to guide people, like a lamp that illuminates the darkness.

Tafsir al-Baidawi

46 - **And calling to God** to acknowledge Him, His Oneness, and the attributes that must be believed in. **By His permission** by making them easy for him. He made it general for him in that it is one of its causes, and he restricted the call to it, indicating that it is a difficult matter that cannot be achieved except with the help of His Holiness. **And an illuminating lamp** by which one may be enlightened from the darkness of ignorance, and from whose light one may draw the lights of insight.

Surat al-Ahzab 33:47

And give good tidings to the believers that they will have from God great bounty.

Surat al-Ahzab 33:47

And give good tidings to the believers that they will have from God great bounty.

Tafsir al-Jalalayn

47 - **And give good tidings to the believers that they will have from God great bounty** is Hannah

Tafsir al-Suyuti

God Almighty said: And give good tidings to the believers. Ibn Jarir narrated on the authority of Ikrimah and Al-Hasan Al-Basri that when the verse was revealed: **So that God may forgive you your sins, past and future**, some men from among the believers said: "Congratulations to you, O Messenger of God. We know what will be done to you, so what will be done to us?" Then God revealed: **So that the believing men and women may enter the Gardens of Paradise**. And in Surat Al-Ahzab it was revealed: **And give good tidings to the believers that they will have from God great bounty**.

Al-Bayhaqi narrated in **Dala'il al-Nubuwwah** on the authority of al-Rabi' ibn Anas, who said: When the verse **And I do not know what will be done with me or with you** was revealed, it was revealed after it, **So that God may forgive you your past and future sins**. They said: **O Messenger of God, we know what will be done with you, so what will be done with us?** Then it was revealed, **And give good tidings to the believers that they will have from God a great bounty**. He said: **The great bounty is Paradise**.

Tafsir al-Tabari

And His statement, **And give good tidings to the believers that they will have from God great bounty**, God Almighty says: And give good tidings to the people of faith in God, O Muhammad, that they will have from God great bounty. He says: That they will have from God's reward for their obedience to Him a great multiplication, and that is the great bounty from God to them.

Tafsir al-Qurtubi

"And give good tidings to the believers that they will have from God great bounty. And do not obey the disbelievers and the hypocrites and ignore their harm and rely upon God. And sufficient is God as Disposer of affairs."

God the Almighty says: **And give good tidings to the believers**. The waw connects one sentence to another, and the meaning is disconnected from the one before it. God the Almighty commanded Him to give the believers good tidings of the great bounty from God the Almighty. According to Az-Zajjaj: **Of a radiant lamp**, or **And following a radiant lamp**, is conjoined with the

kaf, not in **We sent you**. Ibn Atiyyah said: My father **may God be pleased with him** said to us: This is one of the most hopeful verses in my opinion in the Book of God the Almighty, because God the Almighty commanded His Prophet to give the believers good tidings that they have great bounty with Him. God the Almighty made the great bounty clear in His saying: "And those who have believed and done righteous deeds will be in gardens of Paradise, having whatever they wish with their Lord. That is the great bounty." (al-Shura 42:22). So the verse in this surah is a report, and the one in Ha Mim. Ain Sin Qaf is an explanation of it. **And do not obey the disbelievers and the hypocrites**, meaning do not obey them in what they suggest of flattery in religion, and do not acquiesce to them. The disbelievers: Abu Sufyan, Ikrimah, and Abu Al-A'war As-Sulami? They said: O Muhammad, do not speak ill of our gods, and we will follow you. The hypocrites were Abdullah ibn Ubayy, Abdullah ibn Sa'd, and Tu'mah ibn Ubayraq. They urged the Prophet (peace and blessings of God be upon him) to respond to them under the pretext of benefit. **And leave their harm** means, leave them alone in recompense for their harming you. So God, the Blessed and Exalted, commanded him to refrain from punishing them and to overlook their mistakes. According to this interpretation, the verbal noun for the disbelievers was abrogated from the verse, and its abrogator was the Verse of the Sword. There is a second meaning in this verse: i.e., turn away from their words and what harms you, and do not be distracted by them. According to this interpretation, the verbal noun for the verse was abrogated by the Verse of the Sword. This is Mujahid's interpretation, and the verse was abrogated by the Verse of the Sword. **And put your trust in God** He commanded him to put his trust in Him and comforted him with His saying: **And sufficient is God as Disposer of affairs**. The strength of this statement is a promise of victory. The Disposer of affairs is the protector who is in charge of the matter.

Tafsir Ibn Kathir

Imam Ahmad said: Musa bin Dawud told us, Falih bin Sulaiman told us, Hilal bin Ali told us, on the authority of Ata bin Yasar, who said: I met Abdullah bin Amr bin Al-Aas, may God be pleased with them both, and I said: Tell me about the description of the Messenger of God, may God bless him and grant him peace, in the Torah. He said: Yes, by God, he is described in the Torah with some of his description in the Qur'an: **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner** and a protection for the illiterate. You are My servant and Messenger, I have named you Al-Mutawakkil. You are not rude, nor harsh, nor loud in the markets. He does not repel evil with evil, but he pardons, forgives, and pardons. God will not take him until He establishes through him the crooked religion, by which they say, **There is no god but God**, and thereby he opens blind eyes, deaf ears, and sealed hearts. Al-Bukhari narrated it in Al-Buyu' on the authority of Muhammad bin Sinan on the authority of Falih bin Sulaiman on the authority of Hilal

bin Ali on his authority. It was narrated in Tafsir on the authority of Abdullah, it was said Ibn Raja, and it was said Ibn Salih, on the authority of Abdul Aziz Ibn Abi Salamah, on the authority of Hilal, on the authority of Ata' Ibn Yasar, on the authority of Abdullah Ibn Amr, with it. It was narrated by Ibn Abi Hatim on the authority of his father, on the authority of Abdullah Ibn Raja', on the authority of Abdul Aziz Ibn Abi Salamah Al-Majshun with it.

Al-Bukhari said in Al-Buyu': Saeed said on the authority of Hilal on the authority of Ata' on the authority of Abdullah bin Salam, may God be pleased with him, and Wahb bin Munabbih said: God Almighty revealed to a prophet from the prophets of the Children of Israel, whose name was Isaiah: "Rise among your people, the Children of Israel, for I will speak with your tongue a revelation, and I will send an illiterate person from among the illiterate. I will send him who is neither rude nor harsh nor loud in the markets. If he passes by a lamp, he will not extinguish it due to his tranquility, and if he walks on reeds, he will not hear what is beneath his feet. I will send him as a bringer of good tidings and a warner who will not speak obscenities. I will open through him blind eyes, deaf ears, and sealed hearts. I will guide him to every beautiful matter and bestow upon him every noble characteristic. I will make tranquility his clothing, righteousness his slogan, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, forgiveness and goodness his character, truth his law, justice his way of life, guidance his leader, Islam his religion, and Ahmad is his name by which he is guided after misguidance, and I will teach..." Through him, I will raise people after their ignorance, raise them after their insignificance, make them more numerous after their fewness, enrich them after their poverty, unite them after their division, bring together scattered nations, different hearts, and scattered desires, and rescue great groups of people from destruction, and make his nation the best nation brought forth for mankind, enjoining what is right and forbidding what is wrong, monotheistic, faithful, sincere, and believing in what My Messengers brought. I will inspire them with glorification, praise, exaltation, magnification, and monotheism in their mosques, their assemblies, their beds, their resting places, and their resting places. They will pray to Me while singing and sitting, and they will fight in the way of God in ranks and groups. They will go out from their homes seeking My pleasure in thousands, purifying their faces and limbs and tightening their garments in half. Their sacrifices will be their blood, and their Gospels will be in their chests. They will be monks by night and lions by day. I will make among his family and his descendants the forerunners and the truthful. And the martyrs and the righteous, his nation after him, they guide with the truth and with it they act justly. I will honor those who support them and support those who call to them. I will turn the circle of evil on those who oppose them, or transgress against them, or want to snatch anything of what is in their hands. I will make them inheritors of their Prophet, and the callers to their Lord. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and fulfill their covenant. I will conclude with them the good that I began with the first of them. That is My bounty which I bestow upon whom I will, and I am the possessor of

great bounty. This is how Ibn Abi Hatim narrated it on the authority of Wahb ibn Munabbih al-Yamani, may God have mercy on him.

Then Ibn Abi Hatim said: My father told us, Abd al-Rahman ibn Salih told us, Abd al-Rahman ibn Muhammad ibn Ubaydullah al-Arzami told us, on the authority of Shaiban al-Nahwi, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: When the verse, **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner**, was revealed, and Ali and Muadh, may God be pleased with them both, had been ordered to go to Yemen, he said, "Go and give good tidings and do not repel, and make things easy and do not make them difficult. Indeed, 'O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner,' has been revealed to me." At-Tabarani narrated it on the authority of Muhammad ibn Nasr ibn Hamid al-Bazzaz al-Baghdadi, on the authority of Abd al-Rahman ibn Salih al-Azdi, on the authority of Abd al-Rahman ibn Muhammad ibn Ubaydullah al-Arzami with his chain of transmission similarly, and he said at the end of it, "For indeed, the verse, 'O Prophet, indeed We have sent you as a witness over your nation and a bringer of good tidings of Paradise and a warner from the Fire, and an inviter to the testimony that there is no god but God, by His permission, and a lamp' has been revealed to me." Illuminating with the Qur'an. So the Almighty's statement, **A witness** means to God's Oneness, and that there is no god but Him, and to people for their deeds on the Day of Resurrection. And We have brought you as a witness over these, as in His statement, **That you may be witnesses over the people and the Messenger a witness over you**. And the Almighty's statement, **And a bringer of good tidings and a warner** means a bearer of good tidings to the believers of a great reward, and a warner to the disbelievers of a terrible punishment. And His statement, may He be glorified, **And an inviter to God by His permission** means an inviter to the creation to worship their Lord based on His command to you to do so. **And an illuminating lamp** means your command is clear in what you have brought of the truth, like the sun in its radiance and illumination, and no one denies it except an obstinate person. And the Almighty said, **And do not obey the disbelievers and the hypocrites and ignore their harm**, meaning do not obey them and listen to what they say. **And ignore their harm**, meaning pardon and overlook them, and leave their affair to God Almighty, for He is sufficient for them. For this reason, the Almighty said, **And rely upon God, and sufficient is God as Disposer of affairs**.

Fath al-Qadir

47- **And give good tidings to the believers** is an appositive to something implied by the situation, as if he said, **Bear witness and give good tidings, or Manage the affairs of the people**. "And give good tidings to the believers," or it is an appositive of one sentence to another, which is what was mentioned previously. This is not prevented by the difference between the two sentences in terms of declaring and performing the command. He, the Most High, commanded him to give them good tidings that they

Surat al-Ahzab 33:47

And give good tidings to the believers that they will have from God great bounty.

will have from God a great bounty over all other nations. He, the Most High, made this clear by saying: "And those who believe and do righteous deeds will be in gardens of Paradise, having whatever they wish with their Lord. That is the great bounty.

Tafsir al-Baghawi

And give good tidings to the believers that they will have from God great bounty."

Tafsir al-Baidawi

47 - **And give good tidings to the believers that they will have from God great bounty** over all other nations or over the reward for their deeds. Perhaps it is connected to something omitted, such as **observe the conditions of your nation**.

Surat al-Ahzab 33:48

And do not obey the disbelievers and the hypocrites, and ignore their harm and rely upon God, and sufficient is God as Disposer of affairs.

Tafsir al-Jalalayn

48 - **And do not obey the disbelievers and the hypocrites** in what contradicts your law **and leave** their harm do not punish them for it until you are commanded to do something about them **and put your trust in God** for He is sufficient for you **and sufficient is God as Disposer of affairs** entrusted to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And do not obey the disbelievers and the hypocrites**, means: Do not obey the words of a disbeliever or a hypocrite, lest you hear him calling you to fall short in conveying God's messages to those of His creation to whom He sent you with them. **And ignore their harm**, means: Turn away from their harm to you, and be patient with it, and do not let that prevent you from carrying out God's command with His servants, and carrying out whatever He has charged you with.

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 turn away from their harm**, he said: Turn away from them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And leave their harm** means be patient with their harm.

His saying, **And put your trust in God**, means: Entrust your affairs to God, and trust in Him, for He will suffice you for everything besides Him, until His command and judgment come to you. **And sufficient is God as Disposer of affairs**, meaning: God is sufficient for you as a guardian of your affairs, and as your protector and trustee.

Tafsir al-Qurtubi

Do not obey the disbelievers and the hypocrites, and ignore their harm and put your trust in God, and sufficient is God as Disposer of affairs.

Tafsir Ibn Kathir

Imam Ahmad said: Musa bin Dawud told us, Fali bin Sulaiman told us, Hilal bin Ali told us, on the authority of Ata bin Yasar, who said: I met Abdullah bin Amr bin Al-Aas, may God be pleased with them both, and I said: Tell me about the description of the Messenger of God, may God bless him and grant him peace, in the Torah. He said: Yes, by God, he is described in the Torah with some of his description in the Qur'an: **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner** and a protection for the illiterate. You are My servant and Messenger, I have named you Al-Mutawakkil. You are not rude, nor harsh, nor loud in the markets. He does not repel evil with evil, but he pardons, forgives, and pardons. God will not take him until He establishes through him the crooked religion, by which they say, **There is no god but God**, and thereby he opens blind eyes, deaf ears, and sealed hearts. Al-Bukhari narrated it in Al-Buyu' on the authority of Muhammad bin Sinan on the authority of Fali bin Sulaiman on the authority of Hilal bin Ali on his authority. It was narrated in Tafsir on the authority of Abdullah, it was said Ibn Raja, and it was said Ibn Salih, on the authority of Abdul Aziz Ibn Abi Salamah, on the authority of Hilal, on the authority of Ata' Ibn Yasar, on the authority of Abdullah Ibn Amr, with it. It was narrated by Ibn Abi Hatim on the authority of his father, on the authority of Abdullah Ibn Raja', on the authority of Abdul Aziz Ibn Abi Salamah Al-Majshun with it.

Al-Bukhari said in Al-Buyu': Saeed said on the authority of Hilal on the authority of Ata' on the authority of Abdullah bin Salam, may God be pleased with him, and Wahb bin Munabbih said: God Almighty revealed to a prophet from the prophets of the Children of Israel, whose name was Isaiah: "Rise among your people, the Children of Israel, for I will speak with your tongue a revelation, and I will send an illiterate person from among the illiterate. I will send him who is neither rude nor harsh nor loud in the markets. If he passes by a lamp, he will not extinguish it due to his tranquility, and if he walks on reeds, he will not hear what is beneath his feet. I will send him as a bringer of good tidings and a warner who will not speak obscenities. I will open through him blind eyes, deaf ears, and sealed hearts. I will guide him to every beautiful matter and bestow upon him every noble characteristic. I will make tranquility his clothing, righteousness his slogan, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, forgiveness and goodness his character, truth his law, justice his way of life, guidance his leader, Islam his religion, and Ahmad is his name by which he is guided after misguidance, and I will teach..." Through him, I will raise people after their ignorance, raise them after their insignificance, make them more numerous after their fewness, enrich them after their poverty, unite them after their division, bring together scattered nations, different hearts, and scattered desires, and rescue great groups of people from destruction, and make his nation the best nation brought forth for mankind, enjoining what is right and forbidding what is wrong, monotheistic, faithful, sincere, and believing in what My Messengers brought. I will inspire them with glorification, praise, exaltation, magnification, and monotheism in their mosques, their

And do not obey the disbelievers and the hypocrites, and ignore their harm and rely upon God, and sufficient is God as Disposer of affairs.

assemblies, their beds, their resting places, and their resting places. They will pray to Me while singing and sitting, and they will fight in the way of God in ranks and groups. They will go out from their homes seeking My pleasure in thousands, purifying their faces and limbs and tightening their garments in half. Their sacrifices will be their blood, and their Gospels will be in their chests. They will be monks by night and lions by day. I will make among his family and his descendants the forerunners and the truthful. And the martyrs and the righteous, his nation after him, they guide with the truth and with it they act justly. I will honor those who support them and support those who call to them. I will turn the circle of evil on those who oppose them, or transgress against them, or want to snatch anything of what is in their hands. I will make them inheritors of their Prophet, and the callers to their Lord. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and fulfill their covenant. I will conclude with them the good that I began with the first of them. That is My bounty which I bestow upon whom I will, and I am the possessor of great bounty. This is how Ibn Abi Hatim narrated it on the authority of Wahb ibn Munabbih al-Yamani, may God have mercy on him.

Then Ibn Abi Hatim said: My father told us, Abd al-Rahman ibn Salih told us, Abd al-Rahman ibn Muhammad ibn Ubaydullah al-Arzami told us, on the authority of Shaiban al-Nahwi, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: When the verse, **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner**, was revealed, and Ali and Muadh, may God be pleased with them both, had been ordered to go to Yemen, he said, "Go and give good tidings and do not repel, and make things easy and do not make them difficult. Indeed, 'O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner,' has been revealed to me." At-Tabarani narrated it on the authority of Muhammad ibn Nasr ibn Hamid al-Bazzaz al-Baghdadi, on the authority of Abd al-Rahman ibn Salih al-Azdi, on the authority of Abd al-Rahman ibn Muhammad ibn Ubaydullah al-Arzami with his chain of transmission similarly, and he said at the end of it, "For indeed, the verse, 'O Prophet, indeed We have sent you as a witness over your nation and a bringer of good tidings of Paradise and a warner from the Fire, and an inviter to the testimony that there is no god but God, by His permission, and a lamp' has been revealed to me." Illuminating with the Qur'an. So the Almighty's statement, **A witness** means to God's Oneness, and that there is no god but Him, and to people for their deeds on the Day of Resurrection. And We have brought you as a witness over these, as in His statement, **That you may be witnesses over the people and the Messenger a witness over you**. And the Almighty's statement, **And a bringer of good tidings and a warner** means a bearer of good tidings to the believers of a great reward, and a warner to the disbelievers of a terrible punishment. And His statement, may He be glorified, **And an inviter to God by His permission** means an inviter to the

creation to worship their Lord based on His command to you to do so. **And an illuminating lamp** means your command is clear in what you have brought of the truth, like the sun in its radiance and illumination, and no one denies it except an obstinate person. And the Almighty said, **And do not obey the disbelievers and the hypocrites and ignore their harm**, meaning do not obey them and listen to what they say. **And ignore their harm**, meaning pardon and overlook them, and leave their affair to God Almighty, for He is sufficient for them. For this reason, the Almighty said, **And rely upon God, and sufficient is God as Disposer of affairs**.

Fath al-Qadir

Then the Almighty forbade him from obeying the enemies of religion, saying: 48- **And do not obey the disbelievers and the hypocrites** meaning do not obey them in what they advise you to do regarding flattery in religion. The verse is an allusion to others from his nation because the Prophet (peace and blessings of God be upon him) is protected from obeying them in anything they want or advise him to do. The interpretation of this verse was presented at the beginning of the surah. **And leave their harm** meaning do not care about the harm they do to you because of the harm that befalls you in the religion of God and your severity against His enemies, or leave them alone as a recompense for the harm they do to you. The first is the verbal noun added to the subject. The second is the object added to the object. It was abrogated by the verse of the sword. **And put your trust in God** in all your affairs. **And sufficient is God as Disposer of affairs** matters are entrusted to Him and affairs are delegated to Him. Whoever entrusts his affairs to Him, He will suffice him, and whoever entrusts his affairs to Him will not need anyone else.

Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **Remember God with much remembrance**, he said: He does not impose an obligation on His servants except that He has set a known term for it. Then He excused those who do it in the state of time other than remembrance, for God did not set a limit for it to reach and did not excuse anyone for abandoning it except one who is overcome by his mind. So He said: Remember God standing, sitting, and lying on your sides, by night and by day, on land and by sea, while traveling and at home, in wealth and poverty, in health and sickness, in secret and in public, and in every situation. And He said: **And glorify Him morning and evening**, if you do that, He and His angels will pray for you. God said: **It is He who sends blessings on you, and so do His angels**.

There are many hadiths that have been narrated about the virtue of remembrance and frequent remembrance. A group of imams, such as al-Nasa'i, al-Nawawi, al-Jazari, and others, have compiled books on the remembrances related to the night and day. The Qur'anic verses have spoken of the virtue of those who remember God and the virtue of remembrance: **And the remembrance of God is greater**. It has been

narrated that it is better than jihad, as in the hadith of Abu Sa'id al-Khudri, narrated by Ahmad, al-Tirmidhi, and al-Bayhaqi: "The Messenger of God, may God bless him and grant him peace, was asked: Which of the servants will have the highest degree before God on the Day of Resurrection? He said: 'Those who remember God frequently.' I said: 'O Messenger of God, and who is the fighter in the cause of God?' He said: 'If he were to strike with his sword against the infidels and polytheists until it breaks and his blood is stained, then those who remember God would be higher in degree than him.'" Ahmad narrated on the authority of Abu Darda' who said: The Messenger of God (peace and blessings be upon him) said: "Shall I not inform you of the best of your deeds, the purest in the sight of your Lord, the highest in your degrees, and better for you than giving gold and silver, and better for you than meeting your enemies and striking their necks while they strike yours?" They said: **What is that, O Messenger of God?** He said: **Remembrance of God, the Almighty and Majestic.** It was also narrated by Al-Tirmidhi and Ibn Majah. In Sahih Muslim and elsewhere on the authority of Abu Hurayrah, he said: The Messenger of God (peace and blessings be upon him) said: **Those who are alone have outstripped others.** They said: **Who are the alone, O Messenger of God?** He said: **Those who remember God often.** Ahmad, Abu Ya'la, Ibn Hibban, Al-Hakim **who authenticated it**, and Al-Bayhaqi narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of God (peace and blessings be upon him) said: **Remember God often until they say you are crazy.** Al-Tabarani narrated on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings be upon him) said: **Remember God until the hypocrites say you are hypocrites.**

There are authentic hadiths about the merits of tasbeih specifically in the two Sahih and others. Among them is the hadith of Abu Hurayrah, who said: The Messenger of God (peace and blessings be upon him) said: **Whoever says 'Subhan Allahi wa bihamdih' one hundred times a day, his sins will be forgiven even if they were like the foam of the sea.** Ahmad, Muslim, al-Tirmidhi and others narrated on the authority of Sa'id ibn Abi Waqqas, who said: "We were with the Messenger of God (peace and blessings be upon him), and he said: 'Is one of you unable to earn a thousand good deeds in a day?' A man said: 'How can one of us earn a thousand good deeds?' He said: 'He glorifies God one hundred times, and a thousand good deeds will be recorded for him and a thousand sins will be erased from him.'" Ibn Abi Shaybah in al-Musannaf, 'Abd ibn Humayd, Ibn Abi al-Dunya in Dhikr al-Mawt, Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of al-Bara' ibn 'Azib, regarding the statement, "Their greeting on the Day they meet Him will be, 'Peace,'" he said: On the Day they meet the Angel of Death, there will be no believer whose soul is taken but that he will greet him. Ibn Abi Hatim, Al-Tabarani, Ibn Mardawayh, Al-Khatib and Ibn Asakir narrated on the authority of Ibn Abbas, who said: "When the verse, 'O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner' was revealed, and Ali and Muadh had been ordered to go to Yemen, he said: 'Go

and give good tidings and do not repel, and make things easy and do not make them difficult, for the verse, 'O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner' was revealed to me. He said: A witness over your nation, and a bringer of good tidings of Paradise, and a warner from the Fire, and an inviter to testify that there is no god but God, 'by His permission, and an illuminating lamp' with the Qur'an." Ahmad, Al-Bukhari and others narrated on the authority of Ata' ibn Yasar who said: I met Abdullah ibn Amr ibn Al-As and said: Tell me about the description of the Messenger of God (peace and blessings of God be upon him) in the Torah. He said: Yes, by God, he is described in the Torah with some of the qualities that are mentioned in the Quran. O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner, and a protection for the unlettered. You are My servant and Messenger. I have named you Al-Mutawakkil **the trustworthy.** He is not rude, nor harsh, nor a loudmouth in the markets. And do not repay evil for evil, but pardon and overlook. Ahmad added: And God will not take his soul until he establishes the crooked religion, so that they say, **There is no god but God**, and thereby he opens blind eyes, deaf ears and sealed hearts. Al-Bukhari mentioned this hadith in his Sahih, in the chapter on sales, and he said: Sa'id narrated on the authority of Hilal, on the authority of Ata', on the authority of Abdullah ibn Salam. He did not say Abdullah ibn Amr, and this is more appropriate, because Abdullah ibn Salam was the one who was asked about the Torah and he would inform him of what was in it.

Tafsir al-Baghawi

48- And do not obey the disbelievers and the hypocrites. We mentioned its interpretation at the beginning of the surah. **And ignore their harm.** Ibn Abbas and Qatadah said: Be patient with their harm. Al-Zajaj said: Do not punish them for it. This was abrogated by the verse on fighting.

And put your trust in God, and sufficient is God as a guardian.

Tafsir al-Baidawi

48 - And do not obey the disbelievers and the hypocrites is an incitement to his disobedience to them. **And leave their harm** is their harming you and do not celebrate it, or your harming them as a recompense or punishment for their disbelief, and for this reason it was said that it was abrogated. **And put your trust in God** for He will suffice you against them. **And sufficient is God as Disposer of affairs** to whom the matter is entrusted in all circumstances, and perhaps when He, glory be to Him, described Him with five attributes, He contrasted each one with an address that suited it, so He omitted the opposite of the witness, which is the command to observe, because what follows it is like a detail for it, and He contrasted the bearer of good tidings with the command and the illuminating lamp with being satisfied with it, for whoever God illuminates

Surat al-Ahzab 33:48

And do not obey the disbelievers and the hypocrites, and ignore their harm and rely upon God, and sufficient is God as Disposer of affairs.

as a proof for all of His creation, it is fitting that he be satisfied with him over others.

Surat al-Ahzab 33:49

O you who have believed, when you marry believing women and then divorce them before you have touched them, there is no waiting period for you to count for them. So provide for them and release them with graciousness.

Tafsir al-Jalalayn

49 - **O you who have believed, when you marry believing women and then divorce them before you have touched them** and in another reading: **touch them** meaning have intercourse with them **then you have no waiting period to count for them** you count it by menstrual periods or other things **then provide for them** give them what they can enjoy, that is, if no dowries were specified for them, otherwise they are only entitled to half of what was specified. Ibn Abbas said, and Al-Shafi'i agreed with him **and release them with gracious release** set them free without causing harm.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: O you who have believed in God and His Messenger, **When you marry believing women and then divorce them before you have touched them** meaning before you have had intercourse with them, **then you have no waiting period to count for them** meaning: no counting of menstrual periods, nor months to count for them, so provide for them: meaning: give them what they enjoy of honor or money. And His statement, **and release them with gracious release** means: and set them free with kindness, which is a gracious release.

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

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, **O you who have believed, when you marry believing women and then divorce them before you have touched them, then you have no waiting period to count for them**. This is about a man who marries a woman, then divorces her before he has touched her. If he divorces her once, she is separated from him, and there is no waiting period for her to marry whomever she wants. Then he recited, **Then give them their due and release them with gracious freedom**. He said: If he specified a dowry for her, then she is only entitled to half. If he did not specify a dowry for her, then he gives her his due according to his ease or difficulty, which is the gracious release.

Some of them said: The pleasure marriage in this place was abrogated by His saying **then half of what you imposed** (al-Baqarah 2:237).

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **O you who have believed, when you marry believing women...** to His statement, **a gracious release**. He said: Saeed bin Al-Musayyab said: Then this word abrogated the pleasure contract **And if you divorce them before you have touched them and you have already specified for them a dowry, then give half of what you specified** (al-Baqarah 2:237).

Ibn Bashar and Ibn Al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us: I heard Qatada narrating on the authority of Sa'id ibn Al-Musayyab: This verse was abrogated: **O you who have believed, when you marry believing women and then divorce them before you have touched them, then you have no waiting period for them to count, so provide for them**. He said: This verse in Al-Baqarah was abrogated.

Tafsir al-Qurtubi

"O you who have believed, when you marry believing women and then divorce them before you have touched them, then you have no waiting period to count for them. So provide for them and release them with graciousness."

There are seven issues: The first: The Almighty's statement: **O you who have believed, when you marry believing women and then divorce them** When the story of Zayd and his divorce of Zaynab occurred, and she had been consummated with, and the Prophet (peace and blessings of God be upon him) proposed to her after her waiting period had ended, as we explained, God addressed the believers with the ruling on a wife who is divorced before consummation of the marriage, and He explained that ruling to the female slave. So if a divorced woman has not been possessed, there is no waiting period due, according to the text of the Book and the consensus of the ummah on that. But if he consummates the marriage with her, then she must observe the waiting period, according to consensus.

Second: Marriage is actually intercourse. The contract is called marriage because it is closely related to it, as it is a path to it. Similar to this is their calling wine a sin because it is a cause of committing sin. The word marriage is not mentioned in the Book of God except in the sense of a contract, because it is in the sense of intercourse, which is one of the etiquettes of the Qur'an. It is referred to by the words: touching, contact, proximity, covering, and coming together.

Third: Some scholars have used as evidence the verse in which God the Almighty says: **Then you divorced them** and the phrase *then* as evidence that divorce does not occur except after marriage, and that whoever divorces a woman before marriage, even if he specified her, is not bound by it. This was stated by more than thirty companions, followers, and imams. Al-Bukhari named twenty-two of them. It was narrated from the Prophet (peace and blessings of God be upon him): **There is no divorce before marriage**, meaning that divorce does not take place until marriage has

O you who have believed, when you marry believing women and then divorce them before you have touched them, there is no waiting period for you to count for them. So provide for them and release them with graciousness.

taken place. Habib ibn Abi Thabit said: Ali ibn al-Husayn **may God be pleased with him** was asked about a man who said to a woman: **If I marry you, you are divorced.** He said: "It is nothing. God the Almighty mentioned marriage before divorce." A group of scholars said: Divorce of a specific person, tribe, or country is binding before marriage, including Malik and all his companions, and a great number of scholars of this nation. We have already discussed the validity of this argument and the evidence of both groups. Praise be to God. So if he says: **Every woman I marry is divorced, and every slave I buy is free,** he is not bound by anything. If he says: **Every woman I marry for twenty years, or if I marry from the town of so-and-so or from the tribe of so-and-so, she is divorced,** then divorce is binding on him unless he fears hardship for himself due to the long years, or his lifespan is not likely to reach that age, in which case he may marry. Divorce is not binding on him if he makes it general because it restricts the options for marriage. If we prevented him from marrying, it would be difficult and hardship would be feared for him. Some of our companions said: If he finds something to amuse himself with, he should not marry, and that is nothing. This is because necessities and excuses remove rulings, so this person, from the standpoint of necessity, is like someone who did not swear an oath. This was stated by Ibn Khuwayz Mandat.

Fourth: Dawud and those who supported his view argued that if a woman who has been divorced with a revocable divorce is taken back by her husband before her waiting period ends and he divorces her before having intercourse with her, then she does not have to complete her waiting period or any future waiting period because she was divorced before consummating the marriage. Ata ibn Abi Rabah and a group said: She must complete her waiting period from her first divorce. This is one of the two opinions of Al-Shafi'i because his divorce of her if he did not have intercourse with her is like someone who divorced her during her waiting period before taking her back. Whoever divorces his wife once during each period of purity should continue and not start over. Malik said: If he divorces her before having intercourse with her, she does not build on the past period of her waiting period, but she begins a future waiting period from the day he divorced her. Her husband has wronged himself and made a mistake if he took her back and has no need for her. This is the view of most scholars because she is like wives who have been consummated with in terms of maintenance, housing, etc. Therefore, she starts her waiting period from the day she was divorced. This is the view of the majority of jurists of Basra, Kufa, Mecca, Medina, and Syria. Al-Thawri said: The jurists among us are unanimously agreed upon this.

Fifth: If the divorce was irrevocable and he married her during the waiting period and then divorced her before consummating the marriage, the scholars differed on this as well. Malik, Ash-Shafi'i, Zufar, and Uthman Al-Batti said: She is entitled to half the dowry and to

complete the remainder of the first waiting period. This is the opinion of Al-Hasan, Ata', Ikrimah, and Ibn Shihab. Abu Hanifah, Abu Yusuf, Ath-Thawri, and Al-Awza'i said: She is entitled to a full dowry for the second marriage and a future waiting period. They treated her as a woman who had been consummated with because of her waiting period from his semen. Dawud said: She is entitled to half the dowry, and she does not have to complete the remainder of the first waiting period or a future waiting period. The correct opinion is what Malik and Ash-Shafi'i said, and God knows best.

Sixth: This verse is specific to the statement of God the Almighty: **Divorced women shall wait concerning themselves three menstrual periods Al-Baqarah 2:228,** and to His statement: **And those of your women who have despaired of menstruation - if you doubt, their period is three months At-Talaq 65:4.** This has already been discussed in Al-Baqarah, and the discussion of temporary marriage has also been discussed therein, so there is no need to repeat it here. **And set them free with gracious freedom** has two interpretations: First, that it is paying the temporary marriage according to means of means or difficulty, as stated by Ibn Abbas. Second, that it is divorcing her while she is pure and without intercourse, as stated by Qatada. It has also been said: Set them free after the divorce to their families, so the man and the divorced woman cannot be together in one place.

Seventh: The Almighty's statement: **Then give them a temporary compensation.** Saeed said: It was abrogated by the verse in Al-Baqarah, which is His statement: **And if you divorce them before you have touched them and you have already specified for them a dowry, then give half of what you specified. Al-Baqarah 2:237,** meaning He did not mention the temporary compensation. This has been discussed in detail in Al-Baqarah. His statement: **And set them free** means divorce them. Setting them free is a euphemism for divorce according to Abu Hanifa, because it is used in reference to something else and requires intention. According to Al-Shafi'i, it is explicit. It has been discussed previously in Al-Baqarah, so there is no point in repeating it. *Beautifully* is a Sunnah, not an innovation.

Tafsir Ibn Kathir

This noble verse contains many rulings, including the application of marriage to the contract alone, and there is no verse in the Quran that is more explicit about that than it. They differed about marriage: Is it really in the contract alone, or in intercourse, or in both? There are three opinions. The Quran uses the term in the contract and intercourse after it, except in this verse, as it is used in the contract alone, based on the saying of God the Most High: **If you marry believing women and then divorce them before you have touched them,** and in it is evidence for the permissibility of divorcing a

woman before consummating the marriage.

God's statement: **The believing women** is based on the most common view, as there is no difference in the ruling between a believing woman and a woman of the People of the Book in this regard, by consensus. Ibn Abbas **may God be pleased with him**, Sa'id ibn al-Musayyab, al-Hasan al-Basri, Ali ibn al-Husayn Zayn al-Abidin, and a group of the early Muslims used this verse as evidence that divorce does not take place unless it is preceded by marriage, because God *SWT* said: **When you marry believing women and then divorce them**, so the marriage is followed by divorce, which indicates that it is not valid and does not take place before it. This is the view of al-Shafi'i, Ahmad ibn Hanbal, and a large group of the early Muslims and later Muslims **may God have mercy on them**. Malik and Abu Hanifah **may God have mercy on them** held that divorce before marriage is valid if a person says: **If I marry so-and-so, she is divorced**. According to them, whenever he marries her, she is divorced from him. They differed regarding the case in which a person says: **Every woman I marry is divorced**. Malik said: **She is not divorced until he specifies the woman**. Abu Hanifah **may God have mercy on him** said: **Every woman he marries after this statement is divorced from him**. As for the majority, they cited this verse as evidence that divorce does not take place.

Ibn Abi Hatim said: Ahmad ibn Mansur al-Marwazi told us, al-Nadr ibn Shumayl told us, Yunus, meaning Ibn Abi Ishaq, told us: I heard Adam, the client of Khalid, from Saeed ibn Jubayr, from Ibn Abbas, **may God be pleased with them both**, who said: If he says: Every woman I marry is divorced, he said: It is nothing, because God Almighty says: **O you who have believed, when you marry believing women and then divorce them** (al-Baqarah 2:170). Muhammad ibn Ismail al-Ahmasi told us, Waki' told us, from Matar, from al-Hasan ibn Muslim ibn Yanaq, from Ibn Abbas, **may God be pleased with them both**, who said: God Almighty said: **When you marry believing women and then divorce them** (al-Baqarah 2:170). Don't you see that the divorce comes after the marriage? Muhammad ibn Ishaq narrated this from Dawud ibn al-Husayn, from Ikrimah, from Ibn Abbas, **may God be pleased with them both**, who said: God Almighty said: **When you marry believing women and then divorce them** (al-Baqarah 2:170). So there is no divorce before the marriage. This hadith was narrated on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, **may God bless him and grant him peace**, said: **There is no divorce for the son of Adam regarding that which he does not possess**. Narrated by Ahmad, Abu Dawud, al-Tirmidhi and Ibn Majah. Al-Tirmidhi said: This is a hasan hadith, and it is the best hadith narrated on this topic. Ibn Majah also narrated it on the authority of Ali and al-Miswar ibn Makhramah, **may God be pleased with them both**, that the Messenger of God, **may God bless him and grant him peace**, said: **There is no divorce before marriage**.

God the Almighty said: **And you have no waiting period to count for them**. This is a matter agreed upon by scholars, that if a woman is divorced before consummation of the marriage, there is no waiting period for her, so she may go and marry whomever

she wants immediately. The only exception to this is the woman whose husband has died, as she must observe a waiting period of four months and ten days, even if he has not consummated the marriage with her, according to consensus. God the Almighty said: **Then give them a provision and release them with gracious release**. The provision here is more general than it being half the specified dowry or a specific provision if none has been specified for her. God the Almighty said: **And if you divorce them before you have touched them and have already specified for them a dowry, then give them half of what you specified**. And He the Almighty said: "There is no blame upon you if you divorce women before you have touched them or specified for them a dowry. But give them a provision, the wealthy according to his ability and the poor according to his ability - a provision according to what is acceptable - a duty upon the doers of good." And in Sahih Al-Bukhari on the authority of Sahl bin Sa'd and Abu Usayd **may God be pleased with them** they said: The Messenger of God (blessings and peace of God be upon him) married Umaymah bint Shuraheel, and when she entered upon him (blessings and peace of God be upon him), he extended his hand to her, and it was as if she disliked that, so he ordered Abu Usayd to prepare her and clothe her in two Raziq garments. Ali bin Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them** that if he specified a dowry for her, then she is only entitled to half, and if he did not specify a dowry, then he should give her a provision according to his ease and difficulty, and this is the beautiful release.

Fath al-Qadir

When God Almighty mentioned the story of Zayd and his divorce of Zaynab, and he had consummated the marriage with her and the Prophet, **may God bless him and grant him peace**, had proposed to her after her waiting period had expired as mentioned above, He addressed the believers, explaining to them the ruling on the wife if her husband divorces her before consummating the marriage, saying: 49- **O you who have believed, when you marry believing women meaning you conclude a marriage contract with them**. The word marriage is not mentioned in the Book of God except in the sense of a contract, as stated by the author of Al-Kashaf, Al-Qurtubi, and others.

There is disagreement over the word *nikah* as to whether it actually refers to intercourse, or to the contract, or to both in a shared manner. The words of the author of Al-Kashshaf in this passage indicate that it actually refers to intercourse, as he said: **Nikah is intercourse**. The contract is called *nikah* because it is closely related to it, as it is a path to it. Similar to this is calling wine a sin because it is a cause of committing sin. **before you touch them** means before you have intercourse with them. So he used the word *touch* as a metaphor for that. **Then you have no waiting period to count for them**. This is agreed upon as Al-Qurtubi and Ibn Kathir reported. The meaning of **you count for them** is that you complete their number, from **I counted the dirhams**, so I count them. Attributing this to men is to indicate that the waiting period is a right for them, as is indicated by **then you have no waiting period to count for them**. The majority of scholars read **you count for**

O you who have believed, when you marry believing women and then divorce them before you have touched them, there is no waiting period for you to count for them. So provide for them and release them with graciousness.

them with a shaddah on the *dal*, while Ibn Kathir, in a narration from him, and the people of Mecca, read it with a light *da*. There are two interpretations of this reading: One of them is that it means the first, taken from the word *l'tidda* **you complete the number of days**, but they left out the addition in order to make it easier. Al-Razi said: If it was from *aggression* which is injustice, it would be weak, because *aggression* is transitive with *ala*. It was said that it is permissible for it to be from *l'tidda* by deleting the preposition: meaning you transgress against it, meaning against the number of days metaphorically. Similar to this is his saying:

She yearns and shows her longing, but I hide what would have killed me if it weren't for grief.

That is, he would have decreed it upon me. The second meaning is that you transgress therein, and what is meant by transgression is what is in His statement: **And do not keep them, to cause them harm, in order to transgress.** So the meaning of the verse according to the other reading is: **So when you have a waiting period over them, you transgress against them by causing them harm.** Ibn Atiyyah denied the correctness of this reading from Ibn Kathir and said: Al-Bazzi made a mistake on his part, and this verse is specific to the generality of His statement: **Divorced women shall wait, concerning themselves, three menstrual periods** and His statement: **And those of your women who have despaired of menstruation, if you doubt, their period is three months.** The Mut'ah mentioned here has been discussed previously in Surat Al-Baqarah. Saeed bin Jubair said: This pleasure mentioned here is abrogated by the verse in Surat Al-Baqarah, which is His saying: **And if you divorce them before you have touched them and you have specified for them a dowry, then half of what you specified.** It was said that the pleasure here is more general than being half the dowry, or the pleasure specifically if it was not specified for her. So if the dowry was specified, she is entitled to half of the specified amount, in accordance with His saying: **then half of what you specified.** And if it was not specified, she is entitled to the pleasure, in accordance with this verse. This is supported by the saying of God Almighty: "There is no blame upon you if you divorce women before you have touched them or specified for them a dowry. And give them a provision, the wealthy according to his ability and the poor according to his ability." This combination is necessary, and it takes precedence over the preference and the claim of abrogation. This verse specifies the woman whose husband has died, because if he dies after the marriage contract and before consummation of the marriage, then the death is like consummation, so she observes a waiting period of four months and ten days. Ibn Kathir said: **By consensus**, so the specification is the consensus. This verse has been used as evidence by those who say that there is no divorce before marriage. They are the majority. Malik and Abu Hanifa held that divorce before marriage is valid if a person says: **If I marry so-and-so, she is divorced**, so she is divorced if he marries her. The basis for using the

verse as evidence for what the majority said is that it says: **If you marry believing women and then divorce them**, so he followed the divorce with marriage by saying *then* which indicates order and neglected **and release them with gracious release**, meaning take them out of your homes, since you have no waiting period for them. The gracious release here is a euphemism for divorce, but this is far-fetched because divorce has been mentioned previously and enjoyment is arranged according to it and gracious release is conjoined with it, so it must be intended to mean something other than divorce.

Tafsir al-Baghawi

49- **O you who have believed, when you marry believing women and then divorce them**, this is evidence that divorce before marriage does not take place, because God Almighty made divorce conditional on marriage. Even if he said to a foreign woman: **If I marry you, then you are divorced**, and said: **Every woman I marry is divorced**, and he married, the divorce does not take place. This is the opinion of Ali, Ibn Abbas, Jabir, Muadh, and Aisha. It was also said by Sa'id ibn al-Musayyab, Urwah, Shuraih, Sa'id ibn Jubayr, al-Qasim, Tawus, al-Hasan, Ikrimah, Ata', Sulayman ibn Yasar, Mujahid, al-Sha'bi, Qatadah, and most of the scholars **may God be pleased with them**. Al-Shafi'i also said this.

It was narrated on the authority of Ibn Masoud: That divorce takes place, and this is the opinion of Ibrahim al-Nakha'i and the people of opinion.

Rabia, Malik, and Al-Awza'i said: If a woman's eye is affected, it is valid, but if it is blind, it is not valid.

Akrima narrated on the authority of Ibn Abbas that he said: They lied about Ibn Masoud. If he said it, it was a slip of the tongue of a scholar who said: If you marry so-and-so, she is divorced. God Almighty says: **If you marry believing women and then divorce them**, and He did not say: If you divorce them and then marry them.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad Al-Daymuri told us, Umar bin Ahmad bin Al-Qasim Al-Nahwandi told us, Abu Bakr Muhammad bin Ibrahim bin Al-Mundhir Al-Naysaburi told us in Mecca, Al-Rabi' bin Sulayman told us, Ayoub bin Suwayd told us, Ibn Abi Dhi'b told us on the authority of Ata', on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no divorce before marriage.**

God the Almighty said: **before you touch them**, i.e., have intercourse with them, **then you have no waiting period to count for them**, i.e., count it by menstrual periods and months, **so provide for them**, i.e., give them what they can enjoy. Ibn Abbas said: This is if he did not specify a dowry for her, then she is entitled to a provision. But if he specified a dowry for her, then she

is entitled to half the dowry and no provision.

Qatada said: This verse was abrogated by His statement: **Then give half of what you imposed Al-Baqarah 237.**

It was said: This is a recommended matter, so the pleasure is recommended for her with half the dowry.

Some of them said that she deserves enjoyment in all cases, based on the apparent meaning of the verse.

And release them with goodness, release them on their way with kindness, without causing harm.

Tafsir al-Baidawi

49 - **O you who have believed, when you marry believing women and then divorce them before you have touched them** you have intercourse with them, and Hamzah and Al-Kisa'i read it with an alif and a damma on the ta'. **Then you have no waiting period over them** days during which they wait by themselves. **You count it** you complete its number from **I counted the dirhams** so count it like you say: I took it, so I took it, or you count it. And the chain of transmission to men indicates that the waiting period is the right of husbands, as I have indicated, so what is wrong with you? And from Ibn Kathir (**you observe waiting period**) in a lightened form by replacing one of the two dals with a ya' or that it is from 'iddah meaning you observe waiting period in it, and its apparent meaning requires that waiting period is not obligatory merely by seclusion and the specification of believing women and the ruling is general to indicate that it is the nature of the believer not to marry except a believing woman, giving his sperm a choice, and the benefit then is to remove what might be imagined as delaying divorce until consummation is possible, as it affects lineage and affects the waiting period. **Then provide for them** means if it is not obligatory for her, then what is obligatory for the one for whom it is obligatory is half of what is obligatory without the enjoyment, and it is permissible to interpret the enjoyment as what includes them both, or to command what is common between obligation and recommendation, as enjoyment is a Sunnah for the one for whom it is obligatory. **And release them**: Take them out of your homes, as you do not have a waiting period for them. **A gracious release** without causing harm or preventing a right, and it is not permissible to interpret it as a Sunnah divorce because it is conditional upon divorce and the pronoun refers to those who have not been consummated with.

Surat al-Ahzab 33:50

O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has given you as spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet desires to marry her - exclusively for you from Except for the believers. We have already known what We have enjoined upon them concerning their wives and those their right hands possess, so that there will be no difficulty for you. And ever is God Forgiving and Merciful.

Surat al-Ahzab 33:50

O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has given you as spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet desires to marry her - exclusively for you from Except for the believers. We have already known what We have enjoined upon them concerning their wives and those their right hands possess, so that there will be no difficulty for you. And ever is God Forgiving and Merciful.

Tafsir al-Jalalayn

50 - **O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries** their bridal-money **and those your right hand possesses from what God has given you** from the infidels through captivity, such as Safiyyah and Juwayriyyah **and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you** unlike those who did not emigrate **and a believing woman if she gives herself to the Prophet if the Prophet wishes to marry her** he requests to marry her without a dowry **exclusively for you, not for the believers** marriage in the form of a gift without a dowry **We have already known what We have enjoined upon them** meaning the believers **regarding their wives** of rulings that they not exceed four women and that they not marry except with a guardian and witnesses and a dowry and **and those their right hands possess** of female slaves by purchase or otherwise, such that the female slave is one of those who are permissible for her owner, such as a woman of the Book, unlike a Zoroastrian or a pagan, and that she be purified before intercourse **so that** related to what came before that (it will not be **There is no difficulty for you in marriage, but God is Forgiving and Merciful in what is difficult to avoid.**

Tafsir al-Suyuti

The Almighty said, **O Prophet, indeed We have made lawful for you [women], until the end of the verse.** Al-Tirmidhi included it and declared it good, and Al-Hakim authenticated it on the authority of Al-Suddi on the authority of Abu Salih on the authority of Ibn Abbas on the authority of Umm Hani' bint Abi Talib,

who said, "The Messenger of God, may God bless him and grant him peace, proposed to me, so I apologized to him, and he excused me, so God revealed, "Indeed, We have made lawful for you [women] those who emigrated with you," until His saying, **But I was not lawful for him because I had not emigrated.**

Ibn Abi Hatim narrated on the authority of Ismail bin Abi Khalid on the authority of Abu Saleh on the authority of Umm Hani' who said: This verse was revealed regarding: **And the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you.** The Prophet, may God bless him and grant him peace, wanted to marry me, but he was forbidden from me because I did not migrate.

God Almighty said: **And a believing woman** (verse). Ibn Saad narrated on the authority of Ikrimah regarding His statement: **And a believing woman** *verse*, he said: It was revealed about Umm Sharik al-Dawsiyah.

Ibn Saad narrated on the authority of Munir bin Abdullah Al-Du'ali that Umm Sharik Ghaziyya bint Jabir bin Hakim Al-Dawsiyah offered herself to the Prophet, may God bless him and grant him peace, and she was beautiful, so he accepted her. Aisha said, **There is no woman who gives herself to a good man.** Umm Sharik said, **I am that one.** So God called her a believer, and He said, **And a believing woman is if she gives herself to the Prophet.** So when the verse was revealed, Aisha said, **God hastens your desire for you.**

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries.** Meaning: those whom you married for a specified dowry.

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, regarding his statement, **Your wives to whom you have given their dowries,** he said: their dowries.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries,** he said: Every woman to whom he gave a dowry, God made her lawful to him.

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, **O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries ...** to His statement, **Purely for you, apart from the believers**, so he did whatever he wanted of this designation, whether much or little.

And His statement, **And what your right hand possesses from what God has bestowed upon you**, means: And We have made lawful for you your female slaves whom you took captive and whom you owned through captivity, and they became yours through God's victory over you from the spoils. **And the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you**, so God made lawful for him, may God bless him and grant him peace, from the daughters of his paternal uncles and his paternal aunts and his maternal uncle and his maternal aunts, the emigrating women with him from among them, but not those of them who did not emigrate with him.

Abu Kurayb narrated to us, saying: Abdullah bin Musa narrated to us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Salih, on the authority of Umm Hani', who said: The Prophet, may God bless him and grant him peace, proposed to me, so I apologized to him with my excuse, then God revealed to him: **Indeed, We have made lawful to you your wives to whom you have given their dowries ...** until His saying: **those who emigrated with you**. She said: So I was not made lawful to him, I did not emigrate with him, I was among those who were freed.

It has been mentioned that in Ibn Masoud's reading **and your maternal aunts and those who emigrated with you** with a waw, and even if it is like that in his reading, it is possible that it has the same meaning as our reading without the waw, and that is because the Arabs sometimes insert the waw in describing someone who has been mentioned before, as the poet said:

Rashid and Ibn Marwan would not have done so until the order was issued by the source.

Rashid is the son of Marwan, and Ad-Dahhak bin Muzahim interpreted this reading of Abdullah as meaning that they were a type other than his maternal aunts' daughters, and that they were every emigrant who emigrated with the Prophet, may God bless him and grant him peace.

The report about him mentioned 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 in the letter of Ibn Mas'ud **and those who emigrated with you** meaning by that: everything that emigrated with him, not from the daughters of the paternal uncle and aunt, nor from the daughters of the maternal uncle and aunt.

And his saying, **And a believing woman if she gives herself to the Prophet**, means: And We made a woman lawful for him if she gives herself to the Prophet without a dowry.

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, regarding his statement, **And a believing woman if she gives herself to the Prophet** without a dowry, so he did not do that, and it was permissible for him specifically, not for the believers.

He mentioned that this is in Abdullah's reading **and a believing woman who gave herself to the Prophet** without *in*, and the meaning of that and the meaning of our reading in which *in* is one, and that is like what the speaker says in speech: There is nothing wrong with him having intercourse with a slave girl if he owns her, and a slave girl is his property.

And his saying, **If the Prophet wants to marry her**, means: If he wants to marry her, it is permissible for him to marry her if she gives herself to him without a dowry. **Purely for you**, means: It is not permissible for anyone from your nation to approach a woman who gives herself to him. Rather, that is purely for you, O Muhammad. She is purely for you and not for the rest of your nation.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Purely for you, not for the believers**, meaning: A woman is not to give herself to a man without the permission of a guardian or a dowry, except for the Prophet, she is exclusively for him, not for the people. And they claim that it was revealed about Maymunah bint al-Harith, that she was the one who gave herself to the Prophet.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **O Prophet, indeed We have made lawful to you your wives ...** to His statement, **Purely for you, not for the believers**, he said: Every woman to whom he gave a dowry, God had made her lawful to him until these women gave themselves to him, so they were lawful to him, not for the believers, without a dowry, purely for you, not for the believers, except for a woman who had a husband.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Salih ibn Muslim, he said: I asked Al-Sha'bi about a woman who gave herself to a man, he said: It is not permissible, it is not permissible for him, she only belonged to the Prophet, may God bless him and grant him peace.

The reciters differed in their reading of the statement, **If she gives herself**, so the majority of reciters in the regions read it as **If she gives** with a kasra on the alif as a condition, meaning: if she gives. It was reported on the authority of Al-Hasan Al-Basri that he read **If she gives** with a fatha on the alif, meaning: and We made lawful for him to marry a believing woman, she gave herself to him.

The reading that I do not permit to differ from is the breaking of the alif due to the consensus of the authoritative reciters on it.

As for his saying, **Purely for you, not for the believers**, this is not for the believers. It was mentioned that before this verse was revealed to the Messenger of God, may God bless him and grant him peace, he could marry any women he wanted, but God restricted

Surat al-Ahzab 33:50

O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has given you as spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet desires to marry her - exclusively for you from Except for the believers. We have already known what We have enjoined upon them concerning their wives and those their right hands possess, so that there will be no difficulty for you. And ever is God Forgiving and Merciful.

it to these, so he did not count them and restricted the rest of his nation to two, three, and four.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us: I heard Dawud ibn Abi Hind, on the authority of Muhammad ibn Abi Musa, on the authority of Ziyad, a man from the Ansar, on the authority of Ubayy ibn Ka'b, that the women whom God made lawful for the Prophet were those whom God mentioned: **O Prophet, indeed We have made lawful for you your wives to whom you have given their dowries...** until His saying: **in their wives.** God only made lawful for the believers two, three, and four.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **O Prophet, indeed We have made lawful to you your wives...** to the end of the verse, he said: God forbade him all other women, and before that he could marry any women he wanted, that was not forbidden to him, so his wives were very anxious about that to marry any people he liked, so when God revealed, **Indeed, I have forbidden to you from mankind other than what I have related to you,** his wives were pleased with that.

Scholars differed regarding the believing woman who offered herself to the Messenger of God (peace and blessings be upon him). Was there a woman like that with the Messenger of God (peace and blessings be upon him)? Some of them said: The Messenger of God (peace and blessings be upon him) did not have any women with him except through a marriage contract or through possession. As for as a gift, he did not have any of them with him.

Who said that?

Abu Kurayb told us: Yunus bin Bakir told us, on the authority of Anbasa bin Al-Azhar, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: There was no woman with the Messenger of God, may God bless him and grant him peace, who gave herself as a gift.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, that he said regarding this verse, **And a believing woman if she gives herself to the Prophet,** he said: That she gives. As for those who said that he had women with him, some of them said: It was Maymunah bint Al-Harith. Some of them said: It was Umm Sharik. Some of them said: It was Zaynab bint Khuzaymah.

Who said that?

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada, on the authority of Ibn Abbas, he said: **And a believing woman if she offers herself to the Prophet.** He said: She is Maymunah bint al-Harith.

Some of them said: Zainab bint Khuzaymah, the mother of the poor, was a woman from the Ansar.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us: Al-Hakam told us: 'Abd Al-Malik wrote to the people of Medina asking them. He said: Ali wrote to him - Shu'bah said: I think he was Ali bin Al-Husayn. He said: Aban bin Taghlib told me about it, on the authority of Al-Hakam, that it was Ali bin Al-Husayn who wrote to him - he said: She is a woman from the Asad tribe called Umm Sharik, who offered herself to the Prophet.

He said: Shu'bah told us, he said: Abdullah bin Abi al-Safar told me, on the authority of al-Sha'bi, that she was a woman from the Ansar, who offered herself to the Prophet, and she was one of those who postponed marriage.

Yunus told me, he said: Ibn Wahb told us, he said: Saeed told me, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Khawlah bint Hakim ibn al-Awqas from Banu Salim, she was one of those who offered themselves to the Messenger of God, may God bless him and grant him peace.

He said: Saeed bin Abi Al-Zinad narrated to me, on the authority of Hisham bin Urwa, on the authority of his father, who said: We used to say that Umm Sharik had offered herself to the Prophet, may God bless him and grant him peace, and she was a righteous woman.

And His statement, **We have already known what We have enjoined upon them concerning their wives,** means, the Most High says: We have already known what We have enjoined upon the believers concerning their wives if they wish to marry them, which We have not enjoined upon you, and what We have made specific to them in this regard, without you, which is that We have enjoined upon them that it is not permissible for them to contract a marriage with a free Muslim woman except with a guardian from the agnatic kin and just witnesses, and it is not permissible for them to have more than four of them.

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

Who said that?

Abdullah bin Ahmed bin Shabwa told me, he said: Mutahhar told us, he said: Ali bin Al-Hussein told us, he said: My father told me, on the authority of Matar, on the authority of Qatada, regarding the statement of God, **We have already known what We have enjoined upon them concerning their wives**, he said: Among what God has enjoined upon them is that there is no marriage except with a guardian and two witnesses.

Muhammad bin Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, **We know what We have enjoined upon them concerning their wives**. He said: concerning the four.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **We know what We have enjoined upon them concerning their wives**, he said: Among the things that God enjoined upon them was that a woman should not be married except with a guardian and a dowry in the presence of two just witnesses, and that it was not permissible for them from among the women except four, and those whom their right hands possess.

And His statement, **and those whom their right hands possess**, meaning, the Most High says: We have already made obligatory upon the believers concerning their wives, because it is not lawful for them to marry more than four of them. And those whom their right hands possess, if they are believers or People of the Book, are all lawful for them through captivity, concubinage, and other means of ownership. And His statement, "so that there will be no difficulty for you. And God is Forgiving and Merciful," meaning, the Most High says: Indeed, We have made lawful for you, O Muhammad, your wives whom We mentioned in this verse, and a believing woman if she offers herself to the Prophet, if the Prophet wishes to marry her, so that there will be no sin or hardship on you in marrying whomever you marry from these categories whom it is permissible for you to marry from those named in this verse. And God is Forgiving to you and to the people of faith in you, and Merciful to you and to them, that He does not punish them for a past sin of theirs after they have repented from it.

Tafsir al-Qurtubi

"O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries and those your right hand possesses from what God has given you [as booty] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet wishes to marry her - exclusively for you, not including the believers. We know what We have enjoined upon them concerning their wives and those their right hands possess so that there will be no blame upon you. And ever is God Forgiving and Merciful."

There are nineteen issues: The first: Al-Suddi narrated

on the authority of Abu Salih on the authority of Umm Hani' bint Abi Talib, who said: "The Messenger of God (peace and blessings of God be upon him) proposed marriage to me, so I apologized to him, and he excused me." Then God, the Most High, revealed: "Indeed, We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has bestowed upon you, and the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts who emigrated with you." She said: **Then was I not lawful to him?** Because I did not emigrate; I was among those who were freed. Abu 'Eesa included it and said: This is a good hadith, and we do not know it except from this source. Ibn al-'Arabi said: It is very weak, and this hadith has not been narrated through a sound chain of transmission that could be used as evidence.

Second: "When the Messenger of God (peace and blessings of God be upon him) gave his wives a choice and they chose him, it was forbidden for him to marry other women or replace them, as a reward for their actions." The evidence for that is the Almighty's statement: **It is not lawful for you to marry other women after that** (al-Baqarah 2:17). Was it permissible for him to divorce one of them after that? It was said: It was not permissible for him to do so as a reward for them for choosing him. It was also said: It was permissible for him to do that like any other person, but he was not to marry another woman in her place. Then this prohibition was abrogated and he was permitted to marry any other woman he wished. The evidence for that is the Almighty's statement: **Indeed, We have made lawful to you your wives** (al-Baqarah 2:17). Permissibility requires a prior prohibition. His wives who were during his lifetime were not forbidden to him, but it was forbidden for him to marry foreign women, so the permissibility was directed towards them. And because He said in the context of the verse: **and the daughters of your paternal uncles and the daughters of your paternal aunts** (al-Baqarah 2:17). It is known that he did not have any of his paternal cousins, paternal aunts, maternal uncles, or maternal aunts under him, so it is established that it was permissible for him to marry this woman from the outset. Although this verse was recited first, it was revealed after the verse it abrogated, like the verses about death in Surat Al-Baqarah.

People have differed in their interpretation of the verse: **Indeed, We have made lawful to you your wives**. Some have said that what is meant by it is that God has made it lawful for him to marry any woman to whom he gives her dowry. This was stated by Ibn Zayd and Ad-Dahhak. Based on this, the verse permits all women except those who are mahrams. Another said that what is meant is that We have made lawful for you your wives, meaning those who are with you, because they have chosen you over this world and the hereafter. This was stated by the majority of scholars. This is the apparent meaning, because the statement: **You have been given their dowries** is in the past tense, and a past tense verb cannot have a future meaning except under certain conditions. According to this interpretation, the matter would be difficult for the Prophet (peace and blessings of God be upon him).

O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has given you as spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet desires to marry her - exclusively for you from Except for the believers. We have already known what We have enjoined upon them concerning their wives and those their right hands possess, so that there will be no difficulty for you. And ever is God Forgiving and Merciful.

This interpretation is supported by the statement of Ibn Abbas: "The Messenger of God (peace and blessings of God be upon him) would marry whomever he wished, and this was difficult for his wives. When this verse was revealed and it forbade him from women except those whom he had named, his wives were pleased with that." I say: The first statement is more correct, based on what we have mentioned. Its authenticity is also indicated by what was narrated by Al-Tirmidhi, Ataa, who said: Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, did not die until God Almighty made women lawful for him. He said: This is a good and authentic hadith.

Third: The Almighty's statement: **and what your right hand possesses**. God the Almighty made concubines lawful for His Prophet, may God's prayers and peace be upon him, and for his community in an absolute manner. He made wives lawful for His Prophet, may God's prayers and peace be upon him, in an absolute manner, and He made them lawful for all creation in a number of ways. And His statement: **from what God has bestowed upon you** means that He has returned it to you from the disbelievers. And spoils of war may be called *booty*, meaning from what God has bestowed upon you of women taken by force and coercion.

Fourth: The Almighty's statement: **And the daughters of your paternal uncles and the daughters of your paternal aunts** meaning that We have made that permissible for you in addition to the wives to whom you have given their dowries and those whom your right hand possesses, according to the majority of scholars, because if He had intended that We have made permissible for you every woman whom you married and to whom you have given their dowry, He would not have said after that: And the daughters of your paternal uncles and the daughters of your paternal aunts, because that is included in what came before.

I said: This is not necessary. Rather, these were specifically mentioned as an honor, as God Almighty said: **In them are fruits, palm trees, and pomegranates** (al-Rahman 55:68). And God knows best.

Fifth: The Almighty's statement: **those who emigrated with you** has two opinions: The first: It is not permissible for you to marry any of your relatives, such as the daughters of your paternal uncle Al-Abbas and others from the sons of Abdul Muttalib, the daughters of the sons of Abdul Muttalib, and the daughters of your maternal uncles from the sons of the daughters of Abd Manaf bin Zuhrah, except for those who have become Muslim, based on the statement of the Prophet (peace and blessings of God be upon him): **A**

Muslim is one from whose tongue and hand the Muslims are safe, and a muhajir is one who abandons what God, the Most High, has forbidden. The second: It is not permissible for you to marry any of them except those who emigrated to Madinah, based on the statement of the Almighty: **And those who believed but did not emigrate - you have no right to them in any way until they emigrate** (al-Anfal 8:72). Whoever does not emigrate is perfect, and whoever does not perfect is not suitable for the Prophet (peace and blessings of God be upon him), who was perfect, honored, and exalted, peace and blessings of God be upon him.

Sixth: The Almighty's statement: **with you**. Here, **with you** means participation in the migration, not companionship in it. So whoever migrates, it is permissible for him, whether he was in his company when he migrated or not. It is said: **So-and-so entered and left with me**, meaning his action was like my action, easy, as your actions were not combined. If you had said: **We left**, this would have required both meanings: participation in the action and combination in it.

Seventh: God the Blessed and Exalted mentioned the paternal uncle individually and the aunts in the plural. He also said: your maternal uncle and your aunts. The wisdom behind that is that the paternal uncle and maternal uncle in general are generic names like the poet and the poetic poet, but the same is not true for the paternal aunt and maternal aunt. This is a linguistic convention, so the discussion of it came with the ultimate goal of removing confusion. This is subtle, so reflect on it, as Ibn al-Arabi said.

Eighth: The Almighty's statement: **And a believing woman** is in apposition to **We have made lawful** meaning: **And We have made lawful for you a woman who gives herself to you without a dowry**. There is disagreement regarding this meaning. It was narrated on the authority of Ibn Abbas that he said: "The Messenger of God, may God bless him and grant him peace, did not have a woman except through a marriage contract or through possession by the right hand. As for gifts, he did not have any of them." He said: **She was given to him as a gift**.

I said: What is in the two Sahihs strengthens and supports this statement. Muslim narrated on the authority of Aisha, may God be pleased with her, that she said: I used to be jealous of those who gave themselves to the Messenger of God, may God bless him and grant him peace, and I would say: Are you not ashamed?

A woman gives herself to a man until God revealed: **You may defer to any of them you wish and take to yourself whom you wish**. I said: By God, I do not think

your Lord except hastens to fulfill your desire.

Al-Bukhari narrated on the authority of Aisha that she said: Khawlah bint Hakim was among those who gave themselves to the Messenger of God, may God bless him and grant him peace. This indicates that there was more than one of them. And God knows best.

Al-Zamakshari: It was said that the gifts were four: Maymunah bint Al-Harith, Zainab bint Khuzaymah, the mother of the poor, the Ansariyah, Umm Sharik bint Jabir, and Khawlah bint Hakim.

I said: There is a difference of opinion on some of this. Qatada said: She is Maymunah bint al-Harith.

Al-Sha'bi said: She is Zaynab bint Khuzaymah, the mother of the poor, a woman from the Ansar. Ali bin al-Husayn, al-Dahhak, and Muqatil said: She is Umm Sharik bint Jabir al-Asadiyyah. Urwah bin al-Zubayr said: She is Umm Hakim bint al-Awqas al-Sulamiyyah.

Ninth: There is a difference of opinion regarding the name of the donor herself. Some say it is Umm Sharik al-Ansariyya, her name is Ghaziya. Others say it is Ghazilah. Others say it is Layla bint Hakim. Others say it is Maymunah bint al-Harith when the Prophet (peace and blessings of God be upon him) proposed to her. The suitor came to her while she was on her camel, so she said: The camel and what is on it belong to the Messenger of God (peace and blessings of God be upon him). Others say it is Umm Sharik al-Amiriyah, and she was married to Abu al-Akr al-Azdi. Others say it is married to al-Tufayl ibn al-Harith, and she bore him Sharik. Others say that the Messenger of God (peace and blessings of God be upon him) married her, but this is not proven. God knows best. Abu 'Umar ibn 'Abd al-Barr mentioned it. Al-Sha'bi and 'Urwah said: She is Zaynab bint Khuzaymah, the mother of the poor. And God knows best.

Tenth: The majority of people read **if she is given** with a kasra on the alif, and this requires a new command, meaning that if it happens, then it is permissible for him. It was narrated on the authority of Ibn Abbas and Mujahid that they said: The Prophet, may God bless him and grant him peace, did not have a woman as a gift, and we have provided evidence to the contrary. The imams narrated through Sahl and others in the Sahih: "A woman said to the Messenger of God, may God bless him and grant him peace: I have come to give you myself as a gift. He remained silent until a man stood up and said: Marry her to me if you have no need for her." If this gift was impermissible, the Messenger of God, may God bless him and grant him peace, would not have remained silent, because he does not approve of falsehood when he hears it. However, it is possible that his silence was waiting for clarification, so the verse was revealed regarding permissibility and choice, so he chose to leave her and marry her to someone else. It is possible that he remained silent while considering the matter until a man stood up and demanded it. Al-Hasan al-Basri and Ubayy ibn Ka'b read...

Al-Shaabi says that it is with a fat-ha on the alif. Al-A'mash read it as **a believing woman who gave**. An-Nahas said: "The kasra on 'in' is used to gather the meanings because it is said that they are women. When it is fat-ha, the meaning is for a specific one because the fat-ha is used as a substitute for 'woman,'

or in the sense of 'because.'"

Eleventh: The Almighty's statement: **a believing woman** indicates that a disbelieving woman is not permissible for him. Imam al-Haramayn said: There is a difference of opinion about the prohibition of a free disbelieving woman for him. Ibn al-Arabi said: The correct opinion in my opinion is that she is prohibited for him. And with this he is distinguished from us, because whatever is from the side of virtues and honor, his share of it is greater, and whatever is from the side of deficiencies, his distance from them is purer. So it is permissible for us to marry free women from the People of the Book, but he, peace and blessings be upon him, due to his majesty, restricted it to believing women. Thus, it was not permissible for him to marry someone who did not emigrate, due to the deficiency of the virtue of emigration, so it is more appropriate that a disbelieving woman from the People of the Book is not permissible for him, due to the deficiency of disbelief.

Twelfth: The Almighty's statement: **If she gives herself** is evidence that marriage is a contract of exchange based on specific characteristics, which has been mentioned previously in An-Nisa' and other books. Al-Zajaj said: The meaning is: If she gives herself to the Prophet, she is permissible. Al-Hasan read: **that she gives herself** with a fat-ha over the hamza. That is in the accusative case. Al-Zajaj said: That is, because. Another said: **that she gives herself** is a substitute for inclusion from *woman*.

Thirteenth: The Almighty's statement: **If the Prophet wishes to marry her** meaning if the woman offers herself to him and the Prophet (peace and blessings be upon him) accepts her, then she is permissible for him, but if he does not accept her, then that is not binding. Similarly, if a woman offers something to a man, then he is not obligated to accept it. However, it is one of the noble morals of our Prophet to accept the gift of the donor. The noble people consider that rejecting her is a common wickedness, a stain on the donor, and a pain in his heart. So God made this clear regarding His Messenger (peace and blessings be upon him) and made it a Quran to be recited to remove hardship from him and to invalidate the falsehood of people in their customs and sayings. Fourteenth: The Almighty's statement: **Purely for you**. Meaning, women offering themselves as a gift purely and exclusively is not permissible. It is not permissible for a woman to offer herself to a man. The reason for this distinction is that if she had requested a fixed dowry before consummation, she would not have the right to do so. However, in our case, the woman who has delegated her right may request a dowry before consummation, and a dowry equivalent to that of her peers after consummation.

Fifteenth: The scholars unanimously agreed that a woman giving herself as a gift is not permissible, and that this wording of the gift does not constitute a marriage contract, except for what was narrated from Abu Hanifa and his two companions, who said: If she gives herself as a gift and he witnesses that he has given her a dowry, then that is permissible. Ibn Atiyya said: Their statement only permits the expression and the wording of the gift, otherwise the actions they

Surat al-Ahzab 33:50

O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has given you as spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet desires to marry her - exclusively for you from Except for the believers. We have already known what We have enjoined upon them concerning their wives and those their right hands possess, so that there will be no difficulty for you. And ever is God Forgiving and Merciful.

stipulated are the actions of marriage itself. This issue has been fully discussed in the stories. Praise be to God.

Sixteenth: God Almighty has singled out His Messenger in the rulings of the Sharia with meanings that no one else has shared with him in the matter of obligation, prohibition, and permission. This is an advantage that has been bestowed upon him over the nation, and a status that has been singled out for him. Thus, things were imposed upon him that were not imposed upon others, actions were prohibited for him that were not prohibited to them, and things were permitted for him that were not permitted to them. Agreed upon and disputed.

As for what is obligatory upon him, there are nine: First: Night prayer. It is said that night prayer was obligatory upon him until he died, based on the Almighty's saying: **O you wrapped in garments, arise by night** (al-Muzzammil 73:1-2). What is stated is that it was obligatory upon him, then it was abrogated by the Almighty's saying: **And during part of the night, pray with it as an additional prayer for you** (al-Isra' 17:179), which will come later. Second: Forenoon. Third: Eid al-Adha. Fourth: Witr, which is included in the category of night prayer. Fifth: Siwak. Sixth: Paying off the debt of someone who died in financial difficulty. Seventh: Consulting wise people about matters other than religious law. Eighth: Giving women the choice. Ninth: If he did an action, he would confirm it. Another added: It was obligatory upon him if he saw an evil action, he would denounce it and make it public, because his approving of that action by others indicates its permissibility, as mentioned by the author of Al-Bayan.

As for what is forbidden to him, there are ten in total: First: The prohibition of zakat on him and his family. Second: Voluntary charity on him, and there are different details regarding his family. Third: The treachery of the eyes, which is to show something other than what he conceals, or to be deceived about what is required. Some of the infidels have been condemned when he was given permission, then he spoke to him leniently when he entered. Fourth: God has forbidden him, if he wears a garment for his female slave, to take it off or God will judge between him and his enemy. Fifth: Eating while reclining. Sixth: Eating foul-smelling foods. Seventh: Exchanging his wives, and this will come. Eighth: Marrying a woman who dislikes his company. Ninth: Marrying a free woman from the People of the Book. Tenth: Marrying a female slave.

God forbade him things that He did not forbid to others, out of His sanctity and purification. He forbade him from writing, reciting poetry, or teaching it, to confirm

his argument and demonstrate his miracle. God the Almighty said: **And you did not recite before it any scripture, nor did you inscribe it with your right hand.** (al-Ankabut 29:48). Al-Naqqash mentioned that the Prophet (peace and blessings of God be upon him) did not die until he wrote, and the former is the more well-known version. He forbade him from looking at what people enjoyed. God the Almighty said: **And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them.** (al-Hijr 15:88).

As for what was permissible for him, may God bless him and grant him peace, they are sixteen in total: First: The best of the spoils. Second: Taking one-fifth of the fifth or one-fifth. Third: Continuous marriage. Fourth: Marrying more than four wives. Fifth: Marriage as a gift. Sixth: Marriage without a guardian. Seventh: Marriage without a dowry. Eighth: Marrying while in a state of ihram. Ninth: The division of the spoils between spouses is waived for him, and this will come. Tenth: If he sees a woman, her husband must divorce her, and it is permissible for him to marry her. Ibn al-Arabi said: This is what the Imam of the Two Sanctuaries said, and what the scholars have said about the story of Zayd regarding this meaning has already passed. Eleventh: That he freed Safiyyah and made her freedom her dowry. Twelfth: His entering Mecca without being in a state of ihram, and there is a difference of opinion regarding this. Thirteenth: Fighting in Mecca. Fourteenth: That he does not inherit. This was mentioned in the section on analysis because if a man approaches death due to illness, most of his property is removed from him, leaving him with only one-third pure, and the property of the Messenger of God (peace and blessings be upon him) remains, as was explained in the verse on inheritance, and Surah Maryam also explains it. Fifteenth: His marriage remains after death. Sixteenth: If he divorces a woman, his prohibition on her remains, and she cannot remarry. Most of these three categories have been presented in detail in their places. And they will come, God willing.

It was permissible for him (peace and blessings be upon him) to take food and drink from the hungry and thirsty, even if those with him feared death, as God the Almighty said: **The Prophet is closer to the believers than their own selves.** It is incumbent upon every Muslim to protect the Prophet (peace and blessings be upon him) with himself. It was permissible for him to protect himself. God honored him by making spoils of war permissible. The earth was made a place of prostration and purification for him and his nation. There were prophets whose prayers were not valid except in mosques. He was aided by terror, so the

enemy feared him from a distance of a month's journey. He was sent to all of creation, while before him, prophets were sent to some people and not to others. His miracles were made like the miracles of the prophets before him and even more. The miracle of Moses (peace be upon him) was the staff and the gushing of water from the rock. The moon split for the Prophet (peace and blessings be upon him), and water gushed out from between his fingers (peace and blessings be upon him). The miracle of Jesus (peace and blessings be upon him) was raising the dead and healing the blind and the leper. Pebbles glorified God in the hand of the Prophet (peace and blessings be upon him), and a tree trunk yearned for him, and this is more eloquent. God favored him over them by making the Qur'an his miracle, and making his miracle in it remain until the Day of Resurrection. For this reason, his prophethood was made eternal and not abrogated until the Day of Resurrection.

Seventeenth: The Almighty's saying: **to marry her** meaning to have sexual intercourse with her. It is said: to marry and to have sexual intercourse, like to be amazed and to be amazed, for to hasten and to hasten. It is permissible for *istinkaah* to mean to request sexual intercourse, or to request intercourse. *Khalasa* is in the accusative case as a state, as stated by Al-Zajjaj. It was said: it is a state of a pronoun connected to an implied verb indicated by the implied verb, meaning: We have made lawful for you your wives, and We have made lawful for you a believing woman, We have made her lawful for you purely, in the form of a gift, without a dowry, and without a guardian.

Eighteenth: The Almighty's saying: **except for the believers**. The benefit of this is that even though the infidels are addressed by the branches of the Sharia according to us, they have no role in that, because the application of rulings to them is only based on the assumption of Islam.

God the Almighty says: **We have already known what We have enjoined upon them concerning their wives**. That is, what We have enjoined upon the believers, which is that they may not marry more than four women, with a dowry, proof of their marriage, and a guardian. This meaning was stated by Ubayy ibn Ka'b, Qatadah, and others.

Nineteenth: The Almighty's statement: **So that there will be no difficulty for you** meaning, distress in a matter in which you need ease. That is, We have made this statement and explained this so that there will be no difficulty for you. So **so that there will be no difficulty** is connected to His statement: **Indeed, We have made lawful for you your wives** meaning, so that your heart will not be distressed until it appears from you that you have sinned before your Lord in any way. Then the Almighty made all the believers feel comfortable with His forgiveness and mercy, saying: **And God is Forgiving and Merciful**.

Tafsir Ibn Kathir

God the Almighty says, addressing His Prophet (peace

and blessings of God be upon him), that He has made lawful for him from among the women his wives to whom he has given their dowries, which are wages here, as stated by Mujahid and others. His dowry for his wives was twelve ounces and a nash, which is half an ounce, so the total was five hundred dirhams, except for Umm Habibah bint Abi Sufyan, for the Negus **may God have mercy on him** gave her a dowry of four hundred dinars on his behalf. Except for Safiyyah bint Huyayy, for he chose her from the captives of Khaybar, then freed her and made her freedom her dowry. Similarly, Juwayriyah bint al-Harith al-Mustaliqiyah, for whom he paid her a freed slave contract to Thabit bin Qays bin Shammās, and he married her - may God be pleased with them all.

And the Almighty said: **And what your right hand possesses from what God has bestowed upon you** meaning He permitted you to take concubines from what you took from the spoils. He took possession of Safiyyah and Juwayriyah, so he freed them and married them, and he took possession of Rayhana bint Sham'un al-Nadriyyah and Maria al-Qibtiyyah, the mother of his son Ibrahim, peace be upon them, and they were among the concubines, may God be pleased with them. And the Almighty's saying: **And the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts the verse**, this is a middle ground between excess and neglect, as the Christians do not marry a woman unless there are seven grandfathers or more between them, and the Jews marry one of them the daughter of his brother and the daughter of his sister. So this complete and pure Sharia came to demolish the excess of the Christians, so it permitted the daughter of the paternal uncle and the aunt, and the daughter of the maternal uncle and the aunt, and prohibited what the Jews neglected in permitting the daughter of the brother and the sister, and this is heinous and terrible. Rather, He said: **And the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts**, so He used the male form singular for its honor and used the female form plural for their deficiency, as He said: **on the right and the left**, "He brings them out from darkness into the light," and **And He made darkness and light**. And there are many similar examples.

God the Almighty said: **Those who emigrated with you**. Ibn Abi Hatim, may God have mercy on him, said: Muhammad ibn Ammar ibn al-Harith al-Razi narrated to us, Ubaydullah ibn Musa narrated to us, Isra'il narrated to us, on the authority of al-Suddi, on the authority of Abu Salih, on the authority of Umm Hani', who said: The Messenger of God, may God bless him and grant him peace, proposed marriage to me, and I apologized to him, but he excused me. Then God the Almighty revealed: "Indeed, We have made lawful to you your wives to whom you have given their due compensation, and those your right hand possesses from what God has bestowed upon you, and the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts who emigrated with you." She said: I was not

O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has given you as spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet desires to marry her - exclusively for you from Except for the believers. We have already known what We have enjoined upon them concerning their wives and those their right hands possess, so that there will be no difficulty for you. And ever is God Forgiving and Merciful.

lawful to him, and I was not among those who emigrated with him. I was among those who were freed. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Ubaydullah ibn Musa, with this chain of transmission. Then Ibn Abi Hatim narrated it from the hadith of Ismail ibn Abi Khalid, on the authority of Abu Salih, on her authority, in a similar manner. At-Tirmidhi narrated it in his Jami'. Abu Razin and Qatadah said the same, and what is meant is those who emigrated with him to Madinah. In a narration on the authority of Qatada, **those who migrated with you** means those who converted to Islam. Al-Dahhak said: Ibn Masoud read **those who migrated with you**.

And the Almighty's saying: **And a believing woman if she offers herself to the Prophet if the Prophet wishes to marry her, exclusively for you** (al-Baqarah 2:170), meaning, it is lawful for you, O Prophet, to marry a believing woman if she offers herself to you without a dowry if you wish. This verse contains two conditions, like the Almighty's saying, informing us about Noah, peace be upon him, that he said to his al-Nas 114:**And my advice will not benefit you, if I intend to advise you, if God intends to mislead you** (al-Baqarah 2:170) and the saying of Moses, peace be upon him: **O my people, if you have believed in God, then rely on Him, if you should be Muslims** (al-Baqarah 2:170). And He said here: **And a believing woman if she offers herself to the Prophet** (al-Baqarah 2:170).

Imam Ahmad said: Ishaq told us, Malik told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd al-Sa'idi, "A woman came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, I have given myself to you.' She stood for a long time, and a man stood up and said: 'O Messenger of God, marry her to me if you have no need for her.' The Messenger of God (peace and blessings of God be upon him) said: 'Do you have anything as a dowry for her?' He said: 'I have nothing but this lower garment of mine.' The Messenger of God (peace and blessings of God be upon him) said: 'If you give her your lower garment, you will have no lower garment.' He looked for something, but he said: 'I cannot find anything.' He said: 'Look for even an iron ring.' He looked but did not find anything, so the Prophet (peace and blessings of God be upon him) said to him: 'Do you know anything of the Qur'an?' He said: 'Yes, Surah such and such and Surah such and such' - he named the surahs. The Prophet (peace and blessings of God be upon him) said to him: 'I marry her to you for what you know of the Qur'an.'" Both of them narrated from the hadith of Malik.

Imam Ahmad said: Affan narrated to us, Marhum narrated to us, I heard Thabit say: I was sitting with

Anas and his daughter was with him, so Anas said: A woman came to the Prophet (peace and blessings of God be upon him) and said: O Prophet of God, do you have a need? His daughter said: How little modesty she had. He said: She is better than you. She desired the Prophet and offered herself to him. Al-Bukhari alone narrated it from the hadith of Marhum ibn Abd al-Aziz from Thabit al-Bunani from Anas. Ahmad also said: Abdullah ibn Bakir narrated to us, Sinan ibn Rabi'ah from al-Hadrami from Anas ibn Malik, "A woman came to the Prophet (peace and blessings of God be upon him) and said: O Messenger of God, I have such and such a daughter, and I mentioned her beauty and loveliness, so I preferred her to you. He said: I have kissed her. She continued praising her until she remembered that she never had a headache or any complaint at all. He said: I have no need of your daughter." They did not narrate it.

Ibn Abi Hatim said: My father told us, Mansur ibn Abi Muzahim told us, Ibn Abi al-Wadah, meaning Muhammad ibn Muslim, told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, who said: The one who offered herself to the Prophet, may God bless him and grant him peace, was Khawlah bint Hakim. Ibn Wahb said, on the authority of Saeed ibn Abd al-Rahman and Ibn Abi al-Zinad, on the authority of Hisham ibn Urwah, on the authority of his father: Khawlah bint Hakim ibn al-Awqas from Banu Sulaym was among those who offered themselves to the Messenger of God, may God bless him and grant him peace. In a narration of his, on the authority of Saeed ibn Abd al-Rahman, on the authority of Hisham, on the authority of his father: We used to say that Khawlah bint Hakim offered herself to the Messenger of God, may God bless him and grant him peace, and she was a righteous woman. So it is possible that Umm Sulaym was Khawlah bint Hakim or she was another woman.

Ibn Abi Hatim said: Muhammad ibn Ismail al-Ahmasi told us, Wakee' told us, Musa ibn Ubaydah told us, on the authority of Muhammad ibn Ka'b, Umar ibn al-Hakam, and Abdullah ibn Ubaydah, who said: The Messenger of God, may God bless him and grant him peace, married thirteen women, six from the Quraysh 106:Khadija, Aisha, Hafsa, Umm Habiba, Sawda, and Umm Salama; three from Banu Amir ibn Sa'sa'a; two from Banu Hilal ibn Amir: Maymunah bint al-Harith, who offered herself to the Prophet, may God bless him and grant him peace; Zaynab, the mother of the poor; a woman from Banu Bakr ibn Kilab from the Qurashiyat, who chose the world; a woman from Banu al-Jun, who sought refuge from him; Zaynab bint Jahsh al-Asadiyyah; and the two captives: Safiyya bint Huyayy ibn Akhtab and Juwayriyah bint al-Harith ibn

Amr ibn al-Mustaliq al-Khuza'iyya. Saeed bin Abi Arubah said, on the authority of Qatada, on the authority of Ibn Abbas, **And a believing woman if she offers herself to the Prophet**, he said: She is Maymunah bint al-Harith. There is an interruption in the chain of transmission, this is mursal. The well-known view is that Zaynab, who was called Umm al-Masakin, is Zaynab bint Khuzaymah al-Ansariyyah, and she died while the Prophet (peace and blessings of God be upon him) was alive. And God knows best. The point of this is that those who offered themselves to the Prophet (peace and blessings of God be upon him) were many, as al-Bukhari said: Zakariya bin Yahya told us, Abu Usamah told us, he said: Hisham bin Urwah told us, on the authority of his father, on the authority of Aisha, she said: I used to be jealous of those who offered themselves to the Prophet (peace and blessings of God be upon him), and I would say: Does a woman offer herself? Then when God revealed the verse: "You may defer to God whom you will of them, and you may take to yourself whom you will. And from those whom you have set aside, there is no blame upon you," I said: I do not think that your Lord will except hasten to fulfil your desires.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Mansour Al-Ja'fi told us, Yunus bin Bakir told us, on the authority of Anbasa bin Al-Azhari, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) did not have a woman who offered herself to him. Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of Yunus bin Bakir, meaning that he did not accept a single woman who offered herself to him, even though that was permissible for him and specific to him, because it was up to his will, as God the Most High said: **If the Prophet wishes to marry her**, meaning if he chooses that.

And the Almighty's saying: **Purely for you, not for the believers**. Ikrimah said: This means that the gifted woman is not permissible for anyone else. If a woman gives herself to a man, she is not permissible for him until he gives her something. This is what Mujahid, Ash-Sha'bi and others said. This means that if a woman gives herself to a man, then when he consummates the marriage with her, he is obligated to give her a dowry similar to that of her peers, as the Messenger of God (blessings and peace of God be upon him) ruled in the case of Baru' bint Washiq when she was given the gift. The Messenger of God (blessings and peace of God be upon him) ruled that she be given a dowry similar to that of her peers when her husband died. Death and consummation are the same in determining the dowry and establishing the dowry similar to that of the woman who is given the gift to someone other than the Prophet (blessings and peace of God be upon him). As for him (blessings and peace of God be upon him), he is not obligated to give the woman she is given the gift to, even if he consummated the marriage with her, because he has the right to marry without a dowry, guardian, or witnesses, as in the story of Zaynab bint Jahsh **may God be pleased with her**. For this reason, Qatadah said regarding His saying: **Purely for you, not for the believers**, that he means that no woman gives herself to a man without a guardian or dowry except to the

Prophet (blessings and peace of God be upon him).

And the Almighty said: **We have already known what We have enjoined upon them concerning their wives and those their right hands possess**. Ubayy ibn Ka'b, Mujahid, al-Hasan, Qatadah, and Ibn Jarir said regarding His statement: **We have already known what We have enjoined upon them concerning their wives** meaning limiting them to four free women, and whatever they wish of female slaves, and stipulating a guardian, dowry, and witnesses over them, and they are the female slaves. We have given you permission to do that, so we have not obligated you to do anything of it "so that there will be no hardship upon you. And God is Forgiving and Merciful."

Fath al-Qadir

50- O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries. In this verse, the Almighty mentioned the types of marriages that He made lawful for His Messenger, and He began with the wives to whom He had given their dowries: that is, their bride-prices, for the dowries are the wages for giving, and giving them is either handing them over immediately or naming them in the contract.

There is a difference of opinion as to the meaning of His statement, **We have made lawful to you your wives**. Ibn Zayd and Ad-Dahhak said: God has made it lawful for him to marry any woman to whom he gives her dowry, so the verse permits all women except those who are mahrams. The majority said: What is meant is that We have made lawful to you your wives who are with you because they chose you over this world and its adornments. This is the apparent meaning, because His sayings, **We have made lawful and You have given** are past tense. The restriction of making lawful to the payment of wages is not because making lawful depends on it, because the contract is valid without naming it, and a dowry equivalent to that of the wife must be paid with intercourse and a dowry equivalent to that of the wife without it. So it is as if the intention is to guide to what is better. **And those whom your right hand possesses from what God has bestowed upon you**, meaning the concubines who entered into his possession through spoils. The meaning of **from what God has bestowed upon you** is what God has returned to you from the infidels as spoils of war for their women who were taken by force and coercion. What is meant by this restriction is not that he should take out what he owned other than spoils, for it is permissible for him to have a concubine who was bought or given as a gift and the like, but it is an indication of what is better, like the first restriction which explicitly states the giving of wages. And thus the restriction of the emigrant woman in His statement: **and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you**, for it is an indication of what is better, and to indicate the honor of emigration and the honor of the one who emigrated. What is meant by *companionship* here is participation in emigration, not companionship in it. It was said that this restriction, I mean the emigrant woman, is valid and that it is not permissible for him to have a woman

O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has given you as spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet desires to marry her - exclusively for you from Except for the believers. We have already known what We have enjoined upon them concerning their wives and those their right hands possess, so that there will be no difficulty for you. And ever is God Forgiving and Merciful.

who did not emigrate from among them, as in His statement: **And those who believed and did not emigrate - you have no guardianship over them until they emigrate.** This is supported by the hadith of Umm Hani', and we will come at the end of this discussion, God willing. The reason for singling out the paternal uncle and maternal uncle and pluralizing the paternal aunt and maternal aunt is what Al-Qurtubi mentioned, that the paternal uncle and maternal uncle in general are the generic names for poets and rajaz poets, but the same is not true for the paternal aunt and maternal aunt. He said: This is a linguistic convention, so the discussion of it came with the utmost clarity. He narrated it from Ibn Al-Arabi. Ibn Kathir said: He used the singular form for the male because of its nobility, and the plural for the female, as in His statement: **on the right and the left**, and His statement: **He brings them out from darkness into the light**, and **He made darkness and light**. And there are many similar examples. Al-Naysaburi said: Rather, the paternal uncle and maternal uncle were not included because their nationality is sufficient, although the inclusion of daughters is indicative of that, since two sisters under one parent are not permitted. This abbreviation in the case of the paternal aunt and maternal aunt is not appropriate because a misconception may have preceded that the ta' in both of them indicates unity. End quote. Each of these aspects is open to discussion and opposition, the best of which is the justification for the inclusion of the paternal aunt and maternal aunt by the misconception that the ta' indicates unity. There is nothing in the case of the paternal uncle and maternal uncle that would precede the misconception that they are intended to mean unity except the mere singular form, which does not necessitate that after its addition to what is established from the generality of the nouns of the added genders. However, this better aspect is not free from the taint of discussion. **And a believing woman if she gives herself to the Prophet** is conjoined with the object of **We have made lawful**: that is, We have made lawful for you a woman who believes in monotheism if she gives herself to you without a dowry. As for the one who is not a believer, she is not lawful for you merely by virtue of her gift. For this reason, He said, **If the Prophet wishes to marry her**, meaning to make her his wife and take possession of her private parts by that gift without a dowry. It has been said that the Prophet (peace and blessings of God be upon him) did not marry any of those who offered themselves as a gift and he did not have any of them. It has also been said that he had one of them, Khawlah bint Hakim, as in Sahih Al-Bukhari on the authority of Aisha. Qatadah said: She is Maymunah bint Al-Harith. Al-Sha'bi said: She is Zaynab bint Khuzaymah Al-Ansariyyah, the mother of the poor. Ali bin Al-Hussein, Al-Dahhak, and Muqatil

said: She is Umm Sharik bint Jabir Al-Asadiyyah. Urwah bin Al-Zubayr said: She is Umm Hakim bint Al-Awqas Al-Sulamiyyah. Then God, the Almighty, made it clear that this type of marriage was specific to the Messenger of God (peace and blessings of God be upon him) and was not permissible for anyone else from his nation, as He said: **Purely for you, not for the believers**. That is, this pure permissibility is specific to you and not for any other believer. The word *purely* is either a description of *woman*, as Al-Zajaj said. Or it is a confirmed source like God's promise, meaning purely for you. The majority of scholars read **and woman** in the accusative case. Abu Haywah read it in the nominative case as a subject. The majority of scholars read **if you give** with a kasra on *in*. Abu, Al-Hasan, and Isa bin Omar read it with a fat-ha as a subject. The majority read *khalisah* in the accusative case, and it was read in the nominative case as an attribute of a woman, according to the reading of those who read *woman* in the nominative case. The scholars have agreed that this is specific to the Prophet, peace and blessings be upon him, and that it is not permissible for anyone else. We do not contract marriage by a woman gifting herself, except what was narrated from Abu Hanifa that this is specific to the Prophet, peace and blessings be upon him. For this reason, he said: **We have already known what We have enjoined upon them concerning their wives**, meaning what God, the Exalted, has enjoined upon the believers concerning their wives of the conditions and rights of the marriage contract. This is a right imposed upon them and it is not permissible for them to fail in it, nor to follow the example of the Messenger of God, peace and blessings be upon him, in what God has made specific to him as an expansion and honor for him. They may not marry except four with a dowry, a witness, and a guardian. **and those whom your right hands possess**, meaning, We have known what We have enjoined upon them concerning those whom their right hands possess, such that they are among those who may be taken captive or free, not those who may not be taken captive or who have a covenant with the Muslims, **so that there will be no blame upon you**. The commentators said: This goes back to the beginning of the verse: i.e., We have made lawful to you your wives, and those your right hand possesses, and those gifted, so that there will be no difficulty for you. So the lam is related to **We have made lawful**. It was said that it is related to *pure*. The first is more appropriate, and difficulty means narrowness: i.e., We have made it easy for you in making it lawful for you so that your chest will not be constricted, and you will think that you have sinned in some of the wives. **And God is Forgiving and Merciful**. He forgives sins and has mercy on His servants. Therefore, He made the matter broad and did not make it narrow.

Tafsir al-Baghawi

God Almighty says: 50- **O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, meaning their bridal-money, and those your right hand possesses from what God has bestowed upon you,** returning to you from the infidels so that you may take them as captives and own them, such as Safiyyah and Juwayriyah, and Mariyah was among those whom his right hand possessed and bore him Ibrahim, **and the daughters of your paternal uncles and the daughters of your paternal aunts,** meaning the women of Quraysh, **and the daughters of your maternal uncles and the daughters of your maternal aunts,** meaning the women of Banu Zuhrah, **who emigrated with you,** to Medina. So whoever among them did not emigrate with him, it is not permissible for him to marry her.

Abu Saleh narrated on the authority of Umm Hani' that when the Messenger of God, may God bless him and grant him peace, conquered Mecca, he proposed to me, and God revealed this verse. I was not permissible for him, because I was not among the emigrants and I was among those who had been freed. Then the condition of emigration was abrogated for the purpose of permissibility.

And a believing woman if she offers herself to the Prophet if the Prophet wishes to marry her, exclusively for you, not including the believers. That is, We have made lawful for you a believing woman who offers herself to you without a dowry. As for a non-believer, she is not lawful for him if she offers herself to him.

They differed as to whether it was permissible for the Prophet, may God bless him and grant him peace, to marry a Jewish or Christian woman in exchange for a dowry?

A group of people said that it was not permissible for him to do that, because of his saying: **and a believing woman.** Some of them interpreted migration in his saying: **those who migrated with you** to mean Islam, meaning: they converted to Islam with you. This indicates that it was not permissible for him to marry a non-Muslim woman. Marriage was concluded in his case in the sense of a gift without a guardian, witnesses, or a dowry. This was one of his special characteristics in marriage, because God Almighty said: **Purely for you, not for the believers,** like more than four. The obligation to give women a choice was one of his special characteristics, and no one shared it with him.

Scholars differed as to whether a marriage contract is valid with the use of the word *gift* in the case of a female slave. Most of them held the view that it is not valid unless the word *marriage* or *marriageable* is used. This is the view of Sa'id ibn al-Musayyab, al-Zuhri, Mujahid, and Ata'. It was also the view of Rabi'ah, Malik, and al-Shafi'i.

Some people said that it is concluded by using the wording of gift and ownership, which is the opinion of Ibrahim al-Nakha'i and the people of Kufa.

Those who said that it is not valid except with the word of marriage or marriage differed regarding the marriage of the Prophet, may God bless him and grant him peace. Some people said that it was valid with the word of gift, based on the Almighty's saying: **Purely for you, not for the believers.**

Others went to the view that it is not concluded except by the word of marriage or wedlock, as in the case of a female slave, based on the Almighty's saying: **If the Prophet wants to marry her,** and his specialisation, may God bless him and grant him peace, was to leave the dowry, not to use the word of marriage.

They differed about the woman who offered herself to the Messenger of God, may God bless him and grant him peace, and whether he had any of them as wives.

Abdullah bin Abbas and Mujahid said: The Prophet, may God bless him and grant him peace, did not have a woman who gave herself to him, and he did not have a woman except through a marriage contract or through the right of possession. His saying: **If she gave herself** is in the manner of a condition and a reward.

Others said: Rather, he had a gift, and they differed about her. Al-Sha'bi said: She is Zaynab bint Khuzaymah al-Hilaliyah, who is called: the mother of the poor.

Qatada said: She is Maymunah bint Al-Harith.

Ali bin Al-Hussein, Al-Dahhak and Muqatil said: She is Umm Sharik bint Jabir from Banu Asad.

Urwa bin Al-Zubayr said: She is Khawla bint Hakim from Banu Salim.

The Almighty said: **We have already known what We have enjoined upon them,** meaning: We have made obligatory upon the believers, **regarding their wives,** of the rulings that they may not marry more than four and may not marry except with a guardian, witnesses, and a dowry, **and those their right hands possess,** meaning: what We have made obligatory of the rulings regarding those their right hands possess, **so that there will be no difficulty for you,** and this goes back to the beginning of the verse, meaning: We have made lawful for you your wives and those your right hands possess and those given to you as gifts so that there will be no difficulty or distress for you.

And God is Forgiving and Merciful.

Tafsir al-Baidawi

50 - **O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries** because the dowry is a reward for sexual intercourse, and restricting the permissibility for him by giving her immediately is not because the permissibility depends on it, but rather to give him preference for what is better, like restricting the permissibility of the female slave to her being a cause in His statement: **And what your right hand possesses of what God has bestowed upon you** because the beginning of the matter of the purchased woman and what happened to her is not established, and

Surat al-Ahzab 33:50

O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has given you as spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet desires to marry her - exclusively for you from Except for the believers. We have already known what We have enjoined upon them concerning their wives and those their right hands possess, so that there will be no difficulty for you. And ever is God Forgiving and Merciful.

restricting the female relatives to her being emigrants with him in His statement: **And the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you** and restricting the permissibility with that is possible in his right specifically and it is supported by the statement of Umm Hani' bint Abi Talib: The Messenger of God, may God bless him and grant him peace, proposed to me and I apologized to him and he excused me, then God revealed this verse and I was not permissible for him because I did not emigrate with him, I was among those who were freed. **And a believing woman if she offers herself to the Prophet** is in the accusative case because of a verb explained by what precedes it or in apposition to what preceded it. It is not refuted by the restriction that *an* which is for the future tense, because the meaning is permissibility and informing about the permissibility, i.e., We have informed you of the permissibility of a believing woman who offers herself to you and does not ask for a dowry if it is agreed upon. That is why he denied it. There is disagreement about the agreement of that, and the one who says it mentioned four: Maymuna bint al-Harith, Zaynab bint Khuzaymah al-Ansariyyah, Umm Sharbak bint Jabir, and Khawlah bint Hakim. *An* is read with the fat-ha, meaning because she offered herself or the duration of **that she offered herself**, like saying: Sit as long as Zayd is sitting. **If the Prophet wanted to marry her** is a condition for the first condition for the permissibility to be fulfilled. If she gives herself to him, this does not make her permissible for him unless he wants to marry her. It is considered acceptance. The transition from addressing someone in the third person to addressing them in the words of the Prophet (peace and blessings of God be upon him) is repeated, then referring back to him in his saying: **Purely for you, not for the believers**, indicating that it is something that was singled out for him due to the honor of his prophethood and confirming that he deserved honor because of it. Our companions used it as evidence that marriage is not concluded by the wording of a gift, because the wording is subordinate to the meaning, and the Prophet (peace and blessings of God be upon him) was singled out by the meaning, so it is singled out by the wording. Marriage is the request for marriage and the desire for it. *Purely* is a confirmed verbal noun, meaning that her permissibility was pure, or the permissibility of what We have made permissible for you according to the mentioned restrictions, they were pure for you. It is a state of the pronoun in **she gave** or an attribute of an omitted verbal noun, meaning a pure gift. **We have already known what We have enjoined upon them concerning their wives** of the conditions of the contract, the obligation of dividing the dowry and intercourse where

it is not named. **And what their right hands possess** is an expansion of the command in it, how should it be imposed on them, and the sentence is an interjection between His saying: **so that there will be no difficulty for you** and its object, which is *pure* to indicate that the difference between it and **the believers** in something like that is not merely to intend to expand upon it, but rather meanings that necessitate expansion upon it and restriction upon them at times and vice versa. **And God is Forgiving** for what is difficult to guard against. *Merciful* by expanding in places of difficulty.

Surat al-Ahzab 33:51

You may postpone whomever you wish of them, and you may take to yourself whomever you wish. And whoever you desire of those whom you have set aside, there is no blame upon you. That is more suitable that their eyes may be comforted and they may not grieve and be satisfied with what you have given them, all of them. And God knows what is in your hearts, and God is ever Knowing and Forbearing.

Tafsir al-Jalalayn

51 - **You may postpone** with the hamza and the ya' as a substitute **whoever you wish of them** that is, your wives from her turn **and take** you include **to yourself whomever you wish** of them so that you come to her **and whoever you desire** you seek **of those whom you have set aside** from the division **there is no blame upon you** in seeking her and including her with you. It is better in that after the division was obligatory upon him *that* the choice **is nearer** closer to **that their eyes may be comforted and they may not grieve and be satisfied with what you have given them** what the one who has the choice mentioned in it **all of them** emphasis for the agent in they are satisfied **and God knows what is in your hearts** regarding the matter of women and the inclination towards some of them. We only gave you the choice regarding them to make it easy for you in everything you wanted **and God is Knowing** of His creation *Forbearing* about punishing them

Tafsir al-Suyuti

God Almighty says: You may have intercourse with whomever you wish. The two sheikhs narrated on the authority of Aisha that she used to say: Isn't a woman ashamed to give herself away? Then God revealed: You may have intercourse with whomever you wish. Aisha said: I see your Lord hastening to fulfill your desires.

Ibn Saad narrated on the authority of Abu Razin who said: The Messenger of God, may God bless him and grant him peace, wanted to divorce some of his wives, but when they saw that, they absolved him of his responsibility and allowed him to prefer whomever he wanted over whomever he wanted. Then God revealed: **Indeed, We have made lawful to you your wives** until His saying: **You may defer to any of them you wish.**

Tafsir al-Tabari

The people of interpretation differed in the interpretation of his statement, **You may postpone whomever you wish of them and take to yourself whomever you wish.** Some of them said: By his statement, **You may postpone**, he meant, **You may take to yourself**, and by his statement, **You may take to yourself**, he meant, **You may take in.**

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 may postpone whichever of them you wish**, meaning: you may postpone.

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 his statement, **You may postpone any of them you wish**, he said: You may remove from your wives whomever you wish without divorce, **and take to yourself whomever you wish**, he said: You may return her to you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **You may defer from them whom you wish and take to yourself whom you wish**, he said: So God absolved him from that, that he may leave whomever he wishes of them, and come to whomever he wishes of them without dividing them, and the Prophet of God used to divide them.

Ibn Hamid told us: Hakam told us: Amr told us, on the authority of Mansur, on the authority of Abu Razin: **You may postpone whomever you wish of them and take to yourself whomever you wish.** He said: When they feared that he would divorce them, they said: **O Prophet of God, give us whatever you wish of your wealth and yourself.** Among those he postponed were Sawdah bint Zam'ah, Juwayriyyah, Safiyyah, Umm Habibah, and Maymuna. Among those he took to sheltering him were: Aisha, Umm Salamah, Hafsa, and Zaynab.

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, **You may defer from them whom you wish and take to yourself whom you wish**, then whatever he wishes to do in dividing among the women, God has made it permissible for him to do so.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Abu Razin, regarding His statement, **You may defer from them whom you wish, and you may take to yourself whom you wish.** Among those whom the Prophet, may God bless him and grant him peace, gave refuge were Aisha, Hafsa, Zainab, and Umm Salamah, and his share of himself with them was equal to his share. Among those whom he had the greatest hope of were Sawda, Juwayriyya, Safiyya, Umm Habiba, and Maymuna, and he would divide for them whatever he wished, and he had wanted to leave them, so they said: Divide for us from yourself whatever you wish, and leave us as we are.

Others said: The meaning of this is: You may divorce and release whomever you wish of your wives, and keep whomever you wish of them but do not divorce 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, **You may**

Surat al-Ahzab 33:51

You may postpone whomever you wish of them, and you may take to yourself whomever you wish. And whoever you desire of those whom you have set aside, there is no blame upon you. That is more suitable that their eyes may be comforted and they may not grieve and be satisfied with what you have given them, all of them. And God knows what is in your hearts, and God is ever Knowing and Forbearing.

postpone whomever you wish of them - the Mothers of the Believers - **and you may take to yourself whomever you wish** - meaning: the wives of the Prophet, may God bless him and grant him peace. What is meant by postponement is: you may release whomever you wish of them, and what is meant by taking to yourself is: you may keep whomever you like of them.

Others said: Rather, the meaning of this is: You can leave marrying whomever you want, and marry whomever you want from the women of your nation.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan said regarding His statement, **You may defer any of them you wish and take to yourself any you wish**, he said: When the Prophet of God, may God bless him and grant him peace, proposed to a woman, no man had the right to propose to her until he married her or left her. It was said: That is what God made for His Prophet when some of them were jealous of the Prophet, may God bless him and grant him peace, and some of them asked for more maintenance than he used to give them, so God commanded him to give them the choice between this world and the Hereafter, and to release the one who chose this worldly life and its adornments, and to keep the one who chose God and His Messenger. So when they chose God and His Messenger, it was said to them: Now acknowledge your contentment with God and His Messenger, whether the Messenger of God, may God bless him and grant him peace, divided among you, or did not divide, or divided among some of you and did not divide among others, and favored some of you over others in maintenance, or did not favor others, treated you equally, or did not treat you equally, then the matter in that is up to the Messenger of God, may God bless him and grant him peace, and you have no part in that. And the Messenger of God, may God bless him and grant him peace, according to what was mentioned, with what God made for him, treated them equally in the division except for one of them whom he wanted to divorce, so she agreed to leave the division to her.

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

Who said that?

Muhammad bin Bashir told me, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Abu Razin, he said: When the Prophet, may God bless him and grant him peace, wanted to divorce his wives, they said to him: Assign to us from yourself and your wealth whatever you wish, so God commanded him to take in four and to grant five.

Sufyan ibn Wakee' narrated: Ubaidah ibn Sulayman narrated to us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, that she said: Isn't a woman ashamed to give herself to a man? Until God revealed: **You may defer to any of them you wish, and you may take to yourself whomever you wish**. I said: Your Lord is quick to grant your desires.

Ibn Wakee' narrated: Muhammad ibn Bishr, meaning Al-Abdi, narrated to us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, that she used to taunt the women who had offered themselves to the Messenger of God, may God bless him and grant him peace, and she said: Isn't a woman ashamed to offer herself without a dowry? Then this verse was revealed, or God revealed: **You may defer to any of them you wish, and you may take to yourself any you wish, and whoever you desire of those you have set aside**. So I said: I see that your Lord is hastening to fulfill your desires for you.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **You may defer to whomever you wish of them and take to yourself whomever you wish**... the verse, he said: His wives had been jealous of the Prophet, may God bless him and grant him peace, so he had abandoned them for a month, then the choice was revealed from God to him concerning them, so he recited until he reached, **And do not display yourselves like that of the times of the former ignorance**, so he gave them the choice between choosing that he set them free and divorce them or that they stay if God and His Messenger wanted, on the condition that they were the mothers of the believers, never to be wedded, and that he would take to himself whomever he wished of those who had offered themselves to him until he could raise his head to her, and defer to whomever he wished, until he could raise his head to her. And whoever desires of those with whom he has been married and removes a wife, there is no blame upon him. That is more likely that their eyes may be comforted and he not grieve, and that they may be content when they know that it is My decree over them to prefer some of them over others. That is more likely that they will be content. He said, **And whoever I desire** of those I removed, whoever I desire He was afflicted with it, and he who was isolated was not afflicted with it. So he gave them the choice between being satisfied with this or he would leave them. They chose God and His Messenger, except for one Bedouin woman who went away. And he remained on that path, may God's prayers and peace be upon him, and God had stipulated this condition for him. He continued to be just between them until he met God.

The most correct of the sayings on this matter, in my opinion, is that it is said that God, the Exalted, made it possible for His Prophet to postpone from among the women whom He made lawful for him whomever he

wished, and to take to himself from among them whomever he wished. This is because He did not limit the meaning of postponement and shelter to the married women who were under his care, when this verse was revealed, without others from whom shelter or postponement could be newly introduced. Since this is the case, the meaning of the statement is: You may postpone whomever you wish from among those who have offered themselves to you and made their marriage lawful for you, so do not accept them or marry them, or from those who are under your care, so do not remain with them, and you may take to yourself whomever you wish from among those who have offered themselves to you, or from among the women whom I have made lawful for you to marry, so accept them or marry them, and from those who are under your care, so have intercourse with them if you wish, and leave them if you wish without dividing them.

And His statement, **And whoever you desire of those whom you have set aside, there is no blame upon you.** The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: And whoever of your wives you have married and had intercourse with, of those whom you have not married and you have set aside from intercourse, there is no blame upon you.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And if you desire among those whom you have set aside, there is no blame upon you**, he said: All of these are regarding his wives. If he wishes, he may come to whomever he wishes among them, and there is no blame upon him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And whoever you seek of those you have dismissed**, he said: And whoever you seek will attain him, and whoever you dismiss will not attain him.

Others said: The meaning of this is: And if you replace one of your wives whom you have put off, and you set him free, or if one of them dies among those whom you have made lawful for you, then there is no blame upon you.

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, regarding His statement, "And if you seek [for marriage] among those whom you have set aside, there is no blame upon you. That is more suitable that their eyes may be comforted and they will not grieve and be satisfied with what you have given them all," meaning by that: the women whom God has made lawful for him from among the daughters of the paternal uncle, the paternal aunt, the maternal uncle, and the maternal aunt. **who emigrated with you**, meaning: If one of the women with you dies, or you release him, then it is lawful for you to replace the one of the women with you who died, or you released him, and it is not permissible for you to add anything to the waiting period of the women with you.

The more correct of the two interpretations is the interpretation of the one who said: The meaning of that is: And from among your women whom you seek to have sexual intercourse with, **from whom you have separated** from them, **there is no blame upon you**, because his statement, **That is more likely to please their eyes**, indicates the correctness of that, because there is no meaning to their eyes being pleased if he, may God bless him and grant him peace, replaced the dead or divorced one among them, unless he meant by that: That is more likely to please the eyes of the married one among them, and that is something that is indicated by the apparent meaning of the revelation, which is far-fetched.

And His saying, **That is more likely that their eyes will be comforted and they will not grieve**, means: This that I have given you, O Muhammad, of My permission for you to postpone whomever you wish from the women whom I have given you to postpone, and to take in whomever you wish from them, and My removing from you the difficulty in your seeking to have intercourse with whomever you wish to have intercourse with from your women, and your separating from that whomever you have secluded from them, is more likely for your women to have their eyes comforted by it and for them not to grieve and for them to be satisfied with what I have given them all of preferring whomever I have preferred of a portion or maintenance, and preferring whomever I have preferred from them over other women, if they know that it is from My pleasure with you in that, and My permission for you to do it, and a release from Me, not from you.

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: **This is more likely to make their eyes happy and not grieve and to make them content with what I have given them all.** If they know that this came from God as a concession, it is better for their souls and less likely to cause them grief.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, something similar.

The correct reading of His statement, **because I have given them all** is the nominative case. Nothing else is permissible according to us. This is because **all of them** is not an adjective for the *ha* in His statement, **I have given them**. Rather, the meaning of the statement is: **and they are all satisfied**. This is an emphasis on what is in **they are satisfied** of the mention of women. If it were made an emphasis on the *ha* in **I have given them**, it would have no meaning. The reading in the accusative case is not permissible for this reason, and because of the consensus of the hujjat among the reciters that the reciter is mistaken in this way.

And His statement, **And God knows what is in your hearts**, means: God knows what is in the hearts of men of inclination towards some of the women he has over others, out of passion and love. He says: Therefore, He has removed from you the difficulty, O

Surat al-Ahzab 33:51

You may postpone whomever you wish of them, and you may take to yourself whomever you wish. And whoever you desire of those whom you have set aside, there is no blame upon you. That is more suitable that their eyes may be comforted and they may not grieve and be satisfied with what you have given them, all of them. And God knows what is in your hearts, and God is ever Knowing and Forbearing.

Muhammad, in what has been removed from you regarding seeking whomever you desire from among those whom you have set aside, as a favor and honor from Him to you. **And God is All-Knowing**, means: God has knowledge of the deeds of His servants, and other than that of all things. *Forbearing*, means: He is forbearing towards His servants, that He does not hasten punishment from those who commit sins among them, but He is forbearing and patient with them, so that whoever repents among them may repent, and He may remove from his sins whoever turns back among them.

Tafsir al-Qurtubi

"You may defer to any of them you wish, and you may take to yourself any you wish. And if you desire of those you have set aside, there is no blame upon you. That is more likely that their eyes may be comforted, and they will not grieve, and they will be satisfied with what you have given them all. And God knows what is in your hearts, and God is Knowing and Forbearing."

There are eleven issues: The first: The Almighty's saying: **You postpone whomever you wish**. It is read with a hamza and without a hamza, and they are two dialects. It is said: **I postponed the matter** and **I postponed it** if you delay it. **And you take refuge** is with a damma, it is said: **He took refuge in it with a long alif** with a damma to it. And **He took refuge with a short alif** with a damma to it.

Second: Scholars differed in the interpretation of this verse, and the most correct statement about it is that it was given the Prophet (peace and blessings of God be upon him) more laxity in not dividing his time between his wives, so he was not obligated to divide his time between them. This statement is what is appropriate to what has been mentioned, and it is the meaning of which is proven in the Sahih on the authority of Aisha **may God be pleased with her**. She said: I used to feel jealous of those who gave themselves to the Messenger of God (peace and blessings of God be upon him), and I would say: Would a woman give herself to a man? Then when God the Almighty revealed: **You may defer to any of them you wish, and take to yourself whom you wish, and whomever you desire of those you have set aside Al-Ma'mun 14:1-15**, she said: I said: By God, I do not see your Lord except that He hastens to fulfill your desire. Ibn Al-Arabi said: This statement proven in the Sahih is what should be relied upon. The intended meaning is that the Prophet (peace and blessings of God be upon him) had a choice regarding his wives: if he wanted to divide, he could divide them, and if he wanted to leave them, he could leave them. The Prophet (peace and blessings be upon him) was singled out by leaving the matter to him, but he would divide it himself without it being

imposed on him, to please their souls and protect them from jealous words that would lead to inappropriate things. It was said that dividing was obligatory for the Prophet (peace and blessings be upon him), but this obligation was abrogated by this verse. Abu Razin said: "The Messenger of God (peace and blessings be upon him) intended to divorce some of his wives, but they said to him, 'Divide for us whatever you wish.' Among those he sheltered were Aisha, Hafsa, Umm Salama, and Zaynab, so their division of himself and his wealth was equal between them." Among those he deferred were Sawda, Juwayriyya, Umm Habiba, Maymunah, and Safiyya, so he would divide for them whatever he wished. It was said that what is meant are those who give themselves. Hisham ibn Urwa narrated on the authority of his father on the authority of Aisha regarding his statement, **You may defer whomever you wish of them**, she said: **This refers to those who give themselves**. Al-Sha'bi said: "They are those who give themselves. The Messenger of God (peace and blessings be upon him) married some of them and left some of them." Al-Zuhri said: We do not know that the Messenger of God (peace and blessings be upon him) postponed any of his wives. Rather, he accommodated them all. Ibn Abbas and others said: The meaning is that he may divorce whomever he wishes from those under his guardianship, and keep whomever he wishes. Other than this has been said. In any case, the meaning of the verse is that it is permissible and lax for the Messenger of God (peace and blessings be upon him). What we have chosen is the most correct, and God knows best.

Third: Hibat God said in Al-Nasikh and Al-Mansukh that His statement, **You may postpone whomever you wish** (al-Ahzab 33:52), abrogates His statement, **It is not lawful for you to marry other women after that** (al-Ahzab 33:52), and the verse. He said: There is no abrogating verse in the Book of God that preceded the abrogated verse except this. His statement is weak in several respects. In Al-Baqarah, the waiting period for a woman who has died is four months and ten days, and it abrogates the year and preceded it.

Fourth: The Almighty's statement: **And whoever you desire of those you have set aside**. "Ibtga'i" means *sought*, and *ibtga'i* means **to seek**. "Izal" means **to remove**, and *azalah* means removal. That is, if you want to take in a woman from those you have set aside from the division and take her into your care, then there is no harm in that. The same applies to the ruling on postponement, as one side indicates the other.

Fifth: The Almighty's saying: **There is no blame upon you** meaning there is no inclination. It is said: **The ship ran aground** meaning it tilted towards the ground. That is, there is no blame or rebuke upon you.

Sixth: The Almighty's saying: **That is more likely to make their eyes content**. Qatada and others said: Which of the choices We gave you in their company is

more likely to make them satisfied, since it was from Us? Because if they knew that the action was from God, their eyes would be satisfied with it and they would be content, because when a person knows that he has no right to something, he would be satisfied with what he was given, even if it was little. But if he knew that he had a right, what he was given would not satisfy him, and his jealousy and eagerness would intensify. So what God did for His Messenger by delegating the matter to him regarding his wives was more likely to make them satisfied with him, and to make their eyes content with what he allowed them, without their hearts being attached to more than that. It was read: **فَرَّ عَيْنَهُنَّ** **their eyes** with a dammah on the ta' and the accusative case of 'ayn. **فَرَّ عَيْنَهُنَّ** **their eyes** is in the passive form. "And peace be upon him, he was strict with himself in taking care of the settlement between them, to please their hearts as we mentioned before, and he would say: O God, this is my power in what I own, so do not blame me for what You own and I do not," meaning his heart, for his preference for Aisha, may God be pleased with her, without showing that in any of his actions. And during his illness in which he died, he was carried around to the houses of his wives, until he asked their permission to stay in Aisha's house. Aisha said: The first time the Messenger of God, may God bless him and grant him peace, complained was in the house of Maymuna, so he asked his wives' permission to be sick in her house, meaning Aisha's house, and they gave him permission. The hadith was included in Sahih. And in Sahih also on the authority of Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, would check up, saying: Where am I today? Where will I be tomorrow?" impatience

On the day of Aisha, may God be pleased with her. She said: When my day came, God Almighty took him between my throat and my neck, may God bless him and grant him peace.

Seventh: Should a man be just between his wives, giving each one of them a day and a night? This is the opinion of most scholars. Some of them said that it is obligatory at night but not during the day. His wife's right is not waived by her illness or menstruation, and he is obligated to stay with her during her day and night. Should he be just between them when he is sick as he does when he is well? Unless he is unable to move, he stays where his illness overwhelms him. When he recovers, he resumes dividing his time. Slaves and free women, women of the Book and Muslims are the same in this. Abd al-Malik said: A free woman has two nights and a slave woman has one night. As for concubines, there is no division between them as between free women, and they have no share in it.

Eighth: He may not bring them together in one house except with their consent, and he may not enter the house of one of them on the day or night of the other without need. There is disagreement about his entering out of need and necessity. The majority are of the opinion that it is permissible, such as Malik and others. In the book of Ibn Habib, it is forbidden. Ibn Bakir narrated from Malik from Yahya ibn Sa'id that Mu'adh ibn Jabal had two wives, and when it was the day of one of them, he would not drink water from the

house of the other. Ibn Bakir said: Malik told us from Yahya ibn Sa'id that Mu'adh ibn Jabal had two wives who died in the plague. So he drew lots between them as to which of them would be first to die.

Ninth: Malik said: "He should be fair between them in spending and clothing if they are of equal means. This is not necessary in cases of different status." Malik permitted favoring one of them in clothing without favoritism. As for love and hate, they are outside the scope of earnings, so fairness in them is not possible. This is the meaning of the Prophet's saying in his division: **O God, this is my action in what I own, so do not blame me for what You own and I do not.** An-Nasa'i and Abu Dawud narrated it on the authority of Aisha **may God be pleased with her.** In the book of Abu Dawud, it refers to the heart, and it is indicated by the words of God the Almighty: **And you will never be able to be equal between wives, even if you should strive to do so. An-Nisa' 4:129** and His saying: **And God knows what is in your hearts.** This is the reason for mentioning it specifically here, to alert us that He knows what is in our hearts regarding our inclination towards some of our women over others, and He is the All-Knowing. **Nothing is hidden from Him on earth or in heaven (Al Imran 3:5). He knows the secret and what is even more hidden (Ta Ha: 7).** However, He permitted this, as the servant cannot divert his heart from that inclination, and this is what His statement: **And God is Oft-Forgiving, Most Merciful** refers to. It has been said regarding His statement: **That is more likely to make their eyes cool** which is the tenth: that is, that is more likely to make him not grieve if he does not bring one of them with the other and he witnesses selfishness and inclination. Abu Dawud narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) said: **Whoever has two wives and inclines towards one of them will come on the Day of Resurrection with one side leaning.**

And they are satisfied with what I have given them all is an emphasis on the pronoun, meaning and they are all satisfied. Abu Hatim and Al-Zajaj permitted and **they are satisfied with what I have given them all** as an emphasis on the pronoun in **I have given them.** Al-Farra' did not permit it because the meaning was not based on this, as the meaning was **and each one of them is satisfied**, and the meaning is not **with what I have given them all.** An-Nahhas and what he said are good.

Eleventh: The Almighty's statement: **And God knows what is in your hearts** is a general statement, and the reference is to what is in the heart of the Messenger of God (peace and blessings be upon him) of love for one person over another. The meaning also includes the believer. In Bukhari, on the authority of Amr ibn al-'As: "The Prophet (peace and blessings be upon him) sent him in command of the army of Dhat al-Salasil, so I came to him and said: Who is the most beloved person to you? He said: Aisha. I said: Of men? He said: Her father. I said: Then who? He said: Umar ibn al-Khattab..." So he counted a number of men. The discussion of the heart has been sufficiently presented at the beginning of Surat al-Baqarah, and at the beginning of this surah. It is narrated that Luqman the Wise was a carpenter slave, and his master told him: Slaughter a sheep and bring me the best two parts of it,

Surat al-Ahzab 33:51

You may postpone whomever you wish of them, and you may take to yourself whomever you wish. And whoever you desire of those whom you have set aside, there is no blame upon you. That is more suitable that their eyes may be comforted and they may not grieve and be satisfied with what you have given them, all of them. And God knows what is in your hearts, and God is ever Knowing and Forbearing.

so he brought him the tongue and the heart. Then Luqman ordered him to slaughter another sheep, and the master told him: Throw away the worst two parts, so he threw away the tongue and the heart. Luqman said: I ordered you to bring me the best two parts, so you brought me the tongue and the heart, and I ordered you to throw away the worst two parts, so you threw away the tongue and the heart!? He said: There is nothing better than them when they are good, and nothing worse than them when they are bad.

Tafsir Ibn Kathir

Imam Ahmad said: Muhammad ibn Bishr told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Aisha **may God be pleased with her** that she was jealous of the women who had offered themselves to the Messenger of God (peace and blessings of God be upon him). She said: Isn't a woman ashamed to offer herself without a dowry? Then God the Almighty revealed: **You may postpone whomever you wish of them and take to yourself whomever you wish** 2:17. She said: I see that your Lord hastens to fulfill your desires. It was previously narrated by Al-Bukhari from the hadith of Abu Usamah on the authority of Hisham ibn Urwah. This indicates that what is meant by his saying: **You may postpone** is to delay **whoever you wish of them** meaning of the donors **and take to yourself whomever you wish** meaning of the donors "you may accept whomever you wish and reject whomever you wish, and whomever you reject, you also have the choice regarding her after that if you wish to go back to her and take her in. For this reason, He said: "And if you desire among those whom you have set aside, there is no blame upon you."

Aamer Al-Shaabi said about the verse: **You may postpone any of them you wish** verse, they were women who had offered themselves to the Prophet (peace and blessings of God be upon him), so he had intercourse with some of them and postponed others, and they did not marry again after that, including Umm Sharik. Others said: Rather, what is meant by His saying: **You may postpone any of them you wish** verse, is the verse, meaning from among your wives there is no blame on you for not dividing your time with them, so you may bring forward whomever you wish and delay whomever you wish, and have intercourse with whomever you wish and leave whomever you wish. This is how it is narrated from Ibn Abbas, Mujahid, Al-Hasan, Qatadah, Abu Razin, Abd Al-Rahman bin Zaid bin Aslam and others. Despite this, the Prophet (peace and blessings of God be upon him) would divide his time with them, and for this reason a group of jurists from the Shafi'i school and others went to the view that dividing time was not obligatory upon him (peace and blessings of God be upon him), and they

used this noble verse as evidence.

Al-Bukhari said: Habban bin Musa told us, Abdullah - he is Ibn Al-Mubarak - told us, and Asim Al-Ahwal told us, on the authority of Muadh, on the authority of Aisha, that the Messenger of God, may God bless him and grant him peace, used to ask permission from any woman among us every day after this verse was revealed: "You may defer whomever you wish of them and take to yourself whomever you wish. And if you desire of those you have set aside, there is no blame upon you." So I said to her: What did you say? She said: I used to say, **If that is up to me, then I do not want, O Messenger of God, to give preference to anyone over you.** This hadith about her indicates that what is meant by that is the absence of division. Her first hadith requires that the verse was revealed about the donors. From here, Ibn Jarir chose that the verse is general regarding the donors and women, who, according to him, he has the choice regarding them: if he wishes, he may divide or if he wishes, he may not divide. This which he chose is good, good, and strong, and in it he reconciles the hadiths. For this reason, God the Almighty said: **That is more likely that their eyes will be comforted and they will not grieve and will be satisfied with what You have given them all.** That is, if they know that God has removed from you the difficulty in dividing, then if you wish, you may divide, and if you wish, you may not divide. There is no blame on you for whichever of these you do. Then, with this, you divide for them by choice from you, not that it is obligatory. They rejoiced at that and were pleased with it, and they took your kindness in that, and they acknowledged your favor upon them in dividing for them and your equality between them and your fairness to them and your justice with them.

God the Almighty said: **And God knows what is in your hearts** meaning the inclination towards some of them over others, which cannot be warded off, as Imam Ahmad said: Yazid told us, Hammad ibn Salamah told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Abdullah ibn Yazid, on the authority of Aisha, who said: "The Messenger of God (blessings and peace of God be upon him) used to divide his time equally among his wives, then he would say: 'O God, this is my action in what I control, so do not blame me for what You control and I do not.'" It was narrated by the four scholars of Sunan on the authority of Hammad ibn Salamah, and Abu Dawud added after his statement: **So do not blame me for what You control and I do not**, meaning the heart. Its chain of transmission is saheeh, and all of its men are trustworthy. That is why God followed that with His statement: **And God is All-Knowing**, meaning of the secrets of the hearts, *Forbearing*, meaning He is Forbearing and Forgiving.

Fath al-Qadir

51- "You may postpone whomever you wish of them. Tarja" is read with a hamza and without a hamza, and they are two dialects. Irja' means delay. It is said: "I postponed the matter **and** Irajtuhu": if you postponed it. "And you may take whomever you wish" means you may take her with you. It is said: "Awahu ilayhi" with a long vowel: he took her with him, and "Awa" without a short vowel: meaning he took her with him. The meaning is that God has given His Messenger plenty of space and given him the choice regarding his wives. He may delay whomever he wishes of them, delay her turn, leave her, and not have intercourse with her without a divorce. He may take with him whomever he wishes of them, sleep with her, and spend the night with her. The division of time was obligatory upon him until this verse was revealed, so the obligation was lifted and the choice became his. Among those whom he gave refuge to were Aisha, Hafsa, Umm Salama, and Zaynab. Among those whom he postponed were Sawda, Juwayriyya, Umm Habiba, Maymunah, and Safiyya. So the Prophet (peace and blessings of God be upon him) treated equally among those whom he gave refuge in the division, and he would divide what he wished for those whom he postponed. This is the opinion of the majority of commentators concerning the meaning of the verse, and it is what is indicated by the established evidence in Sahih al-Bukhari and other sources. It was said that this verse refers to women who give themselves as wives, not to other wives. This was said by al-Sha'bi and others. It was also said that the meaning of the verse is about al-Talaq 65: that is, you may divorce whomever you wish of them and keep whomever you wish. Al-Hasan said: The meaning is: you may marry whomever you wish of the women of your community and refrain from marrying whomever you wish of them. It was also said that this verse abrogates the statement: "It is not lawful for you *Others* after that" 10:17, and we will explain that later: "And if you seek of those whom you have set aside, there is no blame upon you." Seeking means seeking, and setting aside means removing. The meaning is that if someone wants to take in another woman from those whom he has set aside from the division of the marriage and take her into his care, there is no blame on him for that. The gist is that God, the Exalted, delegated the matter to His Messenger to do with his wives as he wished, by advancing or delaying, separating or keeping, taking into care those whom he postponed, and postponing those whom he took into care. He did whatever he wished in their matter, making things easier for him and removing any hardship from him. Its root is jinnah *inclination*, it is said that the ship slanted: if it tilted. The meaning is: there is no blame or reproach upon you for what you did, and the reference in His saying: *that* is to what came before of delegating it to His will, and it is the subject and its predicate is **that their eyes may be comforted**, meaning that the delegation that We delegated to you is closer to their satisfaction because it is the decree of God, the Most High. Qatada said: meaning that the choice that We gave you in their company is closer to their satisfaction because it is from Us, because if they knew that it is from God, their eyes will be comforted. The majority read *tagrur* in the active form, attributed to *ayhinna*. Ibn Muhaisin read

tagrur with a damma on the ta' of *aqrara* and its subject is the pronoun for the second person addressee and the accusative of *ayhinna* as the object, and some read it in the passive form. The meaning of "coolness of the eye" has already been explained in Surah Maryam. "And **the meaning of not grieve**" is not to be affected by sadness with them because of your influencing some of them over others. "And be satisfied with what You have given them all" meaning they are all satisfied with what You have given them of closeness, postponement, isolation, and shelter. The majority of scholars read "all of them **in the nominative case to emphasize the agent of** are satisfied. **Abu Iyas read it in the accusative case to emphasize the object pronoun in** you have given them. And God knows what is in your hearts" of everything that you conceal, including what you conceal regarding women's affairs. "And God is Knowing" of everything; nothing is hidden from Him. "Forbearing" He does not hasten punishment for the disobedient.

Tafsir al-Baghawi

51- **You may postpone**, meaning: you may defer, **whoever you wish of them and take in**, meaning: you may take in, **to you whomever you wish**.

The commentators differed about the meaning of the verse. The most famous of the sayings is that it refers to dividing his time between them, because it was obligatory for him to divide his time equally between them, but when this verse was revealed, it was dropped from him and the choice regarding them became his.

Abu Razin and Ibn Zayd said: This verse was revealed when some of the Mothers of the Believers became jealous of the Prophet (peace and blessings of God be upon him) and some of them asked for more maintenance. The Prophet (peace and blessings of God be upon him) ignored them for a month until the verse of choice was revealed. God the Almighty commanded him to give them the choice between this world and the Hereafter, and to release those who chose this world and to keep those who chose God, His Messenger and the Hereafter, on the condition that they were the Mothers of the Believers and that they would never marry, and that he would take with him whomever he wished from them and give hope to whomever he wished, and they would be satisfied with him dividing his wealth among them or not dividing it, or dividing it for some of them and not for others, or giving some of them preference in maintenance and division. So the matter would be up to him and he would do as he wished. This was one of his special characteristics, so they were satisfied with that and chose him on this condition.

They differed as to whether he excluded any of them from the division of time. Some of them said: He did not exclude anyone. Rather, the Messenger of God (peace and blessings of God be upon him) - despite what God had given him of that - treated them equally in the division of time, except for Sawda, who agreed to give up her right to the division and assigned her day to Aisha.

Surat al-Ahzab 33:51

You may postpone whomever you wish of them, and you may take to yourself whomever you wish. And whoever you desire of those whom you have set aside, there is no blame upon you. That is more suitable that their eyes may be comforted and they may not grieve and be satisfied with what you have given them, all of them. And God knows what is in your hearts, and God is ever Knowing and Forbearing.

It was said: He took some of them out.

Jarir narrated on the authority of Mansur on the authority of Abu Razin who said: When the option was revealed, they feared that he would divorce them, so they said: O Prophet of God, give us whatever you wish of your wealth and yourself and leave us as we are. So this verse was revealed, and the Messenger of God, may God bless him and grant him peace, postponed some of them and sheltered others. Among those he sheltered were Aisha, Hafsa, Zainab, and Umm Salamah, so he would divide his time equally among them. He postponed five of them: Umm Habiba, Maymunah, Sawda, Safiyya, and Juwayriyya, so he would divide among them whatever he wished.

Mujahid said: **You may postpone any of them you wish**, meaning: You may dismiss any of them you wish without divorce, and she may return to you any of them you wish after dismissing them without renewing the contract.

Ibn Abbas said: You may divorce whomever you wish of them and keep whomever you wish.

Al-Hasan said: You may leave marrying whomever you want and marry whomever you want from the women of your nation.

He said: When the Prophet, may God bless him and grant him peace, proposed to a woman, no one else had the right to propose to her until the Messenger of God, may God bless him and grant him peace, left her.

It was said: Accept whomever you wish of the believing women who give themselves to you, and you may take them in, and leave whomever you wish and do not accept them.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Salam told us, Ibn Fadil told us, Hisham told us on the authority of his father who said: Khawlah bint Hakim was among those who offered themselves to the Prophet, may God bless him and grant him peace. Aisha said: Isn't a woman ashamed to offer herself to a man? When the verse: **You may defer to any of them you wish** was revealed, I said: O Messenger of God, I do not see your Lord except that He hastens to fulfill your desires.

God the Almighty said: **And if you desire from among those you have set aside**, meaning: you seek and want to take with you a woman from among those you have set aside from the portion of time, **there is no blame upon you**, there is no sin upon you. So God has permitted him to leave the portion of time with them, so that he may delay whomever he wishes from among them during her turn and have intercourse with whomever he wishes from among them outside her turn, and he may return to his bed the one whom you

have set aside, as a preference for him over all other men. **That is more likely that their eyes will be comforted and they will not grieve**, meaning: the choice that you have given him in their company is closer to their satisfaction and better for their souls and less to their grief if they know that this is from God the Almighty, **and they will be satisfied with what you have given them**, you have given them, **all of them**, of confirmation, postponement, isolation and shelter, **and God knows what is in your hearts**, regarding the matter of women and the inclination towards some of them, **and God is Knowing and Forbearing**.

Tafsir al-Baidawi

51 - "You may postpone whomever you wish of them" means delaying her and not sleeping with her. "And you may take to yourself whomever you wish" means taking to yourself whomever you wish and sleeping with her, or divorcing whomever you wish and keeping whomever you wish. Nafi', Hamza, Al-Kisa'i and Hafs read "tarja" with a ya' and the meaning is the same. "And whoever you seek" means seeking. "From whom you have isolated" means divorcing with revocation. "There is no blame upon you" in any of that. "That is more likely that their eyes will be comforted and they will not grieve and will be satisfied with what You have given them all." This entrustment to Your will is closer to the comfort of their eyes, the reduction of their grief, and their satisfaction all together, because the judgment of all of them is the same in it. Then, if You treat them equally, they will find that to be a favor from You, and if You give preference to some of them, they will know that it is the judgment of God, the Most High, and their souls will be reassured by it. It was read (*taqrur*) with a damma on the ta' and (*'ayinunna*) in the accusative and (*taqrur*) in the passive voice and (*kulhanna*) to emphasize the noon of *yurdain*. It was read in the accusative to emphasize them. **And God knows what is in your hearts**, so strive to do good to Him. **And God is Knowing** of what is in the hearts. *Forbearing* He does not hasten to punish, so He is worthy of being feared.

Surat al-Ahzab 33:52

It is not lawful for you to take other women after this, nor to exchange them for other wives, even if their beauty should please you, except those your right hand possesses. And ever is God, over all things, a Watcher.

Tafsir al-Jalalayn

52 - **It is not lawful for you** with the letter ta' and the letter ya' **to take other women after them** after the nine that I have chosen for you **nor for you to exchange** by leaving out one of the two originally **for them other wives** by divorcing them or some of them and marrying another in place of the one you divorced **even though their beauty pleases you, except those your right hand possesses** of female slaves, then it is lawful for you. And after them, the Prophet, may God bless him and grant him peace, took Mariyah as his wife, and she bore him Ibrahim, and he died during his lifetime **and God is ever, over all things, a Watcher** Preserver.

Tafsir al-Suyuti

God Almighty said: It is not lawful for you to have other wives after that. Ibn Saad narrated on the authority of Ikrimah who said: The Messenger of God, may God bless him and grant him peace, gave his wives the choice, so they chose God and His Messenger. Then God revealed: It is not lawful for you to have other wives after that, nor to exchange them for other wives.

Tafsir al-Tabari

The people of interpretation differed in their interpretation of the Almighty's saying, **It is not lawful for you to take other women after that**. Some of them said: The meaning of that is: It is not lawful for you to take other women after the women you gave a choice to, so they chose God, His Messenger, and the Hereafter.

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, regarding his statement, **It is not lawful for you to marry other women after that...** the verse to a **watcher**. He said: The Messenger of God, may God bless him and grant him peace, forbade him from marrying any other women after his first wives.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **It is not lawful for you to take other women after that...** to his statement, **except those your right hand possesses**. He said: When he gave them the choice, and they chose God, His Messenger, and the Hereafter, he restricted it to them and said, **It is not lawful for you to take other women after that, nor to exchange them for other wives**. And they are the nine who chose God and His Messenger.

Others said: The meaning of this is: It is not permissible for you to take women after those whom

We have made lawful for you by saying, **O Prophet, indeed We have made lawful for you your wives...** until His saying, **those who emigrated with you and a believing woman if she offers herself to the Prophet**. It is as if the speakers of this statement directed the speech to mean: It is not permissible for you to take women except those whom We have made lawful for you.

Who said that?

Muhammad ibn al-Muthanna told me: Abd al-Wahhab told us: Dawud told us, on the authority of Muhammad ibn Abi Musa, on the authority of Ziyad, who said to Ubayy ibn Ka'b: If all of the wives of the Prophet (peace and blessings of God be upon him) had died, would it have been possible for him to marry again? He said: It would not have been forbidden to him. So I recited to him this verse: **O Prophet, indeed We have made lawful to you your wives 2:17**. He said: He made lawful for him a variety of women and prohibited for him everything else. Lawful for him is every woman whose reward he has given her, and what his right hand possesses from what God has bestowed upon him, and the daughters of his paternal uncles and the daughters of his paternal aunts, and the daughters of his maternal uncles and the daughters of his maternal aunts, and every woman who offers herself to him if he wishes to marry her exclusively for him, not for the believers.

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us, on the authority of Muhammad ibn Abi Musa, on the authority of Ziyad Al-Ansari, who said: I said to Ubayy ibn Ka'b: Tell me, if the wives of the Prophet (peace and blessings of God be upon him) had died, would it be permissible for him to marry again? He said: What would make that forbidden to him? He said: I said: His statement, **It is not lawful for you to marry other women after that**. He said: God only made certain women permissible for him.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Dawud ibn Abi Hind, he said: Muhammad ibn Abi Musa told me, on the authority of Ziyad, a man from the Ansar, he said: I said to Ubayy ibn Ka'b: Tell me, if the wives of the Prophet (peace and blessings of God be upon him) had died, would he not have been able to marry again? He said: What prevents him from that? And perhaps Dawud said: What forbids him from that? I said: His statement, **It is not lawful for you to marry other women after that**. He said: God only made lawful for him a certain type of women, and He said, **O Prophet, indeed We have made lawful for you your wives ...** to His statement, **If she offers herself to the Prophet**. Then it was said to him, **It is not lawful for you to marry other women after that**.

Ibn Hamid told us: Hakam bin Salm told us, on the authority of Anbasa, on the authority of someone who mentioned it, on the authority of Abu Salih: **It is not permissible for you to marry women after that**. He said: He was ordered not to marry a Bedouin woman or a foreign woman, and to marry after that from the women of Tihama, and whomever he wanted from the daughters of his paternal uncle and paternal aunt, and his maternal uncle and maternal aunt, if he wanted, three hundred.

Surat al-Ahzab 33:52

It is not lawful for you to take other women after this, nor to exchange them for other wives, even if their beauty should please you, except those your right hand possesses. And ever is God, over all things, a Watcher.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Ikrimah, **It is not lawful for you to have women after these** except **your paternal cousins...** the verse.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd informed us, who said: I heard Ad-Dahhak say about His statement, **It is not lawful for you to marry other women after that**, meaning: after the naming, he said: It is not lawful for you to marry any woman except a cousin or a aunt's daughter, or a maternal uncle or a aunt's daughter, or a woman who has offered herself to you, whoever of them migrated with the Prophet of God, may God bless him and grant him peace. And in the wording of Ibn Mas'ud **and those who migrated with you**, he means by that: everyone who migrated with him, not from the daughters of the paternal uncle or aunt, nor from the daughters of the maternal uncle or aunt.

Others said: Rather, the meaning of this is: It is not permissible for you to have women who are not Muslims. As for Jewish, Christian, and polytheist women, they are forbidden to you.

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, **It is not lawful for you to marry women after that**, neither a Jewish woman, nor a Christian woman, nor an unbeliever.

The first of the opinions that is most correct in my opinion is the opinion of the one who said: The meaning of this is: It is not permissible for you to marry women after those whom I made lawful for you by saying, **Indeed, We have made lawful for you your wives to whom you have given their dowries...** until His saying, **And a believing woman if she gives herself to the Prophet**.

I said that this is more appropriate for the interpretation of the verse, because His statement, **It is not lawful for you to have other women**, follows His statement, **Indeed, We have made lawful for you your wives**, and it is not permissible for him to say, **I have made these lawful for you**, and they are not lawful for you except by one of them abrogating the other, and on the condition that the time for imposing one of the two verses is the implementation of the other of them. If this is the case, and there is no proof or indication that the ruling of one of the two verses abrogates the ruling of the other, and one of them was not revealed before the other, and it is not impossible for them to be valid, then it is not permissible to say that one of them abrogates the other. If this is the case, and the statement of those who said: The meaning of this is: It is not permissible after the Muslim women to be Jewish, Christian, or unbelieving, has no clear meaning, since his saying *after* only means: After the named women mentioned previously in the verse before this verse, and the verse

in which the named women were mentioned as permissible for the Messenger of God, may God bless him and grant him peace, did not mention the permissibility of all Muslim women. Rather, it mentioned his wives and his right hand possessions that God bestowed upon him, and the daughters of his paternal uncles and the daughters of his paternal aunts, and the daughters of his maternal uncles and the daughters of his maternal aunts, who migrated with him, and a believing woman if she offered herself to the Prophet, so the unbelieving women are specifically prohibited, then what we said about that is correct, unlike the statement of those who disagreed with our statement about it.

The reciters differed in their reading of the phrase **It is not permissible for you to have women**. The majority of the reciters of Medina and Kufa read it as **it is permissible for you** with a *ya*, meaning: it is not permissible for you to have any women after that. Some of the reciters of Basra read it as **It is not permissible for you to have women** with a *ta*, indicating that it is a verb for women, and women is the plural for many of them.

The more correct of the two readings is the one that reads it with a *ya*, for the reason I mentioned to them, and the consensus of the authoritative reciters on reading it with it, and the anomaly of those who disagreed with them on that.

And His statement, **nor that you exchange them for other wives, even if their beauty should please you**, the people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: It is not lawful for you to have women after the Muslim women, neither Jewish nor Christian nor disbelieving, nor that you exchange the Muslim women for other disbelieving women.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Nor that you exchange them for other wives** and **Nor that you exchange the Muslim women for other wives from among the Christians, Jews, and polytheists** "even if their beauty pleases you, except those your right hand possesses."

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibn Razin, regarding his statement, **It is not lawful for you to marry other women after this, nor to exchange them for other wives, even if their beauty should please you, except those your right hand possesses**, he said: It is not lawful for you to marry polytheist women except those you have captured and whom your right hand possesses.

Others said: Rather, the meaning of this is: Do not exchange your wives who are in your care for other wives, by divorcing them and marrying others.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **nor that you exchange them for other wives, even if their beauty should please you**, meaning: It is not permissible for you to divorce any of your wives if you do not like them, so that was not permissible for him.

Others said: Rather, the meaning of this is: Nor should you exchange your wives for someone else, by giving him your wife and taking his wife.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **nor that you exchange them for other wives, even if their beauty should please you**, he said: The Arabs in the Age of Ignorance used to exchange their wives, one would give his wife to another and another would take his wife. So He said, **It is not lawful for you to take other women after this, nor that you exchange them for other wives, even if their beauty should please you, except those your right hand possesses**, there is no problem with exchanging your female slave for whomever you wish, but not for free women. He said: And that was among their practices in the Age of Ignorance.

The most correct of the sayings on this matter is the saying of the one who said: The meaning of this is: Nor that you divorce your wives and replace them with other wives.

We said that this is more correct, because we have previously explained that the statement of the one who said that the meaning of his saying **it is not lawful for you to marry women after that** is that it is not lawful for you to marry a Jewish, Christian or infidel woman, is a statement that has no basis.

If that is the case, then his statement, **nor that you exchange them** for a disbelieving woman is meaningless, since among the Muslim women were those who were forbidden to him by His statement, **It is not lawful for you to have other wives after that**, which we have previously indicated. As for what Ibn Zayd said about that, it is also meaningless, because if it had meant exchange, the reading and revelation would have been: **nor that you exchange them for other wives, or nor that you exchange them with a damma on the ta', but the agreed-upon reading, nor that you exchange them with a fatha on the ta', means: nor that you exchange them, even though what Ibn Zayd mentioned of the actions of the Jahiliyyah is not known among any nation that we know of: that a man exchanges his free wife for another, so it is said: that was from their actions, so the Messenger of God, may God bless him and grant him peace, forbade doing something like it.**

If someone were to say: Was it not possible for the Messenger of God (blessings and peace of God be upon him) to marry another woman in addition to the other wives he had, so that the interpretation of his statement, **nor that you exchange them for other wives**, would be directed to what you interpreted it to be? Or he would say: Where is the mention of his wives who were with him in this place, so that the *ha* in his

statement, **nor that you exchange them for other wives**, would be from the mention of them, and it would be assumed that the *ha* in this refers to the women, in his statement, **It is not lawful for you to take other wives after that**? It was said: The Messenger of God (peace and blessings of God be upon him) was allowed to marry whomever he wished from the women whom God had made lawful for him in addition to the other wives he had with him on the day this verse was revealed. Rather, he (peace and blessings of God be upon him) was forbidden by this verse to separate from the one he had with by divorce, intending thereby to replace her with another woman, out of admiration for the beauty of the one he had replaced with, since God had made them the mothers of the believers and given them the choice between this worldly life and the Hereafter, and to be content with God and His Messenger. They chose God, His Messenger, and the Hereafter, and were thus forbidden to anyone else. He was forbidden from separating from them by divorce. As for marrying anyone other than them, he was not forbidden from that, rather God made that lawful for him as He has explained in His Book. It was narrated from Aisha that the Prophet (peace and blessings of God be upon him) did not die until God had made the women of the earth lawful for him.

Muhammad bin Amr told me: Abu Asim told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, did not die until women were made lawful for him, meaning the people of the earth.

Ubaid bin Ismail Al-Habbari told me: Sufyan told us, on the authority of Amr, on the authority of Ata', on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, did not die until women were made lawful for him.

Al-Abbas bin Abi Talib told us, he said: Mu'alla told us, he said: Wahib told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubayd bin Umair Al-Laythi, on the authority of Aisha, she said: The Messenger of God, may God bless him and grant him peace, did not die until it was made permissible for him to marry as many women as he wished.

Abu Zaid Umar ibn Shabbah told me: Abu Asim told us, on the authority of Ibn Jurayj, on the authority of Ata', who said: I think Ubayd ibn Umair told me, Abu Zaid said, and Abu Asim said once, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, did not die until God made women lawful for him. He said: Abu al-Zubayr said: I witnessed a man speaking to Ata'.

Ahmad bin Mansour told us: Musa bin Ismail told us: Hammam told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubayd bin Umair, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, did not die until women were made lawful for him.

If someone were to say: If the matter is as you have described, that God forbade His Prophet in this verse from divorcing his wives whom he gave a choice to and they chose him, then what is the basis of the report narrated about him that he divorced Hafsa and

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then took her back, and that he wanted to divorce Sawda until she reconciled with him to refrain from divorcing her, and she gave her day to Aisha? It is said: That was before this verse was revealed.

The evidence for the correctness of what we have said, that this was before God forbade His Prophet from divorcing them, is the narration that was reported that Umar entered upon Hafsa to punish her when the Messenger of God, may God bless him and grant him peace, had separated from his wives. He said to her: The Messenger of God, may God bless him and grant him peace, had divorced you, so you spoke to him and he took you back. By God, if he divorced you, or had he divorced you, I would not have spoken to him about you. This was undoubtedly before the verse of choice was revealed, because the verse of choice was only revealed when the time for the Messenger of God, may God bless him and grant him peace, to swear to separate from them had passed.

As for the evidence that Sawda's affair was before the revelation of this verse, God only commanded His Prophet to give his wives the choice between separating from him and staying with him on the condition that they would not have a share, that he would defer to whomever he wished from them, and take in whomever he wished from them, and give preference to whomever he wished from them over whomever he wished. For this reason, God Almighty said to him, "And if you desire of those you have set aside, there is no blame upon you. That is more likely that their eyes will be comforted and they will not grieve and they will be satisfied with what you have given them all." It is impossible that the reconciliation between her and the Messenger of God, may God bless him and grant him peace, took place on her leaving Aisha that day in a situation where she had no day with him.

It is not permissible for that to have happened from her except in a situation where she had a right from him on a day that was hers and it was obligatory for the Messenger of God, may God bless him and grant him peace, to give it to her, and that was not for them after the choice, as I have described before in what has passed in this book of ours.

So the interpretation of the statement is: It is not lawful for you, O Muhammad, to take women after those whom I made lawful for you in the previous verse, nor to divorce your women whom God, His Messenger, and the Hereafter chose, and exchange them for other wives, even if the beauty of whomever you wish to exchange for them pleases you, except what your right hand inclines to. And in His statement, **to exchange them** there is a nominative case, because its meaning is: It is not lawful for you to take women after that, nor to exchange your wives. Otherwise, in His statement, **except what your right hand possesses**, there is an exception from women. And the meaning of that is: It is not lawful for you to take women after those whom I made lawful for you, except what your right hand possesses of female slaves, for you may take from any

kind of female slaves you wish.

And His statement, **And God is a Watcher over all things**, means: And God is a Guardian over all things, what He has made lawful for you, what He has forbidden you, and other than that of all things. Nothing of that is hidden from Him, and preserving all of that does not burden Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And God is ever a Watcher over all things**: meaning a Guardian, according to al-Hasan and Qatada.

Tafsir al-Qurtubi

"It is not lawful for you to take other women after this, nor to exchange them for other wives, even if their beauty should please you, except those your right hand possesses. And ever is God, over all things, a Watcher."

There are seven issues: The first: Scholars differed in their interpretation of his statement: **It is not lawful for you to marry women after that**, with seven opinions: The first: It was abrogated by the Sunnah, and what abrogated it was the hadith of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, did not die until women were made lawful for him." And it was mentioned previously.

Second: It was abrogated by another verse. Al-Tahawi narrated on the authority of Umm Salamah who said: "The Messenger of God (peace and blessings be upon him) did not die until God made it lawful for him to marry whomever he wished except a mahram." This is the verse in which God the Almighty says: **You may put off any of them you wish and take to yourself whomever you wish**. An-Nahhas said: **And this, and God knows best, is the most correct of what has been said about the verse, and it is the opinion of Aisha alone regarding abrogation**. It may be possible that Aisha meant that this was made lawful for him by the Qur'an. This is also the opinion of Ali ibn Abi Talib, Ibn Abbas, Ali ibn al-Husayn, and Ad-Dahhak. Some of the Kufi jurists objected and said: It is impossible that this verse, meaning: **You may put off any of them you wish**, was abrogated by **It is not lawful for you to marry other women after that**, when it comes before it in the Qur'an upon which the Muslims are unanimously agreed. He preferred the opinion of those who said it was abrogated by the Sunnah. An-Nahhas said: "This objection is not binding and its proponent is mistaken because the Qur'an is like a single Surah, as is authentically reported from Ibn Abbas: God revealed the Qur'an all at once to the lowest heaven in the month of Ramadan." It is clear to you that the objection of this objector does not necessitate that the Almighty's saying: **And those of you who die and leave wives behind them - they shall bequeath to their wives a year's maintenance without removing them** (al-Baqarah 2:240) is abrogated according to the

opinion of the people of interpretation. We do not know of any disagreement among them regarding the verse before it.

And those of you who die and leave wives behind them, they shall wait concerning themselves four months and ten days. (al-Baqarah 2:234)

Third: That the Prophet (peace and blessings be upon him) was forbidden from marrying other wives because they chose God, His Messenger, and the Hereafter. This is the opinion of Al-Hasan, Ibn Sirin, and Abu Bakr ibn Abd Al-Rahman ibn Al-Harith ibn Hisham. An-Nahhas said: This opinion could have been thus, but it was abrogated.

Fourth: Since it was forbidden for them to marry after him, it was forbidden for him to marry anyone other than them. This was said by Abu Umamah ibn Sahl ibn Hanif.

Fifth: **It is not lawful for you to marry women after that**, meaning after the categories that were named. This was said by Ubayy ibn Ka'b, Ikrimah, and Abu Razin, and it is the choice of Muhammad ibn Jarir. Whoever said that permission was absolute for him said here: **It is not lawful for you to marry women** means it is not lawful for you to marry Jewish or Christian women. This is a far-fetched interpretation. It was narrated from Mujahid, Sa'id ibn Jubayr, and Ikrimah as well. This is the sixth opinion. Mujahid said: **So that she will not be a disbeliever or for the believers.** Is this opinion far-fetched? Because he meant it: after the Muslim women, and Muslim women were not mentioned. He also meant **nor that you exchange them** meaning, nor that you divorce a Muslim woman in order to exchange her for a woman of the People of the Book.

Seventh: The Prophet, may God bless him and grant him peace, was permitted to marry whomever he wished, but this was abrogated. He said: This was also the case with the prophets before him, may God bless them and grant them peace. Muhammad ibn Ka'b al-Qurazi said this.

Second: The Almighty's saying: **Nor that you exchange them for other wives.** Ibn Zayd said: This is something that the Arabs used to do. One of them would say: Take my wife and give me your wife. Al-Daraqutni narrated on the authority of Abu Hurayrah who said: The exchange in pre-Islamic times was for a man to say to a man: Give me back your wife and I will give you back my wife and I will give you more? Then God the Almighty revealed: **Nor that you exchange them for other wives, even if their beauty should please you.** He said: "Uyaynah ibn Hisn al-Fazari entered upon the Messenger of God (peace and blessings of God be upon him) and Aisha was with him. He entered without permission, so the Messenger of God (peace and blessings of God be upon him) said to him: 'O Uyaynah, where is the permission?' He said: 'O Messenger of God, I have not asked permission to enter upon a man from Mudar since I became an adult.' He said: 'Who is this red-skinned woman next to you?' The Messenger of God (peace and blessings of God be upon him) said: 'This is Aisha, the Mother of the Believers.' He said: 'Shall I not reveal to you the best of creation?' He said: 'O Uyaynah, God has forbidden that.' He said: 'When he left, Aisha said: 'O Messenger

of God, who is this?' He said: 'An obeyed fool, and as you see, he is the master of his people.'" At-Tabari, An-Nahhas, and others rejected what Ibn Zayd narrated from the Arabs, that they used to exchange their wives. Al-Tabari said: The Arabs never did this. What was narrated in the hadith of Uyaynah ibn Hisn that he entered upon the Messenger of God, may God bless him and grant him peace, and Aisha was with him... the hadith is not an alteration, nor did he intend that. Rather, he looked down on Aisha because she was a young girl, so he said this statement.

I said: What we mentioned from the hadith of Zayd ibn Aslam on the authority of Ata' ibn Yasar on the authority of Abu Hurayrah that the substitution was in the pre-Islamic era indicates the opposite of what was denied of that, and God knows best. Al-Mubarrad said: It was read la halul with a ya' and a ta'. So whoever reads it with a ta' then it means a group of women, and with a ya' from below it means all women. Al-Farra' claimed that he said: The reciters agreed on the reading with a ya'? This is wrong. How can it be said: The reciters agreed when Abu Amr read it with a ta' without disagreement from him!

Third: The Almighty's saying: **And even if their beauty pleases you.** Ibn Abbas said: "This was revealed because of Asma' bint Umays. The Messenger of God, may God bless him and grant him peace, was pleased with her beauty when Ja'far ibn Abi Talib died, and he wanted to marry her, so the verse was revealed." This is a weak hadith, as stated by Ibn al-Arabi.

Fourth: This verse is evidence that it is permissible for a man to look at the woman he wants to marry. Al-Mughira ibn Shu'ba wanted to marry a woman, so the Prophet (peace and blessings be upon him) said to him: **Look at her, for it is more likely to create harmony between you.** And he (peace and blessings be upon him) said to another: **Look at her, for there is something in the eyes of the Ansar.** Narrated by Sahih. Al-Hamidi and Abu al-Faraj al-Jawzi said: It means yellow or blue. And it was said: reddened.

Fifth: The command to look at one's fiancée is only for the sake of guidance to what is in one's best interest. If one looks at her, he might see in her something that would encourage him to marry her. What indicates that the command is for guidance is what Abu Dawud mentioned in the hadith of Jabir from the Prophet (peace and blessings of God be upon him) that he said: **If one of you proposes marriage to a woman, and he is able to see in her that which will encourage him to marry her, then let him do so.** His statement, and if he is able to do so, cannot be said of what is obligatory. This is the view of the majority of jurists, including Malik, al-Shafi'i, the Kufians, and others, as well as the scholars of the apparent meaning. Some people disliked this, not caring about what they said, based on the saheeh hadeeths and the statement of God, the Most High: **Even if their beauty should please you.** Sahl ibn Abi Hathma said: I saw Muhammad ibn Maslama chasing Thubaytah bint Ad-Dahhak over a rent in one of the rents of Madinah, so I said to him: **Do you do this?** He said: Yes. The Prophet (peace and blessings of God be upon him) said: **If God puts in the heart of one of you the desire to propose to a woman, then there is nothing wrong with him looking at her.**

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It is not lawful for you to take other women after this, nor to exchange them for other wives, even if their beauty should please you, except those your right hand possesses. And ever is God, over all things, a Watcher.

Rent means a roof, in the language of the people of Syria and Hijaz. Abu Ubaid said: The plural of *ijar* is *ajajir* and *ajajira*.

Sixth: There is a difference of opinion as to what is permissible to look at of her. Malik said: He may look at her face and hands, but he may not look except with her permission. Al-Shafi'i and Ahmad said: With her permission or without her permission if she is covered. Al-Awza'i said: He may look at her and strive to look at the fleshy parts of her body. Dawud said: He may look at the rest of her body, adhering to the apparent meaning of the word. The principles of Islamic law refute him in prohibiting looking at the private parts. And God knows best.

Seventh: The Almighty's statement: **Except what your right hand possesses**. Scholars differed regarding the permissibility of marrying a disbelieving female slave for the Prophet (peace and blessings of God be upon him). There are two opinions: 1. She is permissible due to the generality of His statement: **Except what your right hand possesses**. This was stated by Mujahid, Sa'id ibn Jubayr, Ata' and Al-Hakam. They said: The Almighty's statement: **It is not lawful for you other women after this**, means that women other than the Muslims are not permissible for you. As for Jewish, Christian and polytheist women, they are forbidden to you. This means that it is not permissible for you to marry a disbelieving woman and thus become a mother to the believers, even if her beauty pleases you, except what your right hand possesses, in which case he may take her as a concubine. The second opinion: She is not permissible, as he is too high to be able to have intercourse with a disbelieving woman. God the Almighty said: **And do not hold on to the marriage bonds of disbelieving women. Al-Mumtahanah 66:15**. So how about the statement of the Prophet (peace and blessings of God be upon him): **Except what your right hand possesses**, in the nominative case instead of *women*. It is permissible for it to be in the accusative case as an exception, but this is weak. It may be a source, and the meaning is: except for your right hand, and *owner* means *owned*, and it is in the accusative case because it is an exception from something other than the first type.

Tafsir Ibn Kathir

More than one scholar, such as Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ibn Zayd, Ibn Jarir, and others, mentioned that this verse was revealed as a reward for the wives of the Prophet, may God bless him and grant him peace, and as a sign of his approval of them for their good deeds in choosing God, His Messenger, and the Hereafter when the Messenger of God, may God bless him and grant him peace, gave them the choice, as mentioned in the verse. When they chose the Messenger of God, may God bless him and grant him peace, their reward was that God Almighty restricted him to them, and forbade him from marrying

anyone other than them or replacing them with other husbands, even if he liked their beauty, except for female slaves and concubines, in which case there is no blame on him. Then God Almighty lifted the blame from him for that and abrogated the ruling of this verse, and permitted him to marry, but he did not marry after that so that the favor of the Messenger of God, may God bless him and grant him peace, would be upon them.

Imam Ahmad said: Sufyan told us, on the authority of Amr, on the authority of Ata', on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) did not die until God made women lawful for him. He also narrated it from the hadith of Ibn Jurayj, on the authority of Ata', on the authority of Ubayd ibn Umair, on the authority of Aisha. At-Tirmidhi and An-Nasa'i narrated it in their Sunans. Ibn Abi Hatim said: Abu Zur'ah told us, Abdur-Rahman ibn Abd al-Malik ibn Shaybah told us, Umar ibn Abi Bakr told me, Al-Mughirah ibn Abdur-Rahman Al-Khuza'i told me, on the authority of Abu An-Nadr, the freed slave of Umar ibn Ubaydullah, on the authority of Abdullah ibn Wahb ibn Zam'ah, on the authority of Umm Salamah, who said: The Messenger of God (blessings and peace of God be upon him) did not die until God made it lawful for him to marry as many women as he wished, except for a mahram. This is the statement of God, the Most High: **You may defer from them whomever you wish** (al-Baqarah 2:174). This abrogates the next in recitation, just as the two verses about the waiting period for death in Surah Al-Baqarah abrogate the next. And God knows best.

Others said: Rather, the meaning of the verse **It is not lawful for you to marry other women after that** is after what we have mentioned to you of the description of the women whom We have made lawful for you from your wives, those to whom you have given their due compensation, those whom your right hand possesses, the daughters of paternal uncles and aunts, the maternal uncles and aunts, the female aunts who give as a gift, and other types of women are not lawful for you. This is what was narrated on the authority of Ubayy ibn Ka'b and Mujahid in one narration from him, and Ikrimah and Ad-Dahhak in one narration, and Abu Razin in one narration from him, and Abu Salih, Al-Hasan and Qatadah in one narration, and As-Suddi and others. Ibn Jarir said: Ya'qub told us, Ibn Ulayyah told us, on the authority of Dawud ibn Abi Hind, Muhammad ibn Abi Musa told me, on the authority of Ziyad, on the authority of a man from the Ansar, who said: I said to Ubayy ibn Ka'b: Tell me, if the wives of the Prophet (peace and blessings of God be upon him) died, would he not have the right to marry? He said: What prevents him from doing that? He said: I said, **God's statement, 'It is not lawful for you to take other women after that.'** He said: God only made lawful for him a type of women, as God, the Most High, said: "O Prophet, indeed We have made lawful for you your wives to whom you have given their due compensation and those your right hand possesses from what God

has bestowed upon you and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet." Then it was said to him, **It is not lawful for you to take other women after that.** Abdullah bin Ahmad narrated it through various chains of transmission on the authority of Dawud.

Al-Tirmidhi narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, forbade all kinds of women except those who were believing emigrants, as God Almighty said: **It is not lawful for you to take other women after this, nor to exchange them for other wives, even if their beauty should please you, except those your right hand possesses.** So God made permissible your believing girls and a believing woman if she offered herself to the Prophet, and He forbade every woman of a religion other than Islam. Then He said: **And whoever disbelieves in the faith, his work has become worthless.**

God the Almighty said: "O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what God has bestowed upon you [as booty] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet - if the Prophet wishes to marry her - exclusively for you, not including the believers." And He forbade all other types of women. Mujahid said, **It is not lawful for you to marry women after that**, meaning after what has been named for you of Muslim, Jewish, Christian, or infidel women. Abu Salih said, **It is not lawful for you to marry women after that**, meaning that a man is commanded not to marry a Bedouin woman, male or female, and to marry after that from the women of Tihamah and whatever he wishes of the daughters of his paternal uncles, paternal aunts, maternal uncles, and maternal aunts, if he wishes, up to three hundred. Ikrimah said, **It is not lawful for you to marry women after that**, meaning those whom God has named.

Ibn Jarir **may God have mercy on him** said: The verse is general and includes all the women mentioned, including the nine women he married. What he said is good, and perhaps what was meant by many of the salaf we have narrated from them, as many of them narrated this and that from him, and there is no contradiction, and God knows best. Then Ibn Jarir brought up against himself what was narrated that the Messenger of God (blessings and peace of God be upon him) divorced Hafsa and then took her back! He resolved to separate from Sawda until she gave her day to Aisha. Then he replied that this was before the revelation of the verse: **It is not lawful for you to take other women after this, nor to exchange them for other wives** (al-Baqarah 2:17). What he said about this being before the revelation of the verse is correct, but there is no need for that, because the verse only indicates that he will not marry anyone other than those under his protection and that he will not replace them with anyone else. It does not indicate that he will not

divorce one of them without replacing them, and God knows best. As for the case of Sawda, it is in the Sahih on the authority of Aisha, may God be pleased with her, and it is the reason for the revelation of the verse: **And if a woman fears from her husband desertion or evasion, there is no blame upon them if they make terms of settlement between themselves** (al-Baqarah 2:17). As for the case of Hafsa, Abu Dawud, Al-Nasa'i, Ibn Majah and Ibn Hibban narrated in his Sahih, through various chains of narration on the authority of Yahya ibn Zakariya ibn Abi Za'idah, on the authority of Salih ibn Salih ibn Hayyi, on the authority of Salamah ibn Kuhayl, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of 'Umar, that the Messenger of God (peace and blessings of God be upon him) divorced Hafsa and then took her back. This is a strong chain of narration. Al-Hafiz Abu Ya'la said: Abu Kurayb told us, Yunus ibn Bakir told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Ibn 'Umar, who said: 'Umar entered upon Hafsa while she was crying. He said: What makes you cry? Perhaps the Messenger of God (peace and blessings of God be upon him) divorced you. He divorced you once and then took you back because of me. By God, if he divorces you a second time, I will never speak to you again.' The men of the narration meet the criteria of the two Sahih.

And the Almighty said: **Nor that you exchange them for other wives, even if their beauty should please you.** So He forbade him from increasing them if he divorced one of them, and replacing her with another, except for what his right hand possesses. Al-Hafiz Abu Bakr al-Bazzar narrated a suitable hadith that he mentioned here, and he said: Ibrahim bin Nasr told us, Malik bin Ismail told us, Abd al-Salam bin Harb told us, on the authority of Ishaq bin Abdullah al-Qurashi, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Hurayrah, who said: The exchange in the pre-Islamic era was for a man to say to another man: Exchange your wife for me, and I will exchange my wife for you, meaning you give up your wife for me and I will give up my wife for you. So God revealed: **Nor that you exchange them for other wives, even if their beauty should please you.** He said: "So Uaynah bin Hisn al-Fazari entered upon the Prophet, may God bless him and grant him peace, and Aisha was with him, so he entered without permission, so the Messenger of God, may God bless him and grant him peace, said to him: Where is the permission? He said: O Messenger of God, I have not asked permission to enter upon a man from Mudar since I became an adult." Then he said: Who is this red-skinned woman next to you? The Messenger of God (peace and blessings of God be upon him) said: This is Aisha, the Mother of the Believers. He said: Shall I not give you the best of creation? He said: O Uaynah, God has forbidden that. When he left, Aisha said: Who is this? He said: This is an obeyed fool, and as you see, he is the master of his people. Then Al-Bazzar said: Ishaq ibn Abdullah is very weak in hadith, and we only mentioned him because we did not memorize him except from this source and we explained the defect in it.

It is not lawful for you to take other women after this, nor to exchange them for other wives, even if their beauty should please you, except those your right hand possesses. And ever is God, over all things, a Watcher.

Fath al-Qadir

52- **It is not lawful for you to have women after this.**

The majority read **it is not lawful** with a subjunctive ending to separate the verb from its feminine subject, while Ibn Kathir read it with a superjunctive ending.

Scholars have differed in their interpretation of this verse, with several opinions: The first is that it is definitive, and that it was forbidden for the Messenger of God (peace and blessings be upon him) to marry other wives besides his own as a reward for what they did, by the choice of God and His Messenger and the Hereafter, when the Messenger of God (peace and blessings be upon him) gave them the choice by God's command to do so. This is the opinion of Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Al-Hasan, Ibn Sirin, Ubayy ibn Abd ar-Rahman ibn Hisham, Ibn Zayd, and Ibn Jarir. Abu Umamah ibn Sahl ibn Hunaif said: When God forbade them from marrying after him, it was also forbidden for him to marry anyone other than them. Ubayy ibn Ka'b, Ikrimah, and Abu Razin said: The meaning is: It is not permissible for you to marry other women after the categories that God has named. Al-Qurtubi said: This is the preferred opinion of Ibn Jarir. It was also said that it is not permissible for you to marry Jewish or Christian women because they cannot be described as the Mothers of the Believers. This opinion is flawed because the meaning would be: It is not permissible for you to marry other women after the Muslim women, and it is not permissible for Muslim women to be mentioned. It was said that this verse was abrogated by the Sunnah and by the Almighty's saying: **You may defer from them whom you wish and take to yourself whom you wish.** This is what Aisha, Umm Salamah, Ali ibn Abi Talib, Ali ibn al-Husayn and others said, and this is the most correct opinion. Evidence to support this will come at the end of the research: **nor that you exchange them for other wives**, meaning that you may be exchanged. So one of the two ta's was deleted, meaning that you do not have the right to divorce one or more of them and marry another woman instead of the one you divorced. The *min* in the phrase **of other wives** is added for emphasis. Ibn Zayd said: This is something the Arabs used to do, saying: Take my wife and give me your wife. An-Nahhas and Ibn Jarir denied what Ibn Zayd mentioned. Ibn Jarir said: The Arabs never did this. This denial is refuted by what Ad-Daraqutni narrated on the authority of Abu Hurayrah, who said: The exchange in the pre-Islamic era was for a man to say to another: Give me your wife and I will give you my wife. So God, the Almighty, revealed: **nor that you exchange them for other wives.** Al-Bazzar and Ibn Mardawayh also narrated it from him. The phrase **even if their beauty pleases you** is in the accusative case as a state of the agent of the verb **to change**. The meaning is that it is not permissible to change your wives even if you are pleased with the beauty of someone other than them whom you want to replace with one of them. This change is also among the things that God abrogated with regard to His Messenger according to the most correct opinion. His

statement, **except what your right hand possesses**, is an exception from women because it includes free women and slave women.

Scholars have differed regarding the permissibility of marrying a non-Muslim woman. The first opinion is that it is permissible for the Prophet (peace and blessings of God be upon him) due to the generality of this verse. This is the view of Mujahid, Sa'id ibn Jubayr, Ata' and Al-Hakam. The second opinion is that it is not permissible for him, as he is too high to be intimate with a non-Muslim woman. The first opinion is preferred due to the generality of this verse. The justification for prohibiting marriage based on being pure is weak, as one cannot be pure from what God has permitted. What He has permitted is good, not impure, with regard to matters of marriage, not anything else. Polytheists are impure according to the text of the Qur'an. The second opinion can be supported by the statement of God *swt*: **And do not hold fast to the marriage bonds of disbelieving women**, as this is a general prohibition. **And God is ever, over all things, a Watcher**, meaning He is Watchful, Preserving, and Dominating. Nothing is hidden from Him and nothing escapes Him.

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, the Most High, **When you marry believing women**, he said: This is about a man who marries a woman, then divorces her before touching her. If he divorces her once, she is separated from him and there is no waiting period for her to marry whomever she wants. Then He said, **Then provide for them and set them free with gracious freedom**, meaning: If he specified a dowry for her, then she is only entitled to half. If he did not specify a dowry, then he should provide for her according to his ease or difficulty, and this is a gracious freedom. Ibn Mardawayh narrated on the authority of Ibn Umar, who said: **When you marry believing women and then divorce them**, is abrogated by the abrogation in Surat al-Baqarah, **then give half of what you specified.** Abd ibn Humayd and Ibn Jarir narrated something similar on the authority of Sa'id ibn al-Musayyab. Abdur-Razzaq narrated on the authority of Ibn Jurayj who said: It reached Ibn Abbas that Ibn Masoud said: If a man divorces a woman before marrying her, it is permissible. Ibn Abbas said: He made a mistake in this, for God says: **If you marry believing women and then divorce them before you have touched them**, and He did not say: If you divorce believing women and then marry them. Ibn Abi Hatim and Al-Hakim narrated **who authenticated it** on the authority of Ibn Abbas that he recited this verse and said: There is no divorce until there is marriage. There are hadiths that state there is no divorce except after marriage, and they are well known. Ibn Sa'd, Ibn Rahawayh, Abd ibn Humayd, Al-Tirmidhi **who authenticated it** narrated it and he authenticated it, and Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it** and Ibn Mardawayh and Al-Bayhaqi narrated it on the authority of Umm Hani' bint Abi Talib, who said: The Messenger of God (blessings and

peace of God be upon him) proposed marriage to me, so I apologized to him and he excused me. Then God revealed, **O Prophet, indeed We have made lawful to you your wives** to His saying, **They emigrated with you**. She said, **I was not lawful to him because I did not emigrate with him; I was among those who were freed**. Ibn Abi Hatim and Ibn Mardawayh narrated from another chain of transmission on her authority that she said, "This verse was revealed concerning, 'And the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you.'" The Prophet wanted to marry me, but he was forbidden from marrying me because I did not emigrate. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding His saying, **Indeed, We have made lawful to you your wives** to His saying, **Purely for you**, he said, "So God forbade him other women. Before that, he would marry any women he wanted, but that was not forbidden to him. His wives found that very difficult to marry any women he liked. But when the verse, 'I have forbidden you [to marry] other women, other than what I have related to you,' was revealed, his wives were amazed at that. Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Sunan narrated on the authority of Aisha that she said: The one who offered herself to the Prophet (peace and blessings of God be upon him) was Khawlah bint Hakim. Abd Al-Razzaq, Ibn Sa'd, Ibn Abi Shaybah, Abd bin Hamid, Al-Bukhari, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Bayhaqi, and Ibn Mardawayh narrated on the authority of Urwah that Khawlah bint Hakim was among those who offered themselves to the Messenger of God (peace and blessings of God be upon him). Ibn Abi Shaybah and Ibn Abi Hatim narrated on the authority of Muhammad bin Ka'b, Umar bin Al-Hakam, and Abdullah bin Ubaydah that they said: The Messenger of God (peace and blessings of God be upon him) married thirteen women: six from Quraysh, two from Banu Hilal bin Amir: Maymunah bint Al-Harith, who offered herself to the Prophet (peace and blessings of God be upon him), Zaynab Umm Al-Masakin, Al-Amiriya, who chose this world, a woman from Banu Al-Jun, who sought refuge from him, Zaynab bint Jahsh Al-Asadiyya, and the two captives: Safiyya bint Huyay, and Juwayriya bint Al-Harith Al-Khuzaiyya. Al-Bukhari and Ibn Mardawayh narrated on the authority of Anas that he said: A woman came to the Prophet (peace and blessings of God be upon him) and said: O Prophet of God, do you have a need? Anas' daughter said: How modest she was! He said: She is better than you. She desired the Prophet (peace and blessings of God be upon him) and offered herself to him. Al-Bukhari, Muslim and others narrated on the authority of Sahl ibn Sa'd al-Sa'idi that a woman came to the Prophet (peace and blessings of God be upon him) and offered herself to him, but they remained silent in full. Ibn Mardawayh narrated on the authority of Ibn Umar regarding the statement: **We have already known what We have enjoined upon them concerning their wives**, that he said: God enjoined upon them that there is no marriage except with a guardian and two witnesses. Ibn Mardawayh narrated on the authority of Ibn Abbas something similar and added: **and a dowry**. Ibn Abi Shaybah narrated on the authority of Ali that he said: The Messenger of God (peace and blessings of God

be upon him) forbade having intercourse with a pregnant woman until she gives birth, and with a menstruating woman until she has been cleansed by one menstrual cycle. Ibn Jarir narrated on the authority of Ibn Abbas: **You may delay [the marriage of] any of them you wish**, that he said: You may delay. Ibn Jarir and Ibn Mardawayh narrated from him regarding the statement: **You may delay whomever you wish of them**, meaning: **You may release whomever you wish of them, and keep whomever you like**. Al-Bukhari, Muslim and others narrated from Aisha who said: "I used to be jealous of those who offered themselves to the Messenger of God (peace and blessings of God be upon him) and I used to say: 'A woman may offer herself.' But when God revealed the verse: 'You may delay whomever you wish of them,' I said: **I see that your Lord is quick to fulfill your desires**. Ibn Sa'd, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Abu Razin who said: "The Messenger of God (peace and blessings of God be upon him) wanted to divorce some of their wives, but when they saw that, they came to him and said: 'He will not let us go while you are free of what is between us and you. Assign to us whatever you wish of yourself and your wealth.' So God revealed: 'You may delay whomever you wish of them,' meaning: **You may remove whomever you wish**. So he delayed some of them and took in some women. Among those who deferred marriage were Maymunah, Juwayriyyah, Umm Habibah, Safiyyah and Sawdah, and he would divide among them whatever he wished of himself and his wealth. He was among those who sheltered Aisha, Hafsa, Umm Salamah and Zainab, and he would divide his wealth and his wealth equally among them. Al-Bukhari, Muslim and others narrated on the authority of Aisha that the Messenger of God (peace and blessings be upon him) used to ask permission from us on Women's Day after the verse was revealed: **You may defer whomever you wish of them**. I said to her: **What did you say?** She said: "I used to say: 'If that is up to me, then I do not want to favor anyone over you.'" Al-Ruwayani, Al-Darimi, Ibn Sa'd, Abdullah ibn Ahmad in Zawa'id Al-Musnad, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ziyad, a man from the Ansar, who said: "I said to Ubayy ibn Ka'b: 'Do you think that if the wives of the Prophet (peace and blessings be upon him) died, would it not be permissible for him to marry again?' He said: 'What prevents him from doing that?' I said: His statement: **It is not lawful for you to marry other women after that**. He said: He only made lawful for him a type of women and described their validity to him, saying: **O Prophet, indeed We have made lawful for you your wives** until His saying: **and a believing woman**. Then He said: It is not lawful for you to marry other women after this description. Abd ibn Humayd, al-Tirmidhi who authenticated it, Ibn Abi Hatim, al-Tabarani, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings of God be upon him) forbade all kinds of women except believing emigrant women. He said: **It is not lawful for you to marry other wives after that, even if their beauty pleases you, except those whom your right hand possesses**. So he made lawful for him believing girls, **and a believing woman if she offers herself to the Prophet**, and he forbade every woman of

Surat al-Ahzab 33:52

It is not lawful for you to take other women after this, nor to exchange them for other wives, even if their beauty should please you, except those your right hand possesses. And ever is God, over all things, a Watcher.

a religion other than Islam, and he said: **O Prophet, indeed We have made lawful for you your wives** until His saying: **Privately for you, not for the believers**, and he forbade all kinds of women other than that. Ibn Mardawayh narrated on his authority that the Prophet (peace and blessings of God be upon him) intended to marry any after his first wives. Ibn Mardawayh also narrated on his authority regarding the verse, saying: God kept him from them as He kept them from him. Abu Dawud narrated in his Naskh, Ibn Mardawayh and Al-Bayhaqi in his Sunan on the authority of Anas, who said: When he gave them the choice and they chose God and His Messenger, he restricted it to them and said: **It is not lawful for you to marry other women after that**. Ibn Sa'd and Ibn Abi Hatim narrated on the authority of Umm Salamah, who said: The Messenger of God (peace and blessings of God be upon him) did not die until God made it lawful for him to marry as many women as he wished, except a mahram. This is due to the statement of God, **You may delay whomever you wish of them and take to yourself whomever you wish**. 'Abd Al-Razzaq, Sa'id bin Mansur, Ibn Sa'd, Ahmad, 'Abd bin Humaid, Abu Dawud in his Naskh, At-Tirmidhi, who authenticated it, An-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim, who authenticated it, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of 'Ata' on the authority of 'Aishah, who said: The Messenger of God (peace and blessings of God be upon him) did not die until God made it lawful for him to marry as many women as he wished, except a mahram, due to the statement, **You may delay whomever you wish of them and take to yourself whomever you wish**. Ibn Sa'd narrated something similar on the authority of Ibn Abbas. Sa'id ibn Mansur, Ibn Sa'd, Ibn Abi Shaybah, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Abu Razin, **It is not lawful for you to have women after that**. He said: **Of the companies, except those that are taken captive and are your right hand's possession**. Al-Bazzar and Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: "The exchange in the pre-Islamic era was for a man to say to another man: 'Exchange your wife for me and I will exchange my wife for you', meaning, 'Give me your wife and I will give you my wife.' So God revealed: 'Nor that you exchange them for other wives, even though their beauty should please you.'" He said: "So 'Uyaynah ibn Hisn al-Fazari entered upon the Prophet, may God bless him and grant him peace, and 'Aishah was with him. He entered without permission, so the Messenger of God, may God bless him and grant him peace, said to him: 'Where is the permission?' He said: 'O Messenger of God, I have not asked permission to enter upon a man from the Ansar since I became an adult.' Then he said: 'Who is this red-skinned woman next to you?' The Messenger of God, may God bless him and grant him peace, said: 'This is 'Aishah, the Mother of the Believers.' He said: 'Shall I not give you my wife, the best of God's creation?' He said: 'O 'Uyaynah, God has forbidden that.' When he left, 'Aishah said: 'Who is this?' He said: 'An obeyed fool, and as you see, he is the master of his people.'"

Tafsir al-Baghawi

God Almighty said: 52- **It is not lawful for you to take other women after that, nor to exchange them for other wives**. Abu Amr and Ya'qub read: **It is not lawful** with a ta', and the others read it with a ya'. *After* means after these nine whom you gave them a choice and they chose you. This is because when the Prophet, may God bless him and grant him peace, gave them a choice and they chose God and His Messenger, God thanked them and forbade him women other than them and forbade him from divorcing them or replacing them with other wives. This is the saying of Ibn Abbas and Qatadah.

They differed as to whether he was permitted to have women after that?

Aisha said: The Messenger of God, may God bless him and grant him peace, did not die until he was permitted to have other women.

Anas said: He died while forbidding it.

Ikrimah and Ad-Dahhak said: The meaning of the verse is that women are not lawful for you except those whom We have made lawful for you, and this is His statement: **Indeed, We have made lawful for you your wives the verse**, then He said: **Women are not lawful for you after that** except those whom We have made lawful for you in the manner mentioned above.

It was said to Ubayy ibn Ka'b: If the wives of the Prophet (peace and blessings of God be upon him) had died, would it have been permissible for him to marry again? He said: What prevents him from doing so? It was said: The Almighty's saying: "It is not lawful for you to marry other women after that," He said: God only made lawful for him a certain type of women. He said: "O Prophet, indeed We have made lawful for you your wives," then He said: "It is not lawful for you to marry other women after that."

Abu Salih said: He was ordered not to marry a Bedouin woman, whether male or female, and he was to marry from the women of his people, from the daughters of his paternal uncles, aunts and maternal aunts, if he wished, three hundred. Mujahid said: Its meaning is that it is not permissible for you to have Jewish or Christian women after the Muslim women, nor to exchange them for them, meaning: Nor to exchange the Muslim women for other Jews and Christians, meaning: The mother of the believers is not to be Jewish or Christian, except for what your right hand possesses. It is permissible for him to have concubines with what his right hand possesses of the People of the Book.

It was narrated on the authority of Ad-Dahhak: meaning, do not exchange them for them, nor exchange your wives who are under your care for other wives by divorcing them and marrying others. So,

it was forbidden for him to divorce the women who were with him, since he made them the mothers of the believers, and he forbade them to anyone else when they chose him. As for marrying others, it was not forbidden.

Ibn Zayd said about his statement: **nor that you exchange them for other wives**, the Arabs in the pre-Islamic era used to exchange their wives. A man would say to another man: Exchange me for your wife, and I will exchange you for my wife. You give me your wife, and I will give you my wife. So God revealed: **nor that you exchange them for other wives**, meaning do not exchange your wives for someone else by giving him your husband and taking his wife, except for what your right hand possesses. There is no problem with you exchanging your slave girl for whatever you wish, but as for free women, no.

It was narrated on the authority of Ata' ibn Yasar on the authority of Abu Hurayrah who said: "Uyaynah ibn Hisn entered upon the Prophet (peace and blessings of God be upon him) without permission, and Aisha was with him. The Prophet (peace and blessings of God be upon him) said to him: 'Uyaynah, where is the permission to enter?' He said: 'O Messenger of God, I have not asked permission to enter upon a man from Mudar since I became an adult.' Then he said: 'Who is this red-skinned woman next to you?' He said: 'This is Aisha, the Mother of the Believers.' Uyaynah said: 'Shall I not grant you permission to leave the house of the best of creation?' The Messenger of God (peace and blessings of God be upon him) said: 'God has forbidden that.' When he left, Aisha said: 'Who is this, O Messenger of God?' He said: 'This is an obedient fool, and as you can see, he is the master of his people.'"

The Almighty says: **Even if their beauty pleases you**, meaning: You are not allowed to divorce any of your wives and marry another in her place, even if you are pleased with her beauty.

Ibn Abbas said: He means Asma bint Umays Al-Khathamiyyah, the wife of Ja'far ibn Abi Talib. When Ja'far was martyred, the Messenger of God, may God bless him and grant him peace, wanted to propose to her, but he was forbidden from doing so.

Except what your right hand possesses. Ibn Abbas, may God be pleased with him, said: After these, Maria became king.

And God is ever a Watcher over all things, a Preserver.

This verse provides evidence that it is permissible to look at a woman whom one wants to marry. It was narrated on the authority of Jabir **may God be pleased with him** that the Messenger of God (peace and blessings be upon him) said: **If one of you proposes to a woman, if he is able to look at what will encourage him to marry her, then let him do so.**

Abu al-Hasan Ali ibn Yusuf al-Juwayni told us, Abu Muhammad ibn Muhammad ibn Ali ibn Sharik al-Shafi'i told us, Abdullah ibn Muhammad ibn Muslim told us, Abu Bakr al-Jurbudhi told us, he said: Ahmad ibn Harb told us, Abu Mu'awiyah told us, on the authority of Asim - he is Ibn Sulayman - on the

authority of Bakr ibn Abdullah, on the authority of al-Mughirah ibn Shu'bah, who said: I proposed marriage to a woman, and the Prophet, may God bless him and grant him peace, said to me: Have you looked at her? I said: No. He said: Then look at her, for that is more likely to create harmony between you.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abdullah bin Hamid told us, Hamid bin Muhammad told us, Bishr bin Musa told us, Al-Hamidi told us, Sufyan told us, Yazid bin Kaysan told us, on the authority of Abu Hazim, on the authority of Abu Hurayrah, "That a man wanted to marry a woman from the Ansar, so the Prophet, may God bless him and grant him peace, said to him: Look at her, for there is something in the eyes of the women of the Ansar." Al-Hamidi said: He meant smallness.

Tafsir al-Baidawi

52 - "It is not lawful for you to marry other women" with a ya' because the feminine of the plural is not real, and the two Basrans read it with a ta'. "From after" from after nine, which in his case is like four in our case, or from after today, so that if one of them dies, it is not lawful for him to marry another. "Nor that you exchange them for other wives **so that you divorce one and marry another in her place, and from**" is added to emphasize the comprehensiveness. "And if their beauty pleases you **the beauty of the exchanged wives, and it is a state of the subject of exchanged and not its object, which is from wives**" because it is deeply indefinite, and its estimation is assuming you like them. There is disagreement as to whether the verse is definitive or abrogated by His statement: "You may put off whomever you wish of them and take to yourself whomever you wish" according to the second meaning, because even if it is a reading, it precedes it in revelation. It was said that the meaning is, it is not lawful for you to marry other women after the four types that He explicitly stated are lawful for you, nor that you exchange them for wives from other types. "Except what your right hand possesses" is an exception to women because it includes both wives and female slaves. It was also said that it is disjunctive. "And God is ever, over all things, a Watcher" so guard your affairs and do not transgress what He has set for you.

Surat al-Ahzab 33:53

O you who have believed, do not enter the houses of the Prophet unless you are given permission for a meal, without awaiting its preparation. But when you are invited, enter, and when you have eaten, disperse, and do not seek to listen to conversation. Indeed, that used to annoy the Prophet, and he would be shy of you. And God is not shy of the truth. And when you ask them for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity.

Surat al-Ahzab 33:53

O you who have believed, do not enter the houses of the Prophet unless you are given permission for a meal, without awaiting its preparation. But when you are invited, enter, and when you have eaten, disperse, and do not seek to listen to conversation. Indeed, that used to annoy the Prophet, and he would be shy of you. And God is not shy of the truth. And when you ask them for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity.

Tafsir al-Jalalayn

53 - **O you who have believed, do not enter the houses of the Prophet except when permission is given to you** to enter by invitation **for food** then enter **not waiting** **for its preparation** but when you are invited, then enter. And when you have eaten, disperse and do not stay **indulgent in conversation** of one another. Indeed, that) staying **used to annoy the Prophet, so he would be shy of you** to expel you. **And God is not shy of the truth** to expel you, that is, He does not leave out its statement. It was read as shy with one ya. **And when you ask them** meaning the wives of the Prophet, may God bless him and grant him peace, **for something, ask them from behind a partition** a screen. **That is purer for your hearts and their hearts** from suspicious thoughts. **And it is not for you to annoy the Messenger of God** with anything (or to marry his wives after him, ever. Indeed, that would be in the sight of God) a sin *tremendous*.)

Tafsir al-Suyuti

God Almighty said, **O you who have believed, do not enter the verse.** The hadith of Omar was presented in Surat Al-Baqarah.

Al-Bukhari and Muslim narrated on the authority of Anas that he said: When the Prophet, may God bless him and grant him peace, married Zaynab bint Jahsh, he invited the people and they ate, then sat down to talk. He looked as if he was preparing to get up, but they did not get up. When he saw that, he got up, and some of the people got up, and three sat down, then they left. I came and told the Prophet, may God bless him and grant him peace, that they had left. He came until he entered, and I went to enter, but he threw down the veil between me and him. God revealed: O you who have believed, do not enter the houses of the Prophet until His saying: Indeed, that is in the sight of God an enormity.

Al-Tirmidhi narrated and authenticated it on the authority of Anas, who said: I was with the Messenger of God, may God bless him and grant him peace, and he came to the door of a woman he had married. There were people with her, so he left and returned and they had left. He entered and lowered a curtain between me and him. I mentioned it to Abu Talha, and he said: If it is as you say, something will be revealed about this. Then the verse of the veil was revealed.

Al-Tabarani narrated with a sound chain of transmission on the authority of Aisha, who said: "I was eating with the Prophet, may God bless him and grant him peace, in a bowl. Umar passed by and invited him to eat. His finger touched my finger, and he said: 'Oh, if he had obeyed you, no eye would have seen you.' Then the verse of hijab was revealed."

And Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: A man entered upon the Prophet, may God bless him and grant him peace, and he sat for a long time. So the Prophet, may God bless him and grant him peace, went out three times to go out, but he did not. Then Umar entered and saw the dislike on his face, so he said to the man: Perhaps you have offended the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said: I stood up three times so that he would follow me, but he did not. So Umar said to him: O Messenger of God, if you were to wear a veil, then your women are not like other women, and that is purer for their hearts. So the verse of the veil was revealed. Al-Hafiz Ibn Hajar said: It is possible to reconcile that by saying that this happened before the story of Zaynab, because of his closeness to her, the verse of the veil was revealed for this reason, and there is no objection to multiple reasons.

Ibn Saad narrated on the authority of Muhammad bin Kaab, who said: Whenever the Messenger of God, may God bless him and grant him peace, would go to his house, they would rush to him and take up their seats. But that was not evident on the face of the Messenger of God, may God bless him and grant him peace, nor would he extend his hand to the food out of shyness from them. So they were rebuked for that, so God revealed: O you who have believed, do not enter the houses of the Prophet, the verse.

God Almighty said: **And it is not for you to harm the Messenger of God** - Ibn Abi Hatim narrated on the authority of Ibn Zayd who said: The Prophet, may God bless him and grant him peace, was informed that a man was saying: "If the Prophet, may God bless him and grant him peace, had died, I would marry so-and-so after him." So the verse was revealed: **And it is not for you to harm the Messenger of God** - the verse.

And he narrated on the authority of Ibn Abbas, who said: It was revealed about a man who intended to marry one of the wives of the Prophet, may God bless him and grant him peace, after him. Sufyan said: They mentioned that it was Aisha.

K and he narrated on the authority of Al-Suddi who said: It has reached us that Talha bin Ubaid God said: Will Muhammad keep us away from our paternal cousins and marry our women? If something happens to him, we will marry his women after him. So this verse was revealed.

K and Ibn Saad narrated on the authority of Abu Bakr bin Muhammad bin Amr bin Hazm who said: It was revealed about Talha bin Ubaid God because he said: When the Messenger of God, may God bless him and grant him peace, dies, I will marry Aisha.

And Juwaybir narrated on the authority of Ibn Abbas that a man came to one of the wives of the Prophet, may God bless him and grant him peace, and spoke to her, and he was her cousin. The Prophet, may God bless him and grant him peace, said: **Do not stand in this position after this day of yours.** He said: **O Messenger of God, she is my cousin, and by God I did not say anything reprehensible to her, and she did not say anything to me.** The Prophet, may God bless him and grant him peace, said: **I know that, for there is no one more jealous than God, and there is no one more jealous than me.** Then he went on and said: **He prevents me from speaking to my cousin so that I may marry her after him.** Then God revealed this verse. Ibn Abbas said: **So that man freed a slave, carried ten camels in the way of God, and performed Hajj on foot, in repentance for his words.**

Tafsir al-Tabari

God Almighty says to the companions of the Messenger of God, may God bless him and grant him peace: O you who believe in God and His Messenger, do not enter the houses of the Prophet of God unless you are invited to food to feed him **without waiting for its time** meaning: without waiting for it to be reached or fulfilled, and it is a source from their saying: This thing has come, it comes, I, I, I, I, I. Al-Hutay'ah said:

I brought the evening meal to Suhayl or Sirius, but the vessel became too long for me.

There is another language for it, it is said: **It is time for you**, meaning it has become clear to you where, and he has attained for you and I will attain for you, and from it is the saying of Ru'bah ibn al-'Ajaj:

A dove like me has become excited and wants to sleep, a dove that has cooed

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, 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, **to food, not awaiting its preparation**, he said: waiting for it to be cooked.

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, **not waiting for its preparation** meaning: not waiting for the food to be prepared.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **not looking at his food**, he said: not waiting for his food.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

The accusative of *ghair* in his statement **ghairin nazarinu** is in the state of the kaf and meem in his statement **except if permission is given to you** because the kaf and meem are definite and *ghair* is indefinite, and it is from the description of the kaf and meem. Some of the grammarians of Basra used to say: **It is not permissible for ghair to be in the genitive case with food, unless you say you**", and he used to say: "Don't you see that if you said: **Abdullah Ali showed a woman he hated her**, then there would be nothing in it except the accusative case, unless you say **he hated her**, because if you made his description apply to it, and did not make clear the pronoun that indicates that the description belongs to him, then it would not be a statement. If you said: **This is a man with a woman who is constantly with her**, it would be a mistake, so you raise it, then say **her constant**, or you say **her constant is he**, then you make it in the genitive case.

Some of the grammarians of Kufa used to say: If you had made *ghair* in his saying **ghairin nadhirinah** a genitive, it would have been correct, because before it was the food, which is indefinite, so their action would have been made dependent on the food, because the mention of the food returned to its genitive, just as the Arabs say: I saw Zayd with a woman, treating her well and treating her well. So whoever said treating her well made it an attribute of Zayd, and whoever lowered it, it was as if he said: I saw him with the one to whom he treated well. So if the relative clause became indefinite, it would follow it even if it was a verb for a non-indefinite, just as al-A'sha said:

I said to him: Bring this to us with the blood of her being led.

So he made the led follow the i'rab of **with blood** because it is like your saying: **with blood you lead it**, so he lowered it because it is a conjunction to it. He said: And it is recited: **with blood you lead it** with the blood lowered because it is added to the led. He said: And its meaning is: Bring it to me by the hand of the one who led it. And he also recited:

And if a matter is presented while there is a land barren and deserted, then it will be destroyed.

You have the right to respond to his voice and know that the meaning is successful

It was narrated that some Arabs heard him chant:

Have you seen that I gave you all my love, but I had no refusal if you refused?

You surrendered to death, so you will die. Do the souls of those who surrender have any survival?

O you who have believed, do not enter the houses of the Prophet unless you are given permission for a meal, without awaiting its preparation. But when you are invited, enter, and when you have eaten, disperse, and do not seek to listen to conversation. Indeed, that used to annoy the Prophet, and he would be shy of you. And God is not shy of the truth. And when you ask them for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity.

He did not say: **Then I will die**. Al-Kisa'i said: I heard the Arabs say: **Your hand is extended**, meaning you. This is common in speech. He said: Based on this, it is permissible to put *ghair* in the genitive case. The correct statement regarding this, in our view, is to permit the genitive case of *ghair* in *nazireen* in speech, not in recitation, based on what we mentioned from the verses that we narrated. As for recitation, it is not permissible for *ghair* except in the accusative case, due to the consensus of the authoritative reciters on putting it in the accusative case.

And his statement, **But if you are invited, then enter**, means: But if the Messenger of God, may God bless him and grant him peace, invites you, then enter the house which he has given you permission to enter.

And when you have eaten, then disperse, means: When you have eaten the food which you have been invited to eat, then disperse, meaning, then disperse and leave his house. **Nor seeking comfort in conversation**. So his statement, **Nor seeking comfort in conversation** is in the accusative case in apposition to *watching*, as is said in speech: You are neither silent nor speaking. It may be possible to say: *Watching* is in the accusative case in apposition to the meaning of *watching*, because its meaning is: Unless you are given permission to eat food, not looking at its preparation. So his statement, **Nor seeking comfort** is in the accusative case. The Arabs do that when they alternate between the first and the second, so they sometimes use the wording of the first, and sometimes its meaning. Al-Farra' mentioned that Abu al-Qamqam recited to him:

I find you are not a visionary of time, nor a wise person except that you are a sane person

There is no elevator in the two elevators to turn you up or down, as long as I live on Shatib Hill

An elevator is a single word that has a lowering *ba* in it, because the same thing that came between it and the elevator came between them in speech.

The meaning of his saying, **nor to entertain one another with conversation** is: nor to talk after you have finished eating, so that you may be entertained by it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **nor seeking comfort in speech** after you eat.

Scholars differed about the reason for the revelation of this verse. Some of them said: It was revealed because of some people who ate at the feast of Zaynab bint Jahsh, the Messenger of God, may God bless him and grant him peace. Then they sat talking

in the house of the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, had a need for his family, so shyness prevented him from ordering them to leave his house.

Who said that?

Imran bin Musa al-Qazzaz told me: Abdul-Warith told us: Abdul-Aziz bin Suhaib told us, on the authority of Anas bin Malik, who said: "The Messenger of God, may God bless him and grant him peace, married Zaynab bint Jahsh. I sent someone to invite people to food, and I invited people to come, eat, and leave. Then the people would come, eat, and leave. I said: O Prophet of God, I have invited people until I find no one to invite. He said: Take away your food. Zaynab was sitting in a corner of the house, and she had been given camels. Three people remained talking in the house. The Messenger of God, may God bless him and grant him peace, went out towards Aisha's room and said: Peace be upon you, people of the house. They said: And upon you be peace, O Messenger of God. How did you find your family? He said: So he went to the room of his wives, and they said the same as Aisha had said. The Prophet, may God bless him and grant him peace, returned, and there were three people talking in the house. The Prophet, may God bless him and grant him peace, was very shy. The Prophet, may God bless him and grant him peace, went out towards Aisha's room. I do not know whether I told him, or whether he told that the group..." They went out, so he returned until he placed his foot on a threshold inside the house, and the other outside, when he lowered the curtain between me and him, and the verse of the veil was revealed.

Abu Muawiyah Bishr bin Dihya told me: Sufyan told us, on the authority of Al-Zuhri, on the authority of Anas bin Malik, who said: Ubayy bin Ka'b asked me about the veil, so I said: I am the most knowledgeable person about it. It was revealed concerning Zaynab, or the Prophet, may God bless him and grant him peace, served her dates and barley gruel, so the verse was revealed: **O you who have believed, do not enter the houses of the Prophet unless you are permitted** until His saying: **That is purer for your hearts and their hearts**.

Ahmad ibn Abd al-Rahman ibn Wahb told me: My paternal uncle told me: Yunus told me, on the authority of al-Zuhri: Anas ibn Malik told me that he was ten years old when the Messenger of God (peace and blessings of God be upon him) arrived in Medina. I was the most knowledgeable of people about the veil when it was revealed in the house of the Messenger of God with Zaynab bint Jahsh. The Messenger of God (peace and blessings of God be upon him) became

her bride. He called the people and they ate food until they left. Some of them remained with the Messenger of God (peace and blessings of God be upon him) and they stayed for a long time. The Messenger of God (peace and blessings of God be upon him) got up and went out, and I went out with him so that they would go out. The Messenger of God (peace and blessings of God be upon him) walked and I walked with him until he came to the threshold of the room of Aisha, the wife of the Prophet (peace and blessings of God be upon him). Then the Messenger of God (peace and blessings of God be upon him) thought that they had gone out, so he went back and I went back with him until he entered upon Zaynab. They were sitting and had not gotten up. The Messenger of God (peace and blessings of God be upon him) went back and I went back with him. They had gone out. He put up a curtain between me and him and revealed the veil.

Muhammad ibn Bashir narrated: Ibn Abi Uday narrated to us, on the authority of Humayd, on the authority of Anas, who said: I invited the Muslims to the wedding feast of the Messenger of God, may God bless him and grant him peace, on the morning of his marriage to Zaynab bint Jahsh. He gave them a generous portion of bread and meat, then he returned as he usually did. He went to the room of his wives and greeted them, so they invited him. He returned to his house and I was with him. When we reached the door, there were two men talking in a corner of the house. When he saw them, he turned back. When they saw the Prophet, may God bless him and grant him peace, he turned away from his house and quickly turned away. I do not know whether I told him, or he told me. He returned to his house and lowered the curtain between me and him, and the verse of the veil was revealed.

Ibn Bashir told us: Ibn Abi Uday told us, on the authority of Hamid, on the authority of Anas bin Malik, who said: Umar bin Al-Khattab said: "I said to the Messenger of God, may God bless him and grant him peace: If you were to veil yourself from the Mothers of the Believers, then both the righteous and the wicked would enter upon you. So the verse of veiling was revealed."

Al-Qasim bin Bishr bin Maruf told me: Sulayman bin Harb told us: Hammad bin Zaid told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Anas bin Malik, who said: I am the most knowledgeable of people about this verse, the verse of hijab. (When Zaynab was presented to the Messenger of God, may God bless him and grant him peace, he made food and invited the people. They came and entered, and Zaynab was with the Messenger of God, may God bless him and grant him peace, in the house. They began to talk, and the Messenger of God, may God bless him and grant him peace, went out and came back in while they were sitting. He said: Then this verse was revealed: **O you who have believed, do not enter the houses of the Prophet ... to Ask them from behind a partition.** He said: So the people stood up and the partition was drawn.

Umar ibn Ismail ibn Mujalid told me: My father told us, on the authority of Bayan, on the authority of Anas ibn Malik, who said: The Messenger of God, may God

bless him and grant him peace, married one of his wives. He sent me to invite some people to eat. When they had eaten and left, the Messenger of God, may God bless him and grant him peace, stood up and went towards Aisha's house. He saw two men sitting there, so he turned back. Then God revealed: **O you who have believed, do not enter the houses of the Prophet unless you are given permission.**

Amr ibn Ali told us: Abu Dawud told us: Al-Mas'udi told us: Ibn Nahshal told us, on the authority of Abu Wa'il, on the authority of Abdullah, who said: Umar ordered the wives of the Prophet, may God bless him and grant him peace, to wear the veil. Zainab said: O Ibn al-Khattab, you are jealous of us, yet the revelation is being sent down to our homes! So God revealed: **And when you ask them for something, ask them from behind a partition.**

Muhammad ibn Marzuq told me: Ashhal ibn Hatim told us: Ibn Awn told us, on the authority of Amr ibn Sa'id, on the authority of Anas, who said: "I was with the Prophet, may God bless him and grant him peace, and he was passing by his wives. He said: A bride was brought to him, then he came back and some people were with her. He went and relieved himself, and he stayed and came back and they had left. He said: Then he entered and there was a curtain between me and him. He said: So I told Abu Talha, and he said: If it is as you say, something will be revealed about this. He said: And the verse of the veil was revealed."

Others said: It was in Umm Salamah's house.

Who said that?

Bishr told us, he said: Thanayzid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "But when you are invited, then enter. And when you have eaten, disperse and do not seek entertainment in conversation." He said: This was in the house of Umm Salamah. He said: They ate, then they prolonged the conversation, and the Prophet, may God bless him and grant him peace, kept entering and exiting and feeling shy of them, but God is not shy of the truth.

He said: Saeed narrated to us, on the authority of Qatada: **And when you ask them for something, ask them from behind a partition.** He said: We were informed that they were commanded to wear the veil at that time.

And his saying, **That was hurting the Prophet.** He says: Your entering the houses of the Prophet without permission and your sitting in them, enjoying conversation after you have finished eating the food to which you were invited, would annoy the Prophet, so he would be too shy to expel you from them if you sat in them to talk after finishing the meal, or he would prevent you from entering if you entered without permission, even though he disliked that from you. **And God is not shy of the truth** to make it clear to you, and if your Prophet was shy, he did not explain to you his dislike of that out of shyness from you. **And when you ask them for something, ask them from behind a partition** means: And when you ask the wives of the Messenger of God, may God bless him and grant him peace, and the believing women who are not your

Surat al-Ahzab 33:53

O you who have believed, do not enter the houses of the Prophet unless you are given permission for a meal, without awaiting its preparation. But when you are invited, enter, and when you have eaten, disperse, and do not seek to listen to conversation. Indeed, that used to annoy the Prophet, and he would be shy of you. And God is not shy of the truth. And when you ask them for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity.

wives for something, **ask them from behind a partition** means: From behind a screen between you and them, and do not enter their houses. **That is purer for your hearts and their hearts** means: God Almighty says: Your asking them for something if you ask them for it from behind a partition is purer for your hearts and their hearts from the evil eye that appears in the hearts of men regarding women, and in the hearts of women regarding men. It is more likely that Satan will not have a way to you or them.

It has been said that the reason God commanded women to wear the hijab was because a man was eating with the Messenger of God, may God bless him and grant him peace, and Aisha was with them, and her hand touched the man's hand, so the Messenger of God, may God bless him and grant him peace, disliked that.

Who said that?

Yaqub told me, he said: Hisham told us, on the authority of Layth, on the authority of Mujahid, "The Messenger of God, may God bless him and grant him peace, was eating with some of his companions, and the hand of one of them touched the hand of Aisha, and the Messenger of God, may God bless him and grant him peace, disliked that, so the verse of hijab was revealed."

It was said: It was revealed regarding the issue of the age of the Messenger of God, may God bless him and grant him peace.

Who said that?

Abu Kurayb and Yaqub told us: Hisham told us: Hamid al-Tawil told us, on the authority of Anas, who said: Umar ibn al-Khattab said: "I said: O Messenger of God, your women are visited by both righteous and wicked men, so why don't you order them to cover themselves? He said: Then the verse of hijab was revealed."

Yaqub told me, he said: Ibn Ulayyah told us, he said: Hamid told us, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ahmad ibn Abd al-Rahman told me: Amr ibn Abd God ibn Wahb told me: Yunus told me, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aishah, who said: "The wives of the Prophet, may God bless him and grant him peace, used to go out at night when they wanted to defecate to the open plains, which were hot ground. Umar used to say: 'O Messenger of God, veil your women,' but the Messenger of God, may God bless him and grant him peace, did not do so. Then Sawdah bint Zam'ah, the wife of the Prophet, may God bless him and grant him peace, went out, and she was a tall woman, and Umar

called out to her in his loudest voice: 'We recognize you, O Sawdah,' out of eagerness for the veil to be revealed. So God revealed the veil."

Ibn Wakee' narrated: Ibn Numayr narrated to us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, who said: "Sawdah went out to relieve herself after the veil had been imposed on us. She was a woman who used to make women look tall. Umar saw her and called out to her: 'O Sawdah, by God, you are not hidden from us. Look how you go out, or what you do.' So she turned back and returned to the Messenger of God, may God bless him and grant him peace, while he was eating dinner. She told him what had happened and what he had said to her, and there was a vein in his hand. Then a revelation was revealed to him and he was lifted from him, and the vein was still in his hand. He said: 'You have been given permission to go out to relieve your needs.'"

Ahmad ibn Muhammad al-Tusi told me: Abd al-Samad ibn Abd al-Warith told us: Hammam told us: Ata' ibn al-Sa'ib told us, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, who said: "Umar ordered the wives of the Prophet, may God bless him and grant him peace, to wear the veil. Zaynab said: O son of al-Khattab, are you jealous of us while the revelation is being sent down to our homes? So God revealed: 'And when you ask them for something, ask them from behind a partition.'"

Abu Ayyub al-Nahrani Sulayman ibn Abd al-Hamid told me: Yazid ibn Abd Rabbah told us: Ibn Harb told us, on the authority of al-Zubaidi, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, "The wives of the Prophet, may God bless him and grant him peace, would go out at night when they wanted to defecate to the open plains, which were hot ground. Umar ibn al-Khattab would say to the Messenger of God, 'Veiling your women,' but the Messenger of God, may God bless him and grant him peace, would not do so. One night, Sawdah bint Zam'ah, the wife of the Prophet, may God bless him and grant him peace, went out at night in the evening. She was a tall woman, and Umar called out to her in his loudest voice, 'We recognize you, O Sawdah,' out of eagerness for the veil to be revealed. Aisha said: So God revealed the veil, and God said, 'O you who have believed, do not enter...'... the verse."

And His statement, **And it is not for you to harm the Messenger of God**, God Almighty says: And it is not appropriate for you to harm the Messenger of God, may God bless him and grant him peace, and that is not appropriate for you. **And it is not appropriate for you to marry his wives after him ever**, He says: And it is not appropriate for you to marry his wives after him

ever because they are your mothers, and it is not permissible for a man to marry his mother.

It was mentioned that this was revealed about a man who used to enter before the veil was introduced. He said: If Muhammad dies, I will marry one of his wives, and he named her. So God Almighty revealed about this: **And it is not for you to harm the Messenger of God or to marry his wives after him, ever.**

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, "And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity," he said: Sometimes the Prophet, may God bless him and grant him peace, would hear that a man would say, "If the Prophet, may God bless him and grant him peace, were to die, I would marry so-and-so after him." He said: That would harm the Prophet, may God bless him and grant him peace, so the Qur'an was revealed, **And it is not for you to harm the Messenger of God...** the verse.

Muhammad ibn al-Muthanna narrated: Abd al-Wahhab narrated: Dawud narrated on the authority of Amir that the Prophet, may God bless him and grant him peace, died and he had married Qaylah bint al-Ash'ath. After that, Ikrimah ibn Abi Jahl married her, which caused great hardship for Abu Bakr. Umar said to him: O Caliph of the Messenger of God, she is not one of his wives. The Messenger of God, may God bless him and grant him peace, did not give her a choice or veil her, and he declared her innocent of him because of her apostasy with her people. Abu Bakr was reassured and calmed down.

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us, on the authority of Amer, that the Messenger of God, may God bless him and grant him peace, died while he had married the daughter of Al-Ash'ath bin Qais, but he had not had intercourse with her, and he mentioned something similar.

His statement, **Indeed, that was a great sin in the sight of God**, means that your harming the Messenger of God, may God bless him and grant him peace, and your marrying his wives after him is a great sin in the sight of God.

Tafsir al-Qurtubi

"O you who have believed, do not enter the houses of the Prophet unless permission is given to you for a meal, not awaiting its preparation. But when you are invited, then enter. And when you have eaten, disperse and do not seek entertainment for conversation. Indeed, that used to annoy the Prophet, and he would be shy of you, while God is not shy of the truth. And when you ask women for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to annoy the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God enormity."

There are sixteen issues: The first: The Almighty's saying: **Do not enter the houses of the Prophet except when permission is given to you.** "An" is in the accusative case, meaning: except when permission is given to you, and the exception is not from the first. **To food, not awaiting its container.** The accusative case is in the state of circumstance, meaning do not enter in this state. It is not permissible except in the accusative case as an attribute of the food, because if it were an attribute, the subjects would have been made clear, and He would have said: **Not awaiting its container** (you). A similar example of this is: **This man is with a man who is constantly with him.** If you wish, you can say: **This man is with a man who is constantly with him.**

This verse includes two al-Qasas 28: The first is about etiquette in eating and sitting. The second is about the hijab. Hammad ibn Zayd said: This verse was revealed about the heavy-laden ones. As for the first story, the majority of commentators agree that its reason is that "when the Messenger of God (peace and blessings be upon him) married Zaynab bint Jahsh, the wife of Zayd, he held a wedding feast for her and invited the people. When they had eaten, a group of them sat talking in the house of the Messenger of God (peace and blessings be upon him), and his wife was facing the wall. They became heavy-laden for the Messenger of God (peace and blessings be upon him). Anas said: I do not know whether I told the Prophet (peace and blessings be upon him) that the people had left or he told me. He said: He went until he entered the house, and I went to enter with him, but he threw a curtain between us, and the hijab was revealed. He said: The people were admonished as they were admonished, and God the Almighty revealed: "O you who have believed, do not enter the houses of the Prophet" until His saying: **Indeed, that is in the sight of God an enormity.** Narrated by Sahih. Qatada and Muqatil said in the book of al-Tha'labi: This reason occurred in the house of Umm Salamah. The first is correct, as narrated by Al-Sahih. Ibn Abbas said: It was revealed about some believers who used to wait for the food of the Prophet (peace and blessings of God be upon him), so they would enter before the food was ready. They would sit until it was ready, then they would eat and not leave. Ismail bin Abi Hakeem said: This is the etiquette with which God has taught the heavy-duty. Ibn Abi Aisha said in Al-Tha'labi's book: It is enough for you about the heavy-duty that the Shari'a could not tolerate them. As for the story of the veil, Anas bin Malik and a group said: Its reason was the command to sit in Zainab's house, the story mentioned above. Aisha **may God be pleased with her** and a group said: Its reason was that Umar said: I said: **O Messenger of God, your women are entered upon by both righteous and wicked people, so why don't you order them to veil themselves?** So the verse was revealed. Al-Sahih narrated on the authority of Ibn Umar that he said: Umar said: I agreed with my Lord in three matters: regarding the Station of Ibrahim, regarding the veil, and regarding the captives of Badr. This is the most correct of what has been said about the matter of hijab. All other sayings and narrations are weak and unsustainable. The weakest of them is what was narrated on the authority of Ibn Mas'ud: That 'Umar ordered the wives of the Prophet (peace and blessings

Surat al-Ahzab 33:53

O you who have believed, do not enter the houses of the Prophet unless you are given permission for a meal, without awaiting its preparation. But when you are invited, enter, and when you have eaten, disperse, and do not seek to listen to conversation. Indeed, that used to annoy the Prophet, and he would be shy of you. And God is not shy of the truth. And when you ask them for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity.

of God be upon him) to wear hijab. Zaynab bint Jahsh said: **O Ibn al-Khattab, you are jealous of us, and the revelation is being sent down to our homes.** So God, the Most High, revealed: **And when you ask them for anything, ask them from behind a partition.** This is false, because hijab was revealed on the day of the wedding with Zaynab, as we have explained. Narrated by al-Bukhari, Muslim, al-Tirmidhi, and others. It was also said that "The Messenger of God (peace and blessings of God be upon him) was eating with some of his companions, and the hand of one of them touched `Aisha's hand, so the Prophet (peace and blessings of God be upon him) disliked it," so the verse on hijab was revealed. Ibn `Atiyyah said: **It was the custom of the people, when they had food for a banquet or the like, that whoever wanted to come to the invitation would arrive early, waiting for the food to be cooked and ready.** Likewise, when they finished, they sat down like that. So God forbade the believers from such things in the house of the Prophet, may God bless him and grant him peace. The prohibition included all the believers, and the people adhered to God Almighty's etiquette for them in that, so He forbade them from entering except with permission when eating, not before, in order to wait for the food to be cooked.

Second: The Almighty's statement: **The houses of the Prophet** is evidence that the house belongs to the man, and he is entitled to it, since God Almighty attributed it to him. If it is said: God Almighty said: "And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is ever Kind and Aware" (al-Ahzab 33:34), we say: Attributing houses to the Prophet (peace and blessings of God be upon him) is attributing ownership, and attributing houses to spouses is attributing a place, as evidenced by the fact that He gave permission for them to the Prophet (peace and blessings of God be upon him), and permission is only for the owner.

Third: Scholars differed regarding the houses of the Prophet (peace and blessings be upon him), as his family lived in them after his death. Was it their property or not? There are two opinions. One group said: It was their property, as evidenced by the fact that they lived in them after the death of the Prophet (peace and blessings be upon him) until their deaths, as the Prophet (peace and blessings be upon him) gave that to them during his lifetime. The second opinion is that it was housing, just as a man lives with his family, and it was not a gift. Their living there continued until their death. This is the correct view, and it is what Abu Omar ibn Abdul Barr, Ibn Al-Arabi and others accepted. This is part of their maintenance, which the Messenger of God (peace and blessings be upon him) exempted for them, just as he exempted their expenses when he said: "My heirs shall not share

a dinar or a dirham. Whatever I leave behind after the expenses of my family and the expenses of my workers is charity." This is what the scholars said. They said: This is indicated by the fact that their heirs did not inherit their homes. They said: If it had been their property, their heirs would have undoubtedly inherited it from them. They said: And in leaving that to their heirs is evidence that it was not their property, but rather their residence during their lives. So when they died, that was added to the mosque that benefits all Muslims, just as the expenses that they had were added to the estate of the Messenger of God, may God bless him and grant him peace, when they passed away, so it was added to the original money and spent on the benefits of the Muslims that benefit all of them. And God is the Grantor of success.

The Almighty says: **not waiting for its time** meaning not waiting for the time of its ripening. *La-na-ha* is shortened, and there are variants for it: *inna* with a kasra on the hamza. Al-Shaibani said:

And Khosrau when his sons divided it with swords as the butcher divided it

Death brought him into labor one day, and every pregnant woman is perfect.

Ibn Abi Ubaidah read: **Ghairin nazareen inah** in the genitive case as an attribute of *food*. Al-Zamakhshari said: This is not correct, because it was made in a way other than what it is intended for. It is the right of the pronoun of what it is intended for to be brought forward into the word, so it is said: **Ghairin nazareen anta** like you say: Hind hit Zayd. And **and with a fatha over it**, and **and with a fatha over the hamza and a long vowel**. Al-Hutay'ah said:

I delayed dinner until Suhayl or Sirius, so the pot became too long for me.

It means until the rising of Suhail. And *ana* is a source of *ana* which means that something is finished, ready, and attained.

Fourth: The Almighty's statement: "But when you are invited, then enter. And when you have eaten, disperse." He emphasized the prohibition, and specified the time of entry to be upon permission, as a matter of politeness, and to protect the honorable presence from disliked complacency. Ibn Al-Arabi said: The meaning of the statement is: But if you are invited and given permission to enter, then enter. Otherwise, the invitation itself is not sufficient permission to enter. The *fa* in the answer to *idha* is necessary because it contains a meaning of recompense.

Fifth: The Almighty's statement, **So when you have eaten, disperse.** God the Almighty commands, after feeding, that everyone disperse. The intent is to make

it obligatory to leave the house once the purpose of eating is completed. The evidence for this is that entering the house is forbidden, but it was only permitted for the purpose of eating. So, when the eating is completed, the permissible reason is removed and the prohibition returns to its original state.

Sixth: This verse is evidence that the guest eats on the property of the host and not on his own property, because He said: **So when you have eaten, disperse**, so He did not give him more than the food, nor did He add anything else to it, and the property remained as it was.

Seventh: The Almighty's statement: **nor entertaining conversation** is in apposition to His statement: **not observing**. And *ghayra* is in the accusative case as a state of the kaf and the mim in *lakum*, meaning not observing or entertaining. The intended meaning is: Do not remain entertained by conversation as the companions of the Messenger of God (peace and blessings be upon him) did at the wedding feast of Zaynab. **Indeed, that used to bother the Prophet, so he would feel shy before you, but God is not shy before the truth**, meaning He does not refrain from stating and revealing it. Since that happens to humans for reasons of shyness, God denied the reason for it in humans. In the Sahih, it is narrated on the authority of Umm Salamah, who said: "Umm Sulaym came to the Prophet (peace and blessings be upon him) and said: O Messenger of God, God is not shy before the truth. Does a woman have to perform ghusl if she has a wet dream? The Messenger of God (peace and blessings be upon him) said: If she sees water." Eighth: The Almighty's statement: **And when you ask them for something** (al-Baqarah 2:170). Abu Dawud at-Tayalisi narrated on the authority of Anas ibn Malik that Umar said: **I agreed with my Lord in four matters...** The hadith. And in it: I said, O Messenger of God, if you imposed a veil on your women, then both the righteous and the wicked would enter upon them. So God Almighty revealed: **And when you ask them for something, ask them from behind a partition**.

There is a difference of opinion regarding the property. Some say it is what is borrowed and enjoyed. Others say it is a fatwa. Others say it is scrolls of the Qur'an. The correct view is that it is general and includes all that can be requested from utensils and all other amenities for religious and worldly purposes.

Ninth: In this verse is evidence that God Almighty has permitted asking them from behind a veil about a need that arises, or a matter about which they are seeking a fatwa. This includes all women in the sense, and what is included in the principles of the Sharia that the woman is entirely 'awrah, her body and her voice, as mentioned above. It is not permissible to reveal that except for a need such as testifying against her, or an illness that may be in her body, or asking her about something that arises and is determined by her.

Tenth: Some scholars have argued that the testimony of a blind man is permissible because people took testimony from the wives of the Prophet (peace and blessings be upon him) from behind a veil. They also believe that a blind man may have intercourse with his wife based on his knowledge of her speech. Most

scholars permit his testimony, but Abu Hanifa, al-Shafi'i, and others do not. Abu Hanifa said: It is permissible in matters of lineage. al-Shafi'i said: It is not permissible except in matters that he saw before he lost his sight.

Eleventh: The Almighty's statement: **That is purer for your hearts and their hearts**. He means that it is better for men to think about women, and for women to think about men. That is, it removes suspicion, distances blame, and provides greater protection. This indicates that no one should trust themselves to be alone with someone who is not permissible for them. Avoiding that is better for their condition, more protective of their soul, and more complete in their chastity.

Twelfth: The Almighty says: **And it is not for you to harm the Messenger of God** (al-An'am 1:17). This is a reiteration of the reason and an emphasis on its ruling, and the emphasis on reasons is stronger in rulings.

Thirteenth: The Almighty's saying: **And that you should not marry their wives after him, ever**. Ismail bin Ishaq narrated: Muhammad bin Ubaid narrated to us, on the authority of Mu'ammal, on the authority of Qatadah, that a man said: If the Messenger of God (peace and blessings be upon him) were to die, I would marry Aisha. Then God revealed: **And his wives are their mothers**. Al-Qushayri Abu Nasr Abd al-Rahman said: Ibn Abbas said: A man from the leaders of Quraysh, one of the ten who were with the Messenger of God (peace and blessings be upon him) on Hira', said to himself: If the Messenger of God (peace and blessings be upon him) were to die, I would marry Aisha, and she is my cousin. Muqatil said: He is Talhah bin Ubaidullah. Ibn Abbas said: This man regretted what he had said to himself, so he walked to Mecca on foot and carried ten horses for the sake of God, and he freed slaves, so God expiated his sins. Ibn Atiyyah said: It was narrated that it was revealed because some of the Companions said: If the Messenger of God (peace and blessings be upon him) were to die, I would marry Aisha. report of that reached the Messenger of God (peace and blessings be upon him) and he was hurt by it. This is how Ibn Abbas referred to him by some of the Companions. Makki narrated on the authority of Mu'ammal that he said: He is Talhah bin Ubayd God.

I said: And this is what An-Nahhas narrated from Mu'ammal that it was Talhah, but this is not authentic. Ibn Atiyyah said: May God bless Ibn Abbas! In my opinion, this is not authentic regarding Talhah bin Ubaydullah. Our Sheikh, Imam Abu Al-Abbas, said: This statement has been narrated from some of the virtuous Companions, and may they never say such a thing! It is a lie in its transmission, and such a statement is only befitting of ignorant hypocrites. It is narrated that a hypocrite said when the Messenger of God (peace and blessings of God be upon him) married Umm Salamah after Abu Salamah, and Hafsa after Khunais ibn Hudhafah: Why does Muhammad marry our women? By God, if he died for our sake, the arrows would be on his wives. So the verse was revealed regarding this, and God forbade marrying his wives after him, and granted them the ruling of mothers. This is one of his special characteristics, distinguishing his honor and drawing

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attention to his status (peace and blessings of God be upon him). Al-Shafi'i **may God have mercy on him** said: "It is not permissible for anyone to marry the wives of the Prophet (blessings and peace of God be upon him) whom he died, and whoever considers that permissible is an unbeliever, based on the words of God the Almighty: 'It is not for you to harm the Messenger of God or to marry his wives after him, ever.'" It has been said that marrying his wives is prohibited because they are his wives in Paradise, and a woman in Paradise will be with her last husband. Hudhayfah said to his wife: **If you want to be my wife in Paradise if God gathers us there, then do not marry after me, for a woman will be with her last husband.** We have already mentioned what the scholars have said about this in the Book of Remembrance about the gates of Paradise.

Fourteenth: Scholars differed regarding the wives of the Prophet (peace and blessings of God be upon him) after his death. Did they remain wives or was the marriage contract terminated by death? If the marriage contract terminated by death, is there a waiting period for them or not? Some say: Do they have a waiting period? Because he died, and the waiting period is an act of worship. Other say: Do they not have a waiting period? Because it is a period of waiting during which they do not wait for permission to marry. This is the correct view, based on the saying of the Prophet (peace and blessings of God be upon him): **I did not leave behind me the maintenance of my family.** It was also narrated: **My family.** This is a specific term for wives, so he maintained their maintenance and housing for them throughout their lives because they were his wives, and they were forbidden to anyone else. This is the meaning of the continuation of the marriage contract. Rather, death, in his case (peace be upon him), was considered to be like the absence of someone else because they are definitely his wives in the afterlife, unlike other people, because a man does not know whether he will be with his family in the same house. Perhaps one of them is in Paradise and the other is in Hell. Thus, the reason for the creation's right was cut off, but it remained in the case of the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) said: **My wives in this world are my wives in the afterlife.** He, peace be upon him, said: **Every cause and lineage will be cut off except my cause and lineage, for it will remain until the Day of Resurrection.**

Section: As for his wives, peace be upon him, whom he separated from during his lifetime, such as Al-Kalbiyyah and others, was it permissible for anyone else to marry them? There is a difference of opinion on this. The correct view is that it is permissible. This is based on what was narrated that Al-Kalbiyyah, whom the Messenger of God, peace be upon him, separated

from, was married by Ikrimah ibn Abi Jahl, as mentioned above. It was also said that the one who married her was Al-Ash'ath ibn Qays Al-Kindi. Judge Abu Al-Tayyib said: The one who married her was Muhajir ibn Abi Umayyah, and no one denied this, which indicates that it is a consensus.

Fifteenth: The Almighty's saying: **Indeed, that was in the sight of God a great sin.** This means harming the Messenger of God, may God bless him and grant him peace, or marrying his wives. He made that one of the major sins, and there is no sin greater than it.

Sixteenth: We have explained the reason for the revelation of the hijab from the hadith of Anas and the saying of Umar. He used to say to Sawda when she went out, and she was a tall woman: **We have seen you, O Sawda,** out of eagerness for the hijab to be revealed. So God revealed the verse of the hijab. There is no distance in the revelation of a verse in light of all these reasons, and God knows best. However, when Zainab bint Jahsh died, he said: **No one should attend her funeral except a mahram from her, out of consideration for the hijab that was revealed because of her.** Asma bint Umays directed him to cover her in the bier in the dome, and informed him that she had seen that in Abyssinia, so Umar did it. It was narrated that this was done at the funeral of Fatimah, the daughter of the Prophet (peace and blessings of God be upon him).

Tafsir Ibn Kathir

This is the verse on hijab, and it contains legal rulings and etiquette. Among the things that were revealed in accordance with the words of Umar ibn al-Khattab **may God be pleased with him**, as was proven in the two Sahihs on his authority that he said: I agreed with my Lord, the Almighty, in three matters. I said: O Messenger of God, why don't you take the station of Abraham as a place of prayer? So God, the Almighty, revealed: **And take the station of Abraham as a place of prayer.** I said: O Messenger of God, both the righteous and the wicked enter upon your wives, so why don't you veil them? So God, the Almighty, revealed the verse on hijab. I said to marry the Prophet (blessings and peace of God be upon him) when they conspired against him out of jealousy: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.** So it was revealed likewise. In a narration by Muslim, the prisoners of Badr were mentioned, and it is a fourth matter.

Al-Bukhari said: Musaddad narrated to us, on the authority of Yahya, on the authority of Hamid, on the authority of Anas ibn Malik, who said: Umar ibn

al-Khattab said: O Messenger of God, both the righteous and the wicked enter upon you, so why don't you order the Mothers of the Believers to wear the hijab? So God revealed the verse of the hijab, and the time of its revelation was on the morning of the wedding of the Messenger of God, may God bless him and grant him peace, to Zaynab bint Jahsh al-Asadiyyah, whose marriage God Himself had undertaken. That was in Dhul-Qi'dah of the fifth year, according to Qatada, al-Waqidi, and others. Abu Ubaidah Mu'ammir ibn al-Muthanna and Khalifah ibn Khayyat claimed that it was in the third year, and God knows best.

Al-Bukhari said: Muhammad ibn Abdullah al-Raqashi narrated to us, Mu'tamir ibn Sulayman narrated to us, I heard my father, Abu Majlaz narrated to us, on the authority of Anas ibn Malik **may God be pleased with him**, who said: When the Messenger of God (blessings and peace of God be upon him) married Zaynab bint Jahsh, he invited the people and they ate, then they sat talking. He was getting ready to stand up, but they did not stand up. When he saw that, he stood up. When he stood up, those who stood stood up and three people sat down. Then the Prophet (blessings and peace of God be upon him) came to enter, and the people were sitting. Then they stood up and left. I came and told the Prophet (blessings and peace of God be upon him) that they had left, so he came and entered. I went to enter, but he threw a veil between me and him. Then God the Most High revealed: "O you who have believed, do not enter the houses of the Prophet unless permission is given to you for a meal, without awaiting its preparation. But when you are invited, then enter, and when you have eaten, disperse." This has also been narrated in another place, and Muslim and al-Nasa'i have chains of transmission on the authority of Mu'tamir ibn Sulayman with it.

Then Al-Bukhari narrated it alone from the hadith of Ayoub on the authority of Abu Qilabah, on the authority of Anas bin Malik, may God be pleased with him, in a similar manner. Then he said: Abu Mu'ammir told us, Abdul-Warith told us, Abdul-Aziz bin Suhaib told us on the authority of Anas bin Malik, who said: "The Prophet, may God bless him and grant him peace, brought Zainab bint Jahsh bread and meat, and sent someone to bring the food. Some people would come, eat, and leave, then some people would come, eat, and leave. I called until I could not find anyone to invite. I said: O Messenger of God, I cannot find anyone to invite. He said: Take away your food. Three men remained talking in the house, so the Prophet, may God bless him and grant him peace, came out and went to the room of Aisha, may God be pleased with her, and said: Peace be upon you, people of the house, and the mercy and blessings of God. She said: And upon you be peace and the mercy of God. How did you find your family, O Messenger of God? May God bless you. So he went to the room of all his wives, saying to them what he said to Aisha, and they said to him what Aisha said, then..." The Prophet (peace and blessings of God be upon him) returned and found three men in the house talking. The Prophet (peace and blessings of God be upon him) was very shy, so he went out towards Aisha's room. I do not know whether I told him or he was told that the people had left. He returned

and when he had put one foot inside the door and the other outside, he lowered the curtain between me and him and revealed the verse of hijab. Al-Bukhari is the only one who narrated it from among the authors of the six books of hadith, except for al-Nasa'i, in **Al-Yawm wa al-Laylah** from the hadith of Abd al-Warith. Then he narrated it from Ishaq, who is Ibn Mansur, from Abdullah Ibn Bakr al-Sahmi, from Humayd, from Anas, in a similar manner. Two men said: He is the only one who narrated it from this source. It was mentioned before in the individuals of Muslim from the hadith of Sulayman Ibn al-Mughira, from Thabit, from Anas.

Ibn Abi Hatim said: My father told us, Abu al-Muzaffar told us, Ja'far ibn Sulayman told us, on the authority of al-Ja'd Abu Uthman al-Yashkuri, on the authority of Anas ibn Malik, who said: "The Messenger of God, may God bless him and grant him peace, married one of his wives. Umm Sulaym made a hais **a stew** and put it in a bowl. She said: 'Take this to the Messenger of God, may God bless him and grant him peace, and convey my greetings to him and tell him that this is a small favor from us for him.' Anas said: 'The people were in difficulty at that time, so I brought it and said: 'O Messenger of God, Umm Sulaym sent this to you, and she conveys my greetings to you and says: Tell him that this is a small favor from us for him.' He looked at it and said: 'Put it on.' So I put it in a corner of the house. Then he said: 'Go and invite for me so-and-so and so-and-so.' He named many men and said: 'And whoever you meet from the Muslims.' So I invited whoever I met from the Muslims. I came and the house, the porch, and the room were full of people. I said: 'O Abu Uthman, how many were there?' He said: 'They were about three hundred.' Anas said: 'The Messenger of God, may God bless him and grant him peace, said to me: The Messenger of God, may God bless him and grant him peace, brought it to me, so I brought it to him. He placed his hand on it and supplicated, saying: "Whatever God wills." Then he said: **Let ten by ten sit in a circle, and say Bismillah, and let each person eat from what is closest to him.** So they began to say Bismillah and eat until they had all eaten, and the Messenger of God, may God bless him and grant him peace, said to me: **Lift it up.** So I came and took the bowl and looked at it. I do not know whether it was more when I put it down or when I took it up? He said: Some men stayed behind talking in the house of the Messenger of God (peace and blessings of God be upon him), and the wife of the Messenger of God (peace and blessings of God be upon him), with whom he had entered, was with them, turning her face to the wall. They talked for a long time, and this made it difficult for the Messenger of God (peace and blessings of God be upon him), and he was the shyest of people. If they had known, it would have been difficult for them. The Messenger of God (peace and blessings of God be upon him) stood up and went out and greeted his lap and his wives. When they saw him come, they thought that they had burdened him, so they rushed to the door and went out. The Messenger of God (peace and blessings of God be upon him) came and lowered the curtain and entered the house, and I was in the room. The Messenger of God (peace and blessings of God be upon him) stayed in his house for a while, and God revealed the Qur'an to him. He came out reciting this verse: **O you who have believed,**

O you who have believed, do not enter the houses of the Prophet unless you are given permission for a meal, without awaiting its preparation. But when you are invited, enter, and when you have eaten, disperse, and do not seek to listen to conversation. Indeed, that used to annoy the Prophet, and he would be shy of you. And God is not shy of the truth. And when you ask them for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity.

do not enter the houses of the Prophet [al-Ansari].

Anas said: He recited them to me before the people, and I am the most recent of people to have heard them. Muslim, al-Tirmidhi, and al-Nasa'i all narrated it on the authority of Qutaybah on the authority of Ja'far ibn Sulayman. Al-Tirmidhi said: It is hasan saheeh. Al-Bukhari included it in the Book of Marriage, and he said: Ibrahim said: Ibn Tahman, on the authority of al-Ja'd Abi Uthman, on the authority of Anas, and he mentioned something similar. Muslim also narrated it on the authority of Muhammad ibn Rafi', on the authority of Abd al-Razzaq, on the authority of Mu'ammarr, on the authority of al-Ja'd, with this chain of narration. This hadith was also narrated by Abdullah ibn al-Mubarak, on the authority of Sharik, on the authority of Bayan ibn Bishr, on the authority of Anas, with a similar chain of narration. Al-Bukhari and al-Tirmidhi narrated it through two other chains of narration on the authority of Bayan ibn Bishr al-Ahmasi al-Kufi, on the authority of Anas, with a similar chain of narration. Ibn Abi Hatim also narrated it from the hadith of Abu Nadrah al-'Abdi, on the authority of Anas ibn Malik, with a similar chain of narration, but they did not include it in their collections. Ibn Jarir narrated it from the hadith of 'Amr ibn Sa'id and from the hadith of al-Zuhri, on the authority of Anas, with a similar chain of narration.

Imam Ahmad said: Buhaiz and Hashim bin Al-Qasim narrated to us: Sulayman bin Al-Mughira narrated to us, on the authority of Thabit, on the authority of Anas, who said: When Zaynab's waiting period was over, the Messenger of God (blessings and peace of God be upon him) said to Zayd: **Go and mention her to me.** So Zayd went until he came to her while she was kneading her dough. When I saw her, I felt great in my heart. He mentioned the rest of the hadith as we presented it in the statement of God the Almighty: **And when Zayd had no longer any need of her, and he added at the end of it after His statement: And he admonished the people with what they had been admonished with.** Hashim said in his hadith: **Do not enter the houses of the Prophet unless you are given permission,** and the verse. Muslim and An-Nasa'i narrated it from the hadith of Sulayman bin Al-Mughira.

Ibn Jarir said: Ahmad bin Abdul Rahman, the nephew of Ibn Wahb, told me, my uncle Abdullah bin Wahb told me, Yunus told me, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The wives of the Prophet, may God bless him and grant him peace, would go out at night when they wanted to defecate to the open plains - which were hot ground - and Umar would say to the Messenger of God, may God bless him and grant him peace: Veil your women, but the Messenger of God, may God bless him and grant him peace, would not do so. So Sawdah bint Zam'ah, the wife of the Messenger of God, may

God bless him and grant him peace, went out, and she was a tall woman, and Umar called to her in his loudest voice: We know you, O Sawdah, out of eagerness for the veil to be revealed. She said: So God revealed the veil. This is how it appears in this narration, and it is well known that this was after the veil was revealed.

As narrated by Imam Ahmad, Al-Bukhari and Muslim from the hadith of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, she said: "Sawdah went out after the veil was imposed for her needs. She was a large woman, not hidden from those who knew her. Umar bin al-Khattab saw her and said: O Sawdah, by God, you are not hidden from us, so watch how you go out." She said: "So I turned back and the Messenger of God, may God bless him and grant him peace, was in my house, and he was eating dinner and in his hand was a vessel. She entered and said: O Messenger of God, I went out for some of my needs, and Umar said to me: Such and such." She said: "So God revealed to him, then lifted him from it, and the vessel was still in his hand, and he said: 'You have been given permission to go out for your needs.'" The wording of Al-Bukhari. So God's statement: **Do not enter the houses of the Prophet** prohibits the believers from entering the homes of the Messenger of God, may God bless him and grant him peace, without permission, as they used to do before that in their homes during the pre-Islamic period and the beginning of Islam, until God was jealous for this nation and commanded them to do so. This is from His honoring this nation, and for this reason the Messenger of God said: The Prophet (peace and blessings be upon him) said: **Beware of entering upon women,** the hadith. Then he made an exception from that, saying: **Unless permission is given to you for a meal, without waiting for its preparation.** Mujahid, Qatadah, and others said: That is, without waiting for it to be cooked. That is, do not wait for the food to be cooked until it is almost cooked before you enter, because this is something that God hates and condemns. This is evidence of the prohibition of parasitism, which is what the Arabs call *daifun*. Al-Khatib al-Baghdadi wrote a book on this subject, condemning parasites, and he mentioned things about them that would take too long to cite.

Then God the Almighty said: "But when you are invited, enter. And when you have eaten, disperse." And in Sahih Muslim, on the authority of Ibn Umar, may God be pleased with them both, he said: "The Messenger of God, may God bless him and grant him peace, said: 'If one of you invites his brother, let him accept, whether it is a wedding or something else.'" Its origin is in the two Sahihs, and in Sahih also: "On the authority of the Messenger of God, may God bless him and grant him peace: If I were invited to a forearm, I would

accept, and if a leg were offered as a gift, I would accept. So when you have finished what you were invited to, make things easy for the people of the house and disperse throughout the land." And for this reason God the Almighty said: **nor seeking entertainment for conversation**, meaning as happened to those three people who were carried away by the conversation, and they forgot themselves until it was difficult for the Messenger of God, may God bless him and grant him peace, as God the Almighty said: **Indeed, that used to annoy the Prophet, and he would be shy of you.** And it was said that what is meant is that your entering his house without his permission was difficult for him and he would be annoyed by it, but he hated to forbid them from that due to the intensity of his shyness, peace be upon him, until God revealed to him the prohibition against that. And for this reason God the Almighty said: **And God is not shy of the truth**, meaning that is why He forbade you from that. And he warned you against it.

Then God the Almighty said: {And when you ask them for something, ask them from behind a partition} meaning, just as I have forbidden you from entering upon them, do not look at them at all. And if one of you needs something from them, he should not look at them or ask them for anything except from behind a partition. Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Misa'ar, on the authority of Musa ibn Abi Katheer, on the authority of Mujahid, on the authority of Aisha, who said: "I was eating with the Prophet, peace and blessings be upon him, hais in a bowl. Umar passed by and he called him to eat, and his finger touched my finger. He said, 'Good! Oh! If he had obeyed concerning you, no eye would have seen you!' So the verse about the hijab was revealed: 'That is purer for your hearts and their hearts' meaning, what I have commanded you to do and prescribed for you regarding the hijab is purer and better."

And the Almighty said: "And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn Abi Hammad told us, Mihran told us, on the authority of Sufyan, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the Almighty's saying: **And it is not for you to harm the Messenger of God**, he said: It was revealed about a man who intended to marry one of the wives of the Prophet, may God bless him and grant him peace, after him. A man said to Sufyan: Is it Aisha? He said: They have mentioned that, and so did Muqatil ibn Hayyan and Abd al-Rahman ibn Zayd ibn Aslam. He mentioned on the authority of al-Suddi that the one who decided to do that was Talhah ibn Ubaydullah **may God be pleased with him**, until the warning was revealed about the prohibition of that. For this reason, all scholars agreed that if a wife of the Messenger of God (blessings and peace of God be upon him) dies and leaves behind him, it is forbidden for anyone else to marry her after him, because they are his wives in this world and the hereafter and the mothers of the believers, as mentioned above. They differed regarding a woman who had intercourse with him and then divorced him during his lifetime: Is it permissible for anyone else to

marry her? There are two opinions based on whether she is included in the generality of his statement **after him** or not. As for one who married her and then divorced her before consummating the marriage, we do not know of any dispute about her being permissible for anyone else in this case, and God knows best.

Ibn Jarir said: Muhammad ibn al-Muthanna told me, Abd al-Wahhab told us, Dawud told us, on the authority of Aamir, that the Prophet of God, peace and blessings be upon him, died and Qaylah bint al-Ash'ath - meaning Ibn Qays - had become his wife. After that, Ikrimah ibn Abi Jahl married her. This was very difficult for Abu Bakr, so Umar said to him: O Caliph of the Messenger of God, she is not one of his wives. The Messenger of God did not give her a choice or conceal her, and God has cleared her of him by apostasy with her people. Abu Bakr, may God be pleased with him, was reassured and calmed down. God, the Blessed and Exalted, greatly magnified this and emphasized it and threatened with it by saying: **Indeed, that is in the sight of God a great thing.** Then His, the Most High, saying: **Whether you disclose a thing or conceal it, indeed, God is ever, of all things, Knowing.** That is, whatever your hearts conceal and what your secrets conceal, God knows it, for nothing is hidden from Him. **He knows the treachery of the eyes and what the breasts conceal.**

Fath al-Qadir

His statement: 53- **O you who have believed, do not enter the houses of the Prophet** This is a general prohibition for every believer to enter the houses of the Messenger of God (peace and blessings of God be upon him) except with his permission. The reason for the prohibition was what happened from some of the Companions at Zaynab's wedding feast, and we will explain that at the end of the discussion, God willing. His statement, **Unless permission is given to you** is an exception devoid of the most general conditions: that is, do not enter it under any circumstances unless you are given permission. It is in the accusative case as a state: that is, unless accompanied by permission, or by removing the preposition: that is, unless permission is given to you, or it is accusative as a circumstantial case: that is, except when permission is given to you. His statement, **To food** is connected to **is given permission** to include the meaning of a supplication: that is, enter without waiting. The meaning of *waiting* is awaiting. **It is ripe** is its maturity and maturity. It is said, **Anna yanna anna** if it is ready and ripe. The majority read **Ghayr nadhireen** in the accusative case. Ibn Abi Ubla read *ghayr* in the genitive case as an adjective for food. Grammarians deemed this reading weak due to the lack of a pronoun, as it is governed by something other than the one it belongs to. Therefore, it should have been said *ghayrihin anha anta*. Then God, the Exalted, explained to them what is appropriate in that regard, saying: {But when you are invited, then enter.} This emphasizes the prohibition and explains the time when entry should occur, which is upon permission. Ibn al-A'rabi said: The meaning of the statement is: But if you are invited and given permission, then enter. Otherwise, the invitation itself is not sufficient permission to enter. It was said that this clearly

O you who have believed, do not enter the houses of the Prophet unless you are given permission for a meal, without awaiting its preparation. But when you are invited, enter, and when you have eaten, disperse, and do not seek to listen to conversation. Indeed, that used to annoy the Prophet, and he would be shy of you. And God is not shy of the truth. And when you ask them for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity.

indicates that what is meant by permission to eat is the invitation to it. {So when you have eaten, then disperse.} God, the Exalted, commanded them to disperse after eating, which is to separate. What is meant is the obligation to leave the house to which they were invited after the purpose of eating has been completed. {Nor seeking entertainment for conversation.} This is in apposition to His statement ghayrihin, or to something implied: that is, do not enter and do not stay enjoying themselves. The meaning is to forbid them from sitting after eating, talking and enjoying themselves. Al-Razi said about his statement, **Unless permission is given to you for a meal**, either there is an order of precedence or delay in which case it means: Do not enter unless permission is given to you for a meal. In this case, permission is conditional on it being for a meal. If permission is not given to a meal, then entry is not permissible. So if someone is given permission to enter to listen to a conversation, not to eat, then it is not permissible. We say that the second is meant, so that the prohibition against entering is general. As for it being not permissible except with permission for a meal, this is because it is mentioned in the reason for revelation that the address was to a people who used to wait for the time of the meal and enter without permission, so they were prevented from entering during their time without permission. Ibn Adil said: It is better to say that the second is meant, because precedence and delay are contrary to the original principle, and his statement, **for a meal** is a matter of specifying the mention, so it does not indicate the negation of anything else, especially if something similar is known, since whoever is permitted to enter with his permission for something other than food ends. The first way to express this meaning that he intended is to say: The evidence has shown that it is permissible to enter his houses, may God bless him and grant him peace, with his permission for anything other than food. This is known and there is no doubt about it, as the Companions and others would ask permission to enter for anything other than food, and he would give them permission. This is known and there is no doubt about it, as the Companions and others would ask permission to enter for anything other than food, and he would give them permission. This necessitates limiting this verse to the reason for which it was revealed, which is the people who used to wait for the food of the Prophet, may God bless him and grant him peace, so they would enter and sit waiting to catch up with him and their likes. It does not indicate the prohibition of entering with permission for anything other than food. Otherwise, it would not be permissible for anyone to enter his houses with his permission for anything other than food. The necessary consequence is invalid, so the necessary consequence is like it. Ibn Atiyyah said: The custom of the people, when they had a feast or

something similar, was for whoever wanted to come early to the invitation, waiting for the food to be cooked and ready, and likewise when they finished, they would sit like that. So God forbade the believers from doing that in the house of the Prophet, may God bless him and grant him peace, and the intention included all the believers, and the people adhered to God's etiquette for them in that, so He forbade them from entering except with permission when eating, not before, in order to wait for the food to be cooked. The reference in His saying, **That is you** is to waiting and seeking familiarity with the conversation, and they were indicated by what is indicated to one by interpreting them with what was mentioned, as in His saying, **Among those two things**, meaning that what was mentioned of the two matters **was bothering the Prophet** because they were making the house too cramped for him and his family and talking about what he did not want. Al-Zajaj said: The Prophet (peace and blessings of God be upon him) would tolerate their prolonged waiting out of his generosity, and he would be patient with the harm caused by that. So God taught those who were present to behave, and it became a manner for them and for those who came after them. **He would be shy of you** meaning he would be shy to tell you to get up or go out. **And God is not shy of the truth** meaning he would not fail to explain to you what the truth is, nor would he refrain from explaining it, revealing it, and expressing it with a lack of shyness in order to be consistent. The majority of scholars read *istahhaya* with two *ya's*. It was narrated on the authority of Ibn Kathir that he read it with one *ya'*, and it is the language of Tamim, and they say *istahha yasthay* like *istaqaa yastuqaa*. Then God, the Almighty, mentioned another answer related to the wives of the Prophet (peace and blessings of God be upon him), saying: **And when you ask them for something** meaning something to enjoy, such as provisions or other things. **Ask them from behind a partition** meaning from behind a curtain between you and them. The word *mat'a* refers to everything that is enjoyed, so there is no basis for what was said that what is meant by it is a loan, a fatwa, or a copy of the Qur'an. The reference in his saying, *that is* to asking for the goods from behind a veil. It was said that the reference is to all that was mentioned, such as not entering without permission, and not seeking familiarity with the conversation when entering and asking for the goods. The first is better, and the demonstrative pronoun is the subject and its predicate is **purer for your hearts and their hearts**, meaning more purifying them from suspicion and bad thoughts that occur to men in the matter of women, and to women in the matter of men. This is good manners for every believer and a warning to him against trusting himself with seclusion with someone he is not permitted to, and speaking behind a veil to someone he is not

permitted to. **And it is not for you to harm the Messenger of God** meaning it is not right or proper for you to harm him in any way, whatever it may be, including entering his houses without his permission, staying in them in a manner other than the way he wanted, and speaking to his wives without a veil. **Nor to marry his wives after him, ever** meaning it is not for you to do that after his death because they are the mothers of the believers, and it is not permissible for children to marry their mothers. The reference in His statement: **Indeed, that** to marrying his wives after him **is in the sight of God tremendous** meaning a great sin and a very serious and horrific matter. The reason for the revelation of this verse was that someone said: If Muhammad were to die, we would marry his wives, and an explanation of that will come.

Tafsir al-Baghawi

God Almighty said: 53- **O you who have believed, do not enter the houses of the Prophet unless you are permitted**, the verse. Most commentators said: This verse was revealed regarding the wedding feast of Zaynab bint Jahsh when the Messenger of God, may God bless him and grant him peace, consummated the marriage with her.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, Anas bin Malik told me that he was ten years old when the Messenger of God, may God bless him and grant him peace, came to Medina. He said: Umm Hani used to make me serve the Prophet, may God bless him and grant him peace, so I served him for ten years. The Prophet, may God bless him and grant him peace, died when I was twenty years old. So I was the most knowledgeable of people about the veil when it was revealed. The first thing that was revealed was in the house of the Messenger of God, may God bless him and grant him peace, with Zaynab bint Jahsh. The Prophet, may God bless him and grant him peace, became her bride. He called the people and they ate some food and then left. A group of them remained with the Prophet, may God bless him and grant him peace, and they stayed for a long time. The Prophet, may God bless him and grant him peace, stood up for God's sake and went out, and I went out with him so that they would go out. The Prophet, may God bless him and grant him peace, walked and I walked until he came to Aisha's room. Then he thought that they had gone out, so he returned and I went back with him. When he entered upon Zaynab, they were sitting and had not gone out. The Prophet, may God bless him and grant him peace, returned, and I returned with him until he reached the threshold of Aisha's room. He thought that they had left, so he returned and I returned with him. They had left, so the Prophet, may God bless him and grant him peace, drew a curtain between me and him, and lowered the veil.

Abu Uthman - whose name was Al-Ja'd - said on the authority of Anas, who said: So the Messenger of God, may God bless him and grant him peace, entered the

house and lowered the curtain while I was in the room, and he was saying: **O you who have believed, do not enter the houses of the Prophet unless you are given permission** until his saying: **And God is not ashamed of the truth**.

It was narrated on the authority of Ibn Abbas that it was revealed about some Muslims who used to wait for the food of the Messenger of God, may God bless him and grant him peace, and they would enter upon him before the food was ready, then they would eat and not leave. The Messenger of God, may God bless him and grant him peace, was bothered by them, so the following was revealed:

O you who have believed, do not enter the houses of the Prophet except when permission is given to you He says: unless you are invited, **to food**, so he gives you permission and you eat it, **not awaiting its preparation**, not waiting for it to be ready or cooked. It is said: **ana al-hamim** if its heat is over, and **ana anhu** if he does that: if it is time, **ana** with a kasra on the hamza shortened, and if you open it you extend it and say **ana'an**, and there are two pronunciations for it: **ana ya'na** and **ana ya'in**, like: **han yahin**.

"But when you are invited, then enter. And when you have eaten," have eaten the food, **then disperse**, disperse and leave his house, **not seeking the company of conversation**, nor seeking the company of conversation. They used to sit after eating and talk for a long time, so they were forbidden from doing that.

That used to bother the Prophet, so he would be shy of you, but God is not shy of the truth, meaning: He does not abandon disciplining you and explaining the truth out of shyness.

And if you ask them for something, ask them from behind a partition, meaning: from behind a curtain. After the verse on the hijab, no one was to look at any of the wives of the Messenger of God, may God bless him and grant him peace, whether she was veiled or not. **That is purer for your hearts and their hearts** from suspicion.

It has been authenticated regarding the reason for the revelation of the verse of hijab, as told to us by Abdul Wahid Al-Malihi, Ahmad bin Abdullah Al-Nuaimi, Muhammad bin Yusuf, Muhammad bin Ismail, Yahya bin Bakir, Al-Layth, Aqil, on the authority of Ibn Shihab, on the authority of Urwah, on the authority of Aishah, that the wives of the Prophet, may God bless him and grant him peace, used to go out at night when they defecated to the open plain, and Umar used to say to the Prophet, may God bless him and grant him peace: **Veiling your women**, but the Messenger of God, may God bless him and grant him peace, did not do so. So one night, Sawdah bint Zam'ah, the wife of the Prophet, may God bless him and grant him peace, went out at night at night, and she was a tall woman, so Umar called out to her: **Do we not recognize you, O Sawdah?** - out of eagerness for the hijab to be revealed - so God Almighty revealed the verse of hijab.

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hayri told us, Hajib ibn Ahmad al-Tusi told us, Abd al-Rahim ibn Munib told us, Yazid ibn Harun told us, Hamid told us, on the authority of Anas,

O you who have believed, do not enter the houses of the Prophet unless you are given permission for a meal, without awaiting its preparation. But when you are invited, enter, and when you have eaten, disperse, and do not seek to listen to conversation. Indeed, that used to annoy the Prophet, and he would be shy of you. And God is not shy of the truth. And when you ask them for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity.

who said: "Umar said: My Lord agreed with me on three matters. I said: O Messenger of God, why don't you take the station of Abraham as a place of prayer? So God revealed: 'And take the station of Abraham as a place of prayer.' I said: O Messenger of God, both the righteous and the wicked enter upon you, so why don't you order the Mothers of the Believers to wear the hijab? So God revealed the verse on the hijab. He said: I was informed of some of the things that the Messenger of God, may God bless him and grant him peace, did to his wives. He said: So I entered upon them and asked them to come to him one by one. I said: By God, you must stop or God will replace him with wives better than you, until I came to Zainab, and she said: O Umar, there was nothing in the Messenger of God, may God bless him and grant him peace, to admonish his wives until you admonish them. He said: So I went out, and God Almighty revealed: 'Perhaps his Lord, if he divorces you, will give him in exchange wives better than you.'" **At-Tahrim 5**, to the end of the verse.

The Almighty said: **And it is not for you to harm the Messenger of God**, you are not to harm him in any way, **nor to marry his wives after him ever**, it was revealed about a man from the companions of the Prophet, may God bless him and grant him peace, who said: If the Messenger of God, may God bless him and grant him peace, were to die, I would marry Aisha.

Muqatil bin Sulayman said: He is Talha bin Ubayd God. God Almighty informed us that this was forbidden, and said: **Indeed, that was in the sight of God a great sin**, meaning: a great sin.

Muammar narrated on the authority of Al-Zuhri that Al-Aliyah bint Dhibyan, whom the Prophet, may God bless him and grant him peace, divorced, married a man and gave birth to a child for him, and that was before the wives of the Prophet, may God bless him and grant him peace, were forbidden to people.

Tafsir al-Baidawi

53 - **O you who have believed, do not enter the houses of the Prophet except when permission is given to you** except at the time when permission is given to you or unless you are given permission. **To food** is connected to **is given permission** because it includes the meaning of being invited to indicate that it is not appropriate to enter the food without being invited even if permission is given, as is indicated by his saying: **not waiting for its time** not waiting for its time, or its attainment as a state of the subject of **do not enter** or the noun in **for you**. It was read in the genitive case as an attribute of food, so it is governed by someone other than the one

it belongs to without making the pronoun explicit, and this is not permissible according to the Basrans. Hamzah and Al-Kisa'i made *anah* inclined because it is a source of the word *ana* meaning that the food is attained. **But when you are invited, then enter, and when you have eaten, disperse** disperse and do not stay. This is also addressed to people who used to wait for the food of the Messenger of God (peace and blessings of God be upon him), so they would enter and sit waiting for it to arrive. This is specific to them and their likes, otherwise it would not have been permissible for anyone to enter their homes with permission for anything other than food, nor would they remain after eating for them. **nor seeking entertainment for conversation** for the conversation of some of you with others, or for the conversation of the people of the house by listening to it, in apposition to *watching* or implied by a verb, meaning: do not enter or do not remain seeking entertainment. *That* staying **used to annoy the Prophet** because the house was cramped for him and his family and distracted him with things that did not concern him. **so he would feel shy of you** from expelling you, as He said: **And God is not shy of the truth** meaning that expelling you is a right, so shame should not be neglected, just as God did not leave it as shame left, so He ordered you to leave. The reading (*la yastahy*) was read by deleting the first ya and placing its vowel on the ha. **And if you ask them for something** something that may be of benefit. **Ask them** for something. **From behind a partition** a screen. It was narrated that "Umar **may God be pleased with him** said: O Messenger of God, both the righteous and the wicked may enter upon you, so why don't you order the Mothers of the Believers to wear a veil?" So this was revealed. It was also said that "he (peace and blessings be upon him) was eating food with some of his companions, and a man's hand touched Aisha **may God be pleased with her**, so the Prophet (peace and blessings be upon him) disliked that, so this was revealed: "That is purer for your hearts and their hearts" from satanic, self-indulgent thoughts. **And it is not for you** and it is not right for you. **To harm the Messenger of God** to do what he dislikes. **Nor to marry his wives after him, ever** after his death or separation. He specifically mentioned the one with whom he had not consummated the marriage. It was narrated that Ash'ath ibn Qays married the woman who was seeking refuge during the days of Umar **may God be pleased with him** and he intended to stone her, but he was informed that he (peace and blessings be upon him) had divorced her before touching her, so he left her without objecting. *That* means harming him and marrying his women. **was in the sight of God a great sin** and it contains God's glorification of His Messenger and the obligation of his sanctity, alive and dead. Therefore, He exaggerated the threat against him and said:

Surat al-Ahzab 33:54

Whether you disclose anything or conceal it, then indeed, God is ever, of all things, Knowing.

Surat al-Ahzab 33:54

Whether you disclose anything or conceal it, then indeed, God is ever, of all things, Knowing.

Tafsir al-Jalalayn

54 - If you disclose anything or conceal it of their marriage after him **then indeed, God is ever, of all things, Knowing** and He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If you reveal with your tongues anything, O people, of watching women, or other things that he forbade you from, or of harming the Messenger of God, may God bless him and grant him peace, by saying: I will marry his wife after his death, or you conceal it - meaning: or you conceal it in yourselves, then God is All-Knowing of all things, meaning: God is All-Knowing of all of that and other things of your affairs and the affairs of others, and nothing is hidden from Him, and He will reward you for all of that.

Tafsir al-Qurtubi

Whether you reveal something or conceal it, then indeed, God is ever, over all things, Knowing.

The Creator, glory be to Him, knows what is apparent and what is hidden, what was and what will not be. Nothing that has happened or will happen is hidden from Him. This is how He is praised in general, and He is worthy of praise and thanks. What is meant by it here is a rebuke and a threat to those who were previously hinted at in the verse before it, those referred to in His saying: **That is purer for your hearts and their hearts**, and those referred to in His saying: **And it is not for you to harm the Messenger of God or to marry his wives after him, ever**. So it was said to them in this verse: Indeed, God knows what you conceal of these beliefs and hateful thoughts and He will punish you for them. So this verse became a transition from what preceded it, explaining it. And God knows best.

Tafsir Ibn Kathir

This is the verse on hijab, and it contains legal rulings and etiquette. Among the things that were revealed in accordance with the words of Umar ibn al-Khattab **may God be pleased with him**, as was proven in the two Sahihs on his authority that he said: I agreed with my Lord, the Almighty, in three matters. I said: O Messenger of God, why don't you take the station of

Abraham as a place of prayer? So God, the Almighty, revealed: **And take the station of Abraham as a place of prayer**. I said: O Messenger of God, both the righteous and the wicked enter upon your wives, so why don't you veil them? So God, the Almighty, revealed the verse on hijab. I said to marry the Prophet (blessings and peace of God be upon him) when they conspired against him out of jealousy: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you**. So it was revealed likewise. In a narration by Muslim, the prisoners of Badr were mentioned, and it is a fourth matter.

Al-Bukhari said: Musaddad narrated to us, on the authority of Yahya, on the authority of Hamid, on the authority of Anas ibn Malik, who said: Umar ibn al-Khattab said: O Messenger of God, both the righteous and the wicked enter upon you, so why don't you order the Mothers of the Believers to wear the hijab? So God revealed the verse of the hijab, and the time of its revelation was on the morning of the wedding of the Messenger of God, may God bless him and grant him peace, to Zaynab bint Jahsh al-Asadiyyah, whose marriage God Himself had undertaken. That was in Dhul-Qi'dah of the fifth year, according to Qatada, al-Waqidi, and others. Abu Ubaidah Mu'ammir ibn al-Muthanna and Khalifah ibn Khayyat claimed that it was in the third year, and God knows best.

Al-Bukhari said: Muhammad ibn Abdullah al-Raqashi narrated to us, Mu'tamir ibn Sulayman narrated to us, I heard my father, Abu Majlaz narrated to us, on the authority of Anas ibn Malik **may God be pleased with him**, who said: When the Messenger of God (blessings and peace of God be upon him) married Zaynab bint Jahsh, he invited the people and they ate, then they sat talking. He was getting ready to stand up, but they did not stand up. When he saw that, he stood up. When he stood up, those who stood stood up and three people sat down. Then the Prophet (blessings and peace of God be upon him) came to enter, and the people were sitting. Then they stood up and left. I came and told the Prophet (blessings and peace of God be upon him) that they had left, so he came and entered. I went to enter, but he threw a veil between me and him. Then God the Most High revealed: "O you who have believed, do not enter the houses of the Prophet unless permission is given to you for a meal, without awaiting its preparation. But when you are invited, then enter, and when you have eaten, disperse." This has also been narrated in another place, and Muslim and al-Nasa'i have chains of transmission on the authority of Mu'tamir ibn Sulayman with it.

Then Al-Bukhari narrated it alone from the hadith of Ayoub on the authority of Abu Qilabah, on the authority of Anas bin Malik, may God be pleased with him, in a similar manner. Then he said: Abu Mu'ammir told us, Abdul-Warith told us, Abdul-Aziz bin Suhaib told us on the authority of Anas bin Malik, who said: "The Prophet, may God bless him and grant him peace, brought Zainab bint Jahsh bread and meat, and sent someone to bring the food. Some people would come, eat, and leave, then some people would come, eat, and leave. I

called until I could not find anyone to invite. I said: O Messenger of God, I cannot find anyone to invite. He said: Take away your food. Three men remained talking in the house, so the Prophet, may God bless him and grant him peace, came out and went to the room of Aisha, may God be pleased with her, and said: Peace be upon you, people of the house, and the mercy and blessings of God. She said: And upon you be peace and the mercy of God. How did you find your family, O Messenger of God? May God bless you. So he went to the room of all his wives, saying to them what he said to Aisha, and they said to him what Aisha said, then..." The Prophet (peace and blessings of God be upon him) returned and found three men in the house talking. The Prophet (peace and blessings of God be upon him) was very shy, so he went out towards Aisha's room. I do not know whether I told him or he was told that the people had left. He returned and when he had put one foot inside the door and the other outside, he lowered the curtain between me and him and revealed the verse of hijab. Al-Bukhari is the only one who narrated it from among the authors of the six books of hadith, except for al-Nasa'i, in **Al-Yawm wa al-Laylah** from the hadith of Abd al-Warith. Then he narrated it from Ishaq, who is Ibn Mansur, from Abdullah Ibn Bakr al-Sahmi, from Humayd, from Anas, in a similar manner. Two men said: He is the only one who narrated it from this source. It was mentioned before in the individuals of Muslim from the hadith of Sulayman Ibn al-Mughira, from Thabit, from Anas.

Ibn Abi Hatim said: My father told us, Abu al-Muzaffar told us, Ja'far ibn Sulayman told us, on the authority of al-Ja'd Abu Uthman al-Yashkuri, on the authority of Anas ibn Malik, who said: "The Messenger of God, may God bless him and grant him peace, married one of his wives. Umm Sulaym made a hais **a stew** and put it in a bowl. She said: 'Take this to the Messenger of God, may God bless him and grant him peace, and convey my greetings to him and tell him that this is a small favor from us for him.' Anas said: 'The people were in difficulty at that time, so I brought it and said: 'O Messenger of God, Umm Sulaym sent this to you, and she conveys my greetings to you and says: Tell him that this is a small favor from us for him.' He looked at it and said: 'Put it on.' So I put it in a corner of the house. Then he said: 'Go and invite for me so-and-so and so-and-so.' He named many men and said: 'And whoever you meet from the Muslims.' So I invited whoever I met from the Muslims. I came and the house, the porch, and the room were full of people. I said: 'O Abu Uthman, how many were there?' He said: 'They were about three hundred.' Anas said: 'The Messenger of God, may God bless him and grant him peace, said to me: The Messenger of God, may God bless him and grant him peace, brought it to me, so I brought it to him. He placed his hand on it and supplicated, saying: "Whatever God wills." Then he said: **Let ten by ten sit in a circle, and say Bismillah, and let each person eat from what is closest to him.** So they began to say Bismillah and eat until they had all eaten, and the Messenger of God, may God bless him and grant him peace, said to me: **Lift it up.** So I came and took the bowl and looked at it. I do not know whether it was more when I put it down or when I took it up? He said: Some men stayed behind talking in the house of the Messenger of God (peace and blessings

of God be upon him), and the wife of the Messenger of God (peace and blessings of God be upon him), with whom he had entered, was with them, turning her face to the wall. They talked for a long time, and this made it difficult for the Messenger of God (peace and blessings of God be upon him), and he was the shyest of people. If they had known, it would have been difficult for them. The Messenger of God (peace and blessings of God be upon him) stood up and went out and greeted his lap and his wives. When they saw him come, they thought that they had burdened him, so they rushed to the door and went out. The Messenger of God (peace and blessings of God be upon him) came and lowered the curtain and entered the house, and I was in the room. The Messenger of God (peace and blessings of God be upon him) stayed in his house for a while, and God revealed the Qur'an to him. He came out reciting this verse: **O you who have believed, do not enter the houses of the Prophet** [al-Ansari]. Anas said: He recited them to me before the people, and I am the most recent of people to have heard them. Muslim, al-Tirmidhi, and al-Nasa'i all narrated it on the authority of Qutaybah on the authority of Ja'far ibn Sulayman. Al-Tirmidhi said: It is hasan saheeh. Al-Bukhari included it in the Book of Marriage, and he said: Ibrahim said: Ibn Tahman, on the authority of al-Ja'd Abu Uthman, on the authority of Anas, and he mentioned something similar. Muslim also narrated it on the authority of Muhammad ibn Rafi', on the authority of Abd al-Razzaq, on the authority of Mu'ammarr, on the authority of al-Ja'd, with this chain of narration. This hadith was also narrated by Abdullah ibn al-Mubarak, on the authority of Sharik, on the authority of Bayan ibn Bishr, on the authority of Anas, with a similar chain of narration. Al-Bukhari and al-Tirmidhi narrated it through two other chains of narration on the authority of Bayan ibn Bishr al-Ahmasi al-Kufi, on the authority of Anas, with a similar chain of narration. Ibn Abi Hatim also narrated it from the hadith of Abu Nadrah al-'Abdi, on the authority of Anas ibn Malik, with a similar chain of narration, but they did not include it in their collections. Ibn Jarir narrated it from the hadith of 'Amr ibn Sa'id and from the hadith of al-Zuhri, on the authority of Anas, with a similar chain of narration.

Imam Ahmad said: Buhaiz and Hashim bin Al-Qasim narrated to us: Sulayman bin Al-Mughira narrated to us, on the authority of Thabit, on the authority of Anas, who said: When Zaynab's waiting period was over, the Messenger of God (blessings and peace of God be upon him) said to Zayd: **Go and mention her to me.** So Zayd went until he came to her while she was kneading her dough. When I saw her, I felt great in my heart. He mentioned the rest of the hadith as we presented it in the statement of God the Almighty: **And when Zayd had no longer any need of her, and he added at the end of it after his statement: And he admonished the people with what they had been admonished with.** Hashim said in his hadith: **Do not enter the houses of the Prophet unless you are given permission,** and the verse. Muslim and An-Nasa'i narrated it from the hadith of Sulayman bin Al-Mughira.

Ibn Jarir said: Ahmad bin Abdul Rahman, the nephew of Ibn Wahb, told me, my uncle Abdullah bin Wahb told me, Yunus told me, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said:

Whether you disclose anything or conceal it, then indeed, God is ever, of all things, Knowing.

The wives of the Prophet, may God bless him and grant him peace, would go out at night when they wanted to defecate to the open plains - which were hot ground - and Umar would say to the Messenger of God, may God bless him and grant him peace: Veil your women, but the Messenger of God, may God bless him and grant him peace, would not do so. So Sawdah bint Zam'ah, the wife of the Messenger of God, may God bless him and grant him peace, went out, and she was a tall woman, and Umar called to her in his loudest voice: We know you, O Sawdah, out of eagerness for the veil to be revealed. She said: So God revealed the veil. This is how it appears in this narration, and it is well known that this was after the veil was revealed.

As narrated by Imam Ahmad, Al-Bukhari and Muslim from the hadith of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, she said: "Sawda went out after the veil was imposed for her needs. She was a large woman, not hidden from those who knew her. Umar bin Al-Khattab saw her and said: O Sawda, by God, you are not hidden from us, so watch how you go out." She said: "So I turned back and the Messenger of God, may God bless him and grant him peace, was in my house, and he was eating dinner and in his hand was a vessel. She entered and said: O Messenger of God, I went out for some of my needs, and Umar said to me: Such and such." She said: "So God revealed to him, then lifted him from it, and the vessel was still in his hand, and he said: 'You have been given permission to go out for your needs.'" The wording of Al-Bukhari. So God's statement: **Do not enter the houses of the Prophet** prohibits the believers from entering the homes of the Messenger of God, may God bless him and grant him peace, without permission, as they used to do before that in their homes during the pre-Islamic period and the beginning of Islam, until God was jealous for this nation and commanded them to do so. This is from His honoring this nation, and for this reason the Messenger of God said: The Prophet (peace and blessings be upon him) said: **Beware of entering upon women**, the hadith. Then he made an exception from that, saying: **Unless permission is given to you for a meal, without waiting for its preparation**. Mujahid, Qatadah, and others said: That is, without waiting for it to be cooked. That is, do not wait for the food to be cooked until it is almost cooked before you enter, because this is something that God hates and condemns. This is evidence of the prohibition of parasitism, which is what the Arabs call *daifun*. Al-Khatib al-Baghdadi wrote a book on this subject, condemning parasites, and he mentioned things about them that would take too long to cite.

Then God the Almighty said: "But when you are invited, enter. And when you have eaten, disperse." And in Sahih Muslim, on the authority of Ibn Umar, may God be pleased with them both, he said: "The Messenger of God, may God bless him and grant him peace, said: 'If one of you invites his brother, let him accept, whether it is a wedding or something else.'" Its origin is in the two Sahih, and in Sahih also: "On the authority of the Messenger of God, may God bless him and grant him peace: If I were invited to a forearm, I would

accept, and if a leg were offered as a gift, I would accept. So when you have finished what you were invited to, make things easy for the people of the house and disperse throughout the land." And for this reason God the Almighty said: **nor seeking entertainment for conversation**, meaning as happened to those three people who were carried away by the conversation, and they forgot themselves until it was difficult for the Messenger of God, may God bless him and grant him peace, as God the Almighty said: **Indeed, that used to annoy the Prophet, and he would be shy of you**. And it was said that what is meant is that your entering his house without his permission was difficult for him and he would be annoyed by it, but he hated to forbid them from that due to the intensity of his shyness, peace be upon him, until God revealed to him the prohibition against that. And for this reason God the Almighty said: **And God is not shy of the truth**, meaning that is why He forbade you from that. And he warned you against it.

Then God the Almighty said: {And when you ask them for something, ask them from behind a partition} meaning, just as I have forbidden you from entering upon them, do not look at them at all. And if one of you needs something from them, he should not look at them or ask them for anything except from behind a partition. Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Misa'ar, on the authority of Musa ibn Abi Katheer, on the authority of Mujahid, on the authority of Aisha, who said: "I was eating with the Prophet, peace and blessings be upon him, hais in a bowl. Umar passed by and he called him to eat, and his finger touched my finger. He said, 'Good! Oh! If he had obeyed concerning you, no eye would have seen you!' So the verse about the hijab was revealed: 'That is purer for your hearts and their hearts' meaning, what I have commanded you to do and prescribed for you regarding the hijab is purer and better."

And the Almighty said: "And it is not for you to harm the Messenger of God or to marry his wives after him, ever. Indeed, that would be in the sight of God an enormity." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn Abi Hammad told us, Mihran told us, on the authority of Sufyan, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the Almighty's saying: **And it is not for you to harm the Messenger of God**, he said: It was revealed about a man who intended to marry one of the wives of the Prophet, may God bless him and grant him peace, after him. A man said to Sufyan: Is it Aisha? He said: They have mentioned that, and so did Muqatil ibn Hayyan and Abd al-Rahman ibn Zayd ibn Aslam. He mentioned on the authority of al-Suddi that the one who decided to do that was Talhah ibn Ubaydullah **may God be pleased with him**, until the warning was revealed about the prohibition of that. For this reason, all scholars agreed that if a wife of the Messenger of God (blessings and peace of God be upon him) dies and leaves behind him, it is forbidden for anyone else to marry her after him, because they are his wives in this world and the hereafter and the mothers of the believers, as mentioned above. They differed regarding a woman

who had intercourse with him and then divorced him during his lifetime: Is it permissible for anyone else to marry her? There are two opinions based on whether she is included in the generality of his statement **after him** or not. As for one who married her and then divorced her before consummating the marriage, we do not know of any dispute about her being permissible for anyone else in this case, and God knows best.

Ibn Jarir said: Muhammad ibn al-Muthanna told me, Abd al-Wahhab told us, Dawud told us, on the authority of Aamir, that the Prophet of God, peace and blessings be upon him, died and Qaylah bint al-Ash'ath - meaning Ibn Qays - had become his wife. After that, Ikrimah ibn Abi Jahl married her. This was very difficult for Abu Bakr, so Umar said to him: O Caliph of the Messenger of God, she is not one of his wives. The Messenger of God did not give her a choice or conceal her, and God has cleared her of him by apostasy with her people. Abu Bakr, may God be pleased with him, was reassured and calmed down. God, the Blessed and Exalted, greatly magnified this and emphasized it and threatened with it by saying: **Indeed, that is in the sight of God a great thing.** Then His, the Most High, saying: **Whether you disclose a thing or conceal it, indeed, God is ever, of all things, Knowing.** That is, whatever your hearts conceal and what your secrets conceal, God knows it, for nothing is hidden from Him. **He knows the treachery of the eyes and what the breasts conceal.**

Fath al-Qadir

54- **Whether you reveal anything or conceal it, then indeed, God is Ever-Knowing of all things.** He knows everything, including what you reveal about the wives of His Messenger, and what you conceal in your hearts. This is a severe warning, because His comprehensiveness of all information necessitates retribution for both good and evil.

Tafsir al-Baghawi

54- **Whether you disclose a thing or conceal it, then indeed, God is ever, of all things, Knowing.** This verse was revealed about those who intended to marry Aisha after the Messenger of God, may God bless him and grant him peace.

It was said: A man from the companions said: Why are we prevented from entering upon our cousins? Then this verse was revealed.

Tafsir al-Baidawi

54 - **If you disclose anything** such as their marriage on your tongues, **or conceal it** in your hearts, **then indeed, God is ever Knowing of all things**, so He knows that and will punish you for it. In this generalization, along with the proof of the intended meaning, there is further exaggeration and exaggeration in the threat.

Surat al-Ahzab 33:55

There is no blame upon them concerning their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their women, nor those their right hands possess. And fear God. Indeed, God is, over all things, Witness.

Surat al-Ahzab 33:55

There is no blame upon them concerning their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their women, nor those their right hands possess. And fear God. Indeed, God is, over all things, Witness.

Tafsir al-Jalalayn

55 - **There is no blame upon them concerning their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women** meaning the believing women **or those their right hands possess** of female slaves and male slaves, that they see them and speak to them without a veil **and fear God** in what you have been commanded **for God is ever, over all things, a Witness** nothing is hidden from Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: There is no blame upon the wives of the Messenger of God, may God bless him and grant him peace, in their signs nor is there any sin.

Then the people of interpretation differed about the meaning of what was removed from them in these cases. Some of them said: The responsibility was removed from them in removing their cloaks in their presence.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Ibn Abi Laila, on the authority of Abdul Karim, on the authority of Mujahid, regarding his statement, **There is no blame upon them concerning their fathers...** the entire verse, he said: that she removes the jilbab.

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, **There is no blame upon them concerning their fathers** and those mentioned with him, that they see them.

Others said: He removed the blame from them for not covering themselves.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, regarding his statement, **There is no blame upon them...** to *witnesses*: He gave them permission not to veil themselves from them.

The more correct of the two opinions on this matter is

the opinion of those who said: That is to remove the blame from them in the case of these women who are not veiled from them, and that is because this verse follows the verse on the veil, and after the statement of God, **And when you ask them for something, ask them from behind a partition**. So it is more appropriate and more appropriate for His statement, **There is no blame upon them concerning their fathers**, to be an exception from the group of those who were commanded to ask them for something from behind a partition if they asked them for it than it being the report of a subject with a meaning other than that.

So the interpretation of this statement is: There is no sin on the wives of the Prophet (peace and blessings of God be upon him), and the mothers of the believers, in their permission for their fathers, and leaving the veil in front of them, nor for their sons, nor for their brothers, nor for the sons of their brothers. What is meant by their brothers and their brothers' sons is their brothers and their brothers' sons. And the plural of that is used with them in the same way as the plural of a young man when it is used in the plural of young men, and likewise the plural of brother when it is used in the plural of brothers. But when it is used in the plural of brothers, that is similar to the plural of a young man when it is used in the plural of young men, nor the sons of their brothers. And the paternal uncle was not mentioned in that, as Al-Sha'bi said, in order to avoid describing them to his sons.

Muhammad ibn al-Muthanna narrated: Hajjaj ibn al-Munhal narrated: Hammad narrated: Dawud narrated: al-Sha'bi and Ikrimah, regarding the statement of God, **There is no blame upon them concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess**. I said, **Why are the paternal uncle and maternal uncle not mentioned?** He said, **Because they describe her to their sons, and they disliked that she remove her veil in front of her maternal uncle and paternal uncle**.

Ibn Al-Muthanna told us, he said: Abu Al-Walid told us, he said: Hammad told us, on the authority of Dawud, on the authority of Ikrimah and Al-Sha'bi, something similar, except that he did not mention how they describe it.

And his saying, **nor their women**, means: There is no blame on them either if they do not veil themselves from the women of the believers.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **nor their women**, he said: The free believing women, there is no blame for them to see that adornment. He said: All of this is about adornment. He said: It is not permissible for a woman to look at any of a woman's private parts. He said: If a man were to look at a man's thigh, I would not see anything wrong with it. He said: **nor those their right hands possess**, so it is not appropriate for a woman to uncover her earrings in front of a man. He said: As for kohl, a ring, and dyeing, there is nothing

wrong with them. He said: The husband has preference, and the fathers after the man have preference. He said: And others are distinguished. He said: All of this is included in what appears of adornment. He said: The wives of the Prophet, peace and blessings be upon him, did not veil themselves from their slaves. His statement, **nor those their right hands possess**, of men and women. Others said: of women. And His statement, **And fear God**, means: And fear God, O women, lest you transgress what God has set for you, and show of your adornment what you should not show, or abandon the hijab that God has commanded you to adhere to, except in what He has permitted you to leave, and the time is to obey Him. **Indeed, God is ever, over all things, Witness**, meaning, the Most High says: Indeed, God is a witness to what you do of your covering, and your leaving the hijab for whomever He has permitted you to leave that for, and other matters of yours. He says: So fear God in yourselves, lest you meet God while He is a witness over you with His disobedience, and opposition to His commands and prohibitions, and thus you perish, for He is a witness over all things.

Tafsir al-Qurtubi

There is no blame upon them concerning their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess. And fear God. Indeed, God is, over all things, a Witness.

There are three issues: First: When the verse of hijab was revealed, fathers, sons, and relatives said to the Messenger of God, may God bless him and grant him peace: **And we also speak to them from behind a veil?** So this verse was revealed.

Second: In this verse, God the Almighty mentioned those to whom a woman may appear. He did not mention the paternal uncle or maternal uncle because they are considered parents. The paternal uncle may be called a father. God the Almighty said: **We worship your God and the God of your fathers, Abraham and Ishmael Al-Baqarah 2:133**. Ishmael was the paternal uncle. Al-Zajjaj said: The paternal uncle and maternal uncle may describe the woman to their two sons, because a woman is permissible for a paternal uncle and a maternal aunt, so he disliked them seeing each other. Al-Sha'bi and Ikrimah disliked a woman removing her veil in front of her paternal uncle or maternal uncle. Some of the mahrams are mentioned in this verse, and all of them are mentioned in Surat An-Nur. This verse is part of those, and we have discussed it fully there. Praise be to God.

Third: The Almighty's statement: **And fear God**. When God the Almighty mentioned the dispensation for these categories and the permissibility was established, He connected the command to them to fear God with a general connection. This is extremely eloquent and concise, as if He said, **Limit yourselves to this and fear God in it so that you do not go beyond it to anything else**. He specifically mentioned women and singled them out in this matter, due to their lack of caution and their frequent indulgence. And God knows

best. Then the Almighty threatened with His statement: **Indeed, God is, over all things, Witness**.

Tafsir Ibn Kathir

When God Almighty commanded women to veil themselves from strangers, He made it clear that they should not be veiled from these relatives, as He made an exception for them in Surat An-Nur when He Almighty said: "And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have no knowledge of the private parts of women." There are additions to this, and their explanation and discussion have already been presented, so there is no need to repeat it here.

Some of the Salaf asked: Why are the paternal uncle and maternal uncle not mentioned in these two verses? Ikrimah and Ash-Sha'bi replied that they were not mentioned because they might describe that to their sons. Ibn Jarir said: Muhammad ibn Al-Muthanna told me, Hajjaj ibn Munhal told us, Hammad told us, Dawud told us, on the authority of Ash-Sha'bi and Ikrimah, regarding the verse: **There is no blame upon them concerning their fathers 2:17**. I said: Why are the paternal uncle and maternal uncle not mentioned? He said: Because they describe them to their sons and it is disliked for her to remove her veil in front of her maternal uncle and paternal uncle. The verse: **nor their women** means not covering herself in front of believing women. The verse: **nor those their right hands possess** means their male and female slaves, as was previously pointed out and the hadith related in this regard was cited. Sa'id ibn Al-Musayyab said: It only refers to female slaves. Narrated by Ibn Abi Hatim. God Almighty says: "And fear God. Indeed, God is ever, over all things, a Witness." That is, fear Him in private and in public, for He is a Witness over all things. Nothing is hidden from Him, so be watchful of the Watcher.

Fath al-Qadir

Then the Almighty explained who is not required to cover up from, saying: 55- **There is no blame upon them concerning their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons**. So the wives of the Messenger of God, may God bless him and grant him peace, and other women are not required to cover up from them. He did not mention the paternal uncle and maternal uncle because they are considered to be like parents. Al-Zajjaj said: The paternal uncle and maternal uncle may describe a woman to their sons, because a woman is permissible for a paternal uncle and maternal uncle, so he thought they could see her. This is very weak, because permitting a woman to be described to someone for whom it is permissible is possible for others who are permitted to look at her, especially the sons of brothers and the sons of sisters. The implication is false, so the implication is the same. Thus, it is necessary that it is

Surat al-Ahzab 33:55

There is no blame upon them concerning their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their women, nor those their right hands possess. And fear God. Indeed, God is, over all things, Witness.

not permissible for foreign women to look at her because they describe her. The implication is false, so the implication is the same. Thus, there is no basis for what Al-Sha'bi and Ikrimah said, that it is disliked for a woman to remove her veil in front of her paternal uncle or maternal uncle. It is better to say that the Almighty limited himself here to some of what He mentioned of mahrams in Surat An-Nur, being satisfied with what came before. **nor their women** This addition necessitates that what is meant by women are the believers, because the disbelieving women are not to be trusted with regard to their private parts, and all women are private parts. **nor those whom their right hands possess** of male and female slaves. It was said that it refers specifically to female slaves, and to those slaves who have not yet reached puberty. The disagreement on this is well-known. What is sufficient has been mentioned in Surat An-Nur. Then He, the Almighty, commanded them to be pious, which is the essence of the whole matter. *And* the meaning is *fear* God in all matters, including what is mentioned here. **Indeed, God is ever, over all things, a witness.** Nothing is hidden from Him, whatever it may be. So He rewards the doer of good for his goodness and the doer of evil for his evil.

Al-Bukhari and Muslim narrated on the authority of Anas that he said: Umar ibn al-Khattab said: O Messenger of God, both righteous and wicked men may enter upon your women, so why don't you veil them? So God revealed the verse of hijab. In another version, Umar said: O Messenger of God, both righteous and wicked men may enter upon you, so why don't you order the Mothers of the Believers to veil themselves? So God revealed the verse of hijab. Al-Bukhari and Muslim and others narrated on the authority of Anas that he said: When the Messenger of God (peace and blessings of God be upon him) married Zaynab bint Jahsh, he invited the people and they ate, then they sat talking. It was as if he was getting ready to get up, but they did not get up. When he saw that, he got up. When some of them got up and three of them sat, the Prophet (peace and blessings of God be upon him) came to enter and found the people sitting. Then they got up, so I went and informed the Prophet (peace and blessings of God be upon him) that they had left. He came and entered, and I went to enter, but he threw a veil between me and him. So God revealed the verse: **O you who have believed, do not enter the houses of the Prophet** [al-Bukhari and Muslim]. Ibn Jarir narrated on the authority of Aisha that the wives of the Prophet (peace and blessings of God be upon him) would go out at night when they wanted to defecate to the open plains, and Umar ibn al-Khattab used to say to the Messenger of God (peace and blessings of God be upon him), **Veiling your women**, but the Messenger of God (peace and blessings of God be upon him) would not do so. One night, Sawdah bint Zam'ah, who was a tall woman, went out to her. Umar called out to her in his loudest voice, **We know you, Sawdah**, out of eagerness for the veil to be revealed. So God revealed the veil, saying, **O you who have believed, do not enter the houses of**

the Prophet, [this verse]. Ibn Sa'd narrated on the authority of Anas, who said, "The veil was revealed when the Messenger of God (peace and blessings of God be upon him) married Zaynab bint Jahsh, and that was in the fifth year of the Hijra. He veiled his women from that day on, and I was fifteen years old." Ibn Sa'd also narrated on the authority of Salih ibn Kaysan, who said, **The veil was revealed for his women in Dhul-Qa'dah in the fifth year of the Hijra.** Qatada and al-Waqidi also said the same. Abu Ubaidah and Khalifah ibn Khayyat claimed that it was in the third year. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse: **And it is not for you to harm the Messenger of God**, that he said: It was revealed about a man who intended to marry one of the wives of the Prophet (peace and blessings of God be upon him) after his death. Sufyan said: They mentioned that it was Aisha. Ibn Abi Hatim narrated on the authority of Al-Suddi, who said: It reached us that Talhah ibn Ubaydullah said: Will Muhammad make us neglect our paternal cousins and marry our women after us? If something happens to him, we will marry his women after him. So this verse was revealed. Abd Al-Razzaq, Abd ibn Eid, and Ibn Al-Mundhir narrated on the authority of Qatadah, who said: Talhah ibn Ubaydullah said: If the Prophet (peace and blessings of God be upon him) were to die, I would marry Aisha. So it was revealed. Ibn Sa'd narrated on the authority of Abu Bakr ibn Muhammad ibn Amr ibn Hazm, who said: It was revealed about Talhah because he said: If the Prophet (peace and blessings of God be upon him) dies, I will marry Aisha. Ibn Atiyyah said: In my opinion, this is not authentic regarding Talhah ibn Ubaydullah. Al-Qurtubi said: Our Sheikh, Imam Abu al-Abbas, said: This statement has been narrated from some of the virtuous Companions, and may they never say such a thing. Rather, it is a lie in its transmission, and such a statement is only befitting of ignorant hypocrites. Al-Bayhaqi narrated in al-Sunan on the authority of Ibn Abbas, who said: A man from among the Companions of the Prophet, may God bless him and grant him peace, said: If the Messenger of God, may God bless him and grant him peace, had died, I would have married Aisha or Umm Salamah. Then God revealed: **And it is not for you to harm the Messenger of God 2:170.** Ibn Jarir narrated on his authority that "a man came to one of the wives of the Prophet (peace and blessings of God be upon him) and spoke to her, even though he was her cousin. The Prophet (peace and blessings of God be upon him) said: 'Do not stand in this position after today.' He said: 'O Messenger of God, she is my cousin, and by God, I did not say anything reprehensible to her and she did not say anything to me.' The Prophet (peace and blessings of God be upon him) said: 'I know that, for no one is more jealous than God, and no one is more jealous than me.' He went on and said: 'He prevents me from speaking to my cousin so that I may marry her after him.' So God revealed this verse, and that man freed a slave, carried ten camels in the way of God, and performed Hajj on foot, repenting for what he had said." Ibn Mardawayh narrated on the authority of

Asma' bint Umays, who said: 'Ali proposed to me, but report of that reached Fatimah, so she came to the Messenger of God (peace and blessings of God be upon him) and said: 'Asma' is married to Ali.' The Prophet (peace and blessings of God be upon him) said to her: 'She should not harm God and His Messenger.'" Ibn Sa'd narrated on the authority of Abu Umamah ibn Sahl ibn Hunaif, regarding the statement of God, **Whether you disclose a thing or conceal it**, he said: If you speak about it, saying, "So-and-so is marrying one of the wives of the Prophet (peace and blessings of God be upon him), or you conceal it to yourselves and do not utter it, God knows about it. Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the statement of God, "There is no blame upon them," to the end of the verse, he said: This was revealed about the wives of the Prophet (peace and blessings of God be upon him): "The wives of the Prophet, **meaning the Muslim women**, and those their right hands possess," of male and female slaves, and they were given permission to see them after the veil was imposed on them.

as parents. That is why the paternal uncle was called a father in His statement: "And the God of your fathers, Abraham, Ishmael, and Isaac." Or because he disliked not veiling himself from them for fear that they would be described to their sons. "Nor their women" meaning the believing women. "Nor those their right hands possess" of male and female slaves. It was said specifically female slaves, and this was mentioned in Surat An-Nur. "And fear God" in what you have been commanded to do. "Indeed, God is ever, over all things, Witness" nothing is hidden from Him.

Tafsir al-Baghawi

When the verse of the veil was revealed, fathers, sons and relatives said: And we also speak to them from behind the veil? So God revealed:

55- There is no blame upon them concerning their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, meaning: there is no sin upon them for not covering themselves from these people, **nor their women**, it was said that he meant by this Muslim women, so that it is not permissible for the People of the Book to enter upon them, and it was said that it is general for Muslim women and the People of the Book, and he only said: **nor their women** because they are from their kind, **nor those whom their right hands possess**.

They differed as to whether a woman's slave is a mahram to her or not?

Some people said that it is forbidden, based on the Almighty's saying: **nor those whom their right hands possess**.

Some people said: He is like foreigners, and what is meant by the verse is female slaves, not male slaves.

And fear God lest you be seen by others, **for God is ever, over all things, a Witness**.

Tafsir al-Baidawi

55 - "There is no blame upon them concerning their fathers, their sons, their brothers, their brothers' sons, or their sisters' sons." An exception for those from whom veiling is not obligatory. It was narrated that when the verse of veiling was revealed, fathers, sons, and relatives said: O Messenger of God, can we also speak to them from behind a screen? So it was revealed. The paternal uncle and maternal uncle were not mentioned because they are in the same position

Surat al-Ahzab 33:56

Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation.

Surat al-Ahzab 33:56

Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation.

Tafsir al-Jalalayn

56 - **Indeed, God and His angels send blessings on the Prophet** Muhammad, may God bless him and grant him peace. **O you who have believed, send blessings on him and salute him with a worthy salutation.** That is, say, "O God, send blessings on Muhammad and grant him peace."

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God and His angels bless the Prophet Muhammad, may God bless him and grant him peace.

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 the statement of God, "Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him," meaning: They bless the Prophet. It could also be said that the meaning of this is that God has mercy on the Prophet, and His angels pray for him and seek forgiveness. This is because in the speech of the Arabs, praying for someone other than God is nothing but supplication. We have already explained this in the previous part of this book with its supporting evidence, so there is no need to repeat it.

O you who have believed, pray upon him. God Almighty says: O you who have believed, pray for the Prophet of God Muhammad, may God bless him and grant him peace. **And salute him with a worthy salutation.** He says: And greet him with the greeting of Islam.

In a similar manner to what we have said, there are reports from the Messenger of God, may God bless him and grant him peace.

Who said that?

Ibn Humayd narrated: Harun narrated to us, on the authority of Anbasa, on the authority of Uthman ibn Wahb, on the authority of Musa ibn Talhah, on the authority of his father, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: I heard God say, 'Indeed, God and His angels send blessings on the Prophet'... the verse. So how do we send blessings on you? He said: Say, 'O God, send blessings on Muhammad and on the family of Muhammad, as You sent blessings on Abraham. You are indeed Praiseworthy and Glorious. And bless Muhammad and the family of Muhammad, as You

blessed Abraham. You are indeed Praiseworthy and Glorious."

Ja'far ibn Muhammad al-Kufi told me: Ya'la ibn al-Ajlal told us, on the authority of al-Hakam ibn Utaybah, on the authority of Abd al-Rahman ibn Abi Layla, on the authority of Ka'b ibn Ujrah, who said: When the verse, "Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation," was revealed, I went to him and said: Peace be upon you, we know it, but how should we send blessings upon you, O Messenger of God? He said: Say: O God, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Abraham and the family of Abraham. You are indeed Praiseworthy and Glorious. And bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham. You are indeed Praiseworthy and Glorious.

Abu Kurayb narrated to us, saying: Malik ibn Ismail narrated to us, saying: Abu Isra'il narrated to us, on the authority of Yunus ibn Khabbab, who said: "He delivered a sermon to us in Persia and said: 'Indeed, God and His angels...' the verse. He said: Someone who heard Ibn Abbas say: 'It was revealed thus.' We said, or they said: 'O Messenger of God, we have learned how to greet you, but how do we pray for you?' He said: 'O God, bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham. You are indeed Praiseworthy and Glorious. And bless Muhammad and the family of Muhammad, as You blessed Abraham. You are indeed Praiseworthy and Glorious.'"

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ziyad, on the authority of Ibrahim, regarding His statement, **Indeed, God and His angels...** the verse, they said: **O Messenger of God, we know this greeting, but how do we pray for you?** He said: "Say: O God, bless Muhammad, Your servant and Messenger, and his family, as You blessed Abraham, for You are indeed Praiseworthy and Glorious."

Yaqub al-Dawraqi told me: Ibn Ulayyah told us: Ayoub told us, on the authority of Muhammad ibn Sirin, on the authority of Abd al-Rahman ibn Bishr ibn Mas'ud al-Ansari, who said: "When the verse, 'Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation,' was revealed, they said: 'O Messenger of God, we know this greeting, but how should we pray, since God has forgiven you your past and future sins?' He said: 'Say: O God, send blessings on Muhammad as You sent blessings on the family of Abraham. O God, bless Muhammad as You blessed the family of Abraham.'"

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy

salutation." He said: "When this verse was revealed, they said: O Messenger of God, we have learned how to greet you, but how do we send blessings on you? He said: Say: O God, send blessings on Muhammad as You sent blessings on Abraham, and bless Muhammad as You blessed Abraham. Al-Hasan said: O God, place Your blessings and blessings on the family of Muhammad as You placed them on Abraham. Indeed, You are Praiseworthy and Glorious."

Tafsir al-Qurtubi

"Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation."

With this verse, God honored His Messenger (peace be upon him) during his life and death, mentioned his status with Him, and purified the evil deeds of those who harbored evil thoughts about him, or about his wives and the like. Prayer from God means His mercy and pleasure, from the angels means supplication and seeking forgiveness, and from the community means supplication and glorification of Him.

Question: Scholars differed regarding the pronoun in His statement, **they pray**. One group said: The pronoun refers to God and the angels. This is a statement from God, the Most High, with which He honors His angels, and so the objection that came in the preacher's statement, **Whoever obeys God and His Messenger has been guided, and whoever disobeys them has gone astray**, does not apply to it. The Messenger of God, may God bless him and grant him peace, said to him: "What a bad preacher you are! Say: 'And whoever disobeys God and His Messenger,'" as reported by Sahih Al-Bukhari. They said: Because no one has the right to mention God together with something else in a pronoun, and God can do with that as He wishes. Another group said: There is an ellipsis in the speech, meaning that God prays and His angels pray, and there is no mention of a pronoun in the verse, and this is permissible for humans to do. The Messenger of God, may God bless him and grant him peace, did not say **You are a bad preacher** because of this meaning. Rather, he said it because the preacher paused at **and whoever disobeys them** and paused. They provided evidence for this with what Abu Dawud narrated on the authority of Adi bin Hatim that a preacher delivered a sermon in the presence of the Prophet (peace and blessings of God be upon him) and said: **Who obeys God and His Messenger and who disobeys them?** The Prophet (peace and blessings of God be upon him) said: **Get up or go, what a bad preacher you are.** However, it is possible that when he made a mistake in pausing and said to him: **What a bad preacher**, he corrected all of his speech after that, and said: "Say: And who disobeys God and His Messenger?" as in the book of Muslim. This supports the first opinion because he did not pause at **and who disobeys them**. Ibn Abbas read **and His angels** in the nominative case, in place of the name of God before entering *in*. The majority read it in the accusative case, in apposition to the written word.

The Almighty's saying: "O you who have believed,

pray upon him and greet him with peace." There are five issues in this:

First: The Almighty's saying: **O you who have believed, send blessings upon him and salute him with a worthy salutation**. God the Almighty commanded His servants to send blessings upon His Prophet Muhammad (peace and blessings be upon him) and not upon any of His other prophets, as an honor to him. There is no disagreement that sending blessings upon him is obligatory once in a lifetime, and at all times. It is one of the obligatory confirmed Sunnahs that no one can abandon or neglect except one who is no good. Al-Zamakhshari: If you say, are sending blessings upon the Messenger of God (peace and blessings be upon him) obligatory or recommended? I say, **Rather it is obligatory**. They differed about the circumstances in which it is obligatory. Some of them made it obligatory whenever he is mentioned. In the Hadeeth: **Whoever is mentioned in my presence and does not send blessings upon me, then he will enter Hell, so may God cast him far away**. It is narrated that he was asked: "O Messenger of God, what do you think of the words of God, the Almighty: 'Indeed, God and His angels send blessings on the Prophet?'" The Prophet, may God bless him and grant him peace, said: "This is from the hidden knowledge, and had you not asked me about it, I would not have told you about it. God, the Almighty, has assigned two angels to me. Whenever I am mentioned in the presence of a Muslim and he sends blessings on me, those two angels say, 'May God forgive you,' and God, the Almighty, and His angels say in response to those two angels, 'Amen.' Whenever I am mentioned in the presence of a Muslim servant and he does not send blessings on me, those two angels say, 'May God not forgive you,' and God, the Almighty, and His angels say to those two angels, 'Amen.'" Some of them said: It is obligatory once in every gathering, even if it is mentioned repeatedly, as they said regarding the verse of prostration and the sneezing greeting. Likewise, in every supplication, at its beginning and end. Some of them made it obligatory throughout a lifetime. They also said the same regarding the pronunciation of the two testimonies of faith. What is required by precaution is to pray at every mention, due to the reports that have been reported regarding that.

Second: The narrations differed regarding the manner of sending blessings upon him, may God bless him and grant him peace. Malik narrated on the authority of Abu Mas'ud al-Ansari that he said: "The Messenger of God, may God bless him and grant him peace, came to us while we were in the assembly of Sa'd ibn 'Ubadah. Bashir ibn Sa'd said to him: 'God has commanded us to send blessings upon you, O Messenger of God. How should we send blessings upon you?' The Messenger of God, may God bless him and grant him peace, remained silent until we wished he had not asked him. Then the Messenger of God, may God bless him and grant him peace, said: 'Say: O God, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Abraham and upon the family of Abraham in the worlds. Indeed, You are Praiseworthy and Glorious. And peace, as you have known.'" An-Nasa'i narrated a similar narration on the authority of Talhah, omitting the phrase **in the worlds** and instead saying: "And

Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation.

peace, as you have known." There are narrations on this topic from Ka'b ibn 'Ujrah, Abu Humayd as-Sa'idi, Abu Said al-Khudri, Ali ibn Abi Talib, Abu Hurayrah, Buraydah al-Khuza'i, Zayd ibn Kharijah, and it is said Ibn Haritha. The imams of the scholars of hadith included it in their books. Al-Tirmidhi authenticated the hadith of Ka'b ibn 'Ujrah. Muslim included it in his Sahih with the hadith of Abu Humayd al-Sa'idi. Abu 'Umar said: Shu'bah and ath-Thawri narrated from al-Hakam ibn 'Abd al-Rahman ibn Abi Layla from Ka'b ibn 'Ujrah who said: When the verse, **O you who have believed, invoke blessings upon him and salute him with a worthy salutation**, was revealed, a man came to the Prophet, may God bless him and grant him peace, and said: "O Messenger of God, we know what 'peace be upon you' means, but how do we pray?" He said: "Say: 'O God, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Abraham. And bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious.'" This is the wording of the hadith of ath-Thawri, not the hadith of Shu'bah. It is included in the interpretation attributed to him of the verse, "Indeed, God and His angels send blessings upon the Prophet. O you who have believed, send blessings upon him and salute him with a worthy salutation." So He explained how to send blessings upon him and taught them in the greetings how to greet him, which is to say: "Peace be upon you, O Prophet, and the mercy of God and His blessings." Al-Mas'udi narrated on the authority of Awn bin Abdullah, on the authority of Abu Fakhita, on the authority of Al-Aswad, on the authority of Abdullah, that he said: When you send blessings upon the Prophet, may God bless him and grant him peace, then send blessings upon him well, for you do not know, perhaps that will be presented to him. They said: Then teach us. He said: Say: O God, place Your blessings, mercy, and blessings upon the master of messengers, the leader of the righteous, and the seal of the prophets, Muhammad, Your servant, prophet, and messenger, the leader of goodness, the guide of goodness, and the messenger of mercy. O God, raise him to a praiseworthy station that the first and the last will envy. O God, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Abraham and upon the family of Abraham. You are indeed Praiseworthy and Glorious. O God, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Abraham and upon the family of Abraham. You are indeed Praiseworthy and Glorious. We narrated with a continuous chain of transmission in the book Ash-Shifa by Qadi Iyad on the authority of Ali ibn Abi Talib **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) counted them in his hands and said: Count them in the hands of Gabriel, and he said: Thus it was revealed from the Lord of Glory: O God, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Abraham and upon the family of Abraham. You are indeed Praiseworthy and Glorious. O God, bestow Your blessings upon Muhammad and upon the family of

Muhammad as You bestowed Your blessings upon Abraham and upon the family of Abraham. You are indeed Praiseworthy and Glorious. O God, have mercy upon Muhammad and upon the family of Muhammad as You had mercy ... Ibn Al-Arabi said: Some of these narrations are sound and some are weak. The soundest of them is that which Malik narrated, so rely on it. The narration of someone other than Malik about the increase of mercy with prayer and other things is not strong. Rather, people should look at their religions as they look at their money. They do not take a defective dinar in a sale, but rather they choose the sound and good one. Likewise, only what is authentically attributed to the Prophet (peace and blessings of God be upon him) is to be taken from the narrations of the Prophet (peace and blessings of God be upon him), lest it fall into the category of lying about the Messenger of God (peace and blessings of God be upon him), for while he is seeking excellence, he has attained deficiency, and perhaps he has attained clear loss.

Third: Concerning the virtue of sending blessings upon the Prophet (peace and blessings be upon him), it was proven that he (peace and blessings be upon him) said: **Whoever sends blessings upon me, God will send blessings upon him tenfold**. Sahl ibn Abdullah said: Sending blessings upon Muhammad (peace and blessings be upon him) is the best form of worship, because God the Almighty and His angels undertake it, then He commanded the believers to do so, while other acts of worship are not like this. Abu Sulayman al-Darani said: Whoever wants to ask God for something, let him begin by sending blessings upon the Prophet (peace and blessings be upon him), then ask God for his need, and then end by sending blessings upon the Prophet (peace and blessings be upon him), because God the Almighty accepts both prayers and He is too generous to reject what comes between them. Sa'id ibn al-Musayyab narrated from 'Umar ibn al-Khattab **may God be pleased with him** that he said: "A supplication is blocked from the heavens until blessings upon the Prophet (peace and blessings be upon him) are sent. When the blessings upon the Prophet (peace and blessings be upon him) are sent, the supplication is lifted." The Prophet (peace and blessings be upon him) said: **Whoever sends blessings upon me in a book, the angels will continue to send blessings upon him as long as my name is in that book**.

Fourth: Scholars differed regarding sending blessings upon the Prophet (peace and blessings be upon him) during prayer. The majority and the majority agree that it is one of the recommended and recommended acts of prayer. Ibn al-Mundhir said, "It is recommended that no one prays a prayer without sending blessings upon the Messenger of God (peace and blessings be upon him). If someone omits that, then his prayer is valid according to the school of Malik, the people of Medina, Sufyan al-Thawri, the people of Kufa who are among the people of opinion, and others. This is the opinion of most scholars." It was narrated from Malik and Sufyan that it is recommended during the final tashahhud, and

that omitting it during the tashahhud is a sinner. Al-Shafi'i held an exception and required the omitting of it during prayer to repeat it. Ishaq required it to be repeated even if it was intentionally omitted, not due to forgetfulness. Abu 'Umar said, "Al-Shafi'i said, 'If someone does not send blessings upon the Prophet (peace and blessings be upon him) in the final tashahhud after the tashahhud and before the salutation, then he should repeat the prayer.'" He said, **if he sends blessings upon him before that, then it is not valid.** This is a statement reported by Harmalah ibn Yahya. It is hardly ever found such a statement from al-Shafi'i except through the narration of Harmalah from him, who was one of his senior companions who wrote his books. The companions of Al-Shafi'i followed it, leaned towards it and debated over it, and in their view it is the foundation of his school of thought. At-Tahawi claimed that no other scholar held this view except him. Al-Khattabi, one of the companions of Al-Shafi'i, said: It is not obligatory in prayer. This is the opinion of the majority of jurists except Al-Shafi'i, and I do not know of any role model for him in this regard. The evidence that it is not one of the obligatory prayers is the practice of the righteous predecessors before Al-Shafi'i and their consensus on it. He was strongly criticized on this issue. The testimony of Ibn Mas'ud, which Al-Shafi'i chose and which the Prophet (peace and blessings of God be upon him) taught him, does not include sending blessings upon the Prophet (peace and blessings of God be upon him). The same applies to everyone who narrated the testimony of faith from him (peace and blessings of God be upon him). Ibn 'Umar said: Abu Bakr used to teach us the testimony of faith on the pulpit as you teach children in school. 'Umar also taught it on the pulpit, and it does not mention sending blessings upon the Prophet (peace and blessings of God be upon him).

I said: Muhammad ibn al-Mawaz, one of our companions, said that sending blessings upon the Prophet (peace and blessings of God be upon him) during prayer is obligatory, as mentioned by Ibn al-Qassar and Abd al-Wahhab. Ibn al-Arabi chose it because of the authentic hadith: **God has commanded us to send blessings upon you, so how should we send blessings upon you?** He knew the prayer and its time, so its manner and time were specified. Ad-Dharaqutni reported on the authority of Abu Ja'far Muhammad ibn Ali ibn al-Husayn that he said: "If I performed a prayer in which I did not send blessings upon the Prophet (peace and blessings of God be upon him) or upon his family, I would see that it is not complete." It was narrated on the authority of Ibn Mas'ud on the authority of the Prophet (peace and blessings of God be upon him). The correct view is that it is Abu Ja'far's statement. Ad-Daraqutni said this.

Fifth: The Almighty's saying: "And greet him with peace." Judge Abu Bakr ibn Bakir said: This verse was revealed to the Prophet, peace and blessings be upon him, and God commanded his companions to greet him. Likewise, those who came after them were commanded to greet him when they attended his grave and when he was mentioned. An-Nasa'i narrated on the authority of Abdullah ibn Abi Talhah on the authority of his father: "The Messenger of God, peace and blessings be upon him, came one day and joy was evident on his face. I said: 'We see joy in your

face!' He said: 'The angel came to me and said: O Muhammad, your Lord says: Is it not pleasing to you that no one sends blessings upon you except that I send blessings upon him ten times, and no one greets you except that I greet him ten times.'" On the authority of Muhammad ibn Abd al-Rahman, "The Messenger of God, may God bless him and grant him peace, said: 'There is none among you who greets me when I die except that his greeting comes to me through Gabriel, saying: O Muhammad, this is so-and-so, son of so-and-so, greeting you.' So I say: 'And upon him be peace, the mercy of God, and His blessings.'" An-Nasa'i narrated on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: 'God has angels who travel throughout the earth, conveying to me the greetings of my nation.' Al-Qushayri said: Greeting means saying: 'Peace be upon you.'"

Tafsir Ibn Kathir

Al-Bukhari said: Abu Al-Aaliyah said: The prayer of God Almighty is His praise of him before the angels, and the prayer of the angels is supplication. Ibn Abbas said: They pray and bless. This is how Al-Bukhari connected it to both of them. Abu Ja'far Al-Razi narrated it on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aaliyah in the same way, and something similar was narrated on the authority of Al-Rabi' as well. 'Ali bin Abi Talhah narrated it on the authority of Ibn Abbas as he said, both of them are the same. Ibn Abi Hatim narrated them both. Abu 'Isa Al-Tirmidhi said: It was narrated on the authority of Sufyan Al-Thawri and more than one of the people of knowledge. They said: The prayer of the Lord is mercy, and the prayer of the angels is seeking forgiveness.

Then Ibn Abi Hatim said: Amr Al-Awdi told us, Waki' told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah. Al-A'mash said, I think it was on the authority of Ata' bin Abi Rabah: **Indeed, God and His angels send blessings on the Prophet.** He said: His blessings, Blessed and Exalted be He, are glorious and holy. My mercy has preceded My wrath. The intended meaning of this verse is that God, the Most High, the Most Great, informed His servants of the status of His servant and prophet with Him in the highest assembly, that he is praised by the angels brought near, and that the angels send blessings on him. Then God, the Most High, commanded the people of the lower world to send blessings on him and salute him, so that praise of him would come together from the people of both worlds: the upper and the lower.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Ishaq, on the authority of Ja'far, meaning Ibn Al-Mughira, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, that the Children of Israel said to Moses, peace be upon him: Does your Lord pray? So his Lord, the Almighty, called to him: O Moses, they asked you, does your Lord pray? Say: Yes, I, and My angels, pray for My prophets and messengers. Then God, the Almighty, revealed to His Prophet, may God

Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation.

bless him and grant him peace: "Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation." God the Almighty has informed us that He sends blessings upon His believing servants, as He says: "O you who have believed, remember God with much remembrance. And exalt Him morning and evening. It is He who sends blessings upon you, and so do His angels." [Al-Bukhari and Muslim] And He also says: **And give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to God, and indeed to Him we will return.** Those are the ones upon whom are blessings from their Lord." [Al-Bukhari and Muslim] And in the hadith: **Indeed, God and His angels send blessings upon those on the right side of the rows.** And in another hadith: **O God, send blessings upon the family of Abu Awfa.** And the Messenger of God (peace and blessings be upon him) said to the wife of Jabir when she asked him to send blessings upon her and her husband: **May God send blessings upon you and your husband.** There are many hadiths from the Messenger of God (peace and blessings be upon him) commanding us to send blessings upon him and how to send blessings upon him. We will mention from them, God willing, what is easy, and God is the source of help.

Al-Bukhari said in his interpretation of this verse: Sa'id ibn Yahya ibn Sa'id narrated to us, my father narrated to us, on the authority of Mis'ar, on the authority of Al-Hakam, on the authority of Ibn Abi Laila, on the authority of Ka'b ibn 'Ujrah, who said: It was said, O Messenger of God, 'As for peace upon you, we know it, but how is the prayer?' He said: 'Say, "O God, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon the family of Abraham. You are indeed Praiseworthy and Glorious. O God, bless Muhammad and the family of Muhammad, as You blessed the family of Abraham. You are indeed Praiseworthy and Glorious."

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of al-Hakam, who said: I heard Ibn Abi Laila say: Ka'b ibn 'Ujrah met me and said: Shall I not give you a gift? The Messenger of God (peace and blessings of God be upon him) came out to us and we said: O Messenger of God, we know how to greet you, but how do we pray? He said: Say: O God, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon the family of Abraham, You are indeed Praiseworthy and Glorious. O God, bless Muhammad and the family of Muhammad, as You blessed the family of Abraham, You are indeed Praiseworthy and Glorious. This hadith has been narrated by the group in their books through various chains of narration on the authority of al-Hakam, who is Ibn 'Utaybah. Al-Bukhari and 'Abdullah ibn 'Isa both added it on the authority of 'Abd al-Rahman ibn Abi Laila, so he mentioned it.

Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Hisham bin Bashir told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdur-Rahman bin Abi Laila, on the authority of Ka'b bin Ujrah, who said: When the

verse, "Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation," was revealed, we said, "O Messenger of God, we have learned how to say 'peace be upon you', but how should we send blessings upon you?" He said, "Say: 'O God, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Abraham and upon the family of Abraham. You are indeed Praiseworthy and Glorious. And bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham. You are indeed Praiseworthy and Glorious.'" Abdur-Rahman bin Abi Laila used to say, **And upon us with them.** At-Tirmidhi narrated it with this addition. The meaning of their saying, "As for 'peace be upon you', we have learned it," is the one in the tashahhud, which he used to teach them just as he used to teach them a surah from the Qur'an, and in it is, "Peace be upon you, O Prophet, and the mercy and blessings of God."

Another Hadith Al-Bukhari said: Abdullah bin Yusuf told us, Al-Layth told us, on the authority of Ibn Al-Haad, on the authority of Abdullah bin Khabab, on the authority of Abu Saeed Al-Khudri **may God be pleased with him**, who said: We said, O Messenger of God, this is the greeting, so how should we send blessings upon you? He said, "Say: O God, send blessings upon Muhammad, Your servant and Messenger, as You sent blessings upon the family of Abraham, and bless Muhammad and the family of Muhammad, as You sent blessings upon the family of Abraham." Abu Salih said, on the authority of Al-Layth: On Muhammad and the family of Muhammad, as You sent blessings upon the family of Abraham. Ibrahim bin Hamza told us, Ibn Abi Hazim and Al-Dawwardi told us, on the authority of Yazid, meaning Ibn Al-Haad, who said: As You sent blessings upon Abraham, and bless Muhammad and the family of Muhammad, as You sent blessings upon Abraham and the family of Abraham. An-Nasa'i and Ibn Majah included it on the authority of Ibn Al-Haad with this chain of transmission.

Another hadith Imam Ahmad said: I read on the authority of Abd al-Rahman Malik, on the authority of Abdullah ibn Abi Bakr, on the authority of his father, on the authority of Amr ibn Salim, that he said: Abu Hamid al-Sa'idi informed me that they said: O Messenger of God, how do we send blessings upon you? He said: Say: O God, send blessings upon Muhammad and his wives and his offspring, as You sent blessings upon Abraham, and bless Muhammad and his wives and his offspring as You blessed the family of Abraham, for You are Praiseworthy, Glorious.) The rest of the group, except for al-Tirmidhi, transmitted it from the hadith of Malik with it.

Another hadith Muslim said: Yahya ibn Yahya al-Tamimi told us: I read to Malik from Nuaym ibn Abdullah al-Mujmir, who told me: Muhammad ibn Abdullah ibn Zayd al-Ansari told me: Abdullah ibn Zayd was the one who saw the call to prayer. He told him from Abu Mas'ud al-Ansari, who said: The Messenger of God, may God bless him and grant him

peace, came to us while we were in the assembly of Sa'd ibn 'Ubadah. Bashir ibn Sa'd said to him: God has commanded us to send blessings upon you, O Messenger of God, so how should we send blessings upon you? The Messenger of God remained silent until we wished he had not asked him. Then the Messenger of God, may God bless him and grant him peace, said: Say: O God, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Abraham, and bless Muhammad and the family of Muhammad as You blessed the family of Abraham in the worlds. You are indeed Praiseworthy and Glorious. And peace, as you have known. Abu Dawud, al-Tirmidhi, al-Nasa'i, and Ibn Jarir narrated it from a hadith of Malik with this chain of transmission. Al-Tirmidhi said: It is *hasan sahih*.

Imam Ahmad, Abu Dawud, Al-Nasa'i, Ibn Khuzaymah, Ibn Hibban and Al-Hakim in his *Mustadrak* narrated from the hadith of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ibrahim Al-Taymi, on the authority of Muhammad ibn Abdullah ibn Zayy ibn Abd Rabbih, on the authority of Abu Mas'ud Al-Badri that they said: O Messenger of God, we have known the greeting of peace, but how should we send blessings upon you when we pray in our prayers? He said: Say: O God, send blessings upon Muhammad and upon the family of Muhammad." He mentioned it and Al-Shafi'i, may God have mercy on him, narrated it in his *Musnad* on the authority of Abu Hurayrah in a similar manner. From here, Al-Shafi'i, may God have mercy on him, went to the view that it is obligatory for the one praying to send blessings upon the Messenger of God, may God bless him and grant him peace, in the final testimony of faith. If he leaves it out, his prayer is invalid. Some of the later Malikis and others began to criticize Imam Al-Shafi'i for stipulating that in prayer, and they claimed that he was the only one who did that. Abu Ja'far Al-Tabari, Al-Tahawi, Al-Khattabi, and others narrated the consensus to the contrary, as Al-Qadi 'Iyadh narrated from them. This speaker was arbitrary in his refutation of Al-Shafi'i, and he forced himself in his claim of consensus on that, and he said what he did not fully understand. We have narrated the obligation of that and the command to send blessings upon the Messenger of God, may God bless him and grant him peace, in prayer, as is apparent in the verse, and this hadith is explained by a group of the Companions, including Ibn Mas'ud, Abu Mas'ud Al-Badri, and Jabir ibn 'Abdullah, and among the Successors: Al-Sha'bi and Abu Ja'far Al-Baqir. And Muqatil ibn Hayyan, and this is what Al-Shafi'i adopted, there is no disagreement on this from him or among his companions. Imam Ahmad adopted this finally, as narrated by Abu Zur'ah Al-Dimashqi, and it was also said by Ishaq ibn Rahawayh and the jurist Imam Muhammad ibn Ibrahim, known as Ibn Al-Mawaz Al-Maliki **may God have mercy on them**. Even some of the Hanbali imams made it obligatory to say in sending blessings upon him (peace and blessings be upon him), as he taught them to say when they asked him. Even some of our companions made sending blessings upon his family obligatory, as narrated by Al-Bandaniji, Salim Al-Razi and his companion Nasr ibn Ibrahim Al-Maqdisi. It was narrated by Imam Al-Haramayn and his companion Al-Ghazali as a

saying from Al-Shafi'i. The correct view is that the majority disagreed with it, and they narrated a consensus to the contrary. The view that it is obligatory is based on the apparent meanings of the hadith, and God knows best.

The point is that Al-Shafi'i, may God have mercy on him, says that it is obligatory to pray for the Prophet, may God bless him and grant him peace, in prayer, both before and after, as mentioned above. Praise and thanks be to God. There is no consensus to the contrary on this issue, neither in the past nor in the present. And God knows best. What supports this is another hadith narrated by Imam Ahmad, Abu Dawud, and al-Tirmidhi, who authenticated it, and al-Nasa'i, Ibn Khuzaymah, and Ibn Hibban in their *Sahihs*, on the authority of Haywah ibn Shuraih al-Misri, on the authority of Abu Hani' Hamid ibn Hani', on the authority of Amr ibn Malik Abu Ali al-Junbi, on the authority of Fadalah ibn Ubayd, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, heard a man supplicating in his prayer without glorifying God or sending blessings upon the Prophet. The Messenger of God, may God bless him and grant him peace, said: 'This man has been in a hurry.' Then he called him and said to him or to someone else: 'When one of you prays, let him begin by glorifying and praising God Almighty, then let him send blessings upon the Prophet, then let him supplicate after that for whatever he wishes.'" Likewise, the hadith narrated by Ibn Majah on the authority of Abd al-Muhammin ibn Abbas ibn Sahl ibn Sa'd al-Sa'idi, on the authority of his father, on the authority of his grandfather, "On the authority of the Messenger of God, may God bless him and grant him peace, that he said: 'There is no prayer for one who does not perform ablution, and there is no ablution for one who does not mention the name of God over it, and there is no prayer for one who does not send blessings upon the Prophet, and there is no prayer for one who does not love the Ansar.'" But this Abd al-Muhammin is rejected. At-Tabarani narrated it on the authority of his brother Ubayy ibn Abbas, but there is a view on that, and it is only known from the narration of Abdul-Muhammin, and God knows best.

Another hadith Imam Ahmad said: Yazid bin Harun told us, Ismail told us, on the authority of Abu Dawud al-A'ma, on the authority of Buraidah, who said: We said, O Messenger of God, we know how to greet you, but how do we pray for you? He said, "Say: O God, place Your prayers, mercy, and blessings upon Muhammad and the family of Muhammad, just as You placed them upon Abraham and the family of Abraham. You are indeed Praiseworthy and Glorious." Abu Dawud al-A'ma's name is Nafi' bin al-Harith, and he is rejected.

Another hadith is suspended. We narrated it on the authority of Saeed bin Mansour, Yazid bin Harun, and Zaid bin Al-Habbab, all three of them on the authority of Nuh bin Qais: Salamah Al-Kindi told us that Ali, may God be pleased with him, used to teach the people this supplication: O God, the Spreader of the spreads, the Creator of the heavens, and the Compeller of the hearts according to their nature: the wretched and the happy, make the best of Your prayers, the best of Your blessings, and the best of Your favors upon

Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation.

Muhammad, Your servant and Messenger, the opener of what was closed, the seal of what came before, the proclaimer of the truth with the truth, and the destroyer of the armies of falsehood, as he bore it and undertook Your command for Your obedience, striving to please You, not slackening in his footing, nor weakening in his resolve, aware of Your revelation, keeping Your covenant, continuing to implement Your command until it lit a spark for a spark. The favors of God connect their causes to their people. Through it, hearts are guided after the immersion in temptations and sin, and the brightest of the clarifiers of the flags, the luminaries of the rulings, and the illuminators of Islam. He is Your trusted trustee, and the keeper of Your stored knowledge. And your witness on the Day of Judgment, and your messenger is a blessing, and your messenger with the truth is a mercy. O God, make your paradise spacious for him, and reward him with multiples of goodness from your grace, congratulations that are not tarnished, from the success of your permissible reward and your generous, abundant giving. O God, raise the building of the builders' building above the building of the builders. And honor his abode and his place with you, and complete his light for him and reward him from your sending him with an accepted testimony, pleasing speech, with just logic, a clear plan, and a great argument and proof. This is a well-known statement of Ali, may God be pleased with him, and Ibn Qutaybah spoke about it in his Mushkil al-Hadith, and so did Abu al-Husayn Ahmad ibn Faris al-Lughawi in a volume he compiled on the virtue of sending prayers upon the Prophet, may God bless him and grant him peace, except that there is a problem with its chain of transmission. Our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi said: This Salamah al-Kindi is not well-known and did not meet Ali, that is what he said. And the hafiz Abu al-Qasim al-Tabarani narrated this trace on the authority of Muhammad ibn Ali al-Sayegh on the authority of Saeed ibn Mansur: Nuh ibn Qays told us on the authority of Salamah al-Kindi who said: Ali, may God be pleased with him, used to teach us to pray for the Prophet, may God bless him and grant him peace, and he would say: O God, the Spreader of the spreads, and he mentioned it.

Another hadith is not authentic. Ibn Majah said: Al-Husayn ibn Bayan told us, Ziyad ibn Abdullah told us, Al-Mas'udi told us, on the authority of Awn ibn Abdullah, on the authority of Abu Fakhita, on the authority of Al-Aswad ibn Yazid, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: When you send blessings upon the Messenger of God, may God bless him and grant him peace, then send blessings upon him well, for you do not know, perhaps that will be presented to him. They said to him, **Teach us**. He said, "Say: 'O God, make Your blessings, mercy, and blessings upon the Master of the Messengers, the Leader of the God-fearing, and the Seal of the Prophets, Muhammad, Your servant and Messenger, the Leader of goodness, the Guide to goodness, and the Messenger of Mercy. O God, raise him to a praiseworthy station that the first and the last will envy. O God, send blessings upon Muhammad

and upon the family of Muhammad as You sent blessings upon Abraham and upon the family of Abraham, for You are Praiseworthy and Glorious. O God, bless Muhammad and upon the family of Muhammad as You blessed Abraham and the family of Abraham, for You are Praiseworthy and Glorious.'" This is not authentic. Ismail Al-Qadi narrated something similar to this on the authority of Abdullah ibn Amr or Omar, with some doubt about the narrator.

Another hadith Ibn Jarir said: Abu Kurayb told us, Malik bin Ismail told us, Abu Israel told us on the authority of Yunus bin Khabab, who said: He delivered a sermon to us in Persia and said: "Indeed, God and His angels send blessings on the Prophet. O you who believe, send blessings on him and salute him with a worthy salutation." He said: Someone who heard Ibn Abbas say informed me: It was revealed thus, so we said: Or they said: O Messenger of God, we have been taught to greet you, but how do we send blessings on you? He said: "O God, bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham. You are indeed Praiseworthy and Glorious. Have mercy on Muhammad and the family of Muhammad, as You had mercy on the family of Abraham. You are indeed Praiseworthy and Glorious. Bless Muhammad and the family of Muhammad, as You blessed Abraham. You are indeed Praiseworthy and Glorious." This hadith is used as evidence by those who hold that it is permissible to ask for mercy for the Prophet, peace and blessings of God be upon him, as is the opinion of the majority. It is supported by the hadith of the Bedouin who said: **O God, have mercy on me and Muhammad, and do not have mercy on anyone else with us**. The Messenger of God, peace and blessings of God be upon him, said: **You have restricted something that is too broad**. Judge Iyad reported that the majority of the Malikis forbade it. He said: Abu Muhammad ibn Abi Zayd permitted it.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Asim ibn 'Ubayd God, who said: I heard 'Abdullah ibn 'Amir ibn Rabi'ah narrating on the authority of his father, who said: "I heard the Prophet, may God bless him and grant him peace, say: Whoever sends blessings upon me, the angels will continue to send blessings upon him as long as he sends blessings upon me, so let a servant say little of that or do a lot of it." Ibn Majah narrated it on the authority of Shu'bah with it.

Another hadith Abu Isa Al-Tirmidhi said: Bandar told us, Muhammad bin Khalid bin Ashma told us, Musa bin Ya'qub Al-Zuma'i told me, Abdullah bin Kaysan told me that Abdullah bin Shaddad told him on the authority of Abdullah bin Mas'ud, "The Messenger of God, may God bless him and grant him peace, said: The people closest to me on the Day of Resurrection will be those who send the most prayers upon me." Al-Tirmidhi, may God have mercy on him, was the only one to narrate it, then he said: This is a good and rare hadith.

Another hadith Ismail Al-Qadi said: Ali bin Abdullah told us, Sufyan told us, on the authority of Ya'qub bin Zaid bin Talha, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Someone from my Lord came to me and said to me: There is no servant who sends blessings upon you except that God sends blessings upon him tenfold.' A man stood up and said: 'O Messenger of God, shall I not dedicate half of my supplication to you?' He said: 'If you wish.' He said: 'Shall I not dedicate two-thirds of my supplication to you?' He said: 'If you wish.' He said: 'Shall I not dedicate all of my supplication to you?' He said: 'Then God will suffice you from the worries of this world and the worries of the Hereafter.'" Then an old man in Mecca called Mani' said to Sufyan, on the authority of the one who transmitted it: I do not know.

Another hadith Ismail Al-Qadi said: Saeed bin Salam Al-Attar told us, Sufyan Al-Thawri told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of Al-Tufayl bin Abi bin Kaab, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, would go out in the dead of night and say: 'The first earthquake has come, followed by the second. Death has come with what it brings.' My father said: 'O Messenger of God, I pray at night. Should I dedicate a third of my prayer to you?' The Messenger of God, may God bless him and grant him peace, said: 'Half.' He said: 'Should I dedicate half of my prayer to you?' The Messenger of God, may God bless him and grant him peace, said: 'Two-thirds.' He said: 'Should I dedicate all of my prayer to you?' He said: 'Then God will forgive all of your sin.'"

Al-Tirmidhi narrated it in a similar manner, saying: Hannad told us, Qubaysah told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of At-Tufayl bin Ubayy bin Ka'b, on the authority of his father, who said: "When two-thirds of the night had passed, the Messenger of God (blessings and peace of God be upon him) would stand and say: 'O people, remember God, remember God. The first earthquake has come, followed by the second. Death has come with what it brings. Death has come with what it brings.' My father said: 'I said, O Messenger of God, I send many prayers upon you, so how much of my prayers should I devote to you?' He said: 'Whatever you wish.' I said: 'A quarter?' He said: 'Whatever you wish, and if you do more, it is better for you.' I said: 'Then half?' He said: 'Whatever you wish, and if you do more, it is better for you.' I said: 'Two-thirds?' He said: 'Whatever you wish, and if you do more, it is better for you.' I said: 'Should I devote all of my prayers to you?' He said: 'Then your worries will be taken care of, and your sins will be forgiven.'" Then he said: This is a hasan hadith. Imam Ahmad said: Wakee' told us, Sufyan told us, on the authority of Abdullah bin Muhammad bin Aqeel, on the authority of Al-Tufayl bin Ubayy, on the authority of his father, who said: A man said: O Messenger of God, what do you think if I make all my prayers upon you? He said: **Then God will suffice you in whatever concerns you of this world and the hereafter.**

Another hadith Imam Ahmad said: Abu Salamah Mansur bin Salamah Al-Khuza'i and Yunus, who is Ibn Muhammad, told us: Laith told us, on the authority of

Yazid bin Al-Haad, on the authority of Amr bin Abi Umar, on the authority of Abu Al-Huwairith, on the authority of Muhammad bin Jubayr bin Mut'im, on the authority of Abd Al-Rahman bin Awf, who said: "The Messenger of God, may God bless him and grant him peace, went out, so I followed him until he entered a palm grove, and he prostrated and prolonged his prostration until I feared or was afraid that God had taken him or taken him. I came to look and he raised his head and said: What is the matter with you, Abd Al-Rahman? I mentioned that to him and he said: Gabriel, peace be upon him, said to me: Shall I not give you good report? God, the Almighty, says: Whoever prays upon you, I will pray upon him, and whoever greets you, I will greet him."

Another chain of transmission Imam Ahmad said: Abu Saeed, a client of Banu Hashim, told us, Sulayman ibn Bilal told us, Amr ibn Abi Amr ibn Abd al-Wahid ibn Muhammad ibn Abd al-Rahman ibn Awf told us, on the authority of Abd al-Rahman ibn Awf, who said: "The Messenger of God, may God bless him and grant him peace, stood up and headed towards his charity. He entered and faced the qiblah, then fell down in prostration and prolonged the prostration until I thought that God had taken his soul in it. I approached him and sat down, and he raised his head and said: Who is this? I said: Abd al-Rahman. He said: What is the matter with you? I said: O Messenger of God, I prostrated in a prostration in which I feared that God had taken your soul. He said: Gabriel came to me and gave me good report that God, the Almighty, says to you: Whoever prays for you, I pray for him, and whoever greets you, I greet him. So I prostrated to God, the Almighty, in gratitude." Ismail ibn Ishaq al-Qadi narrated it in his book on the authority of Yahya ibn Abd al-Hamid on the authority of al-Darawardi, on the authority of Amr ibn Abd al-Wahid on the authority of his father, on the authority of Abd al-Rahman ibn Awf on his authority. He narrated it from another chain of transmission on the authority of... Abdulrahman .

Another hadith Abu al-Qasim al-Tabarani said: Muhammad ibn Abd al-Rahim ibn Buhair ibn Abdullah ibn Muawiyah ibn Buhair Rayyan told us, Yahya ibn Ayoub told us, Abdullah ibn Umar told me, on the authority of al-Hakam ibn Utaybah, on the authority of Ibrahim al-Nakha'i, on the authority of al-Aswad ibn Yazid, on the authority of Umar ibn al-Khattab, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, went out for an errand and did not find anyone following him. Umar was alarmed and brought him a water-tub from behind him. He found the Prophet, may God bless him and grant him peace, prostrating in a drinking place. He moved away from him from behind until the Prophet, may God bless him and grant him peace, raised his head. He said: 'Well done, Umar, when you found me prostrating and moved away from me. Gabriel came to me and said: Whoever from your nation sends blessings upon you once, God will send blessings upon him ten times and raise him ten degrees.'" This hadith was chosen by al-Hafiz al-Dhiya' al-Maqdisi in his book al-Mustakhraj 'ala al-Sahihain. Ismail al-Qadi narrated it on the authority of al-Qa'nabi, on the authority of Salamah ibn Wardan, on the authority of Anas, on the authority of Umar, in a similar manner. He also narrated it on the authority of Ya'qub

Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation.

ibn Hamid, on the authority of Anas ibn Ayyad, on the authority of Salamah bin Wardan, on the authority of Malik bin Aws bin Al-Hadathan, on the authority of Omar bin Al-Khattab, with a similar chain of transmission.

Another hadith Imam Ahmad said: Abu Kamil told us, Hammad bin Salamah told us, on the authority of Thabit bin Sulayman, the client of Al-Hasan bin Ali, on the authority of Abdullah bin Abi Talha, on the authority of his father, "That the Messenger of God, may God bless him and grant him peace, came one day and joy was evident on his face. They said: O Messenger of God, we see joy on your face. He said: The angel came to me and said: O Muhammad, is it not pleasing to you that your Lord, the Mighty and Sublime, says: No one from your nation prays for you except that I pray for him ten times, and no one from your nation greets you except that I greet him ten times? I said: Yes." An-Nasa'i narrated it from the hadith of Hammad bin Salamah with this chain of transmission. Ismail Al-Qadi narrated it on the authority of Ismail bin Abi Uways, on the authority of his brother, on the authority of Sulayman bin Bilal, on the authority of Ubaydullah bin Umar, on the authority of Thabit, on the authority of Anas, on the authority of Abu Talha, in a similar manner.

Another chain of transmission Imam Ahmad said: Surayj told us, Abu Ma'shar told us, on the authority of Ishaq bin Ka'b bin 'Ujrah, on the authority of Abu Talha al-Ansari, who said: "The Messenger of God, may God bless him and grant him peace, woke up one day in a good mood, and a smile could be seen on his face. They said: O Messenger of God, today I woke up in a good mood, and a smile could be seen on your face. He said: Yes, someone came to me from my Lord, the Mighty and Sublime, and said: Whoever from your nation sends a prayer upon you, God will write for him ten good deeds, erase ten bad deeds from him, raise him ten degrees, and return the same to him." This is also a good chain of transmission, but they did not include it.

Another Hadith Muslim, Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated on the authority of Ismail bin Ja'far, on the authority of Al-Ala' bin Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurayrah **may God be pleased with him**, who said: "The Messenger of God (blessings and peace of God be upon him) said: 'Whoever sends blessings upon me once, God will send blessings upon him ten times.'" Al-Tirmidhi said: This is a hasan saheeh hadith. There are other narrations on this topic on the authority of Abd Al-Rahman bin Awf, Amir bin Rabi'ah, Ammar, Abu Talhah, Anas and Ubayy bin Ka'b. Imam Ahmad said: Husayn bin Muhammad narrated to us, Sharik narrated to us, on the authority of Layth, on the authority of Ka'b, on the authority of Abu Hurayrah, "On the authority of the Prophet (blessings and peace of God be upon him), who said: 'Send blessings upon me, for it is a purification for you, and ask God to grant me Al-Wasilah, for it is a degree in the highest Paradise, and none will attain it except one man, and I hope that I will be that one.'" Ahmad alone transmitted

it. Al-Bazzar narrated it on the authority of Mujahid on the authority of Abu Hurayrah in a similar manner. He said: Muhammad ibn Ishaq al-Bakali told us, Uthman ibn Sa'id told us, Dawud ibn 'Ulayyah told us on the authority of Layth on the authority of Mujahid on the authority of Abu Hurayrah who said: "The Messenger of God, may God bless him and grant him peace, said: 'Pray for me, for it is a purification for you, and ask God for me the highest rank in Paradise.' So we asked him, or he told us, and he said: 'It is a rank in the highest part of Paradise, and it belongs to a man, and I hope that I will be that man.'" There are some who have spoken against it in its chain of transmission.

Another hadith Imam Ahmad said: Yahya bin Ishaq told us, Ibn Lahi'ah told us on the authority of Abd al-Rahman bin Marih al-Khawlani, I heard Abu Qais, the client of Amr bin al-'As, I heard Abdullah bin Amr say: Whoever sends blessings upon the Messenger of God, may God bless him and grant him peace, God and His angels will send blessings upon him seventy times, so let a servant say little of that or say a lot. I heard Abdullah bin Amr say: "The Messenger of God, may God bless him and grant him peace, came out to us one day as if bidding farewell and said: I am Muhammad, the unlettered Prophet - he said it three times - and there is no prophet after me. I have been given the openings, endings, and comprehensive verses of speech, and I have been taught how many are the guardians of Hell and the bearers of the Throne, and through me I have been spared and my nation has been spared, so listen and obey as long as I am among you. But when I go, then adhere to the Book of God, make lawful what He has made lawful and forbid what He has made unlawful."

Another hadith Abu Dawud al-Tayalisi said: Abu Salamah al-Khurasani told us, Abu Ishaq told us on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: Whoever mentions me in his presence, let him send blessings upon me, and whoever sends blessings upon me once, God will send blessings upon him ten times. Al-Nasa'i narrated it in **Al-Yawm wa al-Laylah** from the hadith of Abu Dawud al-Tayalisi on the authority of Abu Salamah, who is al-Mughirah ibn Muslim al-Khurasani, on the authority of Abu Ishaq Amr ibn Abdullah al-Subai'i on the authority of Anas on his authority.

Another hadith Imam Ahmad said: Muhammad bin Fadil told us, Yunus bin Amr told us, meaning Yunus bin Abi Ishaq, on the authority of Burayd bin Abi Maryam, on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever sends one prayer upon me, God will send ten prayers upon him, and ten sins will be removed from him."

Another hadith Imam Ahmad said: Abdul Malik bin Amr and Abu Saeed told us, they said: Sulayman bin Bilal told us, on the authority of Amara bin Ghazia, on the authority of Abdullah bin Ali bin Al-Hussein, on the authority of his father Ali bin Al-Hussein, on the authority of his father, "that the Messenger of God,

may God bless him and grant him peace, said: The miser is the one who is mentioned in my presence and then does not send blessings upon me." Abu Saeed said: **Then he does not send blessings upon me.** Al-Tirmidhi narrated it from the hadith of Sulayman bin Bilal, then he said: This is a good, strange, and authentic hadith. Some of the narrators included it in the Musnad of Al-Hussein bin Ali, and some of them included it in the Musnad of Ali himself.

Another hadith Ismail Al-Qadi said: Hajjaj bin Munhal told us, Hammad bin Salamah told us, on the authority of Ma'bad bin Bilal Al-Anzi, a man from Damascus told us, on the authority of Aouf bin Malik, on the authority of Abu Dharr, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: The most miserly of people is he who is mentioned in my presence and does not send blessings upon me.

Another hadith is not transmitted. Ismail said: Sulayman ibn Harb told us, Jarir ibn Hazim told us, I heard al-Hasan say, "The Messenger of God, may God bless him and grant him peace, said: It is enough miserliness for a man that if I am mentioned in his presence he does not send blessings upon me."

Another hadith Al-Tirmidhi said: Ahmad bin Ibrahim Al-Dawraqi told us, Rabi'i bin Ibrahim told us, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Saeed bin Abi Saeed Al-Maqburi, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'May the nose of a man in whose presence I am mentioned and he does not send blessings upon me be rubbed in the dust. May the nose of a man in whose presence the month of Ramadan comes and then passes before he is forgiven be rubbed in the dust. May the nose of a man in whose presence his parents reach old age and they do not admit him into Paradise be rubbed in the dust.' Then he said: 'Good and strange.'"

I said: Al-Bukhari narrated it in Al-Adab on the authority of Muhammad ibn Ubayd God: Ibn Abi Hazim told us on the authority of Kathir ibn Zayd, on the authority of Al-Walid ibn Rabah, on the authority of Abu Hurayrah, with a similar chain of transmission traceable to the Prophet. We narrated it on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah, with the same chain of transmission. Al-Tirmidhi said: There are narrations on this topic on the authority of Jabir and Anas. I said: And Ibn Abbas and Ka'b bin Ujjah. I have mentioned the chains of transmission of this hadith at the beginning of the Book of Fasting, when he said: **Either one of them or both of them reach old age while you are alive.** This hadith and the one before it are evidence of the obligation of sending blessings upon the Prophet, may God bless him and grant him peace, as mentioned. It is the view of a group of scholars, including al-Tahawi and al-Halimi. It is strengthened by the other hadith narrated by Ibn Majah: Jabara bin al-Mughlis told us, Hammad bin Zaid told us, Amr bin Dinar told us, on the authority of Jabir bin Zaid, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever forgets to send blessings upon me has missed the path to Paradise.'" Jabara is

weak, but Ismail al-Qadi narrated it through other chains of transmission on the authority of Abu Ja'far Muhammad bin Ali al-Baqir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever forgets to send blessings upon me has missed the path to Paradise.'" This is a mural hadith that is strengthened by the one before it, and God knows best.

Others said that it is obligatory to pray for him once in a gathering, and then it is not obligatory in the rest of that gathering, rather it is recommended. Al-Tirmidhi transmitted this from some of them, and it is supported by the hadith narrated by Al-Tirmidhi: Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of Salih, the freed slave of Al-Taw'amah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "A group of people do not sit in a gathering in which they do not mention God and do not pray for their Prophet except that it will be a cause of regret for them on the Day of Resurrection. If He wills, He will punish them, and if He wills, He will forgive them." Al-Tirmidhi is the only one to narrate it from this source, and Imam Ahmad narrated it from Hajjaj and Yazid ibn Harun, both of them from Ibn Abi Dhi'b from Salih, the freed slave of Al-Taw'amah, on the authority of Abu Hurayrah, with a similar chain of transmission traceable to the Prophet. Then Al-Tirmidhi said: This is a hasan hadith.

It has been narrated from Abu Hurairah, from the Prophet (peace and blessings of God be upon him), through more than one chain of transmission. Ismail al-Qadi narrated it from the hadith of Shu'bah, from Sulayman, from Dhakwan, from Abu Sa'id, who said: "There are no people who sit and then stand without sending blessings upon the Prophet (peace and blessings of God be upon him), except that it will be a cause of regret for them on the Day of Resurrection, even if they enter Paradise because of what they see of the reward." It has been narrated from some of them that sending blessings upon him (peace and blessings of God be upon him) is only obligatory once in a lifetime, in compliance with the command of the verse. Then it is recommended in all situations. This is what Qadi 'Iyadh supported after he reported the consensus on the obligation of sending blessings upon him (peace and blessings of God be upon him) in general. He said: Al-Tabarani reported that the verse is to be interpreted as recommended and claimed consensus on it. He said: Perhaps it is with regard to what is more than once, and what is obligatory in it is once, such as testifying to his prophethood. Whatever is more than that is recommended and encouraged from the traditions of Islam and the symbol of its people. **I say** This is a strange statement, because the command to send blessings upon him has been mentioned at many times, some of which are obligatory and some of which are recommended, as we will explain.

From it, after the call to prayer, according to the hadith narrated by Imam Ahmad: Abu Abd al-Rahman told us, Haywah told us, Ka'b ibn Alqamah told us that he heard Abd al-Rahman ibn Jubayr say: He heard Abdullah ibn Amr ibn al-'As say: "He heard the Messenger of God, may God bless him and grant him peace, say: 'If you hear the muezzin, then say what he

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says, then send blessings upon me, for whoever sends blessings upon me, God will send blessings upon him ten times. Then ask God to grant me al-Wasilah, for it is a station in Paradise that is not fitting for anyone but one of God's servants, and I hope that I am he. Whoever asks God to grant me al-Wasilah, intercession will be granted to him." Narrated by Muslim, Abu Dawud, al-Tirmidhi, and al-Nasa'i on the authority of Ka'b ibn Alqamah.

Another way Ismail Al-Qadi said: Muhammad bin Abi Bakr told us, Amr bin Ali bin Abi Bakr Al-Jashmi told us, on the authority of Safwan bin Salim, on the authority of Abdullah bin Amr, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever asks God for intercession for me, my intercession will be due to him on the Day of Resurrection."

Another Hadith Ismail Al-Qadi said: Sulayman bin Harb told us, Saeed bin Zaid told us, on the authority of Laith, on the authority of Ka'b Al-Ahbar, on the authority of Abu Hurayrah **may God be pleased with him**, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Pray for me, for your prayers for me are a purification for you, and ask God for me Al-Wasilah.' He said: 'Either he tells us or we ask him.' He said: Al-Wasilah is the highest degree in Paradise, and none will attain it except one man, and I hope that I will be that man." Then he narrated it on the authority of Muhammad bin Abi Bakr, on the authority of Mu'tamir, on the authority of Laith - who is Ibn Abi Sulaym - with this chain of transmission. And likewise the other Hadith. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Bakr bin Sawadah told us, on the authority of Ziyad bin Nu'aym, on the authority of Wafa' Al-Hadrami, on the authority of Ruwayfi bin Thabit Al-Ansari, "That the Messenger of God (peace and blessings of God be upon him) said: 'Whoever sends prayers upon Muhammad and says: O God, place him in a seat close to You on the Day of Resurrection, my intercession is obligatory for him.'" This is a sound chain of transmission, and they did not include it.

Another trace - Ismail Al-Qadi said: Ali bin Abdullah told us, Sufyan told us, Muammar told me, on the authority of Ibn Tawus, on the authority of his father, I heard Ibn Abbas say: O God, accept the great intercession of Muhammad and raise his status to the highest level, and grant him what he asks for in the Hereafter and in this world, as You gave to Abraham and Moses, peace be upon them. A good, strong, authentic chain of transmission.

This includes when entering and exiting the mosque, as narrated by Imam Ahmad: Ismail bin Ibrahim told us, Laith bin Abi Salim told us, on the authority of Abdullah bin Al-Hasan, on the authority of his mother Fatima bint Al-Hussein, on the authority of his grandmother Fatima, daughter of the Messenger of God, may God bless him and grant him peace, who said: "Whenever the Messenger of God, may God bless him and grant him peace, entered the mosque, he would send prayers upon Muhammad and grant him peace, then

say: O God, forgive my sins and open for me the doors of Your mercy. And when he left, he would send prayers upon Muhammad and grant him peace, then say: O God, forgive me my sins and open for me the doors of Your grace."

Ismail Al-Qadi said: Yahya bin Abdul Hamid narrated to us, Sufyan bin Omar Al-Tamimi narrated to us, on the authority of Sulayman Al-Dhabi, on the authority of Ali bin Al-Hussein, who said: Ali bin Abi Talib **may God be pleased with him** said: When you pass by the mosques, send blessings upon the Prophet (peace and blessings be upon him). As for sending blessings upon him (peace and blessings be upon him) in prayer, we have already discussed it in the final tashahhud and those scholars who held this view, including Al-Shafi'i **may God have mercy on him and honor him** and Ahmad. As for the first tashahhud, it is not obligatory according to all opinions, and is it recommended? There are two opinions of Al-Shafi'i. Among these is sending blessings upon him (peace and blessings be upon him) in the funeral prayer. The Sunnah is to recite the Opening of the Book in the first takbir, send blessings upon the Prophet (peace and blessings be upon him) in the second, supplicate for the deceased in the third, and say: O God, do not deprive us of his reward, and do not tempt us after him.

Ash-Shafi'i **may God have mercy on him** said: Mutraf ibn Mazin narrated to us from Muammar from Az-Zuhri: Abu Umamah ibn Sahl ibn Hunaif informed me that a man from the companions of the Prophet (blessings and peace of God be upon him) informed him that the Sunnah in the funeral prayer is for the imam to say takbir, then recite Surat Al-Fatihah after the first takbir silently to himself, then send blessings upon the Prophet (blessings and peace of God be upon him), and devote the supplication to the funeral. In the takbirs, he does not recite anything from them, then he says the taslim silently to himself. An-Nasa'i narrated it from Abu Umamah himself that he said: It is from the Sunnah, and he mentioned it. This from the companion is considered to be marfu' according to the authentic hadith. Ismail Al-Qadi narrated it from Muhammad ibn Al-Muthanna from Abd Al-A'la from Muammar from Az-Zuhri from Abu Umamah ibn Sahl from Sa'id ibn Al-Musayyab that he said: The Sunnah in the funeral prayer, and he mentioned it.

And this is what was narrated on the authority of Abu Hurayrah, Ibn Umar and Al-Sha'bi. Among that, regarding the Eid prayer, Ismail Al-Qadi said: Muslim bin Ibrahim narrated to us, Hisham Al-Dastawai narrated to us, Hammad bin Abi Sulayman narrated to us, on the authority of Ibrahim, on the authority of Alqamah, that Al-Walid bin Uqbah came out to Ibn Mas'ud, Abu Musa and Hudhayfah one day before the Eid and said to them: The Eid is approaching, so how should we say Takbir during it? Abdullah said: You begin by saying Takbir to begin the prayer and praise your Lord and send blessings upon the Prophet (peace and blessings of God be upon him). Then you supplicate and say Takbir and do the same. Then you say Takbir and do the same. Then you recite and say

Takbir and bow. Then you stand and recite and praise your Lord and send blessings upon the Prophet (peace and blessings of God be upon him). Then you supplicate and say Takbir and do the same, then you bow. Hudhayfah and Abu Musa said: Abu Abd Al-Rahman spoke the truth. The chain of transmission is sound.

It is recommended to end the supplication with prayers upon him, may God bless him and grant him peace. Al-Tirmidhi said: Abu Dawud told us, Al-Nadr ibn Shumayl told us, on the authority of Abu Qurrah Al-Asadi, on the authority of Saeed ibn Al-Musayyab, on the authority of Umar ibn Al-Khattab, who said: **The supplication is suspended between the heaven and the earth, and nothing of it ascends until you send prayers upon your Prophet.** And Ayoub ibn Musa narrated it likewise, on the authority of Saeed ibn Al-Musayyab, on the authority of Umar ibn Al-Khattab. It was narrated by Muadh ibn al-Harith on the authority of Abu Qurrah on the authority of Saeed ibn al-Musayyab on the authority of Umar, with a chain of transmission traceable to the Prophet. Razin ibn Muawiyah also narrated it in his book with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, saying: "The supplication is suspended between the heaven and the earth and does not ascend until blessings are bestowed upon me. Do not make me like the rider's immersion. Pray for me at the beginning, end, and middle of the supplication." This addition is narrated on the authority of Jabir ibn Abdullah in the Musnad of Imam Abd ibn Hamid al-Kashii, where he said: Ja'far ibn Awn told us, Musa ibn Ubaydah told us, on the authority of Ibrahim ibn Muhammad ibn Ibrahim, on the authority of his father, who said: Jabir said: The Messenger of God, may God bless him and grant him peace, said to us: "Do not make me like the rider's cup. When he gets hung up, he takes his cup and fills it with water. If he needs to perform ablution, he does so. If he needs to drink, he drinks, otherwise he pours out what is in it. Put me at the beginning of the supplication, in the middle of the supplication, and at the end of the supplication." This is a strange hadith, and Musa ibn Ubaydah is weak in hadith.

Among the most emphatic of these is the supplication of Qunut, as narrated by Ahmad, the People of Sunan, Ibn Khuzaymah, Ibn Hibban, and Al-Hakim, on the authority of Abu Al-Jawza', on the authority of Al-Hasan bin Ali, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, taught me words to say in Witr: 'O God, guide me among those whom You have guided, grant me well-being among those whom You have granted well-being, take me under Your protection among those whom You have taken under Your protection, bless me in what You have given, and protect me from the evil of what You have decreed. For You decree and none can decree against You. He whom You befriend shall not be humiliated, and he whom You take as an enemy shall not be honored. Blessed are You, our Lord, and exalted.' Al-Nasa'i added to this in his Sunan, and may God's prayers and peace be upon Muhammad."

It is recommended to increase your prayers for him on Friday and Friday night. Imam Ahmad said: Husayn

ibn Ali al-Ju'fi narrated to us, on the authority of Abd al-Rahman ibn Yazid ibn Jabir, on the authority of Abu al-Ash'ath al-San'ani, on the authority of Aws al-Thaqafi **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "Among the best of your days is Friday. On it, Adam was created, on it he died, on it the Trumpet will be blown, and on it the Great Calamity will occur. So increase your prayers for me on it, for your prayers are presented to me." They said: **O Messenger of God, how are our prayers presented to you when you have decayed?** He said: **God has forbidden the earth to consume the bodies of the prophets.** Narrated by Abu Dawud, al-Nasa'i, and Ibn Majah on the authority of Husayn ibn Ali al-Ju'fi. This hadith was classed as saheeh by Ibn Khuzaymah, Ibn Hibban, al-Daraqutni, and al-Nawawi in al-Adhkar.

Another hadith Abu Abdullah ibn Majah said: Amr ibn Sawad al-Misri told us, Abdullah ibn Wahb told us, on the authority of Amr ibn al-Harith, on the authority of Saeed ibn Abi Hilal, on the authority of Zaid ibn Ayman, on the authority of Ubadah ibn Nassi, on the authority of Abu al-Darda', who said: "The Messenger of God, may God bless him and grant him peace, said: 'Increase your prayers for me on Friday, for it is witnessed and witnessed by the angels. No one prays for me on it except that his prayer is presented to me until he finishes it.' I said: 'And after death?' He said: 'God has forbidden the earth to consume the bodies of the prophets, but God's prophet is alive and well.'" This hadith is strange from this source, and there is a break in the chain of transmission between Ubadah ibn Nassi and Abu al-Darda', for he did not meet him. And God knows best.

Al-Bayhaqi narrated from the hadith of Abu Umamah and Ibn Mas'ud, "On the authority of the Prophet, may God bless him and grant him peace, regarding the command to increase prayers upon him on Friday night and day, but their chains of transmission are weak, and God knows best. It was narrated in a mursal form on the authority of al-Hasan al-Basri, who said: Ismail al-Qadi said: Sulayman ibn Harb told us, Jarir ibn Hazim told us, I heard al-Hasan al-Basri say: The Messenger of God, may God bless him and grant him peace, said: 'The earth will not consume the body of one to whom the Holy Spirit has spoken.'" It is a hasan mursal. Al-Qadi said: Al-Shafi'i said: Ibrahim ibn Muhammad told us, Sufyan ibn Sulaym told us that the Prophet, may God bless him and grant him peace, said: 'When it is Friday and Friday night, increase prayers upon me.' This is a mursal. Thus, the preacher must send prayers upon the Prophet, may God bless him and grant him peace, on Friday from the pulpit in the two sermons, and the two sermons are not valid without that because it is an act of worship, and mentioning God is a condition for it, so mentioning the Messenger, may God bless him and grant him peace, is obligatory in it, like the call to prayer and the prayer. This is the view of al-Shafi'i and Ahmad, may God have mercy on them both.

It is recommended to send blessings and peace upon him when visiting his grave (peace and blessings be upon him). Abu Dawud said: Ibn A'waf - he is Muhammad - told us: Al-Maqri told us: Haywah told us, on the authority of Abu Sakhr Hamid ibn Ziyad, on the

Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation.

authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu Hurayrah: "The Messenger of God (peace and blessings be upon him) said: 'There is none among you who sends peace upon me but that God restores my soul to me so that I may return his greeting.'" This is narrated only by Abu Dawud and authenticated by Al-Nawawi in Al-Adhkar. Then Abu Dawud said: Ahmad ibn Salih told us: I read on the authority of Abdullah ibn Nafi', on the authority of Ibn Abi Dhi'b, on the authority of Sa'id Al-Maqburi, on the authority of Abu Hurayrah, who said: "The Messenger of God (peace and blessings be upon him) said: 'Do not make your homes into graves, and do not make my grave a place of celebration. Send blessings upon me, for your blessings reach me wherever you are.'" This is also narrated only by Abu Dawud. Imam Ahmad narrated it on the authority of Surayj, on the authority of Abdullah ibn Nafi' - he is Al-Sayegh - and Al-Nawawi also authenticated it.

It was narrated from another chain of transmission. Judge Ismail bin Ishaq said in his book The Virtue of Sending Blessings upon the Prophet, may God bless him and grant him peace: Ismail bin Abi Uways told us, Jaafar bin Ibrahim bin Muhammad bin Ali bin Abdullah bin Jaafar bin Abi Talib told us, on the authority of someone from his family who told him, on the authority of Ali bin al-Husayn bin Ali, that a man used to come every morning and visit the grave of the Prophet, may God bless him and grant him peace, and pray for him and do what Ali bin al-Husayn was famous for. Ali bin al-Husayn said to him: What makes you do this? He said: I love to greet the Prophet, may God bless him and grant him peace. Ali bin al-Husayn said to him: Would you like me to tell you a hadith on the authority of my father? He said: Yes. Ali bin Al-Hussein told him: My father told me, on the authority of my grandfather, that he said: The Messenger of God, peace and blessings be upon him, said: "Do not make my grave a place of celebration, and do not make your homes graves. Send prayers upon me and greet me wherever you are, for your prayers and greetings will reach me." In its chain of transmission is an unknown man who was not named. It has been narrated from another source as a mursal. Abd Al-Razzaq said in his Musannaf, on the authority of Ath-Thawri, on the authority of Ibn Ajlan, on the authority of a man called Suhayl, on the authority of Al-Hasan bin Al-Hasan bin Ali, who said: He saw some people at a grave and forbade them, saying: The Prophet, peace and blessings be upon him, said: "Do not make my grave a place of celebration, and do not make your homes graves. Send prayers upon me wherever you are, for your prayers will reach me." Perhaps he saw them being ill-mannered by raising their voices more than necessary, so he forbade them. It has been narrated that he saw a man visiting a grave and said: **O man, you and a man in Andalusia are the same from him**, meaning that everyone will receive the prayers and greetings of God be upon him forever until the Day of Judgment.

Al-Tabarani said in his great dictionary: Ahmad bin Rushdin Al-Masry told us, Saeed bin Abi Maryam told

us, Muhammad bin Jaafar told us, Hamid bin Abi Zainab told me, on the authority of Hassan bin Hassan bin Ali bin Abi Talib, may God be pleased with them, on the authority of his father that the Messenger of God, may God bless him and grant him peace, said: **Pray for me wherever you are, for your prayers reach me.** Then Al-Tabarani said: Al-Abbas bin Hamdan Al-Isfahani told us, Shuaib bin Abdul Hamid Al-Tahhan told us, Yazid bin Harun bin Abi Shaiban told us, on the authority of Al-Hakam bin Abdullah bin Khattab, on the authority of Umm Anis bint Al-Hasan bin Ali, on the authority of her father, who said: "The Messenger of God, may God bless him and grant him peace, said: Have you seen the statement of God Almighty: 'Indeed, God and His angels send blessings on the Prophet'? He said: This is among the concealed things, and had you not asked me about it, I would not have told you. God Almighty has assigned two angels to me. If I am mentioned in the presence of a Muslim slave and he sends blessings on me, those two angels say: May God forgive you. And God and His angels say in response to those two angels: Amen. And no one sends blessings on me." No one but those two angels said: May God forgive you, and God and His angels said in response to those two angels: Amen." Very strange, and its chain of transmission is very weak.

Imam Ahmad said: "Waki' narrated to us, on the authority of Sufyan, on the authority of Abdullah ibn al-Sa'ib, on the authority of Zadan, on the authority of Abdullah ibn Mas'ud, 'The Messenger of God (peace and blessings of God be upon him) said: "God has angels who travel around the earth and convey to me the greetings of my nation."'" This is how al-Nasa'i narrated it from the hadith of Sufyan al-Thawri and Sulayman ibn Mihran al-A'mash, both on the authority of Abdullah ibn al-Sa'ib. As for the other hadith, **Whoever sends blessings upon me at my grave, I hear him, and whoever sends blessings upon me from afar, I hear him**, its chain of transmission is questionable. It was narrated by Muhammad ibn Marwan al-Suddi al-Saghir alone, and he is rejected. It was narrated on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Our companions said: It is recommended for the pilgrim, when he has recited the Talbiyah and finished, to send blessings upon the Prophet, may God bless him and grant him peace, based on what Al-Shafi'i and Ad-Daraqutni narrated from Salih ibn Muhammad ibn Za'idah, from Al-Qasim ibn Muhammad ibn Abi Bakr As-Siddiq, who said: A man was commanded, when he finished his Talbiyah, to send blessings upon the Prophet, may God bless him and grant him peace, in every situation. Ismail Al-Qadi said: Arim ibn Al-Fadl told us, Abdullah ibn Al-Mubarak told us, Zakariya told us, from Al-Sha'bi, from Wahb ibn Al-Ajda', who said: I heard Umar ibn Al-Khattab, may God be pleased with him, say: When you arrive, circumambulate the House seven times and pray two rak'ahs at the Maqam, then go to Al-Safa and stand on it from where you can see the House and say Allahu Akbar seven times, a takbir between praising and thanking God, sending blessings upon

the Prophet, may God bless him and grant him peace, and asking for yourself. And on Al-Marwah the same, with a good, good, and strong chain of transmission. They said: It is recommended to send blessings upon the Prophet, may God bless him and grant him peace, along with mentioning God when slaughtering, and they took as an example the words of God Almighty: **And We have raised high for you your fame.** Some of the commentators said: God Almighty says: I do not remember except that it is mentioned with me. The majority disagreed with them on this and said: This is a place where mention of God Almighty is singled out, such as when eating, entering, having intercourse, and other things in which the Sunnah did not mention sending blessings upon the Prophet, may God bless him and grant him peace.

Another hadith Ismail Al-Qadi said: Muhammad bin Abi Bakr Al-Muqaddami told us, Amr bin Harun told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Thabit, on the authority of Abu Hurairah, "That the Messenger of God, may God bless him and grant him peace, said: 'Pray for God's prophets and messengers, for God sent them as He sent me.'" In its chain of transmission are two weak narrators, namely Amr bin Harun and his sheikh, and God knows best. Abd Al-Razzaq narrated it on the authority of Ath-Thawri on the authority of Musa bin Ubaidah Al-Rabdhī on his authority. Among the evidence for that is that it is recommended to pray for him when the ear rings, if the report about that is authentic, as Imam Abu Bakr Muhammad bin Ishaq bin Khuzaymah narrated it in his Sahih and said: Ziyad bin Yahya told us, Muammar bin Muhammad bin Ubaidullah told us, on the authority of Ali bin Abi Rafi', on the authority of his father, on the authority of Abu Rafi', who said: "The Messenger of God, may God bless him and grant him peace, said: 'If the ear of one of you rings, let him remember me and send blessings upon me and say: 'May God remember whoever remembers me with good.'" Its chain of transmission is strange, but its authenticity is questionable, and God knows best.

Question The scribes prefer that the scribe repeats the prayer upon the Prophet (peace and blessings of God be upon him) every time he writes. It was reported in the hadith through Kadh bin Rahmah, on the authority of Nahshal, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Whoever prays upon me in a book, the prayer will continue to be valid for him as long as my name is in that book.'" This hadith is not authentic for many reasons. It was reported on the authority of Abu Hurayrah, but it is also not authentic. Al-Hafiz Abu Abdullah Al-Dhahabi, our Sheikh, said: I think it is fabricated. Something similar was reported on the authority of Abu Bakr and Ibn Abbas, but none of it is authentic, and God knows best. Al-Khatib Al-Baghdadi mentioned in his book **Al-Jami' Ladab Al-Rawi Wa Al-Sami'**: I saw in the handwriting of Imam Ahmad bin Hanbal **may God have mercy on him** that the name of the Prophet (peace and blessings of God be upon him) was often written without mentioning the prayer upon him in writing. He said: I was informed that he used to pray upon him verbally.

Chapter As for praying for other than the prophets, if it is by way of subordination as mentioned in the hadith: **O God, bless Muhammad and his family and his wives and his offspring**, then this is permissible by consensus. Rather, the dispute arose over whether other than the prophets were singled out for prayer. Some said: This is permissible, and they cited as evidence the words of God Almighty: **It is He who sends blessings upon you, and His angels**, and His words: **On them are blessings from their Lord and mercy**, and His words: **Take alms from their wealth to purify them and sanctify them thereby, and pray for them**, and the hadith of Abdullah bin Abi Awfa, who said: "When people came to the Messenger of God, may God bless him and grant him peace, with their alms, he would say: O God, pray for them. So my father came to him with his alms, and he said: O God, pray for the family of Abi Awfa." They included it in the two Sahihs. And the hadith of Jabir, that his wife said: O Messenger of God, pray for me and my husband, and he said: May God bless you and your husband. The majority of scholars said: It is not permissible to single out other than the prophets for prayer, because this has become a slogan for the prophets when they are mentioned, so no one else is included with them, so it is not said: Abu Awfa said: Bakr, may God bless him and grant him peace, said, or Ali, may God bless him and grant him peace, even if the meaning is correct, just as it is not said: Muhammad, the Almighty and Majestic, said, even if he is honorable and noble, because this is a symbol of the remembrance of God, the Almighty and Majestic, and they interpreted what was mentioned in this regard in the Book and Sunnah as a supplication for them, and for this reason it was not proven to be a symbol for the family of Abu Awfa nor for Jabir and his wife, and this is a good approach.

Others said: This is not permissible because praying for people other than the prophets has become a symbol of the people of whims. They pray for those they believe in, so they should not be followed in that, and God knows best. Then those who forbid it differed: Is it a matter of prohibition, reprehensibility, or something contrary to what is best? There are three opinions, as reported by Sheikh Abu Zakariya al-Nawawi in his book Al-Adhkar. Then he said: The correct opinion, which is held by the majority, is that it is reprehensible because it is a symbol of the people of innovation, and we have been forbidden from their symbol, and reprehensible is that which has a deliberate prohibition. Our companions said, and the reliance in that is that prayer has become specific in the language of the Salaf to the prophets, just as our saying **Glory be to God** is specific to God Almighty. Just as you do not say *Muhammad* even though he is dear and great, you do not say **Abu Bakr** or *Ali* (peace be upon them). This is pronounced verbatim. He said: As for peace? Sheikh Abu Muhammad al-Juwayni, one of our companions, said: It is in the meaning of prayer, so it is not used for the absent, nor is it used exclusively for anyone other than the prophets, so it is not said to Ali, peace be upon him, and this is the same in this regard for the living and the dead. As for the present, it is addressed to him, so it is said: Peace be upon you, and peace be upon you, or peace be upon you, or upon you. This is agreed upon. What he mentioned ends. **I said** This has been prevalent in the

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expression of many copyists of books, that Ali, may God be pleased with him, is the only one to be called peace be upon him, without the rest of the companions, or may God honor his face. And even though its meaning is correct, the companions should be treated equally in this, because this is a matter of glorification and honor. The two sheikhs and the Commander of the Faithful, Uthman, are more deserving of this than him, may God be pleased with them all.

Ismail Al-Qadi said: Abdullah bin Abdul-Wahhab bin Ziyad narrated to us, Uthman bin Hakim bin Ubadah bin Haneef narrated to me, on the authority of Ikrimah, on the authority of Ibn Abbas, that he said: It is not valid to send blessings upon anyone except the Prophet, peace and blessings be upon him, but one should supplicate for forgiveness for Muslim men and women. He also said: Abu Bakr bin Abi Shaybah narrated to us, Husayn bin Ali narrated to us, on the authority of Ja'far bin Burqan, who said: Umar bin Abdul-Aziz, may God have mercy on him, wrote: As for what follows, some people have sought this world through the deeds of the Hereafter, and some storytellers have introduced into their prayers for their caliphs and leaders something equal to the prayers for the Prophet, peace and blessings be upon him. So when this letter of mine reaches you, order them to send blessings upon the prophets and their supplications for the Muslims in general, and to leave everything else. A good report.

Ismail Al-Qadi said: Muadh bin Asad told us, Abdullah bin Al-Mubarak told us, Ibn Lahi'ah told us, Khalid bin Yazid told me, on the authority of Saeed bin Abi Hilal, on the authority of Nabih bin Wahb, that Ka'b entered upon Aisha, may God be pleased with her, and they mentioned the Messenger of God, may God bless him and grant him peace. Ka'b said: There is no dawn except that seventy thousand angels descend until they surround the grave, beating their wings and praying for the Prophet, may God bless him and grant him peace, seventy thousand at night and seventy thousand during the day, until the earth splits open and he emerges with seventy thousand angels escorting him.

Branch Al-Nawawi said: If one prays for the Prophet, may God bless him and grant him peace, then he should combine the prayer and the greeting, and not limit himself to one of them. He should not say: "May God bless him and grant him peace" only, nor "May peace be upon him and grant him peace" only. What he said is taken from this noble verse, which is His statement: "O you who have believed, pray for him and greet him with peace." So it is better to say: "May God bless him and grant him peace"

Fath al-Qadir

The majority of scholars read 56- **and His angels** with the angels in the accusative case, in apposition to the word *that*. Ibn Abbas read **and His angels** in the nominative case, in apposition to the place of the name *that*, and the pronoun in His statement, **they**

pray refers to God and the angels. This is a great honor for the angels, as the pronoun refers to them and to God, the Most High, in one. The objection is not invalidated by what was proven from the Prophet, peace and blessings be upon him, "When he heard the orator say: Whoever obeys God and His Messenger has been guided, and whoever disobeys them has gone astray, he said: You are a bad orator to the people. Say: And whoever disobeys God and His Messenger," and the reason for that is that it is not more virtuous to mention God, the Most High, with something else in one pronoun. This hadith is proven in Sahih. It is also proven in Sahih that the Messenger of God, peace and blessings be upon him, ordered a crier to call out on the day of Khaybar: God and His Messenger forbid you from the meat of domestic donkeys. Scholars have discussed reconciling the two hadiths, but this is not the place to discuss them. The verse supports the permissibility of using the pronoun for God and His angels as one. The same reasoning regarding the honor of the angels is said about the Messenger of God (peace and blessings of God be upon him). The blame for that preacher who combined them is interpreted as meaning that he (peace and blessings of God be upon him) understood from him the intention to make God, the Exalted, and His Messenger equal, so the prohibition is specific to such a thing. This is the best that has been said about combining them. A group said: There is an ellipsis in this, and the meaning is: God prays and His angels pray. According to this opinion, the verse is not one in which the mention of God and someone other than Him is combined in one pronoun. It also does not refute what was said that prayer from God is mercy and from His angels is supplication, so how can these two different meanings be reconciled in the wording **they pray**? According to the first opinion, it is said that what is meant by **they pray** is a metaphorical meaning that includes both meanings, in that what is meant by **they pray** is that they are concerned with showing His honor, or they magnify His status, or they are concerned with His affairs. Al-Bukhari narrated on the authority of Abu Al-Aaliyah that the prayer of God, the Most High, is His praise of him before His angels, and the prayer of the angels is supplication. At-Tirmidhi narrated in his Sunan on the authority of Sufyan Ath-Thawri and more than one of the people of knowledge that they said: The prayer of the Lord is mercy, and the prayer of the angels is seeking forgiveness. Al-Wahidi narrated on the authority of Muqatil that he said: As for the prayer of the Lord, it is forgiveness, and as for the prayer of the angels, it is seeking forgiveness. Ata' ibn Abi Rabah said: His prayer, may He be blessed and exalted, is Subuh, Wa-Haddus, My mercy has preceded My wrath. The meaning of this verse is that God, the Most High, informed His servants of the status of His Prophet with Him in the highest assembly, that He praises him before His angels and that the angels send blessings upon him. He commanded His servants to follow that example and send blessings upon him.

Scholars have differed over whether sending blessings upon the Prophet (peace and blessings be upon him)

is obligatory or recommended. They have agreed that sending blessings upon him is obligatory once in a lifetime. Al-Qurtubi mentioned this consensus in his interpretation. Some scholars said that it is obligatory whenever he is mentioned, while others said that it is obligatory in every gathering. There are hadiths that clearly criticize those who hear the Prophet (peace and blessings be upon him) mentioned and do not send blessings upon him.

Scholars differed regarding whether sending blessings upon the Prophet (peace and blessings be upon him) during the tashahhud of obligatory prayers is obligatory or not. The majority of scholars are of the view that it includes a confirmed Sunnah that is not obligatory. Ibn al-Mundhir said: It is recommended that no one prays a prayer without sending blessings upon the Messenger of God (peace and blessings be upon him). If someone omits that, then his prayer is valid according to the school of Malik, the people of Medina, Sufyan al-Thawri, the people of Kufa who follow the opinion, and others. This is the view of the majority of scholars. Al-Shafi'i held an anomaly and made it obligatory for the one who omits it to repeat it, even if he intentionally omitted it, not out of forgetfulness. This view of al-Shafi'i was not narrated from him except by Harmalah ibn Yahya, and it is not found from al-Shafi'i except through his narration. Al-Tahawi said: No scholar except al-Shafi'i held this view. Al-Khattabi, who was one of the Shafi'is, said: It is not obligatory in prayer. He said: This is the view of the majority of scholars except al-Shafi'i, and I do not know of any example for him in this regard. A group of scholars have agreed with Al-Shafi'i's opinion, including Al-Sha'bi, Al-Baqir, and Muqatil ibn Hayyan. Ahmad ibn Hanbal finally agreed with him, as Abu Zur'ah Al-Dimashqi narrated. Ibn Rahawayh and Ibn Al-Mawaz from the Malikis also said the same.

I have compiled a separate treatise on this issue in which I mentioned the arguments used by those who require it and the responses of the majority. The most clear evidence for the obligation is the authentic hadith with the wording: "God has commanded us to pray for you, so how should we pray for you in our prayer? He said: Say..." The hadith. This command can be used as evidence for the obligation. As for the invalidity of the prayer by leaving it and the obligation to repeat it, no, because the absence of obligatory acts does not necessitate their absence as the conditions and pillars do.

Know that there are many hadiths that have been narrated about the virtue of sending blessings upon the Messenger of God (peace and blessings be upon him). If they were collected, they would be included in an independent book, even if the only hadiths that were authenticated in the Sahih were his statement (peace and blessings be upon him): **Whoever sends blessings upon me, God will send blessings upon him tenfold.** This sublime virtue and noble honor suffices. As for the description of sending blessings upon him (peace and blessings be upon him), many descriptions have been narrated in authentic hadiths in the two Sahih and other sources. Some of these are restricted to the description of sending blessings upon him in prayer, and some are general, and they are well-known in the books of hadith, so we will not

prolong the discussion. What is achieved by complying with the general command in this verse is for the speaker to say: "O God, send blessings and peace upon Your Messenger, or upon Muhammad, or upon the Prophet, or O God, send blessings and peace upon Muhammad." And whoever wants to send blessings upon him and greet him with one of the descriptions that have been taught and guided to, that is more complete. There are many descriptions that are included in the books of the pure Sunnah, some of which will be mentioned at the end of this research, and we will discuss sending blessings upon the family of God (peace and blessings be upon him). The apparent meaning of this command to send blessings and peace was mentioned in this research, and we will discuss sending blessings upon the family of God (peace and blessings be upon him). The apparent meaning of this command to pray and greet in the verse is that the speaker would say: **I prayed for him and greeted him, or praying and greeting him, or praying and greeting him,** because God, the Exalted, has commanded us to pray for him and greet him. Obedience means that this should be as we have mentioned. So how could it be that we obey God's command to say: **O God, pray and greet him,** by responding to God's command to us with our command to pray for him and greet him? The response to this has been that these prayers and greetings were a great symbol of the Prophet (peace and blessings of God be upon him) and a noble honor, and we entrust that to God, the Exalted, and refer it to Him. This response is very weak. The best response is to say: The prayers and greetings commanded in the verse are to say: **O God, pray and greet him,** or something similar that conveys its meaning, as the Messenger of God (peace and blessings of God be upon him) explained to us. This explanation in many hadiths necessitates that this is the prescribed prayer.

Know that this prayer from God upon His Messenger, even though its meaning is mercy, has become a slogan for him that is specific to him and not to anyone else. Therefore, it is not permissible for us to pray upon anyone other than him from his nation, just as it is permissible for us to say, **O God, have mercy upon so-and-so, or May God have mercy upon so-and-so.** This is what the majority of scholars said, although they differed as to whether it is forbidden, strongly disliked, or disliked with a sense of purity, according to three opinions. Ibn Abbas said, as narrated by Ibn Abi Shaybah and Al-Bayhaqi in Al-Shu'ab, "It is not permissible to pray upon anyone except the Prophet, may God bless him and grant him peace, but it is permissible to supplicate for forgiveness for the Muslim men and women." Some people said: This is permissible based on the words of God the Almighty: "And pray for them. Indeed, your prayers are a reassurance for them." And His words: **Upon them are blessings from their Lord and mercy.** And His words: **It is He who sends blessings upon you, and His angels do.** And the hadith of Abdullah ibn Abi Awfa, which is authentic in the Two Sahih and elsewhere, in which he said: "Whenever people came to the Messenger of God (blessings and peace of God be upon him) with their charity, he would say: 'O God, send blessings upon them.'" So my father came to him with his charity and he said: 'O God, send blessings upon the family of

Indeed, God and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation.

Abi Awfa.” The response to this is that this is an authentic slogan of the Messenger of God (blessings and peace of God be upon him), and he may specify it for whomever he wishes, and we do not have the right to apply it to anyone else. As for the words of God the Almighty: **It is He who sends blessings upon you, and His angels do**, and His words: **Upon them are blessings from their Lord**, this only indicates that God the Almighty sends blessings upon groups of His servants, just as He sends blessings upon those who send blessings upon His Messenger once ten times. There is no command in this regard for us, nor has God prescribed it for us. Rather, He has prescribed for us nothing but prayers and peace upon His Messenger. Just as the phrase "blessings and peace be upon the Messenger of God" is a symbol of his slogan, so is the phrase "peace be upon him". It has been the custom of the majority of this nation and the great majority of its predecessors and successors to pray for the satisfaction of the Companions, to have mercy on those who came after them, and to supplicate for God's forgiveness and pardon for them, as He has guided us to do in His saying, the Most High: **And those who came after them say**, Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] hatred toward those who have believed."

Tafsir al-Baghawi

God Almighty says: 56- **Indeed, God and His angels send blessings upon the Prophet**. Ibn Abbas said: He meant that God has mercy on the Prophet, and the angels pray for him. Ibn Abbas also said: They send blessings to seek blessings.

It was said: Prayer from God is mercy, and from the angels is forgiveness.

O you who have believed, pray upon him, ask for mercy for him, "and greet him with peace," meaning: greet him with the greeting of Islam.

Abu Al-Aaliyah said: God's prayer is His praise of him before the angels, and the angels' prayer is supplication.

Abu Saeed Ahmad ibn Muhammad ibn al-Abbas al-Hamidi told us, Abu Abdullah Muhammad ibn Abdullah al-Hafiz told us, Abu Bakr Ahmad ibn Sulayman al-Faqih in Baghdad told us, Abu Bakr Ahmad ibn Zuhair ibn Harb told us, Musa ibn Ismail told us, Abu Salamah told us, Abd al-Wahid ibn Ziyad told us, Abu Farwah told us, Abdullah ibn Isa ibn Abd al-Rahman ibn Abi Layla told me that he heard Abd al-Rahman ibn Abi Layla say: "Ka'b ibn Ujrah met me and said: 'Shall I not give you a gift that I heard from the Prophet (peace and blessings of God be upon him)?' I said: 'Yes, give it to me.' He said: 'We asked the Messenger of God (peace and blessings of God be upon him), and we said: O Messenger of God, how should we send blessings upon you, the people of the House?' He said: 'Say: O God, send blessings upon

Muhammad and upon the family of Muhammad as You sent blessings upon Abraham and upon the family of Abraham, for You are indeed Praiseworthy and Glorious. O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, for You are indeed Praiseworthy and Glorious."

Abu al-Hasan al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm, on the authority of his father, on the authority of 'Amr ibn Sulayman al-Zarqi, who said: Abu Hamid al-Sa'i told me that they said: **O Messenger of God, how should we send blessings upon you?** The Messenger of God, may God bless him and grant him peace, said: "Say: 'O God, send blessings upon Muhammad and his wives and his offspring as You sent blessings upon Abraham, and bless Muhammad and his wives and his offspring as You blessed the family of Abraham. You are indeed Praiseworthy and Glorious.'"

Abu Amr and Muhammad ibn Abd al-Rahman al-Nasawi told us, Abu Bakr Ahmad ibn al-Hasan al-Hayri told us, Muhammad ibn Yaqub told us, al-Abbas ibn Muhammad al-Duri told us, Khalid ibn Mukhallad al-Qatwani told us, Musa ibn Yaqub al-Zamai told us, on the authority of Abdullah ibn Kaysan, Abdullah ibn Shaddad told me, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The people closest to me on the Day of Resurrection will be those who send the most prayers upon me.'"

Abu Abdullah bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Ali bin Abdullah Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, Al-Ala bin Abdul-Rahman told us, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Whoever sends blessings upon me once, God will send blessings upon him ten times**.

Abu Bakr bin Abdullah bin Abi Tuba told us, Abu Tahir Muhammad bin Ahmad bin Al-Harith told us, Abu Al-Hasan Muhammad bin Yaqub Al-Kisa'i told us, Abdullah bin Mahmoud told us, Ibrahim bin Abdullah Al-Khalal told us, Abdullah bin Al-Mubarak told us, on the authority of Hammad bin Salamah, on the authority of Thabit Al-Banani, on the authority of Sulayman, the client of Al-Hasan bin Ali, on the authority of Abdullah bin Abi Talhah, on the authority of his father, "On the authority of the Messenger of God, may God bless him and grant him peace, that he came one day with glad tidings on his face, and he said: Gabriel came to me and said: Your Lord says, 'Is it not pleasing to you, O Muhammad, that no one from your nation prays for you except that I pray for him ten times, and no one from your nation greets you except that I greet him ten times?'"

Abdul Wahid Al-Malihi told us, Abu Muhammad Abdul Rahman bin Abi Shureih told us, Abu Al-Qasim Al-Baghawi told us, Ali Al-Ja'd told us, Shu'bah told us, on the authority of Asim - he is Ibn Ubayd God - he said: I heard Abdullah bin Amir bin Rabi'ah, on the authority of his father, that he heard the Prophet, may God bless him and grant him peace, say: "Whoever sends blessings upon me, the angels will send blessings upon him as long as they send blessings upon me. So let the servant say little of that or do a lot."

Abu al-Qasim Yahya ibn Ali al-Kashmihani told us, Janah ibn Yazid al-Maharibi told us in Kufa, Abu Ja'far Muhammad ibn Ali ibn Duham al-Shaibani told us, Ahmad ibn Hazim told us, 'Abdullah ibn Musa and Abu Na'im told us, on the authority of Sufyan, on the authority of 'Ubaydullah ibn al-Sa'ib, on the authority of Zadan, on the authority of 'Abdullah ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said: God has angels who travel around the earth and convey to me the greetings of my nation."

Tafsir al-Baidawi

56 - "Indeed, God and His angels send blessings upon the Prophet." They are concerned with showing his honor and magnifying his status. "O you who have believed, send blessings upon him. **You too should be concerned with that, for you are more deserving of that, and say, O God, send blessings upon Muhammad. And greet him with peace. And say, Peace be upon you, O Prophet.**" It was said that they obeyed his commands, and the verse indicates the obligation of sending blessings and peace upon him in general. It was said that sending blessings is obligatory whenever he is mentioned, "because of his saying, peace and blessings be upon him, 'May the nose of a man in whose presence I am mentioned be rubbed in the dust, and he does not send blessings upon me.' **And his saying,** Whoever is mentioned in whose presence I am mentioned and does not send blessings upon me, then he enters the Fire, so may God cast him far away." Sending blessings upon others is permissible as a consequence. It is disliked to send blessings on his own because in custom it is a symbol of mentioning the Messenger, peace and blessings be upon him, and for this reason it is disliked to say, "Muhammad, the Mighty and Sublime," even if he is honored and venerated.

Surat al-Ahzab 33:57

Indeed, those who abuse God and His Messenger - God has cursed them in this world and the Hereafter and has prepared for them a humiliating punishment.

Surat al-Ahzab 33:57

Indeed, those who abuse God and His Messenger - God has cursed them in this world and the Hereafter and has prepared for them a humiliating punishment.

Tafsir al-Jalalayn

57 - **Indeed, those who abuse God and His Messenger** who are the disbelievers, they describe God with what He is far removed from, such as having a son or a partner, and they deny His Messenger **God has cursed them in this world and the Hereafter** He has distanced them **and has prepared for them a humiliating punishment** of humiliation, which is the Fire.

Tafsir al-Suyuti

God Almighty says: Those who harm the verse Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas in his saying: Those who harm God and His Messenger the verse, he said: It was revealed about those who slandered the Prophet, may God bless him and grant him peace, when he took Safiyyah bint Huyayy as his wife. Juwaybir said on the authority of Al-Dahhak on the authority of Ibn Abbas: It was revealed about Abdullah bin Ubayy and some people with him who slandered Aisha, so the Prophet, may God bless him and grant him peace, delivered a sermon and said: Who will excuse me from a man who harms me and gathers in his house those who harm me? So it was revealed.

Tafsir al-Tabari

What is meant by the Almighty's statement, **Indeed, those who harm God** is that they harm their Lord by disobeying Him and committing what He has forbidden them. It has been said that what is meant by this are the image-makers, because they seek to create a creation like that of God.

Who said that?

Muhammad bin Saad Al-Qurashi told me: Yahya bin Saeed told us, on the authority of Salamah bin Al-Hajjaj, on the authority of Ikrimah, who said: Those who harm God and His Messenger are the people who make images.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding the statement of God, **Indeed, those who abuse God and His Messenger - God has cursed them in this world and the Hereafter and has prepared for them a humiliating punishment**, he said: Glory be to God, there have been ignorant people among the children of Adam who have begun to abuse their Lord. As for their abuse of the Messenger of God, peace and blessings be upon him, it is their slander of him for marrying Safiyyah bint Huyayy, as mentioned.

Muhammad bin Saad told me, he said: My father told

me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **Indeed, those who abuse God and His Messenger - God has cursed them in this world and the Hereafter and has prepared for them a humiliating punishment**, he said: It was revealed regarding those who slandered the Prophet, may God bless him and grant him peace, when he took Safiyyah bint Huyayy ibn Akhtab as his wife.

And His saying, **May God curse them in this world and the Hereafter**, means that God Almighty says: God has distanced them from His mercy in this world and the Hereafter and has prepared for them in the Hereafter a punishment in which He will humiliate them by making them dwell in it forever.

Tafsir al-Qurtubi

Indeed, those who abuse God and His Messenger - God has cursed them in this world and the Hereafter and has prepared for them a humiliating punishment.

There are five issues: First: Scholars differed regarding how harming God is done. The majority of scholars said: It means disbelief, attributing to Him a wife, a son, or a partner, and describing Him with what is not befitting of Him, like the Jews **may God curse them** said: "The Jews say: The hand of God is chained." And the Christians said: **The Messiah is the son of God**. And the polytheists said: **The angels are the daughters of God, and the idols are His partners**. And in Sahih Al-Bukhari, God the Most High said: **The son of Adam denied Me, though he had no right to do so, and he reviled Me, though he had no right to do so...** The hadith was mentioned previously in Surah Maryam. And in Sahih Muslim, on the authority of Abu Hurairah, who said: God the Most High said: "The son of Adam harms Me, saying: 'Oh, what a disappointment in time.' So let none of you say: 'Oh, what a disappointment in time,' for I am time. I alternate its night and day, and if I wish, I can take them away." This is how this hadith was attributed to Abu Hurairah in this narration. It was also attributed to the Prophet (blessings and peace of God be upon him): "The son of Adam does not harm Me by cursing time, though I am time. I alternate night and day." Also narrated by Muslim. Ikrimah said: It means by depicting and exposing oneself to doing what only God does by carving images and other things. The Messenger of God, may God bless him and grant him peace, said:

May God curse the image-makers. I said: Is this what strengthens Mujahid's statement about prohibiting the depiction of trees and other things? Because all of that is an invention and an imitation of the action of God, which He is the only One with. This was mentioned previously in Surat An-Naml and Al-Hamdulillah. A group said: This is based on the omission of an adjective, meaning: They harm the friends of God. As for harming His Messenger, may God bless him and grant him peace, it is everything that harms him from

words in more than one meaning, and from actions as well. As for their saying: He is a magician, a poet, a mad soothsayer. As for their actions: He broke his front tooth and split his face on the day of Uhud, and in Mecca they threw the placenta on his back while he was prostrating, and other things. Ibn Abbas said: It was revealed about those who slandered him because he married Safiyya bint Huyayy. He stated the harming of God and His Messenger and restricted the harming of believing men and women, because harming God and His Messenger can only be unjustly, ever. As for harming believing men and women, it is from this... and from this...

Second: Our scholars said: "Assailing the leadership of Usamah ibn Zayd is harming him, peace be upon him." It was narrated in Sahih on the authority of Ibn Umar, who said: "The Messenger of God, peace and blessings be upon him, sent an expedition and appointed Usamah ibn Zayd as their leader. People criticized his leadership, so the Messenger of God, peace and blessings be upon him, stood up and said: 'If you criticize his leadership, you used to criticize his father's leadership before. By God, he was created for leadership and was one of the people I love most, and this is one of the people I love most after him.'" This expedition, and God knows best, is the one that the Messenger of God, peace and blessings be upon him, prepared with Usamah and appointed him as their leader. He ordered him to raid Abna, which is the village near Mu'tah, the place where Zayd killed his father, along with Ja'far ibn Abi Talib and Abdullah ibn Rawahah. He ordered him to avenge his father, and he criticized those who had doubts about his leadership, given that he was a client and that he was young, as he was eighteen years old at that time. The Prophet, peace and blessings be upon him, died before this expedition had set out from Medina and had not yet left it. Abu Bakr carried it out after the Messenger of God, may God bless him and grant him peace.

Third: In this hadith is the clearest evidence of the permissibility of a mawla or a person of less esteem leading others in prayer, except for the greater imamate. The Messenger of God (peace and blessings of God be upon him) appointed Salim, the mawla of Abu Hudhayfah, to lead the prayer in Quba, and he led them in prayer, among whom were Abu Bakr, Umar, and other prominent figures of Quraysh. Al-Sahih narrated on the authority of Amir ibn Wathilah that Nafi' ibn Abd al-Harith met Umar in Ushan, and Umar had appointed him over Mecca. He said: **Who have you appointed over this valley?** He said: **Ibn Abza.** Umar asked: **Who is Ibn Abza?** He said: **A mawla of ours.** Umar said: **So I appointed a mawla over them.** He said: **He is a reciter of the Book of God and he is knowledgeable about the inheritance laws.** Umar said: "Your Prophet said: 'God raises some people by this Book and lowers others by it.'"

Fourth: Usamah **may God be pleased with him** was al-Hab ibn al-Hab, and that was what he was called. He was very black, and his father Zayd was white as cotton. This is how Abu Dawud mentioned it on the authority of Ahmad ibn Salih. Others than Ahmad said: Zayd had a rosy complexion, and Usamah was very dark-skinned. It is narrated that "The Prophet (peace and blessings of God be upon him) used to look after

Usamah when he was young, and he would wipe his mucus and clean his nose, saying: If Usamah were a girl, we would have adorned him, prepared him, and made him beloved by our wives." It has been mentioned that the reason for the Arabs' apostasy after the Prophet (peace and blessings of God be upon him) was that when he (peace and blessings of God be upon him) was on Mount Arafat on the eve of Arafat with the group, the Prophet (peace and blessings of God be upon him) delayed for a while because of Usamah until he came to him. They said: He was only delayed for this reason! In contempt of him. So this statement of theirs was the reason for their apostasy. Al-Bukhari mentioned it in his book Al-Tarikh with the same meaning. And God knows best.

Fifth: Omar **may God be pleased with him** used to allocate five thousand for Usamah and two thousand for his son Abdullah. Abdullah said to him: You have given Usamah preference over me although you witnessed what he did not. He said: Usamah was more beloved to the Messenger of God (peace and blessings be upon him) than you, and his father was more beloved to the Messenger of God (peace and blessings be upon him) than your father. So, may God be pleased with him, he preferred the one beloved by the Messenger of God (peace and blessings be upon him) over the one he loved. Thus, one should love what the Messenger of God (peace and blessings be upon him) loved and hate what he hated. Marwan responded to this love with its opposite, as he passed by Usamah ibn Zayd while he was praying at the door of the Prophet's house (peace and blessings be upon him). Marwan said to him: I only wanted us to see your standing, and we have seen your standing. God did to you and he said an ugly word. Usama said to him: You have hurt me, and you are obscene and vulgar. I heard the Messenger of God, may God bless him and grant him peace, say: **God Almighty hates the obscene and vulgar.** So look at the difference between the two actions and compare the difference between the two men. The Umayyads hurt the Prophet, may God bless him and grant him peace, in his beloved ones, and contradicted him in his beloved ones.

The Almighty's saying: **May God curse them** means they are far from all good. In the language, cursing means exclusion, and from it comes the word *li'an*. **And has prepared for them a humiliating punishment** has been mentioned in more than one place. All praise is due to God, Lord of the Worlds.

Tafsir Ibn Kathir

God the Almighty says, threatening and warning those who harm Him by disobeying His commands, committing His prohibitions, persisting in doing so, and harming His Messenger with a defect or shortcoming - may God protect us from that - Ikrimah said regarding the words of God the Almighty: **Indeed, those who harm God and His Messenger** it was revealed about the image-makers. In the two Sahih, from the hadith of Sufyan ibn Uyaynah, from al-Zuhri, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: God the Almighty says: The son of Adam

Indeed, those who abuse God and His Messenger - God has cursed them in this world and the Hereafter and has prepared for them a humiliating punishment.

harms Me, cursing time, and I am time, I alternate its night and day." The meaning of this is that the people of ignorance used to say, **What a disappointment! Time has done such and such to us!** Thus they would attribute the actions of God the Almighty to time and curse it, while the one who did that is God the Almighty, so He forbade that. This is what al-Shafi'i, Abu Ubaidah, and other scholars, may God have mercy on them, decided.

Al-Awfi said on the authority of Ibn Abbas, regarding the verse: **Indeed, those who harm God and His Messenger** was revealed regarding those who slandered the Prophet (peace and blessings of God be upon him) for marrying him to Safiyyah bint Huyayy ibn Akhtab. It appears that the verse is general and includes everyone who harms him in any way, and whoever harms him has harmed God, just as whoever obeys him has obeyed God, as Imam Ahmad said: Yunus told us: Ibrahim ibn Sa'd told us, on the authority of Ubaidah ibn Abi Rai'ah al-Hadha' al-Tamimi, on the authority of Abd al-Rahman ibn Ziyad, on the authority of Abdullah ibn al-Mughaffal al-Muzani, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Take care of my companions, do not take them as a target after me. Whoever loves them loves them because of my love, and whoever hates them hates them because of my hatred. Whoever harms them has harmed me, and whoever harms me has harmed God. Whoever harms God is likely to be seized by Him.'" At-Tirmidhi narrated it on the authority of Ubaidah ibn Abi Rai'ah, on the authority of Abd al-Rahman ibn Ziyad, on the authority of Abdullah ibn al-Mughaffal, with this chain of transmission. Then he said: This is a strange hadith, which we do not know except from this source.

God the Almighty says: **And those who harm believing men and believing women for [something] other than what they have earned** meaning, they attribute to them something they are innocent of, which they did not do or commit, **they have certainly borne upon themselves a slander and a manifest sin.** This is the grave slander, to relate or transmit about believing men and women something they did not do, by way of faultfinding and disparaging them. Those who are most subject to this threat are the disbelievers in God and His Messenger, then the Rafidah, who disparage the Companions and find fault with them for things God has declared them innocent of, and they describe them with the opposite of what God has told us about them. God the Almighty has told us that He was pleased with the Muhajireen and Ansar and praised them, but these ignorant fools slander them, disparage them, and mention things about them that they never did or committed. They are, in reality, people with upturned hearts who criticize those who are praised and praise those who are criticized.

Abu Dawud said: Al-Qa'nabi told us: Abdul Aziz, meaning Ibn Muhammad, told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, that it was said: **O Messenger of God, what is backbiting?** He said: **It is mentioning your brother in a way he dislikes.** It was said: **What if what I**

say is true in my brother? He said: **If what you say is true in him, then you have backbitten him, and if what you say is not true in him, then you have slandered him.** And this is how At-Tirmidhi narrated it on the authority of Qutaybah, on the authority of Ad-Darawardi, who then said: **It is hasan saheeh good and authentic.** Ibn Abi Hatim said: Ahmad Ibn Salamah told us, Abu Kurayb told us, Mu'awiyah Ibn Hisham told us, on the authority of Ammar Ibn Anas, on the authority of Ibn Abi Mulaykah, on the authority of Aishah, who said: "The Messenger of God, may God bless him and grant him peace, said to his companions: 'Which usury is the greatest usury in the sight of God?' They said: God and His Messenger know best." He said: **The greatest usury in the sight of God is making permissible the honor of a Muslim man.** Then he recited: **And those who harm believing men and believing women for [something] other than what they have earned have certainly borne upon themselves a slander and a manifest sin.**

Fath al-Qadir

Then when God, the Almighty, mentioned the reverence due to His Messenger, He mentioned the severe threat to those who harm him, saying: 57- **Indeed, those who harm God and His Messenger - God has cursed them in this world and the Hereafter.** It was said that what is meant by harm here is doing the sins they hate, because it is impossible for God, the Almighty, to be harmed. Al-Wahidi said: The commentators said that they are the polytheists, Jews, and Christians who described God as having a son, so they said: Aziz is the son of God, the Messiah is the son of God, and the angels are the daughters of God. They lied about the Messenger of God, and they cut his face and broke his front tooth, and they said: He is a madman, a lying poet, and a magician. Al-Qurtubi said: This is what the majority of scholars said. Ikrimah said: Harming God, the Almighty, is by making pictures and exposing oneself to doing what only God does by carving pictures and other things. A group said: The verse has an omitted noun, and the meaning is that those who harm the friends of God, and as for harming His Messenger, it is everything that harms him from words and actions, and the meaning of the curse is expulsion and banishment from His mercy, and He made that in this world and the hereafter so that the curse includes them in both of them such that there will not remain a time of their lives or deaths except that the curse will befall them and accompany them. **And He has prepared for them** along with that curse **a humiliating punishment** by which they will be humiliated in the hereafter, because the meaning of preparation indicates that it is in the hereafter.

Tafsir al-Baghawi

God Almighty said: 57- **Indeed, those who abuse God and His Messenger - God has cursed them in this world and the Hereafter and has prepared for them a humiliating punishment.** Ibn Abbas said: They are the

Jews, Christians, and polytheists. As for the Jews, they said: Ezra is the son of God, and God's hand is chained. They said: God is poor. As for the Christians, they said: The Messiah is the son of God, and the third of three. As for the polytheists, they said: The angels are the daughters of God, and the idols are His partners.

We narrated that the Prophet, may God bless him and grant him peace, said: "God Almighty says: My servant has insulted Me, saying: God has taken a son, while I am the One, the Self-Sufficient, who neither begets nor was begotten, and there is none comparable to Me."

We narrated on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty said: 'The son of Adam harms Me by cursing time, and I am time. In My hand is the matter. I alternate night and day.'"

It was said: The meaning of **they harm God** is that they blaspheme His names and attributes.

Akrima said: They are the owners of the pictures.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Ala told us, Ibn Fadil told us, on the authority of Amara, on the authority of Abu Zur'ah, who heard Abu Hurairah say: I heard the Prophet, may God bless him and grant him peace, say: "God Almighty said: 'And who is more unjust than he who takes up a creation like My creation? Let them create an atom or let them create a grain or a barley husk.'"

Some of them said: They harm God, meaning: They harm God's friends, like the Almighty's saying: **And ask the town** (Yusuf 12:82), meaning: the people of the town.

We narrated on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty said: Whoever shows enmity to a friend of Mine, I declare war on him. And He said: Whoever humiliates a friend of Mine has declared war on Me."

The meaning of harm: is disobeying the command of God Almighty and committing His sins. He mentioned it according to what people know among themselves, and God Almighty is far above being harmed by anyone. Harming the Messenger, Ibn Abbas said: It is when his face is cut and his front tooth is broken. It was also said: a poet, a magician, a teacher, or a madman.

Tafsir al-Baidawi

57 - Indeed, those who harm God and His Messenger commit what they hate of disbelief and sins, or they harm the Messenger of God by breaking his front teeth, calling him a mad poet, and the like, and mentioning God to glorify Him. Whoever permits the use of the word in two meanings interpreted it in both meanings based on the two objects. **God has cursed them** He has distanced them from His mercy. **In this world and the Hereafter and has prepared for them a humiliating**

punishment that will humiliate them and cause them pain.

Surat al-Ahzab 33:58

And those who harm believing men and believing women for [something] other than what they have earned have certainly borne upon themselves a slander and a manifest sin.

Surat al-Ahzab 33:58

And those who harm believing men and believing women for [something] other than what they have earned have certainly borne upon themselves a slander and a manifest sin.

Tafsir al-Jalalayn

58 - **And those who harm believing men and believing women for [something] other than what they have earned** accuse them of something other than what they have done **have certainly borne upon themselves a slander** they have borne a lie **and a manifest sin** evident.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And those who harm the believers**, Mujahid was directing the meaning of his saying, *harm*, to **they stop**.

He mentioned the narration about 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, **And those who annoy** he said: They stop.

The meaning of the statement, according to what Mujahid said: **And those who stand up to the believing men and women and criticize them, seeking to disgrace them, 'for something other than what they have earned,'** means: for something other than what they have done.

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, regarding his statement, **without what they have earned**, he said: what they have done.

Nasr bin Ali told us: Othman bin Ali told us, on the authority of Al-A'mash, on the authority of Mujahid, who said: Ibn Umar recited: **And those who harm believing men and women for [something] other than what they have earned have certainly borne upon themselves a slander and a manifest sin**. He said: So how about if he is harmed for a good reason, for that is when the punishment is doubled for him?

Abu Kurayb told us: Uthman bin Ali told us, on the authority of Al-A'mash, on the authority of Thawr, on the authority of Ibn Umar, **And those who harm believing men and women for no reason**, he said: How about the one who does them good?

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

told us, on the authority of Qatada: **And those who harm believing men and believing women for [something] other than what they have earned have certainly borne upon themselves a slander and a manifest sin**. So beware of harming a believer, for God will protect him and become angry on his behalf.

His statement, **They have borne the burden of slander and a manifest sin**, means: they have borne falsehood, a lie, and a heinous slander. Slander is the most heinous lie. **And a manifest sin**, means: a sin that makes it clear to its listener that it is a sin and a falsehood.

Tafsir al-Qurtubi

And those who harm believing men and believing women for [something] other than what they have earned have certainly borne upon themselves a slander and a manifest sin.

Harming believing men and women also occurs through ugly actions and words, such as slander and fabricated outrageous lies. This verse is similar to the verse in An-Nisa': **And whoever commits a sin or a crime and then attributes it to an innocent person has certainly taken upon himself a slander and a manifest sin** (An-Nisa': 112), as stated here. It has been said that harming someone includes taunting them with a reprehensible status, a reprehensible profession, or something that would burden them if they heard it, because harming them is generally forbidden. God distinguished between harming them, harming the Messenger, and harming the believers, making the former disbelief and the latter a major sin. He said regarding harming believers: **They have certainly taken upon themselves a slander and a manifest sin**, which we have already explained. It was narrated that 'Umar ibn Al-Khattab said to Ubayy ibn Ka'b, "I read this verse last night and was terrified by it: 'And those who harm believing men and women for [something] other than what they have earned...' By God, I beat them and rebuke them." But Ubayy said to him, "O Commander of the Faithful, you are not one of them. You are only a teacher and a corrector." It has been said that the reason for the revelation of this verse was that Omar saw a slave girl from the Ansar and beat her, and he disliked what he saw of her adornment. Her family came out and harmed Omar verbally, so God revealed this verse. It has also been said that it was revealed about Ali, because the hypocrites were harming him and lying about him, may God be pleased with him.

Tafsir Ibn Kathir

God the Almighty says, threatening and warning those who harm Him by disobeying His commands, committing His prohibitions, persisting in doing so, and harming His Messenger with a defect or shortcoming - may God protect us from that - Ikrimah said regarding

the words of God the Almighty: **Indeed, those who harm God and His Messenger** it was revealed about the image-makers. In the two Sahihs, from the hadith of Sufyan ibn Uyaynah, from al-Zuhri, from Sa'id ibn al-Musayyab, from Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: God the Almighty says: The son of Adam harms Me, cursing time, and I am time, I alternate its night and day." The meaning of this is that the people of ignorance used to say, **What a disappointment! Time has done such and such to us!** Thus they would attribute the actions of God the Almighty to time and curse it, while the one who did that is God the Almighty, so He forbade that. This is what al-Shafi'i, Abu Ubaidah, and other scholars, may God have mercy on them, decided.

Al-Awfi said on the authority of Ibn Abbas, regarding the verse: **Indeed, those who harm God and His Messenger** was revealed regarding those who slandered the Prophet (peace and blessings of God be upon him) for marrying him to Safiyyah bint Huyayy ibn Akhtab. It appears that the verse is general and includes everyone who harms him in any way, and whoever harms him has harmed God, just as whoever obeys him has obeyed God, as Imam Ahmad said: Yunus told us: Ibrahim ibn Sa'd told us, on the authority of Ubaidah ibn Abi Rai'ah al-Hadha' al-Tamimi, on the authority of Abd al-Rahman ibn Ziyad, on the authority of Abdullah ibn al-Mughaffal al-Muzani, who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Take care of my companions, do not take them as a target after me. Whoever loves them loves them because of my love, and whoever hates them hates them because of my hatred. Whoever harms them has harmed me, and whoever harms me has harmed God. Whoever harms God is likely to be seized by Him.'" At-Tirmidhi narrated it on the authority of Ubaidah ibn Abi Rai'ah, on the authority of Abd al-Rahman ibn Ziyad, on the authority of Abdullah ibn al-Mughaffal, with this chain of transmission. Then he said: This is a strange hadith, which we do not know except from this source.

God the Almighty says: **And those who harm believing men and believing women for [something] other than what they have earned** meaning, they attribute to them something they are innocent of, which they did not do or commit, **they have certainly borne upon themselves a slander and a manifest sin.** This is the grave slander, to relate or transmit about believing men and women something they did not do, by way of faultfinding and disparaging them. Those who are most subject to this threat are the disbelievers in God and His Messenger, then the Rafidah, who disparage the Companions and find fault with them for things God has declared them innocent of, and they describe them with the opposite of what God has told us about them. God the Almighty has told us that He was pleased with the Muhajireen and Ansar and praised them, but these ignorant fools slander them, disparage them, and mention things about them that they never did or committed. They are, in reality, people with upturned hearts who criticize those who are praised and praise those who are criticized.

Abu Dawud said: Al-Qa'nabi told us: Abdul Aziz, meaning Ibn Muhammad, told us, on the authority of

Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, that it was said: **O Messenger of God, what is backbiting?** He said: **It is mentioning your brother in a way he dislikes.** It was said: **What if what I say is true in my brother?** He said: **If what you say is true in him, then you have backbitten him, and if what you say is not true in him, then you have slandered him.** And this is how At-Tirmidhi narrated it on the authority of Qutaybah, on the authority of Ad-Darawardi, who then said: **It is hasan saheeh good and authentic.** Ibn Abi Hatim said: Ahmad Ibn Salamah told us, Abu Kurayb told us, Mu'awiyah Ibn Hisham told us, on the authority of Ammar Ibn Anas, on the authority of Ibn Abi Mulaykah, on the authority of Aishah, who said: "The Messenger of God, may God bless him and grant him peace, said to his companions: 'Which usury is the greatest usury in the sight of God?' They said: God and His Messenger know best." He said: **The greatest usury in the sight of God is making permissible the honor of a Muslim man.** Then he recited: **And those who harm believing men and believing women for [something] other than what they have earned have certainly borne upon themselves a slander and a manifest sin.**

Fath al-Qadir

Then when he finished blaming those who harm God and His Messenger, he mentioned harming the righteous servants of God, saying: 58- **And those who harm believing men and believing women** in any way, whether by word or deed. The meaning of **for other than what they have earned** is that it was not for a reason they did that would require them to be harmed and that they deserved it. As for harming a believing man and woman for what they have earned that requires a prescribed punishment or discretionary punishment or something similar, that is a right established by the Shari'ah and a matter that God has commanded us to do and urged us to do. And so it is if a believing man and woman initiates cursing or harming a believing man or woman, then retaliation against the perpetrator is not among the forbidden harms in any way, as long as it does not exceed what God has legislated. Then He informed us about what will happen to those who harm believing men and women for no reason, saying: **They have borne the burden of slander and a manifest sin.** That is, it is clear and obvious, and there is no doubt that it is slander and sin. The reality of slander and sin has been explained previously.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, **They send blessings upon the Prophet.** Ibn Abi Hatim, Abu al-Shaykh in al-Dhammah, and Ibn Mardawayh narrated on the authority of Ibn Abbas that the Children of Israel said to Moses, **Does your Lord send blessings upon you?** So his Lord called out to him, "O Moses, they have asked you, 'Does your Lord send blessings upon you?' Say, 'Yes, I send blessings upon you, and so do My angels for My prophets and messengers.'" Then God revealed to His Prophet, "Indeed, God sends blessings upon the Prophet, and His angels send blessings upon the Prophet." Ibn Mardawayh narrated on his authority that he said, "God's sending blessings upon the Prophet is

And those who harm believing men and believing women for [something] other than what they have earned have certainly borne upon themselves a slander and a manifest sin.

forgiveness. God does not send blessings upon him, but He forgives. As for people's sending blessings upon the Prophet, it is asking forgiveness for him." Ibn Mardawayh narrated on the authority of Ibn Abbas that he recited, "Pray for him as God sent blessings upon him, and greet him with peace." Sa'id ibn Mansur, 'Abd ibn Humayd, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ka'b ibn 'Ujrah who said: "When the verse, 'Indeed, God and His angels send blessings on the Prophet' was revealed, we said: 'O Messenger of God, we have learned how to send blessings on you, but how should we send blessings on you?' He said: 'Say: O God, send blessings on Muhammad and the family of Muhammad as You sent blessings on Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious. And bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious.'" Al-Bukhari, Muslim, and others narrated it from his hadith with the wording: "A man said: O Messenger of God, as for the blessings on you, we have learned how to send blessings on you. He said: 'Say: O God, send blessings on Muhammad and the family of Muhammad as You sent blessings on the family of Abraham. Indeed, You are Praiseworthy and Glorious. O God, send blessings on Muhammad and the family of Muhammad as You sent blessings on the family of Abraham. Indeed, You are Praiseworthy and Glorious.'" Ibn Abi Shaybah, Abd ibn Humayd, Ahmad and al-Nasa'i narrated from the hadith of Talhah ibn Ubaydullah who said: "I said, 'O Messenger of God, how should we send blessings upon you?' He said, 'Say, "O God, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Abraham and the family of Abraham. Indeed, You are Praiseworthy, Most Glorious. And bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy, Most Glorious.'" There are differences in the hadiths. Some say it is only for Abraham, some say it is only for the family of Abraham, and some say it is both, like this hadith of Talhah. Al-Bukhari, Muslim and others narrated from the hadith of Abu Humayd al-Sa'idi that they said, **O Messenger of God, how should we send blessings upon you?** The Messenger of God (peace and blessings of God be upon him) said, "Say, 'O God, send blessings upon Muhammad and his wives and his offspring as You sent blessings upon the family of Abraham. And bless Muhammad and his wives and his offspring as You blessed the family of Abraham. Indeed, You are Praiseworthy, Most Glorious.'" There are many hadiths on this topic, and some of them limit it to prayer, as in the hadith of Abu Mas'ud, narrated by Ibn Khuzaymah and al-Hakim **who authenticated it**, and al-Bayhaqi in his Sunan: A man said: O Messenger of God, we know how to greet you with peace, but how should we send blessings upon you if we send blessings upon you in our prayers? The hadith. Al-Shafi'i included a similar hadith in his Musnad from the hadith of Abu Hurayrah. All the instructions narrated from him (peace and blessings be upon him) regarding sending blessings upon him include sending blessings upon his family,

except for a few rare hadiths. Therefore, the one sending blessings upon him should include his family in his prayers. This has been stated by a group of people, and Imam al-Haramayn and al-Ghazali narrated it from al-Shafi'i, as Ibn Kathir narrated it from them in his Tafsir. There is no need to adhere to the opinion of any person in such a matter, given that the authentic hadiths clearly state this. There is no basis for the opinion of those who say that these instructions narrated from him (peace and blessings be upon him) regarding sending blessings upon him are restricted to sending blessings upon prayer, based on the general hadiths that are restricted by that restriction, because in the hadith of Ka'b ibn 'Ujrah and others, that question of the Messenger of God (peace and blessings be upon him) occurred when the verse was revealed. Abd al-Razzaq, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated from Abu Hurayrah that the Messenger of God (peace and blessings be upon him) said: **Pray upon the prophets and messengers of God, for God sent them as He sent me.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Indeed, those who abuse God and His Messenger** the verse, he said: It was revealed regarding those who slandered the Prophet, may God bless him and grant him peace, when he took Safiyyah bint Huyayy as his wife. It was narrated on his authority that it was revealed regarding those who slandered Aisha.

Tafsir al-Baghawi

58- And those who harm believing men and believing women for no reason, without doing anything that warranted their harm. Mujahid said: They attack them and accuse them without any crime, **have certainly borne the burden of slander and a manifest sin.**

Muqatil said: It was revealed about Ali bin Abi Talib, because some hypocrites were harming and insulting him.

It was said: It was revealed about Aisha.

Ad-Dahhak and Al-Kalbi said: It was revealed about the fornicators who used to walk in the streets of Madinah, following women when they came out at night to relieve themselves. They would wink at the woman, and if she kept quiet, they would follow her, and if she rebuked them, they would stop. They only sought out female slaves, but they did not know the free woman from the female slave because the attire of all was the same. They would go out in a coat of mail and a veil, the free woman and the female slave. They complained about that to their husbands, and they mentioned that to the Messenger of God, may God bless him and grant him peace, so this verse was revealed: **And those who harm believing men and believing women** Al-Bukhari and Muslim.

Tafsir al-Baidawi

58 - **And those who harm believing men and believing women for no reason** without any crime for which they deserved to be harmed. **They have certainly borne upon themselves a slander and a manifest sin** apparently. It was said that it was revealed about hypocrites who were harming Ali **may God be pleased with him**, and it was said about the people of slander, and it was said about adulterers who were following women against their will.

Surat al-Ahzab 33:59

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is God Forgiving and Merciful.

Surat al-Ahzab 33:59

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is God Forgiving and Merciful.

Tafsir al-Jalalayn

59 - **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments** The plural of jilbab is the sheet that a woman covers herself with, that is, to let some of it hang down over her face when she goes out for her needs, except for one eye **that is more suitable** closer **that they will be known** that they are free women **and not be bothered** by being exposed to them, unlike the slave women, who do not cover their faces, so the hypocrites used to expose themselves to them **and ever is God Forgiving** for what they did in the past by not covering **and Merciful** to them, since He covered them

Tafsir al-Suyuti

God Almighty said, O Prophet, tell your wives and your daughters, verse K. Al-Bukhari narrated on the authority of Aisha, who said, Sawda went out after the veil was imposed for her needs. She was a large woman who was not hidden from those who knew her. Umar saw her and said, O Sawda, by God, you are not hidden from us, so look how you go out. She said, I turned back and the Messenger of God, may God bless him and grant him peace, was in my house, and he was eating dinner and in his hand was a vessel. I entered and said, O Messenger of God, I went out for some of my needs, and Umar said to me such and such. She said, God revealed to him and then lifted it from him, and the vessel was in his hand, but he did not put it down. He said, He has given you permission to go out for your needs.

Ibn Saad narrated in Al-Tabaqat on the authority of Abu Malik, who said: The wives of the Prophet, may God bless him and grant him peace, would go out at night to relieve themselves, and some of the hypocrites would approach them and cause them harm. They complained about that, and it was said to the hypocrites, and they said: We only do that to the female slaves. Then this verse was revealed: O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be harmed. Then he narrated something similar on the authority of Al-Hasan and Muhammad ibn Ka'b Al-Qurazi.

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may

God bless him and grant him peace: O Prophet, tell your wives and your daughters and the women of the believers: Do not resemble the slave girls in their dress when they go out of their homes for their needs, uncovering their hair and faces, but let them draw their outer garments over themselves, lest an evildoer, if he knows that they are free, expose them to harmful speech.

Then the people of interpretation differed regarding the description of the approach that God commanded them to do. Some of them said: It is that they cover their faces and heads, so that only one eye is visible.

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, **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.** God commanded the women of the believers, when they went out of their homes for some need, to cover their faces from above their heads with their outer garments, and to show one eye.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Muhammad, on the authority of Ubaydah, regarding his statement, **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.** So Ibn Awn wore it with us, he said: And Muhammad wore it with us, Muhammad said: And Ubaydah wore it with me, Ibn Awn said: With his cloak, so he covered his nose and his left eye, and exposed his right eye, and he lowered his cloak from above until it was close to his eyebrow or over the eyebrow.

Yaqub told me, he said: Hisham told us, he said: Hisham told us, on the authority of Ibn Sirin, he said: I asked Ubaidah, about his statement: **Tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.** He said: So he said with his garment, so he covered his head and face, and exposed his garment from one of his eyes.

Others said: Rather, they were ordered to tighten their robes over their foreheads.

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, **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments ...** to His statement, **And God is Forgiving and Merciful.** He said: The free woman used to wear the clothing of the slave woman, so God commanded the women of the believers to bring down their outer garments, and bringing down the outer

garment means that it covers and tightens it over the forehead.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **O Prophet, tell your wives and your daughters and the women of the believers**, God took a covenant from them when they went out that they should cover their eyebrows. **That is more suitable that they will be known and not be abused.** And if a female slave passed by, they would abuse her, so God forbade free women from imitating the female slaves.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **and to draw their veils over their bosoms** means that they cover themselves so that it is known that they are free women, and no immoral person will harm them by word or suspicion.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of someone who told him, on the authority of Abu Salih, who said: "The Prophet, may God bless him and grant him peace, came to Medina without a home. When night fell, the wives of the Prophet, may God bless him and grant him peace, and others would go out to take care of their needs, and some men would sit on the road spinning. Then God revealed: 'O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.' They would cover themselves with the outer garment so that the slave woman would be distinguished from the free woman."

And His statement, **That is more likely that they will be known and not be harmed**, God Almighty says: Their drawing their outer garments close over themselves is more likely and more likely that they will be recognized by those they pass by, and they will know that they are not slaves, so they will refrain from harming them with unpleasant words or suspicious expressions. **And God is Forgiving** for what they did in the past of not drawing their outer garments close over themselves, *Merciful* to them, that He does not punish them after their repentance by drawing their outer garments close over themselves.

Tafsir al-Qurtubi

"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is God Forgiving and Merciful."

There are six issues: First: The Almighty's statement: **Say to your wives and your daughters**. We have already discussed the preference of his wives one by one. Qatada said: The Messenger of God (peace and blessings be upon him) died leaving nine. Five from the Quraysh 106: Aisha, Hafsa, Umm Habiba, Sawda, and Umm Salama. Three from the rest of the Arabs: Maymuna, Zainab bint Jahsh, and Juwayriyya. And one from Banu Harun: Safiyya. As for his children, the

Prophet (peace and blessings be upon him) had both male and female children.

His male children: Al-Qasim, his mother Khadija, and he was called by this name, peace be upon him. He was the first of his children to die, and he lived for two years. Urwah said: Khadija gave birth to Al-Qasim, Al-Tahir, Abdullah, and Al-Tayyib for the Prophet, peace be upon him. Abu Bakr Al-Barqi said: It is said that Al-Tahir is Al-Tayyib, who is Abdullah. Ibrahim, his mother Maria Al-Qibtiyya, was born in Dhul-Hijjah in the eighth year of the Hijra, and died at the age of sixteen months, and some say eighteen, as mentioned by Al-Daraqutni. He was buried in Al-Baqi. The Prophet, peace be upon him, said:

He has a wet nurse who will nurse him to perfection in Paradise. All of the Prophet's (peace and blessings be upon him) children were from Khadija, except for Ibrahim. All of his children died during his lifetime, except for Fatima.

As for his female children, among them is Fatima Al-Zahra bint Khadija, who gave birth to her while the Quraysh were building the Kaaba five years before the Prophethood. She was the youngest of his daughters. **Ali may God be pleased with them both** married her in the second year of the Hijra in Ramadan and consummated the marriage with her in Dhul-Hijjah. It was also said that he married her in Rajab, and she died shortly after the Messenger of God (peace and blessings be upon him). She was the first of his family to join him. May God be pleased with her.

Among them: Zainab, her mother Khadija married her cousin Abu Al-Aasi bin Al-Rabi', and Al-Aasi's mother was Hala bint Khuwaylid, Khadija's sister. Abu Al-Aasi's name was Laqit. It was also said that it was Hashim. It was also said that it was Hisham. It was also said that it was Muqsim. She was the eldest daughter of the Messenger of God (peace and blessings of God be upon him). She died in the year 8 AH, and the Messenger of God (peace and blessings of God be upon him) descended into her grave.

Among them: Ruqayyah, whose mother was Khadija, married Utbah ibn Abi Lahab before the Prophethood. When the Messenger of God (peace and blessings of God be upon him) was sent and the verse, **Perish the hands of Abu Lahab** (al-Masad 111:1) was revealed to him, Abu Lahab said to his son: **My head is inviolable from yours if you do not divorce his daughter**, so he left her and had not consummated the marriage with her. She converted to Islam when her mother Khadija converted to Islam, and she and her sisters pledged allegiance to the Messenger of God (peace and blessings of God be upon him) when the women pledged allegiance to him. Uthman ibn Affan married her, and the women of Quraysh used to say when Uthman married her:

The two best people a human being has ever seen are Ruqayyah and her husband Uthman.

She migrated with him to Abyssinia during the two migrations. She had a miscarriage from Uthman, and then gave birth to Abdullah, who was known as Uthman in Islam. When he was six years old, a rooster pecked him in the face and he died. She did not bear

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is God Forgiving and Merciful.

him any children after that. She migrated to Medina and fell ill while the Messenger of God (peace and blessings be upon him) was preparing for Badr. So, Uthman took her over as his successor. She died while the Messenger of God (peace and blessings be upon him) was at Badr, seventeen months after the Hijra. Zayd ibn Haritha came as a herald from Badr, and he entered Medina when the earth was being covered over Ruqayyah. The Messenger of God (peace and blessings be upon him) did not witness her burial.

Among them: Umm Kulthum, whose mother was Khadija, married Utaybah ibn Abi Lahab, Utbah's brother, before the Prophethood. His father ordered him to divorce her for the reason mentioned in the case of Ruqayyah, but he did not consummate the marriage with her. She remained in Mecca with the Messenger of God (peace and blessings be upon him). She converted to Islam when her mother did, and pledged allegiance to the Messenger of God (peace and blessings be upon him) along with her sisters when the women did. She migrated to Medina when the Messenger of God (peace and blessings be upon him) migrated. When Ruqayyah died, Uthman married her, and was thus called Dhu al-Noorayn. She died during the lifetime of the Prophet (peace and blessings be upon him) in Sha'ban of the year 9 AH. The Messenger of God (peace and blessings be upon him) sat on her grave, and Ali, al-Fadl, and Usama descended into her grave. Al-Zubayr ibn Bakkar mentioned that the eldest of the Prophet's (peace and blessings be upon him) children was al-Qasim, then Zaynab, then Abdullah, who was called al-Tayyib and al-Tahir. He was born after the Prophethood and died young. Then came Umm Kulthum, then Fatimah, then Ruqayyah. Al-Qasim died in Mecca, followed by Abdullah.

Second: Since it was the custom of Arab women to be promiscuous, and they would uncover their faces as slave girls do, and that was an invitation for men to look at them and their thoughts would be disturbed, God commanded His Messenger, may God bless him and grant him peace, to command them to let their jilbabs hang down over them if they wanted to go out to relieve themselves. They used to defecate in the desert before toilets were made, and so there was a difference between them and slave girls. Free women were recognized by their covering, and men, whether single or young, would refrain from opposing them. Before this verse was revealed, a woman from the believing women would defecate to relieve themselves, and some wicked men would approach her, thinking she was a slave girl. She would shout at him, and he would go away. They complained about that to the Prophet, may God bless him and grant him peace. And because of that, the verse was revealed. Its meaning was said by Al-Hasan and others.

Third: The Almighty's saying: **of their outer garments**. The word *jilbab* is the plural of *jilbab*, which is a garment larger than the khimar. It was narrated on the authority of Ibn Abbas and Ibn Masoud that it is the

cloak. It was also said that it is the veil. The correct view is that it is the garment that covers the entire body. In Sahih Muslim, on the authority of Umm Atiyyah, she said: **O Messenger of God, what if one of us does not have a jilbab?** He said: **Let her sister dress her in one of her jilbabs.**

Fourth: People differed about the manner in which it should be loosened. Ibn Abbas and Ubaidah al-Salmani said: It is for the woman to twist it until nothing is visible of her except one eye with which she sees. Ibn Abbas and Qatadah also said: It is for her to twist it over the forehead and tighten it, then fold it over the nose, even if her eyes are visible, but it covers the chest and most of the face. Al-Hasan said: It covers half of her face.

Fifth: God the Almighty has commanded all women to cover themselves, and that this should only be done with something that does not reveal their skin, except when she is with her husband, in which case she may wear whatever she wants, because he has the right to enjoy her however he wants. It has been proven that "The Prophet (peace and blessings of God be upon him) woke up one night and said: Glory be to God! What trials have been sent down tonight and what treasures have been opened! Who will wake up the companions of the house? How many a woman is clothed in this world but naked in the Hereafter?" It was narrated that "When Dihya al-Kalbi returned from Heraclius and the Prophet (peace and blessings of God be upon him) gave him a Coptic garment, he said: 'Make a shirt for yourself and give your companion a shirt to cover herself with.'" A shirt is half. Then he said to him: 'Tell her to wear something underneath it so that it does not reveal her.' Abu Hurairah mentioned the thinness of women's clothing and said: 'Those who are clothed yet naked are soft and miserable.'" Some women from Banu Tamim entered upon Aisha **may God be pleased with her** wearing thin garments. Aisha said, **If you are believers, then this is not the dress of believing women, but if you are not believers, then enjoy it.** A bride was brought to Aisha **may God be pleased with her** wearing a saffron-colored Coptic veil. When Aisha saw her, she said, **A woman who wears this does not believe in Surat An-Nur.** It was authentically reported that the Prophet (peace and blessings of God be upon him) said, **Women who are clothed yet naked, who encroach on others and are led astray, with heads like the humps of camels, will not enter Paradise or even smell its fragrance.** Umar **may God be pleased with him** said, **What prevents a Muslim woman, if she needs something, from going out in her own cloak or the cloak of her neighbor, in secret, such that no one will know about it until she returns home?**

Sixth: The Almighty's statement: **That is more likely that they will be known**, meaning the free women, so that they do not mix with the slave women. When they are known, they will not be met with the slightest opposition, out of respect for the rank of freedom, so that desires are cut off from them. The meaning is not

that a woman should be known so that she knows who she is. When Omar **may God be pleased with him** saw a slave woman covering herself, he would hit her with a whip, preserving the attire of the free women. It has been said that covering and covering oneself is obligatory now for everyone, free women and slave women. This is like the fact that the companions of the Messenger of God (peace and blessings of God be upon him) forbade women from going to the mosques after the death of the Messenger of God (peace and blessings of God be upon him), with his saying: **Do not prevent the female slaves of God from the mosques of God**, so that Aisha **may God be pleased with her** said: If the Messenger of God (peace and blessings of God be upon him) had lived until our time, he would have forbade them from going out to the mosques.

The women of the Children of Israel were also forbidden from wearing jilbabs. **And God is Forgiving and Merciful**. This was a way for women to get used to not wearing jilbabs before this lawful command.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to command the believing women - especially his wives and daughters because of their honor - to draw their jilbabs over themselves to distinguish themselves from the traits of the women of the Age of Ignorance and the traits of female slaves. The jilbab is the cloak over the khimar, as stated by Ibn Masoud, Ubaidah, Qatadah, Al-Hasan Al-Basri, Saeed bin Jubayr, Ibrahim Al-Nakha'i, Ata' Al-Khurasani, and others. It is like the izar today. Al-Jawhari said: The jilbab is the cloak. A woman from the tribe of Hudhayl said, mourning one of her dead men:

Eagles walk towards him, heedless, like virgins wearing their robes.

Ali bin Abi Talha said on the authority of Ibn Abbas that God commanded the believing women, when they went out of their homes for some need, to cover their faces from above their heads with their jilbabs and to show one eye. Muhammad bin Sirin said that I asked Ubaidah Al-Salmani about the saying of God the Almighty: {and draw their cloaks over their faces} so he covered his face and head and exposed his left eye. Ikrimah said that she covered the opening of her throat with her jilbab, drawing it over it. Ibn Abi Hatim said that Abu Abdullah Al-Tehrani told us in what he wrote to me, that Abdul Razzaq told us, that Muammar told us, on the authority of Ibn Khaitham, on the authority of Safiyyah bint Shaiba, on the authority of Umm Salamah, who said that when this verse was revealed, {and draw their cloaks over their faces}, the women of the Ansar went out as if there were crows on their heads because of the tranquility, and they were wearing black cloaks.

Ibn Abi Hatim said: My father told us, Abu Saleh told us, Al-Layth told us, Yunus bin Yazid told us. He said: We asked him, meaning Al-Zuhri: Does a slave girl have to wear a khimar, whether she is married or unmarried? He said: She has to wear a khimar if she is

married. She is forbidden from wearing a jilbab because it is disliked for them to resemble free, chaste women, and God the Most High said: **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments**. It was narrated on the authority of Sufyan Al-Thawri that he said: There is nothing wrong with looking at the adornment of the women of the People of the Covenant. He only forbade that for fear of temptation, not because they are sacred. He provided evidence for that by the words of God the Most High: **and the women of the believers** and His words: **That is more suitable that they will be known and not be abused**, meaning that if they do that, it will be known that they are free women, not slaves or prostitutes. Al-Suddi said about the verse: "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That will be more suitable that they will be known and not be abused." He said: There were some wicked people from the people of Medina who would go out at night when darkness fell into the streets of Medina to harass women, and the dwellings of the people of Medina were cramped. When night fell, the women would go out into the streets to relieve themselves, and those wicked people would seek that from them. If they saw a woman wearing a outer garment, they would say, **This is a free woman**, so they would refrain from approaching her. If they saw a woman without a outer garment, they would say, **This is a slave woman**, so they would pounce on her. Mujahid said that they would cover themselves so that it would be known that they were free, so no wicked person would approach them with harm or suspicion.

And the Almighty's saying: **And God is Forgiving and Merciful** meaning for what happened in the days of ignorance when they did not have knowledge of that. Then the Almighty said, threatening the hypocrites, who are those who show faith but conceal disbelief, **and those in whose hearts is disease** Ikrimah and others said they are the adulterers here, **and the agitators in the city** meaning those who say the enemies have come and the wars have come, which is a lie and slander, if they do not desist from that and return to the truth, **We will surely tempt you against them** Ali bin Abi Talha said on the authority of Ibn Abbas, meaning we will give you power over them. Qatadah said, **We will surely stir you up with them**. Al-Suddi said, **We will teach you about them**. "Then they will not be your neighbors therein" meaning in the city **except for a little while, cursed** is a condition of them during their short stay in the city, expelled and banished. **Wherever they are found** meaning they are found, **they will be seized** because of their humiliation and small number **and killed in a terrible slaughter**. Then the Most High said, **The way of God with those who passed on before** meaning this is His way with the hypocrites if they rebel against their hypocrisy and disbelief and do not turn back from what they are doing, that the people of faith will prevail over them and subjugate them. **And you will not find any change in the way of God** meaning the way of God in that is not changed or altered.

Surat al-Ahzab 33:59

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is God Forgiving and Merciful.

Fath al-Qadir

When God finished warning those who harm His Messenger and His believing men and women, He commanded His Messenger, may God bless him and grant him peace, to order some of those who were harmed to do something to repel the harm inflicted upon them, saying: 59- **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.** “Min” is for partiality, and *Jilbabs* is the plural of *Jilbab*, which is a garment larger than a khimar. Al-Jawhari said that *Jilbab* is a covering, and it was also said that it is a veil, or it was also said that it is a garment that covers a woman’s entire body, as was proven in the Sahih from the hadith of Umm Atiyyah, “that she said: O Messenger of God, one of us does not have a jilbab. He said: Let her sister dress her in one of her jilbabs.” Al-Wahidi said: The commentators said that they cover their faces and heads except for one eye, so that it is known that they are free and so that they are not harmed. Al-Hasan said: She covers half of her face. Qatada said: She twists it over the forehead and tightens it, then folds it over the nose, even if her eyes are visible, but it covers the chest and most of the face. The reference in his saying: *That* is to bringing the jilbabs closer, and it is the subject and its predicate is **more likely that they will be known** meaning it is more likely that they will be known and distinguished from the slave women and it will appear to the people that they are free **so that they will not be harmed** from the side of the people of suspicion by exposing them to them, watching them and their families. What is meant by his saying: **That is more likely that they will be known** is not that one of them will be known who she is, but rather what is meant is that they will be known that they are free women and not slave women because they have worn clothing that is specific to free women. **And God is Forgiving** for what they did in the past of not bringing the jilbabs closer, *Merciful* to them or Forgiving of the sins of the sinners, Merciful to them, so they are included in that as a primary inclusion.

are free, **so that they will not be harmed**, so that they will not be exposed, **and God is Forgiving and Merciful.** Anas said: A veiled slave girl passed by Omar ibn al-Khattab, so he hit her with a whip and said, **O you coquettish woman, are you imitating free women? Take off your veil.**

Tafsir al-Baidawi

59 - **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.** They should cover their faces and bodies with their coverings when they go out for a need. *Min* is for partiality, as a woman may let down some of her outer garment and cover herself with the rest. **That is more suitable that they will be known** so that they will be distinguished from female slaves and singing girls. **And they will not be harmed** so that the people of doubt will not harm them by approaching them. **And God is Forgiving** of what has passed. *Merciful* to His servants, as He takes their interests into consideration, even the small ones.

Tafsir al-Baghawi

Then He forbade free women from imitating slave women, saying, Glory be to Him:

59- **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.** The plural of jilbab is jilbab, which is the sheet that a woman covers herself with over her shirt and veil.

Ibn Abbas and Abu Ubaidah said: He ordered the believing women to cover their heads and faces with jilbabs except for one eye, so that it would be known that they were free women.

That is more likely that they will be known, that they

Surat al-Ahzab 33:60

If the hypocrites and those in whose hearts is disease and the agitators in the city do not desist, We will surely incite you against them, and then they will not be your neighbors therein.

pt a little

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

60 - *If the lam of an oath* **the hypocrites and those in whose hearts is a disease and those who spread rumors in the city** the believers, saying, **The enemy has come to you and your troops have been killed or defeated, We will surely incite you against them** to give you power over them **and then they will not be your neighbors** live with you **therein except for a little while**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If the hypocrites, who conceal their disbelief and show faith, **and those in whose hearts is disease** do not cease, meaning: suspicion of the desire for adultery and the love of immorality.

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

Who said that?

Muhammad bin Amr bin Ali told me, he said: Abu Abd al-Samad told us, he said: Malik bin Dinar told us, on the authority of Ikrimah, regarding his statement, **If the hypocrites and those in whose hearts is disease do not desist**, he said: They are the adulterers.

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada, **And those in whose hearts is disease**, he said: The desire for adultery.

He said: Abd al-Rahman ibn Mahdi told us, he said: Abu Salih al-Tammar told us, he said: I heard Ikrimah regarding his statement, **In their hearts is disease**, he said: The desire for adultery.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of someone who told him, on the authority of Abu Salih: **And those in whose hearts is disease**, he said: the adulterers.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **If the hypocrites and those in whose hearts is disease do not cease...** the verse, he said: These are a category of hypocrites. **And those in whose hearts is disease** are the people of

adultery. He said: The people of adultery are among the hypocrites who seek women and desire adultery. And he recited, **So do not speak in a soft voice, lest he in whose heart is disease should covet** (al-Ahzab 33:32). He said: The hypocrites are ten categories in Bara'ah. He said: Those in whose hearts is disease, one category of them has a disease related to women.

His saying, **And the slanderers in the city**, means: And the slanderers in the city with lies and falsehood.

Their rumours were as follows:

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **If the hypocrites and those in whose hearts is a disease and the agitators in the city do not cease...** the verse. The agitator is the lie that the hypocrites spread, and they used to say: **A great number has come to you**. And it was mentioned to us that the hypocrites wanted to reveal the hypocrisy in their hearts, so God threatened them with this verse, His statement, **If the hypocrites and those in whose hearts is a disease do not cease...** the verse. So when God threatened them with this verse, they concealed it and kept it secret.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **and the slanderers in Medina**, they are also the hypocrites who slander the Messenger of God, may God bless him and grant him peace, and the believers.

His saying, **We will tempt you with them**, means: We will give you power over them and incite you with them.

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

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: **We will tempt you against them** means: We will give you power over them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **We will tempt you with them**: meaning, we will force you to attack them, to incite you with them.

His saying, **Then they will not live with you therein except for a little while**, means: Then We will banish them from your city, and they will not live with you therein except for a little while, until You banish them from it and expel them from it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then they will not be your neighbors therein except for a little while**, meaning in Medina.

Tafsir al-Qurtubi

"If the hypocrites and those in whose hearts is disease and the agitators in the city do not desist, We will surely incite you against them; then they will not

Surat al-Ahzab 33:60

If the hypocrites and those in whose hearts is disease and the agitators in the city do not desist, We will surely incite you against them, and then they will not be your neighbors therein.

remain your neighbors therein except for a little while.
* Cursed are they; wherever they are found, they will be seized and killed in a utter slaughter. * Such is the way of God with those who passed on before. And you will not find in the way of God any change."

There are five issues: First: The Almighty's statement: **If the hypocrites do not desist** *verse*. The commentators agree that the three descriptions refer to one thing, as Sufyan ibn Sa'id narrated on the authority of Mansur on the authority of Abu Razin, who said: **The hypocrites, those in whose hearts is a disease, and the agitators in the city** He said: They are one thing, meaning that they have combined these things. And the *and* is inserted. As he said:

To the honorable king, the son of the hero, and the lion of the battalion in the crowded

He wanted to go to the king, Al-Qarm Ibn Al-Hammam, the lion of the battalion, and he had already mentioned Surat Al-Baqarah. It was also said that among them were some who spread rumors, some who followed women out of suspicion, and some who cast doubt on Muslims. Ikrimah and Shahr ibn Hawshab said: **Those in whose hearts is disease** means those in whose hearts is adultery. Tawus said: This verse was revealed concerning women. Salamah ibn Kuhayl said: It was revealed concerning those who commit indecencies, and the meanings are close. It was also said that the hypocrites and those in whose hearts is disease are one thing, expressed in two words, the evidence for which is the verse about the hypocrites at the beginning of Surat Al-Baqarah. The rumor-mongers in Madinah were people who used to inform the believers of things that upset them about their enemy. When the armies of the Messenger of God (peace and blessings of God be upon him) set out, they would say: **They have been killed or defeated, and the enemy has come to you**, said Qatada and others. It was also said that they used to say: **The people of the Suffa are celibate people**, meaning those who harass women. It was also said that they are a group of Muslims who spread false report out of love for discord. Among the people who spread slander were Muslims, but they indulged in it out of love for sedition. Ibn Abbas said: Irjaf means seeking sedition, and irjaf means spreading lies and falsehood to cause concern. It was also said that it means moving hearts. It is said: The earth trembled, meaning it moved and shook, trembling violently. Irjafan means severe turmoil. Ar-Rajaf is the sea, so named because of its turmoil. The poet said:

Those who eat meat every evening until sunset in Rajaf

Arjaf: one of the raghaf of report. They spread rumors about something, i.e. they delved into it. The poet said:

Even if you reproach us for killing him and spread rumors about Islam, he is a transgressor and an envious person.

Another said:

You threaten me with rumours, you son of a bitch, while in rumours you find meanness and weakness.

Spreading rumors is forbidden because it causes harm. The verse indicates that causing harm through spreading rumors is forbidden.

Second: The Almighty's saying: **We will surely tempt you against them**, meaning, We will give you power over them so that you can eradicate them by killing them. Ibn Abbas said: They did not cease harming women, and that God tempted him against them. Then He, the Almighty, said: **And never pray funeral over any of them who dies, nor stand at his grave** (al-Tawbah 9:84), and that He ordered him to curse them, and this is the temptation. Muhammad bin Yazid said: He tempted him with Hamal in the verse that follows this one, as the speech is connected to it, which is His saying, the Almighty: **Wherever they are found, they will be seized and killed with a terrible slaughter**. This contains the meaning of a command to kill them and seize them, meaning this is their ruling if they persist in hypocrisy and spreading rumors. In the hadith of the Prophet, peace and blessings be upon him: **Five are to be killed within the sacred precincts and outside**. This contains the meaning of a command just like the verse. An-Nahhas said: This is one of the best things said about the verse. It was said that they had ceased spreading rumors, so he was not tempted by them. The lam of an-naghrinak is the lam of an oath, and the oath applies to it, and the lam was inserted in *in* to prepare for it.

Third: The Almighty's statement: **Then they will not be your neighbors therein** meaning in the city. **Except for a little** is in the accusative case as a state of the pronoun in **they will be your neighbors**, so the matter was as the Almighty said because they were only few in number. This is one of Al-Farra's two answers, and he preferred it, meaning they will not be your neighbors except when they are few in number. The other answer is that the meaning is except for a little time, meaning they will not stay with you except for a short period, meaning they will not be your neighbors therein except for a short period until they perish, so it is an adjective for a deleted verbal noun or adverbial phrase. And this is based on the fact that whoever is with you, residing in the city, is a neighbor. This has already been mentioned in the chapter on women. Fourth: The Almighty's statement: **Cursed** This is the complete statement according to Muhammad ibn Yazid, and it is in the accusative case as a state. Ibn Al-Anbari said: **Cursed for a little while** is a good pause. An-Nahhas said: It is permissible for the completion to be except for a little and for cursed to be in the accusative case as an insult, as 'Isa ibn 'Umar read: **And his wife, the carrier of firewood Al-Masad 76:14**. It was narrated from some grammarians that he said: The meaning is that wherever they are found, they will be taken cursed. This is a mistake and what was mentioned with the retribution before it does not apply. It was also said that the meaning of the verse is that if they persist in their hypocrisy, they will have no place in Madinah unless they are expelled and cursed. This was done to them, because when Surah Bara'ah was

revealed, they gathered, and the Prophet (peace and blessings of God be upon him) said: "O so-and-so, get up and leave, for you are a hypocrite. O so-and-so, get up." So their Muslim brothers got up and took charge of getting them out of the mosque.

Fifth: The Almighty's statement: **The way of God** is in the accusative case as a verbal noun, meaning that the way of God, the Exalted and Majestic, is for those who slander the prophets and display their hypocrisy, to be captured and killed. **And you will not find any change in the way of God** meaning any transformation or alteration, as narrated by Al-Naqqash. Al-Suddi said: It means that whoever is killed justly, there is no blood money on his killer. Al-Mahdawi: This verse is evidence of the permissibility of not carrying out the threat, and the evidence for that is the hypocrites remaining with him until he died. It is well known that people of virtue fulfill their promise and delay their threat, and this has been mentioned previously in Al-Imran and others.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to command the believing women - especially his wives and daughters because of their honor - to draw their jilbabs over themselves to distinguish themselves from the traits of the women of the Age of Ignorance and the traits of female slaves. The jilbab is the cloak over the khimar, as stated by Ibn Masoud, Ubaidah, Qatadah, Al-Hasan Al-Basri, Saeed bin Jubayr, Ibrahim Al-Nakha'i, Ata' Al-Khurasani, and others. It is like the izar today. Al-Jawhari said: The jilbab is the cloak. A woman from the tribe of Hudhayl said, mourning one of her dead men:

Eagles walk towards him, heedless, like virgins wearing their robes.

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And the Almighty's saying: **And God is Forgiving and Merciful** meaning for what happened in the days of ignorance when they did not have knowledge of that. Then the Almighty said, threatening the hypocrites, who are those who show faith but conceal disbelief, **and those in whose hearts is disease** Ikrimah and others said they are the adulterers here, **and the agitators in the city** meaning those who say the enemies have come and the wars have come, which is a lie and slander, if they do not desist from that and return to the truth, **We will surely tempt you against them** Ali bin Abi Talha said on the authority of Ibn Abbas, meaning we will give you power over them. Qatadah said, **We will surely stir you up with them.** Al-Suddi said, **We will teach you about them.** "Then they will not be your neighbors therein" meaning in the city **except for a little while, cursed** is a condition of them during their short stay in the city, expelled and banished. **Wherever they are found** meaning they are found, **they will be seized** because of their humiliation and small number **and killed in a terrible slaughter.** Then the Most High said, **The way of God with those who passed on before** meaning this is His way with the hypocrites if they rebel against their hypocrisy and disbelief and do not turn back from what they are doing, that the people of faith will prevail over them and subjugate them. **And you will not find any change in the way of God** meaning the way of God in that is not changed or altered.

Surat al-Ahzab 33:60

If the hypocrites and those in whose hearts is disease and the agitators in the city do not desist, We will surely incite you against them, and then they will not be your neighbors therein.

Fath al-Qadir

Then the Almighty threatened the people of hypocrisy and slander, saying: 60- **If the hypocrites do not desist** from their hypocrisy, **and those in whose hearts is a disease** meaning doubt and suspicion about their disorder, **and the slanderers in the city** from the slander they issue by mentioning false report that includes weakening the side of the Muslims and the victory of the polytheists over them. Al-Qurtubi said: The people of interpretation agree that the three descriptions refer to one thing, and the meaning is that the hypocrites have combined hypocrisy, disease of the hearts, and slander against the Muslims. So, according to this, it is from the category of His saying:

To the noble king, son of the hero, and lion of the battalion in the crowded place

That is, to the honorable king, Ibn Al-Hammam, the lion of the battalion. Ikrimah and Shahr Ibn Hawshab said: Those in whose hearts is disease are the adulterers. Irjaf in the language: is the spreading of lies and falsehood. It is said: he irjaf bi-kadha: if he reported something without the truth, because it is unstable and unstable report, from rajfa which is an earthquake. It is said: the earth raged: meaning it moved and shook, trembling trembling. Irjafan: is severe turmoil. The sea is called rajaf because of its turmoil, and from it the poet said:

The meat is eaten every evening until sunset in Rajaf.

Irjaf is the same as arajif, and they circulated something and talked about it. From this comes the saying of a poet:

Even if you accuse us of being few and slandering Islam, we are a rebel and an envious person.

And the other said:

O son of blame, you threaten me with rumours, while in rumours you find meanness and weakness.

This is because these rumour-mongers were reporting that the Muslim armies had been defeated, killed, and conquered, and other similar stories that would break the hearts of Muslims. So God, the Exalted, threatened them by saying: **We will surely tempt you against them**, meaning, We will give you power over them by killing and displacing them by Our command to do so. Al-Mubarrad said: God tempted him against them in His statement after this verse.

Tafsir al-Baghawi

God Almighty said: 60- **If the hypocrites do not desist**, from their hypocrisy, **and those in whose hearts is disease**, immorality, meaning the fornicators, **and the spreaders of false rumors in the city**, with lies. This is because some of them, when the armies of the Messenger of God, may God bless him and grant him peace, set out, would falsely accuse the people of

having been killed and defeated, and they would say: The enemy has come to you, and so on.

Al-Kalbi said: They loved for immorality to spread among the believers and for the report to be divulged.

We will tempt you against them, we will incite you against them and give you authority over them, **then they will not live with you therein**, they will not live with you in the city **except for a little while**, until they leave it. And it was said: We will give you authority over them until you kill them and empty the city of them.

Tafsir al-Baidawi

60 - **If the hypocrites do not desist** from their hypocrisy. **And those in whose hearts is disease** weakness of faith and lack of steadfastness in it, or immorality due to their wavering in religion or their immorality. **And the slanderers in the city** spread bad report about the Muslim raids and the like of their slander, and its origin is the movement from the shaking which means earthquake, and false report is called by it because it is unstable and unsteady. **We will surely tempt you with them** We will order you to fight them and expel them, or what will force them to request expulsion. **Then they will not live near you** is in apposition to **We will surely tempt you**, and *then* is to indicate that expulsion and separation from the Prophet's neighborhood is the greatest thing that will befall them. *Therein* in the city. **Except for a little** a time or a short period of time.

Surat al-Ahzab 33:61

Cursed wherever they are found, they will be seized and killed with a terrible slaughter.

Tafsir al-Jalalayn

61 - Then they will go out *cursed* and banished from mercy **wherever they are found, they will be seized and killed with a severe slaughter** meaning this ruling regarding them is according to the command to do so.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Cursed wherever they are found, they will be seized and killed in a terrible slaughter**, God Almighty says: Expelled and banished wherever they are found, meaning: wherever they are found on earth, they will be seized and killed in a terrible slaughter for their 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: *Cursed* in every case: **Wherever they are found, they will be seized and killed with a slaying** if they display hypocrisy. And the word *cursed* is in the accusative case as an insult. It may also be possible that *few* is an attribute of **the cursed**, so his word *cursed* is rejected as *few*, and its meaning is: Then none will live with you therein except a few cursed ones who will be killed wherever they are afflicted.

Tafsir al-Qurtubi

Cursed wherever they are found, they will be seized and killed in a terrible manner.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to command the believing women - especially his wives and daughters because of their honor - to draw their jilbabs over themselves to distinguish themselves from the traits of the women of the Age of Ignorance and the traits of female slaves. The jilbab is the cloak over the khimar, as stated by Ibn Masoud, Ubaidah, Qatadah, Al-Hasan Al-Basri, Saeed bin Jubayr, Ibrahim Al-Nakha'i, Ata' Al-Khurasani, and others. It is like the izar today. Al-Jawhari said: The jilbab is the cloak. A woman from the tribe of Hudhayl said, mourning one of her dead men:

Eagles walk towards him, heedless, like virgins

wearing their robes.

Ali bin Abi Talha said on the authority of Ibn Abbas that God commanded the believing women, when they went out of their homes for some need, to cover their faces from above their heads with their jilbabs and to show one eye. Muhammad bin Sirin said that I asked Ubaidah Al-Salmani about the saying of God the Almighty: {and draw their cloaks over their faces} so he covered his face and head and exposed his left eye. Ikrimah said that she covered the opening of her throat with her jilbab, drawing it over it. Ibn Abi Hatim said that Abu Abdullah Al-Tehrani told us in what he wrote to me, that Abdul Razzaq told us, that Muammar told us, on the authority of Ibn Khaitham, on the authority of Safiyyah bint Shaiba, on the authority of Umm Salamah, who said that when this verse was revealed, {and draw their cloaks over their faces}, the women of the Ansar went out as if there were crows on their heads because of the tranquility, and they were wearing black cloaks.

Ibn Abi Hatim said: My father told us, Abu Saleh told us, Al-Layth told us, Yunus bin Yazid told us. He said: We asked him, meaning Al-Zuhri: Does a slave girl have to wear a khimar, whether she is married or unmarried? He said: She has to wear a khimar if she is married. She is forbidden from wearing a jilbab because it is disliked for them to resemble free, chaste women, and God the Most High said: **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.** It was narrated on the authority of Sufyan Al-Thawri that he said: There is nothing wrong with looking at the adornment of the women of the People of the Covenant. He only forbade that for fear of temptation, not because they are sacred. He provided evidence for that by the words of God the Most High: **and the women of the believers and His words: That is more suitable that they will be known and not be abused**, meaning that if they do that, it will be known that they are free women, not slaves or prostitutes. Al-Suddi said about the verse: "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That will be more suitable that they will be known and not be abused." He said: There were some wicked people from the people of Medina who would go out at night when darkness fell into the streets of Medina to harass women, and the dwellings of the people of Medina were cramped. When night fell, the women would go out into the streets to relieve themselves, and those wicked people would seek that from them. If they saw a woman wearing a outer garment, they would say, **This is a free woman**, so they would refrain from approaching her. If they saw a woman without a outer garment, they would say, **This is a slave woman**, so they would pounce on her. Mujahid said that they would cover themselves so that it would be known that they were free, so no wicked person would approach them with harm or suspicion.

And the Almighty's saying: **And God is Forgiving and Merciful** meaning for what happened in the days of ignorance when they did not have knowledge of that. Then the Almighty said, threatening the hypocrites, who are those who show faith but conceal disbelief, **and those in whose hearts is disease** Ikrimah and

Surat al-Ahzab 33:61

Cursed wherever they are found, they will be seized and killed with a terrible slaughter.

others said they are the adulterers here, **and the agitators in the city** meaning those who say the enemies have come and the wars have come, which is a lie and slander, if they do not desist from that and return to the truth, **We will surely tempt you against them** Ali bin Abi Talha said on the authority of Ibn Abbas, meaning we will give you power over them. Qatada said, **We will surely stir you up with them.** Al-Suddi said, **We will teach you about them.** "Then they will not be your neighbors therein" meaning in the city **except for a little while, cursed** is a condition of them during their short stay in the city, expelled and banished. **Wherever they are found** meaning they are found, **they will be seized** because of their humiliation and small number **and killed in a terrible slaughter.** Then the Most High said, **The way of God with those who passed on before** meaning this is His way with the hypocrites if they rebel against their hypocrisy and disbelief and do not turn back from what they are doing, that the people of faith will prevail over them and subjugate them. **And you will not find any change in the way of God** meaning the way of God in that is not changed or altered.

Fath al-Qadir

61- **Cursed are they, wherever they are found, they will be seized and killed with a utter slaughter.** This implies an order to kill them and seize them: that is, this is their judgment if they persist in hypocrisy and spreading rumors. An-Nahhas said: This is one of the best things said about the verse. I say that this is neither good nor better, because his saying *cursed* etc. is merely a supplication against them, not an order to the Messenger of God (blessings and peace of God be upon him) to fight them nor does he give him authority over them. It has been said that after this verse was revealed they stopped spreading rumors and God did not tempt him with them. The phrase **We will surely tempt you with them** is the answer to the oath, and the phrase **then they will not be your neighbors therein except for a little while** is conjoined with the phrase in response to the oath: that is, they will not be your neighbors therein except for a little while until they perish. The accusative of *cursed* is in the state of the adverbial as al-Mubarrad and others said, and the meaning is expelled *wherever* they are found and overtaken, **taken and killed** is a supplication against them that they be taken and killed **a complete slaughter.** It has been said that this is the ruling concerning them and not a supplication against them, but the first is more appropriate. It has also been said that the meaning of the verse is that they persisted in their hypocrisy and they had no place in Madinah except that they were expelled.

Tafsir al-Baghawi

61- *Cursed*, banished, accusative case of state, **wherever they are found**, found and perceived, **they will be seized and killed in a massacre**, meaning: this is the ruling on them as ordered.

Tafsir al-Baidawi

61 - *Cursed* is in the accusative case as an insult or a condition, and the exception also includes it. A]: **They do not live near you** except as cursed. It is not permissible to use the accusative case for his statement: **Wherever they are found, they will be seized and killed in a horrific manner** because what comes after the conditional word does not affect what comes before it.

Surat al-Ahzab 33:62

This is the way of God with those who passed on before. And you will not find in the way of God any change.

Tafsir al-Jalalayn

62 - **The way of God** meaning that is the way of God **with those who passed on before** of the past nations with their hypocrites who spread rumors among the believers **and you will not find in the way of God any change** therein.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **The way of God with those who passed on before**. These hypocrites who were in the city of the Messenger of God, may God bless him and grant him peace, with him were of the same type as these hypocrites. If they showed their hypocrisy, he would kill them and curse them greatly.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **The way of God with those who passed on before**... the verse, he says: This is the way of God with them if they show hypocrisy.

And His saying, **And you will not find any change in the way of God**, the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And you will not find, O Muhammad, any change in the way of God that He established for His creation, so be certain that He will not change His way in these hypocrites.

Tafsir al-Qurtubi

"That is the way of God with those who passed on before. And you will not find any change in the way of God."

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to command the believing women - especially his wives and daughters because of their honor - to draw their jilbabs over themselves to distinguish themselves from the traits of the women of the Age of Ignorance and the traits of female slaves. The jilbab is the cloak over the khimar, as stated by Ibn Masoud, Ubaidah, Qatadah, Al-Hasan Al-Basri, Saeed bin Jubayr, Ibrahim

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Surat al-Ahzab 33:62

This is the way of God with those who passed on before. And you will not find in the way of God any change.

And the Almighty's saying: **And God is Forgiving and Merciful** meaning for what happened in the days of ignorance when they did not have knowledge of that. Then the Almighty said, threatening the hypocrites, who are those who show faith but conceal disbelief, **and those in whose hearts is disease** Ikrimah and others said they are the adulterers here, **and the agitators in the city** meaning those who say the enemies have come and the wars have come, which is a lie and slander, if they do not desist from that and return to the truth, **We will surely tempt you against them** Ali bin Abi Talha said on the authority of Ibn Abbas, meaning we will give you power over them. Qatada said, **We will surely stir you up with them.** Al-Suddi said, **We will teach you about them.** "Then they will not be your neighbors therein" meaning in the city **except for a little while, cursed** is a condition of them during their short stay in the city, expelled and banished. **Wherever they are found** meaning they are found, **they will be seized** because of their humiliation and small number **and killed in a terrible slaughter.** Then the Most High said, **The way of God with those who passed on before** meaning this is His way with the hypocrites if they rebel against their hypocrisy and disbelief and do not turn back from what they are doing, that the people of faith will prevail over them and subjugate them. **And you will not find any change in the way of God** meaning the way of God in that is not changed or altered.

will not find any change in the way of God" because He does not change it and no one is able to change it.

Fath al-Qadir

62- **It is the way of God with those who passed on before** meaning that God's way was with the past nations, which is cursing the hypocrites, seizing them, and killing them, and likewise the ruling on those who spread rumors, and it is in the accusative case as a source. Al-Zajaj said: God made clear that those who are hypocrites towards the prophets and spread rumors about them are to be killed wherever they are found. **And you will not find any change in the way of God** meaning any transformation or alteration, rather it is constant and permanent with the likes of these people among the past and present.

Tafsir al-Baghawi

62- **The way of God**, meaning: like the way of God, **with those who passed on before**, of the hypocrites and those who did as these did, **and you will not find any change in the way of God.**

Tafsir al-Baidawi

62 - **The way of God with those who passed on before** is a confirmed source, meaning that God has prescribed that with the past nations, which is that those who were hypocrites would be killed, the prophets and sought to weaken them by spreading rumors and the like **wherever they are found.** "And you

Surat al-Ahzab 33:63

People ask you about the Hour. Say, "Its knowledge is only with God. And what can make you know? Perhaps the Hour is near."

Tafsir al-Jalalayn

63 - **The people ask you** the people of Mecca **about the Hour** when it will be **Say, Its knowledge is only with God, and what makes you know?** He knows it to you, meaning you do not know it **Perhaps the Hour** will occur *soon*.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "People ask you, O Muhammad, about the Hour. When will it come? Say to them: The knowledge of the Hour is only with God. No one knows the time of its coming except Him. "And what makes you know? Perhaps the Hour is near." He says: What makes you feel, O Muhammad? Perhaps the time of its coming is near. The time of its coming is near, and the time of its arrival is near.

Tafsir al-Qurtubi

People ask you about the Hour. Say, "Its knowledge is only with God. And what makes you know? Perhaps the Hour is near."

God the Almighty says: **People ask you about the Hour.** When these people who harmed the Messenger of God (peace and blessings be upon him) were threatened with punishment, they asked about the Hour, denying it and suggesting that it would not happen. **Say, 'The knowledge thereof is only with God.'** That is, answer their question and say, "The knowledge thereof is with God. God's concealment of its time from me does not invalidate my prophethood. It is not a condition of a prophet to know the unseen without being taught by God, the Exalted. "And what makes you know? **That is, what does he know?** Perhaps the Hour will be near." That is, in a near future. The Prophet (peace and blessings be upon him) said, "I and the Hour have been sent like these two," and he pointed to his index and middle fingers. This was reported by the scholars of Sahih. It was also said that the Hour will not be near. So the feminine "ha **was omitted, shifting the hour to the day, as in His statement,** Indeed, the mercy of God is near to the doers of good. **He did not say** near," shifting mercy to forgiveness, as its feminine form is not inherently feminine. This has already been fully discussed. It was also said that the time of the Hour was concealed so that the servant would be prepared for it at all times.

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God's prayers and peace be upon him, that he has no knowledge of the Hour, even if people ask him about it. He guided him to refer its knowledge to God Almighty, as God Almighty said in Surat Al-A'raf, which is Meccan, and this is Medinan. So the situation of referring its knowledge to the One who establishes it continued, but He informed him that it is near, saying: **And what do you know? Perhaps the Hour is near,** as God Almighty said: **The Hour has drawn near, and the moon has split,** and He said: **The reckoning of the people has drawn near, while they are in heedlessness turning away,** and He said: **The command of God has come, so do not hasten it,** then He said: **Indeed, God has cursed the disbelievers,** that is, He has distanced them from His mercy, **and has prepared for them a Blaze,** that is, in the Hereafter, **to abide therein forever,** that is, remaining continuously, so they will not leave it or be removed from it. **They will find neither protector nor helper,** that is, they will have no helper or supporter to save them from what they are in. Then He said: **On the Day when their faces will be turned over in the Fire, they will say, 'Oh, if only we had obeyed God and obeyed the Messenger!'** That is, they will be dragged on their faces into the Fire, and their faces will be twisted in Hellfire. They will say, while they are like this, that they wished that they had been among those who obeyed God and the Messenger in this world, as God has informed us about them in the state of the gathering places, saying: "And on the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger a way. Woe to me! Would that I had not taken so-and-so as a friend. He led me astray from the message after it had come to me. And ever is Satan, to man, a deserter.'" And God Almighty has also said: **Perhaps those who disbelieve would wish that they had been Muslims.** Thus, He has informed us about them in this state, that they wish that they had obeyed God and the Messenger in this world, **and they will say, 'Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way.'** Tawus said, **Our masters** means the nobles, and **our dignitaries** means the scholars. This was narrated by Ibn Abi Hatim, meaning we followed the masters, who are the princes and dignitaries from the sheikhs, and we opposed the messengers and believed that they had something and that they were on something, but they were on nothing. **Our Lord, give them double the punishment,** meaning because of their disbelief and their misleading us. **And curse them with a great curse.** Some reciters read it with a unified Ba', and others read it with a triple Tha', and both are close in meaning, as in the hadith of Abdullah bin Amr that Abu Bakr said, **O Messenger of God, teach me a supplication that I may say in my prayer.** He said, **Say, 'O God, I have wronged myself greatly, and no one forgives sins except You, so forgive me with forgiveness from You and have mercy on me, for You are the Forgiving, the Merciful.'** Both of them were reported in the two Sahih. It is narrated as *much* and *great*, and both have a correct meaning. Some of them preferred that the supplicant combine the two expressions in his supplication, and there is consideration in that. Rather, it is better for him to say this sometimes and this

Surat al-Ahzab 33:63

People ask you about the Hour. Say, "Its knowledge is only with God. And what can make you know? Perhaps the Hour is near."

sometimes, just as the reciter has a choice between the two readings, whichever he recites is good, but he is not allowed to combine them, and God knows best.

Abu al-Qasim al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Dhirar ibn Sard told us, Ali ibn Hashim told us, on the authority of Ubayd God ibn Abi Rafi', on the authority of his father, regarding the naming of those who bore witness with Ali, may God be pleased with him: al-Hajjaj ibn Amr ibn Ghaziyah, who was the one who used to say at the meeting: O group of Ansar, do you want to say to our Lord when we meet Him? "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way. Our Lord, give them double the punishment and curse them with a great curse."

Fath al-Qadir

63- **People ask you about the Hour**, that is, about the time of its occurrence. It was said that those who ask about the Hour are the hypocrites and alarmists who, when threatened with punishment, asked about the Hour to deny it. **And what makes you know?** O Muhammad: that is, what informs you and tells you? **Perhaps the Hour will be near.** That is, in the near future. The word *near* is in the accusative case as a circumstantial word. The word is masculine because the Hour has the meaning of day or time, while the feminine gender of *hour* is not real. The address is to the Messenger of God (peace and blessings of God be upon him) to clarify that if it is hidden from him, he does not know its time, and he is the Messenger of God, so how about anyone else among the people? In this there is a great threat to them.

Tafsir al-Baghawi

God Almighty says: 63- "People ask you about the Hour. Say, 'Its knowledge is only with God.' And what would make you know?" That is, what would make you know about the Hour and when it will occur? That is, you do not know it. **Perhaps the Hour is near.**

Tafsir al-Baidawi

63 - "People ask you about the Hour" about the time of its occurrence, mockingly, stubbornly, or as a test. "Say, 'Its knowledge is only with God.'" No angel or prophet has been informed of it. "And what makes you know? Perhaps the Hour is near. Something near, **or** The Hour will be near." The accusative is a circumstantial adverbial. It is permissible for it to be a masculine form because "the Hour **has the meaning of** the day," and it contains a threat to those who are impatient and a silencing of those who are stubborn.

Surat al-Ahzab 33:64

Indeed, God has cursed the disbelievers and prepared for them a Blaze.

Tafsir al-Jalalayn

64 - **Indeed, God has cursed the disbelievers** He has distanced them **and has prepared for them a Blaze** a severe fire which they will enter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God has distanced the unbelievers from all good, and has kept them away from it. **And He has prepared for them a Blaze.** He says: And He has prepared for them in the Hereafter a fire that will burn and blaze so that they may burn in it.

Tafsir al-Qurtubi

Indeed, God has cursed the disbelievers and prepared for them a Blaze * wherein they will abide forever, finding neither protector nor helper.

God the Almighty says: **Indeed, God has cursed the disbelievers.** That is, He expelled them and kept them away. Cursing means expulsion and banishment from mercy. This has already been explained in Surat Al-Baqarah. **And has prepared for them a Blaze, wherein they will abide forever.** Blaze is feminine because it means fire. **They will find neither protector nor helper** to save them from God's punishment and eternity therein.

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God's prayers and peace be upon him, that he has no knowledge of the Hour, even if people ask him about it. He guided him to refer its knowledge to God Almighty, as God Almighty said in Surat Al-A'raf, which is Meccan, and this is Medinan. So the situation of referring its knowledge to the One who establishes it continued, but He informed him that it is near, saying: **And what do you know? Perhaps the Hour is near,** as God Almighty said: **The Hour has drawn near, and the moon has split,** and He said: **The reckoning of the people has drawn near, while they are in heedlessness turning away,** and He said: **The command of God has come, so do not hasten it,** then He said: **Indeed, God has cursed the disbelievers,** that is, He has distanced them from His mercy, **and has prepared for them a Blaze,** that is, in the Hereafter, **to abide therein forever,** that is, remaining continuously, so they will not leave it or be removed from it. **They will find neither protector nor helper,** that is, they will have no helper or supporter to save them from what they are

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Fath al-Qadir

64- **Indeed, God has cursed the disbelievers** meaning He has expelled them and removed them from His mercy **and has prepared for them** in the Hereafter, along with His curse on them in this world, **a Blaze**

Surat al-Ahzab 33:64

Indeed, God has cursed the disbelievers and prepared for them a Blaze.

meaning a blazing fire.

Tafsir al-Baghawi

64- **Indeed, God has cursed the disbelievers and prepared for them a Blaze.**

Tafsir al-Baidawi

64 - **Indeed, God has cursed the disbelievers and prepared for them a Blaze.** A very blazing fire.

Surat al-Ahzab 33:65

They will abide therein forever. They will find neither protector nor helper.

Tafsir al-Jalalayn

65 - (They will abide therein forever. They will not find any protector or helper to protect them from it.)

Tafsir al-Suyuti

Tafsir al-Tabari

They will abide therein forever meaning: they will remain in the Blaze forever, without end. **They will not find a protector** to take care of them and rescue them from the Blaze into which God has cast them, **nor a helper** to aid them and save them from God's punishment upon them.

Tafsir al-Qurtubi

They will abide therein forever, finding neither protector nor helper.

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God's prayers and peace be upon him, that he has no knowledge of the Hour, even if people ask him about it. He guided him to refer its knowledge to God Almighty, as God Almighty said in Surat Al-A'raf, which is Meccan, and this is Medinan. So the situation of referring its knowledge to the One who establishes it continued, but He informed him that it is near, saying: **And what do you know? Perhaps the Hour is near**, as God Almighty said: **The Hour has drawn near, and the moon has split**, and He said: **The reckoning of the people has drawn near, while they are in heedlessness turning away**, and He said: **The command of God has come, so do not hasten it**, then He said: **Indeed, God has cursed the disbelievers, and has prepared for them a Blaze**, that is, in the Hereafter, **to abide therein forever**, that is, remaining continuously, so they will not leave it or be removed from it. **They will find neither protector nor helper**, that is, they will have no helper or supporter to save them from what they are in. Then He said: **On the Day when their faces will be turned over in the Fire, they will say, 'Oh, if only we had obeyed God and obeyed the Messenger!'** That is, they will be dragged on their faces into the Fire, and their faces will be twisted in Hellfire. They will say, while they are like this, that they wished that they had been among those who obeyed God and the Messenger in this world, as God has informed us about them in the state of the gathering places, saying: "And on the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger

a way. Woe to me! Would that I had not taken so-and-so as a friend. He led me astray from the message after it had come to me. And ever is Satan, to man, a deserter.'" And God Almighty has also said: **Perhaps those who disbelieve would wish that they had been Muslims**. Thus, He has informed us about them in this state, that they wish that they had obeyed God and the Messenger in this world, **and they will say, 'Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way.'**

Tawus said, **Our masters** means the nobles, and **our dignitaries** means the scholars. This was narrated by Ibn Abi Hatim, meaning we followed the masters, who are the princes and dignitaries from the sheikhs, and we opposed the messengers and believed that they had something and that they were on something, but they were on nothing. **Our Lord, give them double the punishment**, meaning because of their disbelief and their misleading us. **And curse them with a great curse**. Some reciters read it with a unified Ba', and others read it with a triple Tha', and both are close in meaning, as in the hadith of Abdullah bin Amr that Abu Bakr said, **O Messenger of God, teach me a supplication that I may say in my prayer**. He said, **Say, 'O God, I have wronged myself greatly, and no one forgives sins except You, so forgive me with forgiveness from You and have mercy on me, for You are the Forgiving, the Merciful.'** Both of them were reported in the two Sahih. It is narrated as *much* and *great*, and both have a correct meaning. Some of them preferred that the supplicant combine the two expressions in his supplication, and there is consideration in that. Rather, it is better for him to say this sometimes and this sometimes, just as the reciter has a choice between the two readings, whichever he recites is good, but he is not allowed to combine them, and God knows best.

Abu al-Qasim al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Dhirar ibn Sard told us, Ali ibn Hashim told us, on the authority of Ubayd God ibn Abi Rafi', on the authority of his father, regarding the naming of those who bore witness with Ali, may God be pleased with him: al-Hajjaj ibn Amr ibn Ghaziyah, who was the one who used to say at the meeting: O group of Ansar, do you want to say to our Lord when we meet Him? "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way. Our Lord, give them double the punishment and curse them with a great curse."

Fath al-Qadir

65- **They will abide therein forever** without interruption. **They will find no protector** to befriend them and protect them from its torment **nor any helper** to aid them and deliver them from it.

Tafsir al-Baghawi

65- **They will abide therein forever, finding neither protector nor helper.**

Surat al-Ahzab 33:65

They will abide therein forever. They will find neither protector nor helper.

Tafsir al-Baidawi

65 - **They will abide therein forever, finding neither a protector nor a helper** to protect them. **Nor a helper** to ward off the punishment from them.

Surat al-Ahzab 33:66

The Day their faces will be turned over in the Fire, they will say, **Oh, if only we had obeyed God and obeyed the Messenger!**

Tafsir al-Jalalayn

66 - **On the Day their faces will be turned over in the Fire, they will say, Oh, would that we had obeyed God and obeyed the Messenger**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These disbelievers will not find any protector or helper on the Day when their faces will be turned over in the Fire, one state after another. **They will say**, and this is their state in the Fire, **Oh, if only we had obeyed God** in this world and obeyed His Messenger in what he brought us of His commands and prohibitions, so that we would be with the people of Paradise in Paradise. What a regret and remorse, how great and sublime it is.

Tafsir al-Qurtubi

God the Almighty says: **On the Day their faces will be turned over in the Fire.** The general reading is with a damma on the ta' and a fatha on the lam, as a passive verb. 'Isa al-Hamdani and Ibn Ishaq read: نَقْلَبُ ثَوْنٌ and a kasra on the lam, in the accusative case. 'Isa also read: ثَوْنُ الْقَصِيرَةِ مَا أَسْتَأْتِ. **The Day their faces will be turned over in the Fire.** This turning over is the change of their colors by the scorching of the Fire, sometimes turning black and green the next. And when their skins are replaced with other skins, then they will wish that they had never disbelieved. **They will say, 'Oh, would that we had.'** It is also possible that the meaning is: They will say on the Day their faces will be turned over in the Fire, **Oh, would that we had obeyed God and obeyed the Messenger**, meaning we did not disbelieve and thus be saved from this punishment as the believers were saved. This alif is used in commas, so it is stopped on it and not connected to it. The same applies to al-Sabila, which was mentioned earlier in the surah. Al-Hasan read: إِنَّا أَعْتَبْنَا صَاحِبَاتٍ. **Indeed, we obeyed our masters** with a kasra on the ta', the plural of صَاحِبَاتٍ *masters*. This is a warning against imitation. Sayyids is the plural of sayyid, which is an active verb, like kataba and fajra. Our sayyids is the plural of plural. Sayyids and the elders have the same meaning. Qatada said: They are the ones who were fed in the Battle of Badr. The most apparent is the generality of the leaders and chiefs in polytheism and misguidance, meaning we obeyed them in disobeying You and in what they led us into. **So they led us astray from the way**, meaning from the way, which is monotheism. So when the preposition was deleted, the verb was connected and made accusative. Misguidance does not take two objects without a preposition, like His

statement: **Indeed, he led me astray from the remembrance** (al-Furqan 25:29).

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God's prayers and peace be upon him, that he has no knowledge of the Hour, even if people ask him about it. He guided him to refer its knowledge to God Almighty, as God Almighty said in Surat Al-A'raf, which is Meccan, and this is Medinan. So the situation of referring its knowledge to the One who establishes it continued, but He informed him that it is near, saying: **And what do you know? Perhaps the Hour is near**, as God Almighty said: **The Hour has drawn near, and the moon has split**, and He said: **The reckoning of the people has drawn near, while they are in heedlessness turning away**, and He said: **The command of God has come, so do not hasten it**, then He said: **Indeed, God has cursed the disbelievers**, that is, He has distanced them from His mercy, **and has prepared for them a Blaze**, that is, in the Hereafter, **to abide therein forever**, that is, remaining continuously, so they will not leave it or be removed from it. **They will find neither protector nor helper**, that is, they will have no helper or supporter to save them from what they are in. Then He said: **On the Day when their faces will be turned over in the Fire, they will say, 'Oh, if only we had obeyed God and obeyed the Messenger!'** That is, they will be dragged on their faces into the Fire, and their faces will be twisted in Hellfire. They will say, while they are like this, that they wished that they had been among those who obeyed God and the Messenger in this world, as God has informed us about them in the state of the gathering places, saying: "And on the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger a way. Woe to me! Would that I had not taken so-and-so as a friend. He led me astray from the message after it had come to me. And ever is Satan, to man, a deserter.'" And God Almighty has also said: **Perhaps those who disbelieve would wish that they had been Muslims.** Thus, He has informed us about them in this state, that they wish that they had obeyed God and the Messenger in this world, **and they will say, 'Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way.'** Tawus said, **Our masters** means the nobles, and **our dignitaries** means the scholars. This was narrated by Ibn Abi Hatim, meaning we followed the masters, who are the princes and dignitaries from the sheikhs, and we opposed the messengers and believed that they had something and that they were on something, but they were on nothing. **Our Lord, give them double the punishment**, meaning because of their disbelief and their misleading us. **And curse them with a great curse.** Some reciters read it with a unified Ba', and others read it with a triple Tha', and both are close in meaning, as in the hadith of Abdullah bin Amr that Abu Bakr said, **O Messenger of God, teach me a supplication that I may say in my prayer.** He said, **Say, 'O God, I have wronged myself greatly, and no one forgives sins except You, so forgive me with forgiveness from You and have mercy on me, for You are the Forgiving, the Merciful.'** Both of them were reported in the two Sahihs.

Surat al-Ahzab 33:66

The Day their faces will be turned over in the Fire, they will say, "Oh, if only we had obeyed God and obeyed the Messenger!"

It is narrated as *much* and *great*, and both have a correct meaning. Some of them preferred that the supplicant combine the two expressions in his supplication, and there is consideration in that. Rather, it is better for him to say this sometimes and this sometimes, just as the reciter has a choice between the two readings, whichever he recites is good, but he is not allowed to combine them, and God knows best.

Abu al-Qasim al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Dhirar ibn Sard told us, Ali ibn Hashim told us, on the authority of Ubayd God ibn Abi Rafi', on the authority of his father, regarding the naming of those who bore witness with Ali, may God be pleased with him: al-Hajjaj ibn Amr ibn Ghaziyah, who was the one who used to say at the meeting: O group of Ansar, do you want to say to our Lord when we meet Him? "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way. Our Lord, give them double the punishment and curse them with a great curse."

Fath al-Qadir

And the Day in His statement: 66- **The Day their faces will be turned over in the Fire** is an adverbial phrase for His statement they will not find, and it was said for eternal life, and it was said for a helper, and it was said for an implied verb, which is I remember. The majority read taqalaba with a damma on the ta' and a fatha on the lam in the passive form. Isa al-Hamadani and Ibn Abi Ishaq read yaqalaba with a noon and a kasra on the lam in the active form, which is God, the Most High. Isa also read with a damma on the ta' and a kasra on the lam meaning the Blaze will turn their faces over. Abu Haywah, Abu Ja'far and Shaibah read it with a fatha on the ta' and the lam meaning it will turn over, and the meaning of this turning over mentioned in the verse is: it will turn over sometimes on one side and sometimes on another side, back to back, or their colors will change with the scorching of the Fire, so it will blacken sometimes and become white the next, or their skins will be replaced with other skins, so then **they will say, 'Oh, if only we had obeyed God and obeyed the Messenger.'** The sentence is a new chapter as if it was said, so what is their state? It was said that they say, and it is possible that the meaning is that they will say on the Day when their faces will be turned over in the Fire, **Oh, would that we had...** They wished that they had obeyed God and the Messenger and believed in what he brought so that they could be saved from the torment they are in, just as the believers were saved. This alif in ar-Rusula and the alif that will come in as-Sabila are the alif that occurs in pauses and grammarians call it the alif of insight, and this was explained previously at the beginning of this surah.

Tafsir al-Baghawi

66- **On the Day their faces will be turned over in the Fire**, back to back when they are dragged upon it, **they**

will say, 'Oh, if only we had obeyed God and obeyed the Messenger,' in this world.

Tafsir al-Baidawi

66 - **On the Day their faces will be turned over in the Fire**. It will be turned from one side to another like meat being roasted in fire, or from one state to another. **Turn over** is read as **turn over** and **turn over** is related to the circumstance. **They will say, 'Oh, if only we had obeyed God and obeyed the Messenger'** so that we would not be afflicted with this punishment.

Surat al-Ahzab 33:67

And they said, **Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way.**

Tafsir al-Jalalayn

67 - **And they said** meaning the followers among them **Our Lord, indeed we obeyed our masters** and in the reading of our masters, it is the plural of the plural **and our dignitaries, and they led us astray from the path** the path of guidance.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The disbelievers will say on the Day of Resurrection in Hell: **Our Lord, we obeyed our leaders in misguidance and our elders in polytheism, and they led us astray from the path.** He says: They led us astray from the path of truth, the path of guidance, faith in You, acknowledgment of Your Oneness, and sincere obedience to You in this world.

Tafsir al-Qurtubi

And they said, 'Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way.'

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God's prayers and peace be upon him, that he has no knowledge of the Hour, even if people ask him about it. He guided him to refer its knowledge to God Almighty, as God Almighty said in Surat Al-A'raf, which is Meccan, and this is Medinan. So the situation of referring its knowledge to the One who establishes it continued, but He informed him that it is near, saying: **And what do you know? Perhaps the Hour is near,** as God Almighty said: **The Hour has drawn near, and the moon has split,** and He said: **The reckoning of the people has drawn near, while they are in heedlessness turning away,** and He said: **The command of God has come, so do not hasten it,** then He said: **Indeed, God has cursed the disbelievers,** that is, He has distanced them from His mercy, **and has prepared for them a Blaze,** that is, in the Hereafter, **to abide therein forever,** that is, remaining continuously, so they will not leave it or be removed from it. **They will find neither protector nor helper,** that is, they will have no helper or supporter to save them from what they are in. Then He said: **On the Day when their faces will be turned over in the Fire, they will say, 'Oh, if only we had obeyed God and obeyed the Messenger!'** That is, they will be dragged on their faces into the Fire, and their faces will be twisted in Hellfire. They will say,

while they are like this, that they wished that they had been among those who obeyed God and the Messenger in this world, as God has informed us about them in the state of the gathering places, saying: **"And on the Day the wrongdoer will bite his hands,** saying, 'Oh, would that I had taken with the Messenger a way. Woe to me! Would that I had not taken so-and-so as a friend. He led me astray from the message after it had come to me. And ever is Satan, to man, a deserter.'"**"** And God Almighty has also said: **Perhaps those who disbelieve would wish that they had been Muslims.** Thus, He has informed us about them in this state, that they wish that they had obeyed God and the Messenger in this world, **and they will say, 'Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way.'** Tawus said, **Our masters** means the nobles, and **our dignitaries** means the scholars. This was narrated by Ibn Abi Hatim, meaning we followed the masters, who are the princes and dignitaries from the sheikhs, and we opposed the messengers and believed that they had something and that they were on something, but they were on nothing. **Our Lord, give them double the punishment,** meaning because of their disbelief and their misleading us. **And curse them with a great curse.** Some reciters read it with a unified Ba', and others read it with a triple Tha', and both are close in meaning, as in the hadith of Abdullah bin Amr that Abu Bakr said, **O Messenger of God, teach me a supplication that I may say in my prayer.** He said, **Say, 'O God, I have wronged myself greatly, and no one forgives sins except You, so forgive me with forgiveness from You and have mercy on me, for You are the Forgiving, the Merciful.'** Both of them were reported in the two Sahih. It is narrated as *much* and *great*, and both have a correct meaning. Some of them preferred that the supplicant combine the two expressions in his supplication, and there is consideration in that. Rather, it is better for him to say this sometimes and this sometimes, just as the reciter has a choice between the two readings, whichever he recites is good, but he is not allowed to combine them, and God knows best.

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Fath al-Qadir

67- **And they said, 'Our Lord, indeed we have obeyed our masters and our dignitaries.'** This sentence is connected to the first sentence. What is meant by **masters and dignitaries** are the leaders and commanders whose orders people obeyed in this world and followed their example. This is a strong warning against imitation, and the Noble Book contains many reminders of this, warnings against it, and warnings against it. However, this is for those who

Surat al-Ahzab 33:67

And they said, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way."

understand the meaning of God's words, follow their example, and are fair to themselves, not for those who are like cattle, who have poor understanding, increased stupidity, and extreme fanaticism. Al-Hasan and Ibn 'Amir read **our masters** with a kasra on the ta', the plural of *masters*, so it is the plural of the plural. Muqatil said: They are the ones who were fed in the Battle of Badr, and the first is more appropriate. There is no reason to specify a specific group. **So they led us astray from the path**, meaning from the path with what they made attractive to us of disbelief in God and their Messenger, and the path is monotheism.

Tafsir al-Baghawi

67- **And they said, 'Our Lord, indeed we obeyed our masters.'** Ibn Amir and Yaqub read: **our masters** with a kasra on the ta' and an alif before it, in the plural of the plural. The others read it with a fatha on the ta' without an alif before it, **and our great ones, so they led us astray from the path.**

Tafsir al-Baidawi

67 - **And they said, 'Our Lord, indeed we obeyed our masters and our dignitaries'** meaning their leaders who taught them disbelief. Ibn Amir and Yaqub read **our masters** in the plural to indicate large numbers. **And they led us astray from the path** with what they made attractive to us.

Surat al-Ahzab 33:68

Our Lord, give them double the punishment and curse them with a great curse.

Tafsir al-Jalalayn

68 - **Our Lord, give them double the punishment** double our punishment **and curse them** punish them **with a great curse** its number and in a reading with the unified letter meaning great

Tafsir al-Suyuti

Tafsir al-Tabari

Our Lord, give them double the punishment meaning: punish them with a punishment double the punishment with which we were punished. **And curse them with a great curse** meaning: and end them with great disgrace.

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, **Our Lord, indeed we have obeyed our masters and our dignitaries**, meaning our leaders in evil and polytheism.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, we obeyed our masters and our dignitaries**, he said: They are the heads of the nations whom they led astray. He said: Our masters and our dignitaries are one. And the majority of the reciters of the regions read **our masters**. And it was narrated from Al-Hasan Al-Basri, **our masters** in the plural. And the unification in that is the reading according to us, due to the consensus of the authoritative reciters on it.

They differed in the reading of His statement, **A great curse**. The majority of the reciters of the regions read it with a *tha'* **katheer** from abundance, except for Asim, who read it as **A great curse** from arrogance. The reading of that according to us is with a *tha'* due to the consensus of the authoritative reciters on it.

Tafsir al-Qurtubi

The Almighty says: **Our Lord, give them double the punishment**. Qatada said: The punishment of this world and the punishment of the Hereafter. It was also said: The punishment of disbelief and the punishment of misguidance, meaning, punish them with a double punishment as You punished us, for they went astray and led others astray. **And curse them with a great curse**. Ibn Mas'ud and his companions, Yahya and Asim read it with the letter *ya*. The rest read it with the letter *tha*. Abu Hatim, Abu Ubaid and An-Nahhas

preferred this, based on the Almighty's saying: **Those are the ones cursed by God and cursed by the cursers**. **Al-Baqarah 2:159**. This meaning is common.

Muhammad ibn Abi As-Sarri said: I saw in a dream that I was in the mosque of Ashkelon and a man was debating with me about someone who hates the companions of Muhammad. He said: **And curse them with a great curse**, then he repeated it until I lost sight of him, and he only says it with the letter *tha*. The reading with the letter *ba* goes back in meaning to the letter *tha* because what is great is great and immense.

Tafsir Ibn Kathir

God Almighty says, informing His Messenger, may God's prayers and peace be upon him, that he has no knowledge of the Hour, even if people ask him about it. He guided him to refer its knowledge to God Almighty, as God Almighty said in Surat Al-A'raf, which is Meccan, and this is Medinan. So the situation of referring its knowledge to the One who establishes it continued, but He informed him that it is near, saying: **And what do you know? Perhaps the Hour is near**, as God Almighty said: **The Hour has drawn near, and the moon has split**, and He said: **The reckoning of the people has drawn near, while they are in heedlessness turning away**, and He said: **The command of God has come, so do not hasten it**, then He said: **Indeed, God has cursed the disbelievers**, that is, He has distanced them from His mercy, **and has prepared for them a Blaze**, that is, in the Hereafter, **to abide therein forever**, that is, remaining continuously, so they will not leave it or be removed from it. **They will find neither protector nor helper**, that is, they will have no helper or supporter to save them from what they are in. Then He said: **On the Day when their faces will be turned over in the Fire, they will say, 'Oh, if only we had obeyed God and obeyed the Messenger!'** That is, they will be dragged on their faces into the Fire, and their faces will be twisted in Hellfire. They will say, while they are like this, that they wished that they had been among those who obeyed God and the Messenger in this world, as God has informed us about them in the state of the gathering places, saying: "And on the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger a way. Woe to me! Would that I had not taken so-and-so as a friend. He led me astray from the message after it had come to me. And ever is Satan, to man, a deserter.'" And God Almighty has also said: **Perhaps those who disbelieve would wish that they had been Muslims**. Thus, He has informed us about them in this state, that they wish that they had obeyed God and the Messenger in this world, **and they will say, 'Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way.'** Tawus said, **Our masters** means the nobles, and **our dignitaries** means the scholars. This was narrated by Ibn Abi Hatim, meaning we followed the masters, who are the princes and dignitaries from the sheikhs, and we opposed the messengers and believed that they had something and that they were on something, but they were on nothing. **Our Lord, give them double the punishment**, meaning because of their disbelief and their misleading us. **And curse them with a great curse**.

Our Lord, give them double the punishment and curse them with a great curse.

Some reciters read it with a unified Ba', and others read it with a triple Tha', and both are close in meaning, as in the hadith of Abdullah bin Amr that Abu Bakr said, **O Messenger of God, teach me a supplication that I may say in my prayer.** He said, **Say, 'O God, I have wronged myself greatly, and no one forgives sins except You, so forgive me with forgiveness from You and have mercy on me, for You are the Forgiving, the Merciful.'** Both of them were reported in the two Sahihs. It is narrated as *much* and *great*, and both have a correct meaning. Some of them preferred that the supplicant combine the two expressions in his supplication, and there is consideration in that. Rather, it is better for him to say this sometimes and this sometimes, just as the reciter has a choice between the two readings, whichever he recites is good, but he is not allowed to combine them, and God knows best.

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Fath al-Qadir

Then they invoked against them in that situation and said: 68- **Our Lord, give them double the punishment** meaning twice the same as our punishment. Qatada said: The punishment of this world and the hereafter, and it was said: The punishment of disbelief and the punishment of misguidance. **And curse them with a great curse** The majority read *much* with a triangle: meaning a curse in great numbers, great in measure, and very effective. Abu Hatim, Abu Ubaid, and An-Nahhas chose this reading. Ibn Masoud and his companions, Yahya bin Waththab, and Asim read it with a unified ba: meaning great in itself, severe upon them, and heavy in effect.

Al-Bukhari, Muslim and others narrated on the authority of Aisha that she said: "Sawda went out after the veil was imposed to relieve herself. She was a large woman who was not hidden from those who knew her. Umar saw her and said: 'O Sawda, by God, you are not hidden from us. Look how you go out.' So I turned back and found the Messenger of God (peace and blessings of God be upon him) in my house. He was eating dinner and had a vessel in his hand. She entered and said: 'O Messenger of God, I went out for some of my needs and Umar said to me such and such.' Then a revelation was revealed to him and then he was lifted from him, and the vessel was still in his hand. He said: 'You have been given permission to go out for your needs.'" Sa'id ibn Mansur, Ibn Sa'd, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Malik that he said: The wives of the Prophet (peace and blessings of God

be upon him) would go out for their needs, and some of the hypocrites would approach them and cause them harm. This was said to the hypocrites and they said: 'We only do that to the female slaves.' Then this verse was revealed: 'O Prophet, tell your wives...' Ibn Sa'd narrated on the authority of Muhammad ibn Ka'b al-Qurazi who said: There was a man from the hypocrites who would harass the believing women and harm them. When someone said to him, **I thought she was a slave girl**, he would say, **I thought she was a slave girl**. So God commanded them to differ from the dress of slave girls and to draw their outer garments over themselves and to cover their faces except for one of their eyes. **That is more suitable that they will be known**. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding this verse, who said: God commanded the believing women, when they went out of their homes for some need, to cover their faces from above their heads with their outer garments and to show one eye. Abd al-Razzaq, Abd ibn Humayd, Abu Dawud, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Umm Salamah, who said: When this verse, **And draw their cloaks over their bosoms**, was revealed, the women of the Ansar came out as if their heads were like crows due to tranquility, and they were wearing black cloaks. This is how it is in al-Zawa'id with the wording **from tranquility**, but it has no meaning. The intention is to liken the black cloaks to crows, not to describe them as tranquility, as one says, **As if birds were on their heads**. Ibn Mardawayh narrated on the authority of Aisha, who said: May God have mercy on the women of the Ansar, when the verse, **O Prophet, tell your wives**, was revealed, they tore their cloaks and flaunted them, and prayed behind the Messenger of God (blessings and peace of God be upon him) as if crows were on their heads. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse, who said: A free woman used to wear the clothing of a slave woman, so God commanded the believing women to draw their cloaks over their bosoms. Drawing the cloak under one's cloak means covering one's face and tying it over one's forehead. Ibn Sa'd narrated on the authority of Muhammad ibn Ka'b, regarding his statement, **If the hypocrites do not desist**, meaning the hypocrites themselves, **and those in whose hearts is disease**, doubt: meaning the hypocrites as well. Ibn Sa'd also narrated on the authority of Ubayd ibn Jubayr, who said, **Those in whose hearts is disease and the agitators in the city**, they are all the hypocrites. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **We will surely tempt you against them**, he said, **We will give you power over them**.

Tafsir al-Baghawi

68- **Our Lord, give them double the punishment**, meaning: double the punishment of others, **and curse them with a great curse**, Asim read: *great* with the letter *b*. Al-Kalbi said: meaning: a great punishment. The others read it with the letter *th*, based on the

Almighty's saying: **On them is the curse of God and of the angels and of mankind, all together** Al-Baqarah 2:161. This testifies to the abundance, meaning: time after time.

Tafsir al-Baidawi

68 - **Our Lord, give them double the punishment** double what You have given us because they have gone astray and led others astray. **And curse them with a great curse** great in number. Asim read it with the letter ba', meaning a curse that is the most severe and greatest of curses.

Surat al-Ahzab 33:69

O you who have believed, do not be like those who harmed Moses; but God cleared him of what they said, and he was honorable in the sight of God.

Surat al-Ahzab 33:69

O you who have believed, do not be like those who harmed Moses; but God cleared him of what they said, and he was honorable in the sight of God.

Tafsir al-Jalalayn

69 - **O you who have believed, do not be** with your Prophet **like those who harmed Moses** by saying, for example, that he did not wash except that he had urinated. **But God cleared him of what they said** by placing his garment on a stone to wash, but the stone flew away with him until he stood among a group of the Children of Israel. Moses caught up with him, took his garment, and covered himself with it, so they saw him, and he did not have urinary incontinence, which is a swelling in the testicle. **And he was in the sight of God** of prestige. Among the things with which our Prophet, may God bless him and grant him peace, was harmed was that he divided a portion, and a man said, **This is a division not intended for the sake of God Almighty**. So the Prophet, may God bless him and grant him peace, became angry at that and said, "May God have mercy on Moses. He was harmed with more than this," but he was patient. Narrated by Al-Bukhari.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the companions of the Prophet of God, may God bless him and grant him peace: O you who believe in God and His Messenger, do not harm the Messenger of God with words that he dislikes from you, nor with actions that he does not like from you, and do not be like those who harmed Moses, the Prophet of God, by falsely and unjustly accusing him of a defect. **So God cleared him of what they said** about him of lies and falsehood by what He showed of proof of their lie. **And he was held in high esteem with God**. He says: Moses was an intercessor with God in what he asked, and he had a position and status with Him because of his obedience to Him.

Then the scholars of interpretation differed regarding the harm that befell Moses, as mentioned by God in this passage. Some of them said: They accused him of being a leper. A report on this was narrated from the Messenger of God, may God bless him and grant him peace.

Mention the narration that was narrated about him, and who said that:

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Sa'id bin Jubayr and Abdullah bin Al-Harith, on the authority of Ibn Abbas, regarding His statement, **Do not be like those who harmed Moses**, he said: His people said to him, **You are a leper**. He

said: So one day he went out to wash himself and placed his clothes on a rock, and the rock came out, grabbing his clothes, and he went out following it naked until it reached the gathering of the Children of Israel. He said: They saw that he was not a leper. He said: So that is what His statement means, **So God cleared him of what they said**.

Yahya ibn Dawud al-Wasiti told me: Ishaq ibn Yusuf al-Azraq told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Ikrimah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **Do not be like those who harmed Moses**. He said: "They said: He is a leper. Moses went to wash himself and placed his clothes on a stone. The stone passed by his clothes, so Moses followed him back and said: My clothes are a stone! He passed by a gathering of the Children of Israel and they saw him, so God cleared him of what they had said. "And he was held in high esteem by 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, **O you who have believed, do not be like those who harmed Moses... to honorable**. He said: Their harm to Moses was that they said: By God, nothing is preventing Moses from placing his clothes with us except that he is urinary. This harmed Moses, and while he was bathing one day and his clothes were on a rock, when Moses had finished washing and went to get his clothes, the rock started running with his clothes, and he started running after it until it passed by the assembly of the Children of Israel while he was looking for it. When they saw Moses, peace be upon him, naked, with no clothes on, they said: By God, we do not see anything wrong with Moses, and he is innocent of what we used to say about him. So God said: **So God cleared him of what they said, and he was honorable in the sight of God**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **O you who have believed, do not be like those who harmed Moses...** the verse, he said: (Moses was a man who was very careful about his private parts and his clothes. He said: They used to say: What makes him do that is a defect in his private parts that he would hate to be seen. So one day he got up to wash himself in the desert and put his clothes on a rock, and they stuck to his clothes. He said: Then he came looking for it naked, until he looked out at them naked, and they saw that he was innocent of what they said, and he was honorable in the sight of God.) He said: Honorable in the speech of the Arabs: the beloved and accepted.

Others said: Rather, they described him as a leper.

Who said that?

Ibn Hamid told me: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, who said: The Children of Israel said: Moses was leprous, and a group said: He was a leper because of the severity of his concealment. He used to go to a spring every day,

wash himself, and place his clothes on a rock near it. The rock carried his clothes until it reached the assembly of the Children of Israel. Moses came looking for them, and when they saw him naked, with nothing of what they had said about him, he put on his clothes and then went to the rock and struck it with his staff, and the staff left an impression on the rock.

Bahr ibn Habib ibn Arabi narrated to us, saying: Ruh ibn Ubadah narrated to us, saying: Auf narrated to us, on the authority of Muhammad, on the authority of Abu Hurayrah, regarding this verse: **Do not be like those who harmed Moses, but God cleared him of what they said...** the verse. The Messenger of God, may God bless him and grant him peace, said: "Moses was a modest, discreet man. Hardly anything of his skin could be seen out of shyness. Those of the Children of Israel who harmed him harmed him and said: He only covered himself this way because of a defect in his skin, either leprosy, or a disease, or some other affliction. God wanted to clear him of what they said. One day, Moses was alone, and he placed his clothes on a stone, then washed himself. When he finished washing, he went to take his clothes, but the stone ran after his clothes. Moses took a staff and asked the stone, saying: My clothes are a stone, until he reached a group of the Children of Israel. They saw him naked, like the best of people in character, and God cleared him of what they said. The stone stood up and took his clothes." He put it on and started hitting the stone with it. By God, there were scars on the stone from the marks of hitting it three, four, or five times.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, who said: It reached me that the Messenger of God, may God bless him and grant him peace, said: **Moses was a modest and discreet man**, then he mentioned something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan told us, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "The Children of Israel used to bathe while they were naked, and the Prophet of God, Moses, was modest, so he used to cover himself when he bathed. Then they stabbed him in the private parts. He said: While the Prophet of God was bathing one day, he placed his clothes on a rock. The rock moved and the Prophet of God followed it, striking it with his staff, 'My clothes, O rock!' until it reached a group of the Children of Israel, or was in the middle of them. Then it stood up. The Prophet of God took his clothes and they saw the best of character and the most honorable of men. The group said: 'May God kill the slanderer of the Children of Israel.' So his innocence was proven, and God cleared him of it."

Others said: Rather, their harm to him was their claim that he killed his brother Aaron.

Who said that?

Ali ibn Muslim al-Tusi told me: Ibad told us: Sufyan ibn Habib told us, on the authority of al-Hakam, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, on the authority of Ali ibn Abi Talib, may God be pleased with him, regarding the statement of God,

Do not be like those who harmed Moses... the verse, he said: Moses and Aaron went up the mountain, and Aaron died. The Children of Israel said: You killed him, and he loved us more than you did, and was kinder to us than you, so they harmed him because of that. Then God commanded the angels to carry him until they passed by the Children of Israel, and the angels spoke of his death, until the Children of Israel knew that he had died. Then God cleared him of that and they went and buried him. No one from God's creation saw his grave except the marble, so God made him deaf and mute.

The most correct of the sayings in this regard is to say: The Children of Israel harmed the Prophet of God in some ways that he would not have liked to be harmed with, so God absolved him of what they had harmed him with. It is possible that this was because they said that he was a leper. It is possible that this was because they claimed that he had killed his brother Aaron. It is possible that all of this was the case, because he mentioned all of that with which they harmed him. No statement in this regard is more true than what God said that they harmed Moses, so God absolved him of what they had said.

Tafsir al-Qurtubi

O you who have believed, do not be like those who harmed Moses; but God cleared him of what they said, and he was honorable in the sight of God.

When God the Almighty mentioned the hypocrites and disbelievers who harmed the Messenger of God (peace and blessings be upon him) and the believers, He warned the believers against being harmed, and forbade them from imitating the Children of Israel in harming their Prophet Moses. People differed about the reason Muhammad (peace and blessings be upon him) and Moses were harmed. Al-Naqqash related that they harmed Muhammad (peace be upon him) by saying: Zayd ibn Muhammad. Abu Wa'il said: They harmed him because the Prophet (peace and blessings be upon him) divided a portion, and a man from the Ansar said: This division was not done for the sake of God. This was mentioned to the Prophet (peace and blessings be upon him), and he became angry and said: **May God have mercy on Moses, he was harmed more than this and he was patient.** As for the harm done to Moses, peace be upon him, Ibn Abbas and a group said: It is what is included in the hadith of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, peace be upon him, and that is that he said: "The Children of Israel used to bathe naked, and Moses, peace be upon him, used to cover himself a lot and hide his body. Some people said, 'He is leprous or a leper, or he has a disease.' One day he went to bathe in a spring in the land of Ash-Sham and put his clothes on a rock. The rock ran away with his clothes, and Moses followed him naked, saying, 'My clothes are a rock, my clothes are a rock,' until he reached a group of the Children of Israel. They looked at him, and he was the best of them in character and the most just of them in appearance, but he was not what they said. This is what God Almighty said, 'So God cleared him of what they said.'" Narrated

O you who have believed, do not be like those who harmed Moses; but God cleared him of what they said, and he was honorable in the sight of God.

by Al-Bukhari and Muslim with the same meaning. Muslim's version: He said: The Messenger of God, may God bless him and grant him peace, said: "The Children of Israel used to bathe naked, looking at each other's private parts. Moses, peace be upon him, used to bathe alone. They said, 'By God, nothing prevents Moses from bathing with us except that he is urinary.'" One day he went to bathe and put his garment on a stone, but the stone ran away with his garment. Moses, peace be upon him, ran after him, saying, 'My garment, stone, my garment, stone,' until the Children of Israel looked at Moses' private parts and said, 'By God, there is nothing wrong with Moses.' The stone stood up and looked at him. It took its garment and began to strike the stone." Abu Hurairah said: By God, there were six or seven marks on the stone from which Moses struck the stone. This is one saying. It was narrated on the authority of Ibn Abbas on the authority of Ali ibn Abi Talib, may God be pleased with him, that he said: They harmed Moses by saying, 'He killed Aaron.' This is because Moses and Aaron went out from the desert to a mountain, and Aaron died there. Moses came, and the Children of Israel said to Moses, 'You killed him, and he was kinder to us than you and more loving toward us.'" So they harmed him with that, so God the Almighty ordered the angels to carry him until they paraded him among the Children of Israel, and they saw a great sign that proved to them the truth of Moses, and there was no sign of killing on him. It has been said that the angels spoke of his death, and only the marble knew the location of his grave, and that God the Almighty made him deaf and mute. Aaron died before Moses in the wilderness, and Moses died two months before the end of the period of the wilderness. Al-Qushayri narrated on the authority of Ali ibn Abi Talib **may God be pleased with him**: God the Almighty revived Aaron, and he informed them that He did not kill him, then he died. It has been said that the harm to Moses (peace be upon him) was their accusation of sorcery and madness. The first is correct. It is possible that they did all of that, and God exonerated him from all of that.

Question: The fact that Moses (peace be upon him) placed his garment on the stone and entered the water naked is evidence of its permissibility, which is the view of the majority of scholars. Ibn Abi Layla forbade it and cited as evidence an invalid hadith, which is the statement of the Prophet (peace and blessings be upon him): **Do not enter the water except with a loincloth, for the water is inhabited.** Judge Iyad said: It is weak according to the scholars.

I said: As for it being recommended to cover oneself, according to what Israel narrated on the authority of Abd al-A'la that al-Hasan ibn Ali entered a pond wearing his cloak and wrapping himself in it. When he came out, he was asked: I only covered myself from someone who sees me and I do not see him, meaning from my Lord and the angels. If it is said: How did Moses, peace be upon him, call the stone with the call of someone who has reason? It is said: Because the stone emanated an action of someone who has reason. And the stone is a vocative singular noun with

the letter of calling omitted, as God Almighty said: **Joseph, turn away from this** (Yusuf 12:29). And **my garment** is in the accusative case with an implied verb, meaning: Give me my garment, or leave my garment, so the verb was omitted because the circumstance indicates it.

God the Almighty says: **And he was honored in the sight of God** meaning great. Honorable among the Arabs means someone of great status and high position. It is narrated that whenever he asked God for something, He would give it to him. Ibn Masoud read: **And he was a servant of God.** It was also said that the meaning of honorable is that he spoke to Him directly. Abu Bakr al-Anbari said in Kitab al-Radd: Those who challenge the Quran claim that the Muslims have made a mistake and that he was honored in the sight of God, and that the correct version in his view is **And he was a servant of God and honored.** This indicates the weakness of his intention, the deficiency of his understanding, and the paucity of his knowledge. This is because if the verse were to be interpreted as saying **And he was a servant**, then the praise of Moses, peace be upon him, would be diminished. This is because honorable people are honored by the people of this world, by the people of his time, and by the people of the Hereafter. Therefore, one should not dwell on the place of praise, because if he was honored by the people of this world, then that would be a blessing from God upon him, and no praise from God would be evident along with it. When God Almighty clarified the place of praise by saying: **And he was held in high esteem by God**, he deserved honor and the greatest elevation because he was held in high esteem by God. So, without the word, the most excellent praise and the greatest commendation were diverted from the Prophet of God.

Tafsir Ibn Kathir

Al-Bukhari said in his interpretation of this verse: Ishaq bin Ibrahim told us, Ruh bin Ubadah told us, Awf told us, on the authority of Al-Hasan, Muhammad, and Khulas, 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: Moses was a modest man, and this is what God Almighty said: 'O you who have believed, do not be like those who harmed Moses, but God cleared him of what they said, and he was honorable in the sight of God.'" This is how he mentioned this hadith here, very abbreviated. He narrated it in the hadiths of the prophets with this same chain of transmission on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: Moses, peace be upon him, was a modest, discreet man, and nothing of his skin was visible out of modesty. Those of the Children of Israel who harmed him harmed him, and they said: He only covers himself this way because of a defect in his skin, either leprosy, or a skin disease. God Almighty wanted to clear them of what they said to Moses, peace be upon him, so he was alone one day and took

off his clothes on a stone. Then he washed himself, and when he finished, he went to his clothes to take them, and the stone ran away with his clothes, so Moses took his staff and asked the stone and kept saying: My clothes are a stone, my clothes are a stone, until he reached a group of the Children of Israel, and they saw him naked, the most beautiful thing that God Almighty created, and he was innocent of what they said. The stone stood up, took his clothes, put them on, and began to strike the stone with his staff. By God, there were scars on the stone from the effect of striking it three, four, or five times. He said: That is what God Almighty said: **O you who have believed, do not be like those who harmed Moses, but God cleared him of what they said, and he was honorable in the sight of God.** This is a good, lengthy context, and this hadith is from the only one narrated by Bukhari, not Muslim.

Imam Ahmad said: Ruh narrated to us, Aouf narrated to us, on the authority of Al-Hasan, on the authority of the Prophet, may God bless him and grant him peace. And Khalas and Muhammad narrated on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that he said concerning this verse: **O you who have believed, do not be like those who harmed Moses, but God cleared him of what they said, and he was esteemed in the sight of God.** He said: The Messenger of God, may God bless him and grant him peace, said: "Moses was a modest and discreet man. Hardly anything of his skin could be seen out of shyness before him." Then he cited the hadith as Al-Bukhari narrated it in full. He narrated it on his authority in his Tafsir on the authority of Ruh on the authority of Aouf on his authority. And Ibn Jarir narrated it from the hadith of Ath-Thawri on the authority of Jabir Al-Ju'fi on the authority of Amir Al-Sha'bi on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. And thus he narrated it from the hadith of Sulayman ibn Mihran al-A'mash, on the authority of al-Munhal ibn Amr, on the authority of Sa'id ibn Jubayr and Abdullah ibn al-Harith, on the authority of Ibn Abbas, regarding his statement: **Do not be like those who harmed Moses,** he said: His people said to him, **You are impure.** So he went out one day to wash and placed his clothes on a rock. The rock came out, tying his clothes to it, and he went out following it naked until he took him to the gatherings of the Children of Israel and they saw that he was not impure. So that is what his statement means: **So God cleared him of what they said.** And thus al-Awfi narrated it from Ibn Abbas, may God be pleased with them both.

Al-Hafiz Abu Bakr Al-Bazzar said: Ruh bin Hatim and Ahmad bin Al-Mu'allā Al-Adami told us: Yahya bin Hammad told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "Moses, peace be upon him, was a shy man. He came to the water - I think he said - to bathe, and he placed his clothes on a rock, and his private parts were hardly visible. The Children of Israel said, 'Moses has a disease or something wrong with him' - meaning that he did not remove his clothes - so the rock carried his clothes until they were right next to where the Children of Israel were sitting. They looked at Moses as the most handsome of men -

or something like that - and that is what His statement means: 'So God cleared him of what they said, and he was esteemed in the sight of God.'"

Ibn Abi Hatim said: My father told us, Saeed bin Sulaiman told us, Ibad bin Al-Awam told us, on the authority of Sufyan bin Husayn, on the authority of Al-Hakam, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of Ali bin Abi Talib, may God be pleased with them, regarding His statement: **Then God cleared him of what they said,** he said: Moses and Aaron ascended the mountain and Aaron, peace be upon him, died. The Children of Israel said to Moses, peace be upon him: "You killed him. He was kinder to us than you and more modest." So they hurt him because of that. Then God ordered the angels to carry him and they passed by the gatherings of the Children of Israel. It spoke of his death and no one knew the location of his grave except the marble. God made him deaf and mute. This is how Ibn Jarir narrated it on the authority of Ali bin Musa Al-Tusi, on the authority of Ibad bin Al-Awam, and then he said: It is possible that this is what is meant by the hurt and it is possible that the first is what is meant. There is no more correct statement than God Almighty's statement: **I said.** It is possible that all of them are meant or that there is something else with it, and God knows best.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Shaiq, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, divided something one day, and a man from the Ansar said: 'This division is not for the sake of God.' I said: 'O enemy of God, will I not tell the Messenger of God, may God bless him and grant him peace, what I have said?' I mentioned that to the Prophet, may God bless him and grant him peace, and his face turned red, then he said: 'May God have mercy on Moses. He was harmed more than this, and he was patient.'" They both included it in the two Sahihs on the authority of Sulayman ibn Mihran Al-A'mash.

Another chain of transmission - Imam Ahmad said: Hajjaj told us, I heard Isra'il ibn Yunus, on the authority of Al-Walid ibn Abi Hisham, the client of Al-Hamdani, on the authority of Zaid ibn Za'idah, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said to his companions: **Let no one inform me of anything from any of my companions, for I would like to come out to you with a sound heart.** So wealth came to the Messenger of God, may God bless him and grant him peace, and he divided it up. He said: I passed by two men, and one of them was saying to his companion: **By God, Muhammad did not intend by his division the face of God or the Hereafter.** He said: I checked until I heard what they said, then I came to the Messenger of God, may God bless him and grant him peace, and I said: O Messenger of God, you told us that no one should inform me of anything from my companions, and I passed by so-and-so and so-and-so, and they were saying such-and-such. The face of the Messenger of God, may God bless him and grant him peace, turned red and he was upset, then he said: **Leave me alone, for Moses was harmed with more than this, and he was patient.**

O you who have believed, do not be like those who harmed Moses; but God cleared him of what they said, and he was honorable in the sight of God.

Abu Dawud narrated it in Al-Adab on the authority of Muhammad ibn Yahya Al-Dhuhli on the authority of Muhammad ibn Yusuf Al-Faryabi on the authority of Isra'il on the authority of Al-Walid ibn Abi Hisham, with this abbreviated version: **Let none of my companions convey to me anything from anyone, for I like to come out to you with a pure heart.** Al-Tirmidhi narrated it in the same way in Al-Manaqib on the authority of Al-Dhuhli, except that he said Zayd ibn Za'idah. He also narrated it on the authority of Muhammad ibn Isma'il on the authority of Abdullah ibn Muhammad on the authority of Ubayd God ibn Musa and Husayn ibn Muhammad, both of them on the authority of Isra'il on the authority of Al-Suddi on the authority of Al-Walid ibn Abi Hisham, with this also abbreviated version. He added Al-Suddi to its chain of transmission, then he said: It is strange from this source.

God the Almighty said: **And he was held in high esteem by God** meaning he had esteem and prestige with his Lord, the Almighty. Al-Hasan Al-Basri said that his supplications were answered by God. Others from the Salaf said that he never asked God for anything except that He gave it to him, but He withheld seeing him as He willed. Some of them said that because of his great esteem with God, he interceded for his brother Aaron that God would send him with him, so God answered his request and said: **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet.**

Fath al-Qadir

His saying: 69- **Do not be like those who harmed Moses** is their saying: He had leprosy or leprosy or some other defect, and the explanation of that will come at the end of the research, and in it is discipline for the believers and a warning to them from entering into any of the matters that harm the Messenger of God. Muqatil said: God admonished the believers not to harm Muhammad, may God bless him and grant him peace, as the Children of Israel harmed Moses. And there was disagreement about what harmed our Prophet Muhammad, may God bless him and grant him peace, until this verse was revealed. Al-Naqqash related that their harming of Muhammad was their saying Zayd ibn Muhammad. Abu Wa'il said: The Prophet (peace and blessings be upon him) divided an oath, and a man from the Ansar said: This division was not made for the sake of God. It was also said that it was revealed regarding the story of Zayd ibn Haritha and Zaynab bint Jahsh and what was heard from the people therein. The meaning of **and he was esteemed in the sight of God** is that he was great and esteemed in the sight of God. The esteemed person in the sight of God is the one who is of great status and high position. It was said in the interpretation of esteem that it means that God spoke to him directly. The majority of scholars read **and he was in the sight of God** with a noon as a metaphorical adverbial phrase. Ibn Mas'ud, Al-A'mash, and Abu Haywah read Abdullah with a unified ba' from servitude. What is in His statement: **So God cleared him of what they said** is the relative pronoun or the verbal noun: meaning from what they

said.

Tafsir al-Baghawi

God Almighty said: 69- **O you who have believed, do not be like those who harmed Moses, but God cleared him of what they said.** So God purified him of what they said: **And he was in the sight of God of high esteem**, generous and of high standing. It is said: A man's face is of high standing, so he is of high standing, if he has prestige and esteem.

Ibn Abbas said: He was very fortunate with God. He never asked for anything without giving it to him.

Al-Hassan said: His prayers were answered.

It was said: He was responsive and acceptable.

They differed about what Moses was harmed with:

So Abd al-Wahid al-Malihi informed us, Ahmad ibn Abd God al-Nu'aymi informed us, Muhammad ibn Yusuf informed us, Muhammad ibn Ismail informed us, Ishaq ibn Ibrahim informed us, Ruh ibn Ubadah informed us, Awf informed us, on the authority of al-Hasan, Muhammad, and Khulas, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: Moses was a modest, discreet man. Nothing of his skin was visible out of modesty. He was harmed by those among the Children of Israel who harmed him. They said: He only conceals himself this way because of a defect in his skin, either leprosy, or a disease. God wanted to clear him of what they said. So he was alone one day and placed his clothes on the stone, then washed himself. When he finished, he went to his clothes to take them, but the stone ran away with his clothes. Moses took his staff and asked the stone, and he kept saying: My clothes are a stone, my clothes are a stone, until he reached a group of the Children of Israel. They saw him naked, the most beautiful of what God had created, and he cleared him of what they said. The stone stood up, took his clothes, put them on, and began to wash the stone. He hit him with his stick. By God, there were scars on the stone from the effect of his hitting him three, four or five times. This is what God Almighty said: **O you who have believed, do not be like those who harmed Moses, but God cleared him of what they said, and he was honorable in the sight of God.**

Some people said: The reason they harmed him was that when Aaron died in the wilderness, they claimed that Moses had killed him. So God commanded the angels to pass by him among the Children of Israel and they knew that he had not killed him, so God cleared him of what they had said.

Abu Al-Aaliyah said: It is that Qarun hired a prostitute to throw herself at Moses in front of the crowd, but God protected her and absolved Moses of that, and Qarun was destroyed.

Abdul Wahid bin Ahmad Al-Malihi told us, Ahmad bin

Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Walid told us, Shu'bah told us, on the authority of Al-A'mash, who said: I heard Abu Wa'il say: I heard Abdullah say: "The Prophet, may God bless him and grant him peace, made a division, and a man said: This division is not for the sake of God. So I went to the Prophet, may God bless him and grant him peace, and informed him, and he became angry until I saw the anger on his face, then he said: May God have mercy on Moses, he was harmed more than this and he was patient."

Tafsir al-Baidawi

69 - O you who have believed, do not be like those who harmed Moses, but God cleared him of what they said. So He declared his innocence from what they said, meaning its meaning and content. This was because Korah incited a woman to accuse him of adultery, but God protected him, as mentioned in *Al-Qasas*. Or people accused him of killing Aaron when he went out with him to the mountain, and he died there. The angels carried him and passed by him until they saw that he had not been killed. It was also said that God revived him, so he informed them of his innocence. Or they accused him of a defect in his body, such as leprosy or pyrexia, due to his extreme modesty, so God informed them that he was innocent of it. **And he was held in high esteem by God,** of closeness and esteem. It was also read, **And the servant of God was held in high esteem.**

Surat al-Ahzab 33:70

O you who have believed, fear God and speak words of appropriate justice.

Surat al-Ahzab 33:70

O you who have believed, fear God and speak words of appropriate justice.

Tafsir al-Jalalayn

70 - **O you who have believed, fear God and speak words of appropriate justice** correct

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, fear God lest you disobey Him, lest you deserve His punishment.

His saying, **And say a sound word**, means: Say a clear, impermissible, and true word about the Messenger of God and the believers.

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 speak a just word**, meaning: a sound one.

Ibn Hamid told us, he said: Anbasa told us, on the authority of Al-Kalbi, **And speak a just word**, he said: Truthfully.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Fear God and speak words of appropriate justice**, meaning just. Qatada said: He means by that in his speech and in all of his actions, and appropriate is truthfulness.

Saad bin Abdullah bin Abdul Hakam told me: Hafs bin Omar told us, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, regarding the statement of God, **And say a word of appropriate justice**, say: There is no god but God.

Tafsir al-Qurtubi

God the Almighty says: **O you who have believed, fear God and speak words of appropriate justice**. Meaning, intentionally and truthfully. Ibn Abbas said: Meaning, correctly. Qatada and Muqatil said: It means, say words of appropriate justice regarding Zaynab and Zayd, and do not attribute to the Prophet (peace and blessings of God be upon him) what is impermissible. Ikrimah and Ibn Abbas also said: The correct statement is **There is no god but God**. It was also said: It is that which appears to be in agreement with its inner meaning. It was also said: It is that which is intended solely for the sake of God. It was also said: It is reconciling those who quarrel. It is derived from aiming an arrow to achieve its target. Correct statement includes good deeds, so it is general in all that was mentioned and other than that.

The apparent meaning of the verse indicates that it only refers to what is contrary to the harm that was said about the Messenger and the believers. Then the Almighty promised that He will reward correct speech by correcting deeds and forgiving sins. That is enough for you as a degree and elevated position. **And whoever obeys God and His Messenger** that is, in what he has commanded and forbidden, **has certainly achieved a great attainment**.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to fear Him and to worship Him as if He sees them, and to say **right words**, meaning straight, without crookedness or deviation. He promised them that if they do that, He will reward them for it by making their deeds right, meaning He will guide them to do righteous deeds and forgive them their past sins. He will inspire them to repent for whatever they may do in the future. Then God the Almighty says: **And whoever obeys God and His Messenger has certainly attained a great attainment**, meaning that he will be saved from the fire of Hell and will be granted eternal bliss. Ibn Abi Hatim said: My father told us, Amr ibn Awf told us, Khalid told us, on the authority of Laith, on the authority of Abu Burdah, on the authority of Abu Musa al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, led us in the noon prayer. When he finished, he gestured to us with his hand, so we sat down and said: **God Almighty has commanded me to command you to fear God and to speak words of right judgment**. Then he came to the women and said: **God has commanded me to command you to fear God and to speak words of right judgment**.

Ibn Abi Al-Dunya said in Kitab At-Ta'qwa: Muhammad bin Abbad bin Musa told us, Abdul Aziz bin Imran Al-Zuhri told us, Isa bin Samra told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, did not stand on the pulpit except that I heard him say: **O you who have believed, fear God and speak words of appropriate justice**, the verse. Very strange. It was narrated on the authority of Abdul Rahim bin Zaid Al-Ami, on the authority of his father, on the authority of Muhammad bin Kaab, on the authority of Ibn Abbas, with an interrupted chain of transmission: **Whoever wants to be the most honorable of people, let him fear God**. Ikrimah said: The appropriate statement is **There is no god but God**. Another said: The appropriate statement is truthfulness. Mujahid said: It is correctness. Another said: It is the truth, and all of it is true.

Fath al-Qadir

Or from His saying: 70- **O you who have believed, fear God meaning in every matter and speak words of appropriate justice** meaning words that are correct and true. Qatada and Muqatil said: It means say words of

appropriate justice regarding Zayd and Zaynab, and do not attribute to the Prophet (peace and blessings of God be upon him) what is impermissible. Ikrimah said: The appropriate statement is **There is no god but God**. It was said that it is that which appears to be in agreement with its inner meaning, and it was said that it is that which is intended for the sake of God alone, and it was said that it is reconciliation between people. The appropriate statement is derived from aiming an arrow so that it hits its target, and it appears from the verse that He commanded them to say words of appropriate justice in all that they do and leave, so He did not specify one type over another, even if there is nothing in the wording that requires generality, the context conveys this meaning, because He, glory be to Him, guided His servants to say words that differ from the words of those who cause harm.

Tafsir al-Baghawi

God Almighty said: 70- **O you who have believed, fear God and speak words of appropriate justice**. Ibn Abbas said: Correct. Qatada said: Just. Al-Hasan said: Truthful. It was also said: Upright. Ikrimah said: It is to say, **There is no god but God**.

Tafsir al-Baidawi

70 - **O you who have believed, fear God** in committing what He hates, let alone what harms His Messenger. **And speak words of appropriate justice** intending the truth from *sadd* meaning to block, and what is meant is to forbid its opposite, like the hadith of Zaynab, without intending it.

Surat al-Ahzab 33:71

He will amend for you your deeds and forgive you your sins. And whoever obeys God and His Messenger has certainly achieved a great attainment.

Surat al-Ahzab 33:71

He will amend for you your deeds and forgive you your sins. And whoever obeys God and His Messenger has certainly achieved a great attainment.

Tafsir al-Jalalayn

71 - **He will rectify your deeds for you** He will accept them (and forgive you your sins. And whoever obeys God and His Messenger has certainly achieved a great victory) He has attained a desired goal.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He will rectify for you your deeds**, meaning that the Almighty says to the believers: Fear God and say the right words, and He will guide you to righteous deeds, so He will rectify your deeds. **And forgive you your sins**, meaning: He will pardon you for your sins, so He will not punish you for them. **And whoever obeys God and His Messenger**, by doing what He commands him to do, and refraining from what He forbids, and saying the right, **has certainly achieved a great victory**, meaning: He has attained the greatest honor from God.

Tafsir al-Qurtubi

"He will rectify for you your deeds and forgive you your sins. And whoever obeys God and His Messenger has certainly achieved a great victory."

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to fear Him and to worship Him as if He sees them, and to say **right words**, meaning straight, without crookedness or deviation. He promised them that if they do that, He will reward them for it by making their deeds right, meaning He will guide them to do righteous deeds and forgive them their past sins. He will inspire them to repent for whatever they may do in the future. Then God the Almighty says: **And whoever obeys God and His Messenger has certainly attained a great attainment**, meaning that he will be saved from the fire of Hell and will be granted eternal bliss. Ibn Abi Hatim said: My father told us, Amr ibn Awf told us, Khalid told us, on the authority of Laith, on the authority of Abu Burdah, on the authority of Abu Musa al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, led us in the noon prayer. When he finished, he gestured to us with his hand, so we sat down and said: **God Almighty has**

commanded me to command you to fear God and to speak words of right judgment. Then he came to the women and said: **God has commanded me to command you to fear God and to speak words of right judgment.**

Ibn Abi Al-Dunya said in Kitab At-Taqwa: Muhammad bin Abbad bin Musa told us, Abdul Aziz bin Imran Al-Zuhri told us, Isa bin Samra told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, peace and blessings be upon him, did not stand on the pulpit except that I heard him say: **O you who have believed, fear God and speak words of appropriate justice**, the verse. Very strange. It was narrated on the authority of Abdul Rahim bin Zaid Al-Ami, on the authority of his father, on the authority of Muhammad bin Kaab, on the authority of Ibn Abbas, with an interrupted chain of transmission: **Whoever wants to be the most honorable of people, let him fear God.** Ikrimah said: The appropriate statement is **There is no god but God.** Another said: The appropriate statement is truthfulness. Mujahid said: It is correctness. Another said: It is the truth, and all of it is true.

Fath al-Qadir

Then he mentioned the reward for those who obeyed the command to be pious and to speak the truth, saying: 71- **He will amend for you your deeds** meaning He will make them righteous, not corrupt, by what He guides them to and gives them understanding in it, **and forgive you your sins** meaning He will make them expiated and forgiven, **and whoever obeys God and His Messenger** in doing what is obedience and avoiding what is disobedience, **has certainly achieved a great victory** meaning he has achieved goodness with a great victory, and has attained the good of this world and the hereafter. This sentence is a new sentence confirming what came before it.

Tafsir al-Baghawi

71- **He will rectify your deeds for you.** Ibn Abbas said: He will accept your good deeds. Muqatil said: He will purify your deeds, "and forgive you your sins. And whoever obeys God and His Messenger has certainly achieved a great victory." That is, he has attained all good.

Tafsir al-Baidawi

71 - **He will make your deeds right for you** He will guide you to do good deeds, or He will make them right by accepting them and rewarding them. **And He will forgive you your sins** and make them expiated by your uprightness in word and deed. **And whoever obeys God and His Messenger** in the commands and prohibitions, **has certainly achieved a great victory** He

will live in this world with praise and in the Hereafter
with happiness.

Surat al-Ahzab 33:72

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant.

Surat al-Ahzab 33:72

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant.

Tafsir al-Jalalayn

72 - **Indeed, We offered the Trust** the prayers and other things that bring reward for doing them and punishment for leaving them **to the heavens and the earth and the mountains** by creating in them understanding and speech **and they declined to undertake it and feared it** they were afraid of it. But man undertook it) Adam after it was offered to him **he was indeed unjust** to himself in what he undertook **and ignorant** of it.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed about the meaning of that. Some of them said: Its meaning is that God offered His obedience and His obligations to the heavens, the earth, and the mountains on the condition that if they did well, they would be rewarded and compensated, and if they neglected, they would be punished. But their patience refused, fearing that they would not fulfill their duty, and Adam made them bear it. **He was unjust** to himself, *ignorant* of what was in his favor.

Who said that?

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding His statement, **Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it.** He said: The Trust: the obligations that God has imposed on the servants.

He said: Hisham narrated to us, on the authority of Al-Awam, on the authority of Ad-Dahhak bin Muzahim, on the authority of Ibn Abbas, regarding His statement, **Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it,** he said: The Trust: the obligations that God has imposed on His servants.

He said: Hisham narrated to us, he said: Al-Awam bin Hawshab and Juwaybir informed us, both on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding His statement, **Indeed, We offered the Trust ... to His statement, to ignorant people.** He said: The Trust means the obligatory duties. Juwaybir said in his hadith: When it was presented to Adam, he said, **O Lord, what is the Trust?** He said, **It was said, 'If you fulfill it, you will be rewarded, and if you neglect it, you**

will be punished.' He said, **"O Lord, you carried it with what was in it.** He said, **So he did not remain in Paradise except for the amount of time between the afternoon prayer and sunset, until he committed a sin and was expelled from it.**

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id, on the authority of Ibn Abbas, that he said regarding this verse, **Indeed, We offered the Trust**, that it was offered to Adam, and he said: Take it for what it contains. If you obey, I will forgive you, and if you disobey, I will punish you. He said: I have accepted. And there was only an amount of time between the afternoon and nightfall of that day until he committed the sin.

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, **Indeed, We offered the Trust to the heavens and the earth and the mountains**, "If they fulfilled it, He would reward them, and if they neglected it, He would punish them." They disliked that and were afraid, not because of disobedience, but out of respect for the religion of God, that they would not fulfill it. Then He offered it to Adam, and he accepted it with what was in it, which is His statement, "And man bore it. Indeed, he was unjust and ignorant," deceived by the command of God.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **Indeed, We offered the Trust:** obedience. He offered it to them before He offered it to Adam, but they could not bear it. So He said to Adam, "O Adam, I have offered the Trust to the heavens and the earth and the mountains, and they did not accept it. Will you take it? What is in it?" He said, **O Lord, what is in it?** He said, **If you do well, you will be rewarded, and if you do wrong, you will be punished.** So Adam took it and bore it, and that is what He said, "And man bore it. Indeed, he was unjust and ignorant."

Ibn Bashar told us: Abu Ahmad Al-Zubayri told us: Sufyan told us, on the authority of a man, on the authority of Ad-Dahhak Ibn Muzahim, regarding the statement of God, "Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant." Adam said: It was said to him: Take it with its due right. He said: What is its due right? It was said: If you do well, you will be rewarded, and if you do wrong, you will be punished. So, it was not long between the noon and the afternoon prayers until he was taken out of it.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding the verse: "Indeed, We offered the Trust to the heavens and the earth and the mountains, but they could not bear it. So, will you, O Adam, take what is in it?" Adam said: **And what is in it, O Lord?** He said: **If you do well, you will be**

rewarded, and if you do evil, you will be punished. He said: **I have taken it upon myself.** God, the Blessed and Exalted, said: **I have taken it upon myself.** Adam did not remain there except for the time between the first and the afternoon prayers until Iblis, may God curse him, expelled him from Paradise. Trust means obedience.

Saeed bin Amr Al-Sakuni told me: Baqiyah told us: Isa bin Ibrahim told me, on the authority of Musa bin Abi Habib, on the authority of Al-Hakam bin Amr, who was one of the companions of the Prophet, may God bless him and grant him peace: He said: The Prophet, may God bless him and grant him peace, said: "Trustworthiness and loyalty were sent down to the son of Adam with the prophets, so they were sent with him, and among them was a Messenger of God, and among them was a Prophet, and among them was a Prophet who was a Messenger. The Qur'an was sent down, and it is the speech of God, and Arabic and non-Arabic were sent down, so they learned the matter of the Qur'an and learned the matter of the Sunnah in their tongues. God did not leave anything of His command, of what they do and what they avoid, which are the proofs against them, except that He made it clear to them. There are no people of a language except that they know the good from the bad. Then trustworthiness is the first thing to be removed, and its effect remains in the roots of people's hearts. Then loyalty, covenants, and pledges are removed, and the books remain. There is a scholar who works and an ignorant person who knows them and denies them, until it reached me and my nation. No one perishes in the sight of God except one who perishes, and no one neglects Him except one who abandons Him. Beware, O people, and beware of the sneaking whisperer, for He tests you to see which of you is best in deeds.

Muhammad bin Khalaf al-Asqalani told me: Ubayd God ibn Abd al-Majid al-Hanafi told us: al-Awam al-Attar told us: Qatada and Abaan ibn Abi Ayyash told us, on the authority of Khalid al-Asri, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: "There are five things, whoever does them on the Day of Resurrection with faith will enter Paradise: one who maintains the five daily prayers, with their ablutions, bowing, prostration, and timings; one who gives zakat from his wealth willingly - and he used to say: By God, no one does that except a believer - and one who fasts Ramadan; one who performs the Hajj if he is able to do so; and one who fulfills a trust." They said: **O Abu al-Darda', what is a trust?** He said: **Ghusl from major ritual impurity, for God does not trust the son of Adam with regard to any aspect of his religion except that.**

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Ubayy ibn Ka'b, who said: It is part of trustworthiness that a woman is entrusted with her private parts.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it**, he said: God offered them the Trust, that He would

impose upon them the religion, and make for them a reward and a punishment, and entrust them with the religion, but they said: No, we are subject to your command, we do not want reward or punishment. The Messenger of God, may God bless him and grant him peace, said: "And God offered it to Adam and said: Between my ear and my shoulder," Ibn Zayd said, so God said to him: "As you bear this, I will help you. I will make a veil for your sight, so if you fear that you will see except what is not lawful for you, then lower its veil. I will make a door and a lock for your tongue, so if you fear, then close it. I will make a garment for your private parts, so do not uncover them except for what is lawful for you."

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, We offered the Trust to the heavens and the earth and the mountains**, meaning: the religion, the obligations, and the prescribed punishments. **And they declined to bear it and feared it.** It was said to them, **Bear it and fulfill its due right.** They said, **We are not able to do that.** "And man bore it. Indeed, he was unjust and ignorant." It was said to him, **Will you bear it?** He said, **Yes.** It was said, **Will you fulfill its due right?** He said, **Yes.** God said, **Indeed, he was unjust and ignorant of its due.**

Others said: Rather, what is meant by trust in this context is: people's trusts.

Who said that?

Tamim ibn al-Muntasir narrated: Ishaq narrated to us, on the authority of Sharik, on the authority of al-A'mash, on the authority of Abdullah ibn al-Sa'ib, on the authority of Zadan, on the authority of Abdullah ibn al-Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Being killed in the cause of God expiates all sins, or he said: It expiates everything except trust. The possessor of the trust will be brought and it will be said to him: 'Return your trust.' He will say: 'O Lord, the world has passed away,' three times. Then it will be said: 'Take him to the abyss.' So he will be taken there and he will fall into it until he reaches its bottom, and he will find it there as it was. He will carry it and place it on his shoulders and ascend with it to the edge of Hell. When he sees that he has emerged, it will slip and he will fall in its wake forever and ever. They said: 'Trustworthiness is in prayer, trustworthiness is in fasting, trustworthiness is in speech, and the worst of that is deposits.' So I met al-Baraa' and said: 'Do you not listen to what your brother Abdullah is saying?' He said: 'He has spoken the truth.'"

Sharik said, and Thani Ayash Al-Amiri said, on the authority of Zadan, on the authority of Abdullah bin Masoud, on the authority of the Prophet, may God bless him and grant him peace, something similar, but he did not mention trustworthiness in prayer, or in everything.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Amr ibn al-Harith told me, on the authority of Ibn Abi Hilal, on the authority of Abu Hazim, he said: "God offered the Trust to the lowest heaven, but it refused. Then to the one next to it, until He finished with it. Then to the earths, then to the mountains. Then

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant.

He offered it to Adam and said: 'Yes, between my ears and my shoulders.' So I command you to do three things, for they will help you: I have made for you a tongue between two jaws, so restrain it from everything I have forbidden you. I have made for you a private part and covered it, so do not uncover it to do what I have forbidden you."

Others said: Rather, what is meant by it is Adam's trust in his son Cain over his family and children, and Cain's betrayal of his father by killing his brother.

Who said that?

Musa bin Harun told me: Amr bin Hammad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, on the authority of some of the companions of the Prophet, may God bless him and grant him peace, who said: "No child was born to Adam except that a girl was born with him. He would marry the boy of this womb to the girl of another womb, and he would marry the girl of this womb to the boy of another womb, until two were born to him, called Qabil and Abel. Qabil was a farmer, and Abel was a milk-producing woman. Qabil was the older of the two, and he had a sister who was more beautiful than Abel's sister. Abel asked to marry Qabil's sister, but he refused and said: She is my sister who was born with me, and she is more beautiful than your sister, and I am more worthy to marry her. So his father ordered him to marry her to Abel, but he refused. They both offered a sacrifice to God, which of them had more right to the girl. Adam was away from them at that time, that is, in Mecca, looking at her. God said: To Adam: O Adam, do you know that I have a house on earth? He said: No, by God. He said: I have a house in Mecca, so go to it. Adam said to the heaven: Keep my son in trust, but it refused. He said to the earth, but it refused. He said to the mountains, but they refused. He said to Cain, but it refused. He said to the jinn, but it refused. He said to Cain, and the jinn said: Yes, you can go and come back and find your wife as you please. When Adam set out and offered a sacrifice, Cain used to boast to him, saying: I have more right to her than you; she is my sister, I am older than you, and I am my father's successor. When they offered it, Abel offered a fat, young palm tree, and Abel offered a bundle of ears of corn. He found a large ear of corn in it, so he rubbed it and ate it. Then the fire came down and consumed Abel's sacrifice and left Cain's sacrifice. Cain became angry and said: I will surely kill you so that you will not marry my sister. Abel said: {God accepts only from the righteous. If you should stretch out your hand against me to kill me - I will not stretch out my hand against you to kill you. Indeed, I fear God, Lord of the worlds.} (al-Ma'idah 5:5) 27-28) ... to His saying **So his soul prompted him to kill his brother** (al-Ma'idah 5:30). So he sought him out to kill him. The boy finished with him on the mountaintops. One day, he came to him while he was herding his sheep on a mountain, and he was asleep. He lifted a rock and smashed his head open with it, so he died and was left

in the open, not knowing how to bury him. So God sent two ravens, brothers, and they fought. One of them killed the other, so he dug a grave for him, then threw dirt on him. When he saw him, he said: **Would that I could not be like this raven and cover my brother's shame** (al-Ma'idah 5:31). So this is the saying of God Almighty **So God sent a raven scratching the ground to show him how to cover his brother's shame** (al-Ma'idah 5:31). So Adam returned and found that his son had killed his brother. That is when He says: "Indeed, We offered the Trust to the heavens and the earth and the mountains" ... to the end of the verse.

The most correct of the statements on this matter is what was said by those who said: What is meant by trust in this place is all the meanings of trusts in religion and the trusts of people. This is because God did not specify in His statement, **We offered the trust**, some of the meanings of trusts for what we have described.

And similar to what we said, the people of interpretation said about the meaning of God's statement, **Indeed, he was unjust and ignorant**.

Who said that?

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **Indeed, he was unjust and ignorant**, meaning Cain, when he was entrusted with the trust of Adam, he did not protect his family for him.

Ibn Bashar told us, he said: Abu Ahmad Al-Zubayri told us, he said: Sufyan told us, on the authority of a man, on the authority of Al-Dahhak, regarding His statement, **And man bore it**, Adam said, **Indeed, he was unjust and ignorant**. He said: Unjust to himself, ignorant of what he bore between himself and his Lord.

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: **Indeed, he was unjust and ignorant**. He was deceived by the command of God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, he was unjust and ignorant**. He said: Unjust to it, meaning to the trust, ignorant of its right.

Tafsir al-Qurtubi

God Almighty says: "Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant. * That God may punish the hypocritical men and hypocritical women and the polytheistic men and polytheistic women and that God may accept the forgiveness of the believing men and believing women. And ever is God Forgiving and Merciful."

Since God, the Almighty, has mentioned in this Surah the rulings, He has commanded us to adhere to His

commands. Trustworthiness encompasses all religious duties according to the most correct opinion, which is the opinion of the majority. Al-Tirmidhi, the wise Abu Abdullah, narrated: Ismail bin Nasr told us, on the authority of Salih bin Abdullah, on the authority of Muhammad bin Yazid bin Jawhar, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: The Messenger of God, peace and blessings be upon him, said: "God, the Almighty, said to Adam, 'O Adam, I offered the Trust to the heavens and the earth, and they could not bear it. Will you bear it and what is in it?' He said, 'And what is in it, O Lord?' He said, 'If you bear it, you will be rewarded, but if you neglect it, you will be punished.' So he bore it and what is in it, and he did not remain in Paradise except for the time between the first prayer and the afternoon prayer, until Satan expelled him from it." Trustworthiness is the obligatory duties that God has entrusted His servants with. There are different opinions regarding the details of some of them. Ibn Mas'ud said: It applies to financial trusts such as deposits and others. It was narrated from him that it applies to all obligatory duties, and the most severe of them is financial trustworthiness. Ubayy bin Ka'b said: It is part of trustworthiness for a woman to be entrusted with her private parts. Abu Dardaa said: **Ghusl after sexual impurity is a trust, and God the Almighty has not entrusted the son of Adam with anything of his religion other than it.** In a hadith, the Prophet (peace and blessings of God be upon him) said: **Trustfulness is prayer.** If you wish, you can say, **I have prayed**, and if you wish, you can say, **I have not prayed.** The same applies to fasting and ghusl after sexual impurity. Abdullah ibn Amr ibn al-As said: "The first thing God the Almighty created of man was his private parts. He said, 'This is a trust I have entrusted to you, so do not treat it except with due care. If you guard it, I will guard you.' So the private parts are a trust, the ear is a trust, the eye is a trust, the tongue is a trust, the stomach is a trust, the hand is a trust, the foot is a trust, and one who has no trust has no faith." As-Suddi said: "It refers to Adam entrusting his son Cain with his children and family, and his betrayal of him by killing his brother. This is because God the Almighty said to him, 'O Adam, do you know that I have a house on earth?' He said, 'O God, no.' He said, 'Then I have a house in Mecca, so go to it.' He said to the sky, 'Guard my son with trust,' but it refused. He said to the earth, 'Guard my son with trust,' but it refused. He said the same to the mountains, but they refused." So He said to Cain, **Keep my son in trust.** He said, **Yes, you will go and come back and find your son as you please.** So Cain returned and found that he had killed his brother. This is what God, the Most High, said, **Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it.** (Surah Al-Araf: 10) Muammar narrated from Al-Hasan that the Trust was offered to the heavens, the earth, and the mountains. They said, **What is in it?** It was said to them, **If you do well, you will be rewarded, and if you do evil, you will be punished.** They said, *No.* Mujahid said, "When God created Adam, He showed it to him. He said, 'What is it?' He said, **If you do well, I will reward you, and if you do evil, I will punish you.** He said, **You have thus undertaken it, O Lord.** Mujahid said, **Between you bearing it and my being expelled from Paradise, there was only the time between noon and afternoon prayers.** Ali ibn Abi Talhah narrated

from Ibn Abbas regarding the words of God, the Most High, **Indeed, We offered the Trust to the heavens and the earth and the mountains,** (Surah Al-Araf: 10) He said, "Trust is the obligations. God, the Almighty, offered it to the heavens, the earth, and the mountains. If they fulfilled it, He would reward them, and if they neglected it, He would punish them." They hated that and were afraid, not because it was a sin, but out of respect for the religion of God, the Almighty, that they would not carry it out. Then He offered it to Adam, and he accepted it with what it contained. An-Nahhas said: This is the opinion of the commentators. It was said: When death approached Adam, peace be upon him, he was commanded to offer the Trust to all creation. He offered it, but none accepted it except his sons. It was also said: This Trust is what God, the Almighty, deposited in the heavens, the earth, the mountains, and all creation. One of the proofs of His Lordship is that they made it known, and they made it known, except for man, who concealed it and denied it. This was said by some of the theologians. The meaning of **We offered** is **We made known**, just as you say: **I offered a slave girl for sale.** The meaning is that We offered the Trust and its squandering to the inhabitants of the heavens and the earth, from among the angels, mankind, and jinn, **but they refused to bear it**, meaning to bear its burden, as God, the Almighty, said: **And let them bear their own burdens and other burdens in addition to their own** Al-Ankabut 29:13. **And man bore it** Al-Hasan said: What is meant is the disbeliever and the hypocrite. **Indeed, he was unjust** to himself, *ignorant* of his Lord. So this answer is a metaphor, like: **And ask the town** (Yusuf 12:82). And there is another answer that is literal, that He offered the heavens, the earth, and the mountains the Trust and its squandering, which is the reward and the punishment, that is, He showed it to them, but they did not bear its burden, and they feared and said: I seek neither reward nor punishment, and each one said: This is something we cannot bear, and we are your listeners and obedient to what we are commanded to do and subjected to, said Al-Hasan and others. The scholars said: It is known that inanimate objects do not understand or respond, so life must be considered according to the latter statement. This offering is an offering of choice, not obligation. And the offering to a human being is obligation. Al-Qaffal and others said: The presentation in this verse is a parable, meaning that if the heavens and the earth, despite their large bodies, were to be tasked, it would be too heavy for them to bear the burden of the laws because of the rewards and punishments that they contain. That is, the task is something that the heavens, the earth, and the mountains are truly beyond their ability to bear, and man has been tasked with it, even though he is unjust and ignorant, if he had reason. This is like His statement, **If We had sent down this Qur'an upon a mountain** Al-Hashr 59:21, then He said, **And these examples We present to the people** Al-Hashr 59:21. Al-Qaffal said: Once it is established that God sets examples, and we are informed of a report that can only be interpreted as a parable, it must be interpreted accordingly. Some people said: The verse is a metaphor, meaning that if we compare the weight of the trust to the strength of the heavens, the earth, and the mountains, we see that they cannot bear it, and that if they could speak, they would refuse and be

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant.

afraid. So He expressed this meaning with His statement, **Indeed, We offered the Trust Al-Hashr 59:21**. This is like saying: I offered the load to the camel and it refused, meaning you compared its strength to the weight of the load, and you saw that it fell short of it. It was also said: We offered means we opposed the trust to the heavens, the earth, and the mountains, so these things were weak in relation to the trust, and the trust outweighed them by its weight. It was also said that the offering of the trust to the heavens, the earth, and the mountains was from Adam, peace be upon him. This is because when God, the Most High, made him his successor over his descendants and gave him authority over all that is on the earth of livestock, birds, and wild animals, and made a covenant with him in which He commanded him, forbade him, prohibited him, and permitted him, so he accepted it and continued to act in accordance with it. When death approached him, he asked God to teach him who would succeed him and to entrust him with the trust that he had been entrusted with. So God commanded him to offer that to the heavens with the condition that he took from them of reward if they obeyed and punishment if they disobeyed, but they refused to accept it out of fear of God's punishment. Then He commanded him to offer that to the earth and all the mountains, but they refused. Then he ordered him to present it to his son. So he presented it to him and he accepted it with the condition, and did not fear from it what the heavens, the earth and the mountains feared. Indeed, he was unjust to himself and ignorant of the consequences of what he had entrusted to his Lord. Al-Tirmidhi, the wise Abu Abdullah Muhammad bin Ali, said: I am amazed at this speaker and where he got this story from. If we look at the traces, we find them contrary to what he said. If we look at its outward appearance, we find it contrary to what he said. If we look at its inner meaning, we find it far from what he said. This is because he repeated the mention of trust and did not mention what trust is, except that he hints in his statement that he had given him authority over everything on earth, and that God had made a covenant with him in which was His commands and prohibitions, what was permissible and what was forbidden. He claimed that he had ordered him to present this to the heavens, the earth and the mountains. So what would the heavens, the earth and the mountains do with what was permissible and what was forbidden? What would be the authority over livestock, birds and wild animals? And how would it be if he presented it to his son and he accepted it as a burden on his descendants after him. At the beginning of the report in the revelation, He offered the Trust to the heavens, the earth, and the mountains until their refusal became apparent. Then He mentioned that man bore it, i.e., from himself, not that he bore it, so He called him unjust, i.e., to himself, ignorant of what was in it. As for the narrations that are contrary to what He mentioned, my father, may God have mercy on him, told me, he said, Al-Faydh bin Al-Fadl Al-Kufi told us, Al-Sari bin Ismail told us, from Amer Al-Sha'bi, from Masruq, from Abdullah bin Mas'ud, he said: When God created the Trust like a rock, then He placed it wherever He willed, then He called the heavens, the

earth, and the mountains to bear it, and He said to them: This is the Trust, and it has a reward and a punishment. They said: O Lord, we have no strength to bear it. And man approached before he was called, so he said to the heavens, the earth, and the mountains: Why are you standing? They said: Our Lord called us to carry this, but we were afraid of it and could not speak. He said: So he moved it with his hand and said: By God, if you wished to carry it, I would carry it. So he carried it until it reached his knees, then he put it down and said: By God, if you wished to do more, I would do more. They said: Here you go. So he carried it until it reached his waist, then he put it down and said: By God, if you wished to do more, I would do more. They said: Here you go. So he carried it until he placed it on his shoulder, and when he was about to put it down, they said: Stay where you are, for this is a trust, and it has a reward and a punishment. Our Lord commanded us to carry it, but we were afraid of it, and you carried it without being called upon to do so. So it is around your neck and the necks of your descendants until the Day of Resurrection. Indeed, you were unjust and ignorant. He mentioned reports from the Companions and the Followers, most of which have been presented. **And man carried it** means he committed himself to fulfilling its rights, and in doing so he was unjust to himself. Qatadah said: Regarding the trust, he is ignorant to the extent that he entered into it. This is the interpretation of Ibn Abbas and Ibn Jubayr. Al-Hasan said: He is ignorant of his Lord. He said: The meaning of carrying it is that he betrayed it. Al-Zajaj said: The verse is about the disbeliever, the hypocrite, and the sinners according to their status according to this interpretation. Ibn Abbas, his companions, Al-Dahhak, and others said: The human being is Adam. He carried the trust, but not a day passed before he committed the sin that expelled him from Paradise. It was narrated from Ibn Abbas that God the Almighty said to him: Will you carry this trust and what is in it? He said: What is in it? He said: If you do well, you will be rewarded, and if you do wrong, you will be punished. He said: I carry it and what is in it, between my ears and my shoulders. God the Almighty said: I will help you. I have made a veil for your sight, so close it to what is not permissible for you, and a garment for your private parts, so do not uncover them except for what is permissible for you. Some people said: Man is the entire species. This is good considering the generality of the trust as we mentioned first. Al-Suddi said: Man is Cain. God knows best. **That God may punish the hypocrites, men and women.** The lam in **to punish** is related to **to carry**, meaning that He carried it in order to punish the sinner and reward the obedient. It is the lam of explanation because the punishment is a result of carrying the trust. It was said that it was **We offered**, meaning that We offered the trust to everyone, then We gave it to mankind to expose the polytheism of the polytheist and the hypocrisy of the hypocrite so that God might punish them, and the faith of the believer so that God might reward him. **And God accepts their repentance** is the Hassan reading with the nominative case, separating it from the first, meaning that God accepts their repentance in all circumstances. **And God is Forgiving and Merciful** is predicate after

predicate of *was*. It may be an adjective for *Forgiving*, or it may be a state of the pronoun. And God knows best.

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas: What he meant by the trust is obedience, and He offered it to them before offering it to Adam, but they could not bear it. So He said to Adam: I have offered the trust to the heavens, the earth, and the mountains, but they could not bear it. Will you accept what is in it? He said: O Lord, what is in it? He said: If you do well, you will be rewarded, and if you do wrong, you will be punished. So Adam took it and bore it, and that is what the Almighty said: {And man bore it. Indeed, he was unjust and ignorant.} Ali bin Abi Talhah said on the authority of Ibn Abbas: The trust is the obligations. God offered it to the heavens, the earth, and the mountains. If they fulfill it, He will reward them, and if they neglect it, He will punish them. So they hated that and feared it, without disobeying Him, but out of respect for the religion of God, so that they would not fulfill it. Then He offered it to Adam, and he accepted it, and that is what the Almighty said: {And man bore it. Indeed, he was unjust and ignorant.} Meaning, he was deceived by the command of God.

Ibn Jarir said: Ibn Bishr told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that he said concerning this verse: **Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it.** He said: It was offered to Adam and He said: Take it with what is in it. If you obey, I will forgive you, and if you disobey, I will punish you. He said: I accept. It was only the time between the afternoon and the night of that day that he committed the sin. Ad-Dahhak narrated something similar to this from Ibn Abbas, but there is some doubt about it and a disconnect between Ad-Dahhak and him, and God knows best. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan Al-Basri and others said: Trust is the obligatory duties. Others said: It is obedience. Al-A'mash said, on the authority of Abu Ad-Dahha, on the authority of Masruq, who said: Ubayy ibn Ka'b said: Part of trust is that a woman is entrusted with her private parts. Qatada said: Trust is religion, obligatory duties, and prescribed punishments. Some of them said it is ritual bathing after sexual impurity. Malik said on the authority of Zayd ibn Aslam that he said: Trust is three things: prayer, fasting, and ritual bathing after sexual impurity. All of these sayings do not contradict each other, but rather they are in agreement and go back to the fact that it is an obligation and acceptance of commands and prohibitions with its condition, which is that if he does that, he will be rewarded, and if he leaves it, he will be punished. So man accepts it despite his weakness, ignorance, and injustice, except for the one whom God guides, and with God is help sought.

Ibn Abi Hatim said: My father told us, Abdul Aziz bin Al-Mughira Al-Basri told us, Hammad bin Waqid - meaning Abu Omar Al-Saffar - told us, I heard Abu Muammar - meaning Awn bin Muammar narrating on

the authority of Al-Hasan - meaning Al-Basri - that he recited this verse: **Indeed, We offered the Trust to the heavens and the earth and the mountains** [Al-Hasan - meaning Al-Basri], he said: He offered it to the seven layers of paths adorned with stars, and the bearers of the Mighty Throne. It was said to them: Will you bear the Trust and what is in it? They said: And what is in it? He said: It was said to them: If you do well, you will be rewarded, and if you do wrong, you will be punished. They said: No. Then it was offered to the seven strong earths, which were held down with pegs and made smooth with beds. He said: It was said to them: Will you bear the Trust and what is in it? They said: And what is in it? He said: It was said to them: If you do well, you will be rewarded, and if you do wrong, you will be punished. They said: No. Then it was offered to the lofty, high, difficult, and hard mountains. He said: It was said to them: Will you bear the Trust and what is in it? They said: And what is in it? He said to her: If you do well, you will be rewarded, and if you do wrong, you will be punished. She said: No.

Muqatil ibn Hayyan said that when God created His creation, He gathered together mankind, jinn, the heavens, the earth, and the mountains. He began with the heavens and offered them the trust, which is obedience. He said to them: Will you bear this trust, but with grace, honor, and reward in Paradise? They said: O Lord, we are not able to do this and we do not have the strength, but we are obedient to You. Then He offered the trust to the earths and said to them: Will you bear this trust and accept it from Me, and I will give you grace and honor in this world? They said: We have no patience for this, O Lord, and we cannot bear it, but we are obedient and listen to You. We will not disobey You in anything You command us to do. Then He brought Adam near and said to him: Will you bear this trust and protect it with the care it deserves? Then Adam said: What do I have with You? He said: O Adam, if you do good, obey, and fulfill the trust, then you will have honor, favor, and a good reward in Paradise. But if you disobey, do not fulfill the trust as it should be fulfilled, and do wrong, then I will punish you, chastise you, and send you to Hell. He said: I am satisfied, O Lord, and I will bear it. Then God, the Almighty, said: I have burdened you with it. This is what God, the Almighty, said: {And man bore it.} Narrated by Ibn Abi Hatim. Mujahid said: He presented it to the heavens, and they said: O Lord, the stars and the inhabitants of the heavens bore me, and what was mentioned, and I do not desire any reward, nor do I bear an obligation. He said: He presented it to the earth, and it said: O Lord, I have been planted in the trees, and I have been made to run in the rivers, and the inhabitants of the earth, and what was mentioned, and I do not desire any reward, nor do I bear an obligation. The mountains said the same. God, the Almighty, said: {And man bore it. Indeed, he was unjust and ignorant.} concerning the outcome of his affair. Ibn Jurayj said the same. On the authority of Ibn Ashwa', he said: When God offered them the responsibility of carrying the trust, they cried out to God for three days and nights, and said: Our Lord, we have no strength to work, nor do we want the reward.

Then Ibn Abi Hatim said: My father told us, Harun bin Zaid bin Abi Al-Zarqa Al-Mawsili told us, my father told us, Hisham bin Saad told us, on the authority of Zaid

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant.

bin Aslam, regarding this verse: **Indeed, We offered the Trust to the heavens and the earth** (Al-A'raf 2:17), the human being said: **Between my ears and my shoulders**, and God, the Almighty, said: "I will help you with it. I will help you with your eyes in two layers, so if he urges you to do something you dislike, close them. I will help you with your tongue in two layers, so if he urges you to do something you dislike, close them. I will help you with your private parts in clothing, so do not uncover them to something I dislike." Then something similar to this was narrated on the authority of Abu Hazim. Ibn Jarir said: Yunus told us, on the authority of Ibn Wahb, who said: Ibn Zayd said about the statement of God the Most High: **Indeed, We offered the Trust to the heavens and the earth and the mountains** (al-Baqarah 2:170), he said: God the Most High offered them the Trust, that He would impose upon them the religion and make for them a reward and a punishment, and that He would entrust them with the religion, but they said: "No, we are subject to Your command. We do not want reward or punishment." He said: And God the Most High offered it to Adam and said: **Between my ears and my shoulders**. Ibn Zayd said: God the Most High said to him: "As long as you bear this, I will help you. I will make a veil for your sight, so if you fear looking at what is not permissible for you, then lower its veil over it. I will make a door and a lock for your tongue, so if you fear, then close it. I will make a garment for your private parts, so do not uncover it except for what is permissible for you."

Ibn Jarir said: Saeed bin Amr Al-Sakuni told me, Baqiyah told us, Isa bin Ibrahim told us, on the authority of Musa bin Abi Habib, on the authority of Al-Hakam bin Umair, may God be pleased with him, who was one of the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said: "Trustworthiness and loyalty were sent down to the son of Adam with the prophets, so they were sent with him. Some of them were the Messenger of God, some of them were the Prophet, and some of them were the Prophets. The Qur'an was sent down, and it is the speech of God, and the Persian and Arabic languages were sent down, so they learned the matter of the Qur'an and learned the matter of the Sunnah in their tongues. God Almighty did not leave anything of His command, of what they do and what they avoid, which are the proofs against them, except that He made it clear to them. There are no people of a language except that they know the good and the bad. Then trustworthiness is the first thing to be removed, and its effect remains in the roots of people's hearts. Then loyalty, covenants, and pledges are removed, and the books remain. There is a scholar who works, and an ignorant person who knows them but denies them and does not carry them, until it reached me and my nation. No one is destroyed by God except one who is destroyed, and no one is heedless of Him except one who abandons Him. So beware, O people, and beware of obsessive thoughts." Al-Khinnaas, for He only tests you as to which of you is best in deed." This is a very strange hadith, and it has

corroborating evidence from other sources.

Then Ibn Jarir said: Muhammad ibn Khalaf al-Asqalani told us, Ubayd God ibn Abd al-Majid al-Hanafi told us, Abu al-Awam al-Qattan told us, Qatadah and Aban ibn Abi Ayyash told us, on the authority of Khalid al-Asri, on the authority of Abu al-Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "There are five things, whoever does them on the Day of Resurrection along with faith will enter Paradise: one who maintains the five daily prayers with their ablutions, bowing, prostration, and timings; one who gives zakat from his wealth willingly - and he used to say - 'By God, no one does that except a believer'; and one who fulfills a trust." They said: O Abu al-Darda', what is fulfilling a trust? He **may God be pleased with him** said: **Ghusl after sexual impurity, for God does not trust the son of Adam with regard to any part of his religion except that.** Abu Dawud narrated it in this way on the authority of Muhammad ibn Abd al-Rahman al-Anbari, on the authority of Abu Ali Ubayd God ibn Abd al-Majid al-Hanafi, on the authority of Abu al-Awam Imran ibn Dawud al-Qattan.

Ibn Jarir also said: Tamim bin Al-Muntasir told us, Ishaq told us, on the authority of Sharik, on the authority of Al-A'mash, on the authority of Abdullah bin Al-Sa'ib, on the authority of Zadan, on the authority of Abdullah bin Mas'ud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Killing in the way of God expiates all sins - or he said - expiates everything except trust. The possessor of the trust will be brought and it will be said to him: 'Repay your trust.' He will say: 'How can I, O Lord, when the whole world is gone?' It ... He will say: 'Take him to his mother, the abyss.' He will be taken to the abyss and he will fall into it until he reaches its bottom and finds it there as it was. He will carry it and place it on his shoulder and ascend with it to the edge of Hell. When he sees that he has come out, his foot will slip and he will fall in its wake forever and ever." He said: Trustworthiness is in prayer, trustworthiness is in fasting, trustworthiness is in ablution, trustworthiness is in speech, and the most severe of that is..." Deposits, so I met Al-Baraa and said: Don't you hear what your brother Abdullah is saying? He said: He is right.

Sharik said: Ayyash Al-Amiri narrated to us on the authority of Zadan on the authority of Abdullah bin Masoud **may God be pleased with him** on the authority of the Prophet (peace and blessings of God be upon him) something similar, but he did not mention trustworthiness in prayer or in everything. Its chain of narration is good, and they did not include it in their collections. Among what is related to trustworthiness is the hadith narrated by Imam Ahmad. Abu Muawiyah narrated to us, Al-A'mash narrated to us on the authority of Zaid bin Wahb on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) narrated to us two hadiths, I have seen one of them and I am waiting for the other. He told us that trustworthiness descended into the roots of the

hearts of men, then the Qur'an was revealed, so they learned from the Qur'an and learned from the Sunnah. Then he told us about the removal of trust, saying: A man would sleep and trust would be taken from his heart, and its mark would remain like the mark of a burning coal that you rolled over your foot. You would see it scattered but nothing was in it. He said: Then he took a pebble and rolled it over his foot. He said: Then people would trade with one another in the morning, and hardly anyone would fulfill the trust until it would be said, **In the tribe of so-and-so is a trustworthy man.** Until it would be said about a man, **How smart, clever, and witty he is,** yet in his heart there was not a mustard seed of faith. There came a time when I would not care which of you I pledged allegiance to, if he was a Muslim, he would return him to his religion, and if he was a Christian or a Jew, he would return him to his successor. But today I would not pledge allegiance from among you except to so-and-so and so-and-so." Narrated by Al-Bukhari and Muslim in their Sahihs from the hadith of Al-A'mash with this chain of transmission.

Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, on the authority of Al-Harith ibn Yazid Al-Hadrami, on the authority of Abdullah ibn Amr **may God be pleased with them both** that the Messenger of God (peace and blessings of God be upon him) said: "Four things, if they are in you, then do not worry about what you have missed of this world: keeping a trust, truthfulness in speech, good character, and chaste food." This is how Imam Ahmad narrated it in his Musnad on the authority of Abdullah ibn Amr ibn Al-As **may God be pleased with them both.** At-Tabarani said in his Musnad: Abdullah ibn Umar ibn Al-Khattab **may God be pleased with them both** narrated to us: Yahya ibn Ayyub Al-Alaaf Al-Misri narrated to us, Saeed ibn Abi Maryam narrated to us, Ibn Lahi'ah narrated to us, on the authority of Al-Harith ibn Yazid, on the authority of Ibn Hujaira, on the authority of Abdullah ibn Umar, who said: The Messenger of God (peace and blessings of God be upon him) said: "Four things, if they are in you, then do not worry about what you have missed of this world: keeping a trust, truthfulness in speech, good character, and chaste food." Ibn Hujaira added to the chain of transmission and included it in the Musnad of Ibn Umar **may God be pleased with them both.**

It has been reported that swearing by trustworthiness is forbidden. Abdullah ibn al-Mubarak said in the Book of Asceticism: Sharik told us on the authority of Abu Ishaq al-Shaibani on the authority of Khinas ibn Suhaim, or he said: Jabalah ibn Suhaim, who said: I came with Ziyad ibn Hudayr from Jabiyah and I said in my speech: No, by trustworthiness. Ziyad started to cry and cry, and I thought that I had done something serious, so I said to him: Did he dislike this? He said: Yes. Umar ibn al-Khattab used to forbid swearing by trustworthiness most vehemently. A hadith has been reported on this matter that was traced back to the Prophet. Abu Dawud said: Ahmad ibn Abdullah ibn Yunus told us, Zuhair told us, al-Walid ibn Tha'labah al-Ta'i told us on the authority of Ibn Buraydah on the authority of his father **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever swears by trustworthiness is not one of us.** It was reported only

by Abu Dawud **may God have mercy on him.**

God the Almighty says: **That God may punish the hypocrites, men and women, and the polytheists, men and women.** That is, He has entrusted the children of Adam with the trust, which is the duties, so that God may punish the hypocrites among them, men and women - who outwardly show faith out of fear of the believers but inwardly conceal disbelief out of following the believers. **And the polytheists, men and women.** Those who outwardly and inwardly associate partners with God and oppose His messengers. **And that God may forgive the believing men and women.** That is, and that He may have mercy on the believing men among creation who believed in God, His angels, His books, and His messengers and who act in obedience to Him. **And God is Oft-Forgiving, Most Merciful.** End of the interpretation of Surat Al-Ahzab. All praise and thanks are due to God.

Fath al-Qadir

Then when He, glory be to Him, finished explaining the good that comes to the people of obedience after explaining the punishment that comes to the people of disobedience, He explained the greatness of the legal obligations and the difficulty of their matter, saying: **72- Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it.**

There is disagreement over the interpretation of the trust mentioned here. Al-Wahidi said, **The meaning of trust here, according to all commentators, is obedience and obligations, the fulfillment of which brings reward and the failure to perform which brings punishment.** Al-Qurtubi said, **Trust encompasses all aspects of religion, according to the most correct opinion, which is the view of the majority.**

There is disagreement over the details of some of them. Ibn Masoud said: It is in the trust of money, such as deposits and others. It was narrated from him that it is in all obligatory duties, and the most important of them is the trust of money. Ubayy ibn Kaab said: It is from the trust that a woman is entrusted with her private parts. Abu Darda' said: Covering ritual impurity is a trust, and God did not trust the son of Adam with anything of his religion except it. Ibn Umar said: The first thing that God created of man was his private parts, and He said: This is a trust that I entrust to you, so do not wear it except with right, and if you guard it, I will guard you. So the private parts are a trust, the ear is a trust, the eye is a trust, the tongue is a trust, the stomach is a trust, the hand is a trust, and the foot is a trust. He who has no trust has no faith. Al-Suddi said: It is Adam's trust of his son Cain with his son Abel and his betrayal of him by killing him. How far-fetched this statement is! I wonder what justified al-Suddi's interpretation of this verse. If it was due to evidence that led him to that, then there is no evidence. This verse is not a narration of past servants, so that he would have a hold on it that is more distant than anything distant and weaker than a spider's web. If this interpretation is based on what the Arabic language requires, then there is nothing in the Arabic language that requires this and requires that this absolute trust be carried out on something that was at the beginning

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant.

of this world. If this is an interpretation from him based on pure opinion, then the Noble Book is not subject to the manipulation of men's opinions. For this reason, a warning was issued to whoever interprets the Qur'an based on his opinion. So beware, O seeker of truth, of accepting such interpretations and strengthen your hands in interpreting the Book of God according to what the Arabic language requires. It is an Arabic Qur'an as God described it. If the interpretation comes to you from the Messenger of God, may God bless him and grant him peace, then do not pay attention to anything else. If the river of God comes, then the river of Ma'qil is invalidated. The same is true of what the Companions, may God be pleased with them, narrated from them, for they are among the Arabs, among the people of the language, and among those who combined it with the Arabic language. So you must add to what the Companion mentioned what the language of the Arabs requires. And its secrets, take this as a whole and benefit from it. We have mentioned in the introduction to this interpretation what will guide you to this. Al-Hasan said: The Trust was presented to the heavens, the earth, and the mountains. They said: What is in them? He said to them: If you do well, I will reward you, and if you do wrong, I will punish you. They said: No. Mujahid said: When God created Adam, He presented it to him, and he was asked that, and he said: I have undertaken it. Something similar to this was narrated from people other than Hasan and Mujahid. Al-Nahhas said: This is the opinion of the people of interpretation. It was said that this Trust is what God deposited in the heavens, the earth, the mountains, and all other creatures as evidence of His Lordship, that they should manifest it, so they did, except for man, who concealed it and denied it. This is what some of the theologians said, interpreting the Quran according to his false opinion. According to this, the meaning of **We presented, we manifested** would be. A group of scholars said: It is known that inanimate objects do not understand or respond, so life must be assumed within them. This presentation in the verse is a presentation of choice, not one of obligation. Al-Qaffal and others said: The presentation in this verse is an example: that is, the heavens, the earth, and the mountains, despite their large bodies, if they were to be made to bear a burden, it would be too heavy for them to bear the burden of the laws that contain reward and punishment. That is, the burden is a tremendous matter that the heavens, the earth, and the mountains are truly incapable of bearing. Man has been charged with it, and he is unjust and ignorant, had he been rational. This is like His statement, **If We had sent down this Qur'an upon a mountain**. It was said that *presented* means **we opposed**: that is, we opposed the Trust with the heavens, the earth, and the mountains, so these things would have been too weak to bear the Trust, and the Trust would have been too heavy for them. It was also said that the Trust was presented to the heavens, the earth, and the mountains by Adam, peace be upon him, and that God commanded him to present it to them. This is also a distortion, not an explanation. The meaning of **and man bore it** is that he committed himself to its right, and in doing so he is unjust to himself and ignorant of

what is required of him, or ignorant of the extent of what he has entered into, as Sa'id ibn Jubayr said, or ignorant of his Lord, as al-Hasan said. Al-Zajaj said: The meaning of bearing it is that he betrayed it, and made the verse about the infidels, the immoral, and the disobedient. It was said that the meaning of bearing it is: he charged it and made it obligatory, or he became prepared for it by nature, or he bore it when it was presented to him in the world of atoms when the offspring of Adam emerged from his back and he took the covenant from them.

Tafsir al-Baghawi

God Almighty said: 72- **Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to do so...** (al-Baqarah 2:196). What He meant by the Trust was the obedience and duties that God imposed on His servants. He offered it to the heavens, the earth, and the mountains on the condition that if they fulfilled it, He would reward them, and if they neglected it, He would punish them. This is the statement of Ibn Abbas.

Ibn Masoud said: Trustworthiness includes performing prayers, paying zakat, fasting Ramadan, performing Hajj, speaking the truth, paying debts, being just in measuring and weighing, and more difficult than all of these are deposits.

Mujahid said: Trust: the duties and limits of religion.

Abu Al-Aaliyah said: What they were commanded to do and what they were forbidden to do.

Zaid bin Aslam said: It is fasting, ritual ablution after sexual impurity, and what is hidden from the religious laws.

Abdullah bin Amr bin Al-Aas said: The first thing God created of man was his private parts. He said: This is a trust I have entrusted to you. So the private parts are a trust, the eye is a trust, the hand is a trust, the foot is a trust, and there is no faith for one who has no trust.

Some of them said: They are people's trusts and keeping promises. So it is the right of every believer not to cheat a believer or a covenant holder in anything, little or much. This is the narration of Ad-Dahhak on the authority of Ibn Abbas. So God presented this trust to the beings of the heavens, the earth and the mountains. This is the saying of Ibn Abbas and a group of the Followers and most of the Salaf. So He said to them: Will you bear this trust and what is in it? They said: What is in it? He said: If you do good, you will be rewarded, and if you disobey, you will be punished. They said: No, O Lord, we are subject to Your command. We do not want reward or punishment. They said that out of fear, awe, and reverence for the religion of God, so that they would not carry it out, neither in disobedience nor in opposition. The offer was given to them as a choice, not as an obligation. If He had obliged them, they would not have refused to carry it. All inanimate objects are subject to God, the

Almighty, the Majestic, obedient, and prostrate to Him, as He, the Most High, said to the heavens and the earth: "Come willingly or by compulsion. They said, 'We come willingly.'" (Fussilat 41:11). He said to the stones: **And indeed, among them are those that fall down for fear of God.** (al-Baqarah 2:74). God, the Most High, said: **Do you not see that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, and the moving creatures?** (al-Hajj 22:18).

Some scholars said: God Almighty instilled in them reason and understanding when He presented the trust to them, so that they understood the message and responded as they responded.

Some of them said: What is meant by the presentation to the heavens and the earth is the presentation to the people of the heavens and the earth, its presentation to the angels in it.

It was said: on all of its people, not its individuals, as God Almighty said: **And ask the town** (Yusuf 12:82), meaning: the people of the town.

The first is more correct, and it is the opinion of scholars.

But they refused to bear it and feared it, meaning: they feared that the trust would not be fulfilled and that punishment would be due to them. **And man bore it**, meaning: Adam, peace be upon him. So God said to Adam: "I offered the trust to the heavens, the earth, and the mountains, and you did not release them. Will you accept it with what is in it?" He said: **O Lord, what is in it?** He said: **If you do well, you will be rewarded, and if you do wrong, you will be punished.** So Adam bore it and said: **Between my ears and my shoulders.** God Almighty said: "But if you bear it, I will help you. I will place a veil over your sight, so if you fear that you will look at what is not lawful for you, then lower its veil over it. I will place a lock over your tongue for a time, so if you commit adultery, then lock it. I will place a garment over your private parts, so do not uncover it over what is forbidden to you."

Mujahid said: There was only a period of time between the time he carried her and the time he left Paradise.

Al-Naqqash narrated on the authority of Ibn Mas'ud that he said: The Trust was represented as a thrown rock, and the heavens, the earth, and the mountains were called to it, but they did not come near it, and they said: We are not able to carry it. Adam came without being called, and moved the rock, and said: If I were ordered to carry it, I would carry it. They said to him: Carry it. So he carried it to his knees, then he put it down, and said: By God, if I wanted more, I would. They said to him: Carry it. So he carried it to his waist, then he put it down, and said: By God, if I wanted more, I would. They said to him: Carry it. So he carried it until he put it on his shoulder, and when he wanted to put it down, God said: Stay where you are, for it is on your neck and the necks of your descendants until the Day of Resurrection.

He was unjust and ignorant. Ibn Abbas said: He was unjust to himself and ignorant of God's command and the trust he had been entrusted with.

Al-Kalbi said: He was unjust when he disobeyed his Lord, ignorant and did not know what the punishment was for abandoning a trust.

Muqatil said: He was unjust to himself and ignorant of the consequences of what he bore.

Al-Zajaj and other scholars of meanings said: There are two opinions regarding His statement, **And man has borne it**. They said: God entrusted Adam and his children with something, and He entrusted the heavens, the earth, and the mountains with something. So, the trustworthiness with regard to the children of Adam is what we mentioned in obedience and fulfilling the obligations. The trustworthiness with regard to the heavens, the earth, and the mountains is submission and obedience to the One for whom He created them. It was said: His statement, **But they refused to bear it**, means: They fulfilled the trust. It is said: So-and-so did not bear the trust, meaning: he did not betray it. And man has borne it, meaning: he betrayed it. It is said: So-and-so bore the trust, meaning: he sinned by betraying it. God Almighty said: **And let them bear their burdens** (al-Ankabut 29:13). Indeed, he was unjust and ignorant.

It was narrated on the authority of Al-Hasan on this interpretation: He said, "And the human being bore it, meaning the infidel and the hypocrite, bore the trust, meaning: they betrayed it."

The predecessors said what we mentioned.

Tafsir al-Baidawi

72 - Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to undertake it and feared it; but man undertook it. This is a confirmation of the previous promise to magnify obedience. It is called a Trust because it is obligatory to fulfill. The meaning is that it is so great that if it were offered to these great bodies that had feeling and perception, they would have declined to undertake it and feared it, and man undertook it despite the weakness of his nature and the flimsiness of his strength. There is no doubt that the one who cares for it and fulfills its rights will win the best of both worlds. **Indeed, he was unjust**, since he did not fulfill it and did not consider its rights. *Ignorant*, of the nature of its consequences. This is a description of the genus in consideration of the majority. It was said that what is meant by *trust* is the obedience that includes the natural and the voluntary, and by its presentation it is called upon which includes the request for an action from the chosen one and the will for it to be issued by someone other than him, and by its bearing it is betrayal and abstention from performing it, and from this is their saying, **The one who dreams of the trust and bears it for the one who does not perform it is absolved of responsibility**, so refusing it is doing what can be done from him, and injustice and ignorance are betrayal and negligence. It was said that when He, the Most High, created these bodies, He created in them understanding and said to them: **I have imposed a duty and created Paradise for those who obey Me in it, and Hell for those who disobey Me.** They said: "We are

Surat al-Ahzab 33:72

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant.

determined to do what You created us. We do not bear a duty, nor do we seek a garment or a punishment.” When He created Adam, He offered him something like that, so he took it on. He was unjust to himself by taking on what was difficult for him, ignorant of the dire consequences. Perhaps what is meant by *trust* is the mind or the obligation, and by offering it to them, it is considered in relation to their readiness, and by their refusal, the natural refusal which is the lack of suitability and readiness, and by man taking on his ability and readiness for it, and his being unjust and ignorant because of what has overcome him of the angry and lustful power. Based on this, it is appropriate for it to be a reason for bearing it, because one of the benefits of the mind is that it dominates the two powers, protecting them from transgression and exceeding the limit, and most of the purpose of the obligation is to adjust them and break their wall.

Surat al-Ahzab 33:73

That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women, and God may accept the repentance of the believing men and believing women. And God is Forgiving and Merciful.

Tafsir al-Jalalayn

73 - **That God may punish** the lam is related to our offering, which resulted in Adam's pregnancy **the hypocrites, men and women, and the polytheists, men and women** who neglected the trust **and God will accept the repentance of the believing men and women** who fulfilled the trust **and God is Forgiving** to the believers **and Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And man was entrusted with the Trust so that God might punish the hypocrites therein who appear to be performing God's obligations, believing in them, while they conceal their disbelief in them, and the hypocritical women and the polytheists who worship God in their worship of Him as gods and idols, "and the polytheistic women. And God will turn in mercy to the believing men and believing women" He returns them to His obedience and fulfilling the trusts that He has imposed upon them until they fulfill them. **And God is Forgiving** of the sins of the believing men and believing women, by covering them up and not punishing them for them, *Merciful* that He does not punish them for them after they have repented from them.

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

Who said that?

Suwar bin Abdullah Al-Anbari told us: My father told us: Abu Al-Ashhab told us, on the authority of Al-Hasan, that he used to recite this verse: **Indeed, We offered the Trust to the heavens and the earth and the mountains** until he finished: **That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women.** Then he would say: The two who betrayed it, the two who wronged it: the hypocrite and the polytheist.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women.** These are the two who betrayed it, and God will accept the repentance of the believing men and believing women. These are the two who fulfilled it. **And God is Forgiving and Merciful.**

Tafsir al-Qurtubi

"That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women, and that God may accept the repentance of the believing men and believing women. And God is Forgiving and Merciful."

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas: What he meant by the trust is obedience, and He offered it to them before offering it to Adam, but they could not bear it. So He said to Adam: I have offered the trust to the heavens, the earth, and the mountains, but they could not bear it. Will you accept what is in it? He said: O Lord, what is in it? He said: If you do well, you will be rewarded, and if you do wrong, you will be punished. So Adam took it and bore it, and that is what the Almighty said: {And man bore it. Indeed, he was unjust and ignorant.} Ali bin Abi Talhah said on the authority of Ibn Abbas: The trust is the obligations. God offered it to the heavens, the earth, and the mountains. If they fulfill it, He will reward them, and if they neglect it, He will punish them. So they hated that and feared it, without disobeying Him, but out of respect for the religion of God, so that they would not fulfill it. Then He offered it to Adam, and he accepted it, and that is what the Almighty said: {And man bore it. Indeed, he was unjust and ignorant.} Meaning, he was deceived by the command of God.

Ibn Jarir said: Ibn Bishr told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that he said concerning this verse: **Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it.** He said: It was offered to Adam and He said: Take it with what is in it. If you obey, I will forgive you, and if you disobey, I will punish you. He said: I accept. It was only the time between the afternoon and the night of that day that he committed the sin. Ad-Dahhak narrated something similar to this from Ibn Abbas, but there is some doubt about it and a disconnect between Ad-Dahhak and him, and God knows best. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan Al-Basri and others said: Trust is the obligatory duties. Others said: It is obedience. Al-A'mash said, on the authority of Abu Ad-Dahha, on the authority of Masruq, who said: Ubayy ibn Ka'b said: Part of trust is that a woman is entrusted with her private parts. Qatada said: Trust is religion, obligatory duties, and prescribed punishments. Some of them said it is ritual bathing after sexual impurity. Malik said on the authority of Zayd ibn Aslam that he said: Trust is three things: prayer, fasting, and ritual bathing after sexual impurity. All of these sayings do not contradict each other, but rather they are in agreement and go back to the fact that it is an obligation and acceptance of commands and prohibitions with its condition, which is that if he does that, he will be rewarded, and if he leaves it, he will be punished. So man accepts it despite his weakness, ignorance, and injustice, except for the one whom God guides, and with God is help sought.

That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women, and God may accept the repentance of the believing men and believing women. And God is Forgiving and Merciful.

Ibn Abi Hatim said: My father told us, Abdul Aziz bin Al-Mughira Al-Basri told us, Hammad bin Waqid - meaning Abu Omar Al-Saffar - told us, I heard Abu Muammar - meaning Awn bin Muammar narrating on the authority of Al-Hasan - meaning Al-Basri - that he recited this verse: **Indeed, We offered the Trust to the heavens and the earth and the mountains** [Al-Hasan - meaning Al-Basri], he said: He offered it to the seven layers of paths adorned with stars, and the bearers of the Mighty Throne. It was said to them: Will you bear the Trust and what is in it? They said: And what is in it? He said: It was said to them: If you do well, you will be rewarded, and if you do wrong, you will be punished. They said: No. Then it was offered to the seven strong earths, which were held down with pegs and made smooth with beds. He said: It was said to them: Will you bear the Trust and what is in it? They said: And what is in it? He said: It was said to them: If you do well, you will be rewarded, and if you do wrong, you will be punished. They said: No. Then it was offered to the lofty, high, difficult, and hard mountains. He said: It was said to them: Will you bear the Trust and what is in it? They said: And what is in it? He said to her: If you do well, you will be rewarded, and if you do wrong, you will be punished. She said: No.

Muqatil ibn Hayyan said that when God created His creation, He gathered together mankind, jinn, the heavens, the earth, and the mountains. He began with the heavens and offered them the trust, which is obedience. He said to them: Will you bear this trust, but with grace, honor, and reward in Paradise? They said: O Lord, we are not able to do this and we do not have the strength, but we are obedient to You. Then He offered the trust to the earths and said to them: Will you bear this trust and accept it from Me, and I will give you grace and honor in this world? They said: We have no patience for this, O Lord, and we cannot bear it, but we are obedient and listen to You. We will not disobey You in anything You command us to do. Then He brought Adam near and said to him: Will you bear this trust and protect it with the care it deserves? Then Adam said: What do I have with You? He said: O Adam, if you do good, obey, and fulfill the trust, then you will have honor, favor, and a good reward in Paradise. But if you disobey, do not fulfill the trust as it should be fulfilled, and do wrong, then I will punish you, chastise you, and send you to Hell. He said: I am satisfied, O Lord, and I will bear it. Then God, the Almighty, said: I have burdened you with it. This is what God, the Almighty, said: {And man bore it.} Narrated by Ibn Abi Hatim. Mujahid said: He presented it to the heavens, and they said: O Lord, the stars and the inhabitants of the heavens bore me, and what was mentioned, and I do not desire any reward, nor do I bear an obligation. He said: He presented it to the earth, and it said: O Lord, I have been planted in the trees, and I have been made to run in the rivers, and the inhabitants of the earth, and what was mentioned, and I do not desire any reward, nor do I bear an obligation. The mountains said the same. God, the Almighty, said: {And man bore it. Indeed, he was unjust and ignorant.} concerning the outcome of his

affair. Ibn Jurayj said the same. On the authority of Ibn Ashwa', he said: When God offered them the responsibility of carrying the trust, they cried out to God for three days and nights, and said: Our Lord, we have no strength to work, nor do we want the reward.

Then Ibn Abi Hatim said: My father told us, Harun bin Zaid bin Abi Al-Zarqa Al-Mawsili told us, my father told us, Hisham bin Saad told us, on the authority of Zaid bin Aslam, regarding this verse: **Indeed, We offered the Trust to the heavens and the earth** (Al-A'raf 2:17), the human being said: **Between my ears and my shoulders**, and God, the Almighty, said: "I will help you with it. I will help you with your eyes in two layers, so if he urges you to do something you dislike, close them. I will help you with your tongue in two layers, so if he urges you to do something you dislike, close them. I will help you with your private parts in clothing, so do not uncover them to something I dislike." Then something similar to this was narrated on the authority of Abu Hazim. Ibn Jarir said: Yunus told us, on the authority of Ibn Wahb, who said: Ibn Zayd said about the statement of God the Most High: **Indeed, We offered the Trust to the heavens and the earth and the mountains** (al-Baqarah 2:170), he said: God the Most High offered them the Trust, that He would impose upon them the religion and make for them a reward and a punishment, and that He would entrust them with the religion, but they said: "No, we are subject to Your command. We do not want reward or punishment." He said: And God the Most High offered it to Adam and said: **Between my ears and my shoulders**. Ibn Zayd said: God the Most High said to him: "As long as you bear this, I will help you. I will make a veil for your sight, so if you fear looking at what is not permissible for you, then lower its veil over it. I will make a door and a lock for your tongue, so if you fear, then close it. I will make a garment for your private parts, so do not uncover it except for what is permissible for you."

Ibn Jarir said: Saeed bin Amr Al-Sakuni told me, Baqiyah told us, Isa bin Ibrahim told us, on the authority of Musa bin Abi Habib, on the authority of Al-Hakam bin Umair, may God be pleased with him, who was one of the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said: "Trustworthiness and loyalty were sent down to the son of Adam with the prophets, so they were sent with him. Some of them were the Messenger of God, some of them were the Prophet, and some of them were the Prophets. The Qur'an was sent down, and it is the speech of God, and the Persian and Arabic languages were sent down, so they learned the matter of the Qur'an and learned the matter of the Sunnah in their tongues. God Almighty did not leave anything of His command, of what they do and what they avoid, which are the proofs against them, except that He made it clear to them. There are no people of a language except that they know the good and the bad. Then trustworthiness is the first thing to be removed, and its effect remains in the roots

of people's hearts. Then loyalty, covenants, and pledges are removed, and the books remain. There is a scholar who works, and an ignorant person who knows them but denies them and does not carry them, until it reached me and my nation. No one is destroyed by God except one who is destroyed, and no one is heedless of Him except one who abandons Him. So beware, O people, and beware of obsessive thoughts." Al-Khinna, for He only tests you as to which of you is best in deed." This is a very strange hadith, and it has corroborating evidence from other sources.

Then Ibn Jarir said: Muhammad ibn Khalaf al-Asqalani told us, Ubayd God ibn Abd al-Majid al-Hanafi told us, Abu al-Awam al-Qattan told us, Qatadah and Aban ibn Abi Ayyash told us, on the authority of Khalid al-Asri, on the authority of Abu al-Darda' **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "There are five things, whoever does them on the Day of Resurrection along with faith will enter Paradise: one who maintains the five daily prayers with their ablutions, bowing, prostration, and timings; one who gives zakat from his wealth willingly - and he used to say - 'By God, no one does that except a believer'; and one who fulfills a trust." They said: O Abu al-Darda', what is fulfilling a trust? He **may God be pleased with him** said: **Ghusl after sexual impurity, for God does not trust the son of Adam with regard to any part of his religion except that.** Abu Dawud narrated it in this way on the authority of Muhammad ibn Abd al-Rahman al-Anbari, on the authority of Abu Ali Ubayd God ibn Abd al-Majid al-Hanafi, on the authority of Abu al-Awam Imran ibn Dawud al-Qattan.

Ibn Jarir also said: Tamim bin Al-Muntasir told us, Ishaq told us, on the authority of Sharik, on the authority of Al-A'mash, on the authority of Abdullah bin Al-Sa'ib, on the authority of Zadan, on the authority of Abdullah bin Mas'ud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Killing in the way of God expiates all sins - or he said - expiates everything except trust. The possessor of the trust will be brought and it will be said to him: 'Repay your trust.' He will say: 'How can I, O Lord, when the whole world is gone?' It... He will say: 'Take him to his mother, the abyss.' He will be taken to the abyss and he will fall into it until he reaches its bottom and finds it there as it was. He will carry it and place it on his shoulder and ascend with it to the edge of Hell. When he sees that he has come out, his foot will slip and he will fall in its wake forever and ever." He said: Trustworthiness is in prayer, trustworthiness is in fasting, trustworthiness is in ablution, trustworthiness is in speech, and the most severe of that is..." Deposits, so I met Al-Baraa and said: Don't you hear what your brother Abdullah is saying? He said: He is right.

Sharik said: Ayyash Al-Amiri narrated to us on the authority of Zadan on the authority of Abdullah bin Masoud **may God be pleased with him** on the authority of the Prophet (peace and blessings of God be upon him) something similar, but he did not mention trustworthiness in prayer or in everything. Its chain of narration is good, and they did not include it in their collections. Among what is related to trustworthiness is the hadith narrated by Imam Ahmad. Abu Muawiyah

narrated to us, Al-A'mash narrated to us on the authority of Zaid bin Wahb on the authority of Hudhayfah **may God be pleased with him** who said: The Messenger of God (peace and blessings of God be upon him) narrated to us two hadiths, I have seen one of them and I am waiting for the other. He told us that trustworthiness descended into the roots of the hearts of men, then the Qur'an was revealed, so they learned from the Qur'an and learned from the Sunnah. Then he told us about the removal of trust, saying: A man would sleep and trust would be taken from his heart, and its mark would remain like the mark of a burning coal that you rolled over your foot. You would see it scattered but nothing was in it. He said: Then he took a pebble and rolled it over his foot. He said: Then people would trade with one another in the morning, and hardly anyone would fulfill the trust until it would be said, **In the tribe of so-and-so is a trustworthy man.** Until it would be said about a man, **How smart, clever, and witty he is**, yet in his heart there was not a mustard seed of faith. There came a time when I would not care which of you I pledged allegiance to, if he was a Muslim, he would return him to his religion, and if he was a Christian or a Jew, he would return him to his successor. But today I would not pledge allegiance from among you except to so-and-so and so-and-so." Narrated by Al-Bukhari and Muslim in their Sahihis from the hadith of Al-A'mash with this chain of transmission.

Imam Ahmad said: Hasan narrated to us, Ibn Lahi'ah narrated to us, on the authority of Al-Harith ibn Yazid Al-Hadrami, on the authority of Abdullah ibn Amr **may God be pleased with them both** that the Messenger of God (peace and blessings of God be upon him) said: "Four things, if they are in you, then do not worry about what you have missed of this world: keeping a trust, truthfulness in speech, good character, and chaste food." This is how Imam Ahmad narrated it in his Musnad on the authority of Abdullah ibn Amr ibn Al-As **may God be pleased with them both**. At-Tabarani said in his Musnad: Abdullah ibn Umar ibn Al-Khattab **may God be pleased with them both** narrated to us: Yahya ibn Ayyub Al-Alaaf Al-Misri narrated to us, Saeed ibn Abi Maryam narrated to us, Ibn Lahi'ah narrated to us, on the authority of Al-Harith ibn Yazid, on the authority of Ibn Hujaira, on the authority of Abdullah ibn Umar, who said: The Messenger of God (peace and blessings of God be upon him) said: "Four things, if they are in you, then do not worry about what you have missed of this world: keeping a trust, truthfulness in speech, good character, and chaste food." Ibn Hujaira added to the chain of transmission and included it in the Musnad of Ibn Umar **may God be pleased with them both**.

It has been reported that swearing by trustworthiness is forbidden. Abdullah ibn al-Mubarak said in the Book of Asceticism: Sharik told us on the authority of Abu Ishaq al-Shaibani on the authority of Khinas ibn Suhaim, or he said: Jabalah ibn Suhaim, who said: I came with Ziyad ibn Hudayr from Jabiyah and I said in my speech: No, by trustworthiness. Ziyad started to cry and cry, and I thought that I had done something serious, so I said to him: Did he dislike this? He said: Yes. Umar ibn al-Khattab used to forbid swearing by trustworthiness most vehemently. A hadith has been reported on this matter that was traced back to the

Surat al-Ahzab 33:73

That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women, and God may accept the repentance of the believing men and believing women. And God is Forgiving and Merciful.

Prophet. Abu Dawud said: Ahmad ibn Abdullah ibn Yunus told us, Zuhair told us, al-Walid ibn Tha'labah al-Ta'i told us on the authority of Ibn Buraydah on the authority of his father **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever swears by trustworthiness is not one of us.** It was reported only by Abu Dawud **may God have mercy on him.**

God the Almighty says: **That God may punish the hypocrites, men and women, and the polytheists, men and women.** That is, He has entrusted the children of Adam with the trust, which is the duties, so that God may punish the hypocrites among them, men and women - who outwardly show faith out of fear of the believers but inwardly conceal disbelief out of following the believers. **And the polytheists, men and women.** Those who outwardly and inwardly associate partners with God and oppose His messengers. **And that God may forgive the believing men and women.** That is, and that He may have mercy on the believing men among creation who believed in God, His angels, His books, and His messengers and who act in obedience to Him. **And God is Oft-Forgiving, Most Merciful.** End of the interpretation of Surat Al-Ahzab. All praise and thanks are due to God.

Fath al-Qadir

The lam in 73- **That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women** is related to carrying it, meaning that man carried it so that God may punish the disobedient and reward the obedient. Based on this, the phrase **Indeed, he was unjust and ignorant** is parenthetical between the sentence and its purpose to indicate that he did not fulfill his responsibility. Muqatil ibn Sulayman and Muqatil ibn Hibban said: To punish them for their betrayal of the trust, their denial of the messengers, and their violation of the covenant that they acknowledged when they were brought forth from the loins of Adam. Al-Hasan and Qatadah said: These who will be punished are those who betrayed it, and these whom God will forgive are those who fulfilled it. Ibn Qutaybah said: "We have presented this to reveal the hypocrisy of the hypocrite and the polytheism of the polytheist, so that God may punish them. And to reveal the faith of the believer, so that God may accept his repentance." That is, He will return to him with forgiveness and mercy if he fell short in some acts of obedience. That is why the word *repentance* was mentioned, indicating that the disobedient believer will be saved from punishment. **And God is Oft-Forgiving, Most Merciful.** That is, He will forgive and have mercy upon the believers among His servants if they fall short in something that is required of them. It has been said that what is meant by trustworthiness is the mind, and the most correct opinion is what we have presented from the majority. Anything other than that is not without weakness, because it does not have the Arabic meaning, nor does it apply to what the Shari'ah requires, nor does it agree with what the definition of

trustworthiness requires.

Al-Bukhari and others narrated from the hadith of Abu Hurayrah that he said: The Messenger of God (peace and blessings of God be upon him) said: "Moses was a modest, discreet man. Nothing of his skin was visible out of shyness. He was harmed by those among the Children of Israel who said that he only covered himself this way because of a defect in his skin, either leprosy, or a disease, or some other illness. God, the Almighty, wanted to clear Moses of what they said, so he was alone one day and took off his clothes at the Stone and washed himself. When he had finished, he went to get his clothes but the Stone ran after him with his clothes. Moses took his staff and asked the Stone and said: 'My clothes, Stone! My clothes, Stone!' until he reached a group of the Children of Israel. They saw him naked, the most handsome man God had created, and he cleared him of what they said. The Stone stood up, took his clothes, put them on, and began striking the Stone with his staff. By God, there were scars on the Stone from the marks of his striking it three, four, or five times." Al-Bazzar, Ibn al-Anbari, and Ibn Mardawayh narrated something similar from the hadith of Anas. Ibn Abi Shaybah in Al-Musannaf, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding his statement: **Do not be like those who harmed Moses**, he said: His people were upset with him because he was afflicted with diarrhoea. So one day he went out to bathe and placed his clothes on a rock. The rock came out, grabbing his clothes. Moses went out following it naked until it reached the gathering of the Children of Israel. They saw that he was not afflicted with diarrhoea. This is what he said: **So God cleared him of what they said, and he was esteemed in the sight of God.** Al-Hakim narrated and authenticated it through the chain of transmission of Al-Suddi on the authority of Abu Malik on the authority of Ibn Abbas and on the authority of Marra on the authority of Ibn Masoud and some of the Companions: That God revealed to Moses, **I am going to take Aaron, so bring him to such-and-such a mountain.** So they set off towards the mountain and there they saw a tree and a house in which there was a bed with a mattress on it and a pleasant scent. When Aaron looked at that mountain and the house and what was in it, he was pleased and said, **O Moses, I would like to sleep on this bed.** He said, **Sleep on it.** He said, **Sleep with me.** So when they slept, death overtook Aaron. When he died, that house was lifted up and the tree was gone and the bed was lifted up to the sky. When Moses returned to the Children of Israel, they said, **He killed Aaron**, and he envied him because of the Children of Israel's love for him. Aaron was the most kind and gentle with them, but Moses was somewhat harsh with them. When that reached him, he said, "Woe to you! He was my brother. Do you think I would kill him?" So when they complained against him, he stood up and prayed two rak'ahs, then he supplicated to God, and the bed descended until they saw it between the sky and the earth and believed him. Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud

who said: "One day the Messenger of God (peace and blessings of God be upon him) divided a portion. A man said: 'This is a portion not intended for the sake of God.' This was mentioned to the Prophet (peace and blessings of God be upon him), and his face turned red. Then he said: 'May God have mercy on Moses. He was harmed more than this, but he was patient.'" Ahmad, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Abu Musa Al-Ash'ari who said: "The Messenger of God (peace and blessings of God be upon him) led us in the noon prayer, then he said: 'Stay where you are.' Then he went to the men and said: 'God has commanded me to command you to fear God and to speak words of appropriate justice.' Then he went to the women and said: 'God has commanded me to command you to fear God and to speak words of appropriate justice.'" Ibn Jarir, Ibn Mundhir, Ibn Abi Hatim and Ibn Al-Anbari narrated in Kitab Al-Adadh on the authority of Ibn Abbas regarding the verse: {Indeed, We offered the Trust} (Surah Al-Adadh: 1), he said: The Trust is the obligations that God offered to the heavens and the earth and the mountains. If they fulfilled it, He would reward them, and if they neglected it, He would punish them. They disliked that and feared it, not as a sin, but out of respect for the religion of God, they would not fulfill it. Then He offered it to Adam, and he accepted it with what was in it, which is His statement: {And man undertook it. Indeed, he was unjust and ignorant}, meaning, he was deceived by the command of God. Sa'id Ibn Mansur, Ibn Abi Shaybah, Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Al-Anbari narrated in Kitab Al-Adadh and Al-Hakim - who authenticated it - on his authority regarding the verse: He said: It was offered to Adam and it was said: Take it with what is in it. If you obey, I will forgive you, and if you disobey, I will punish you. He said: I accepted it with what is in it. It was only between the afternoon and nightfall on that day until he committed the sin. Abd Ibn Humayd and Ibn Jarir also narrated something similar from him through another chain of narration.

Tafsir al-Baghawi

God Almighty said: 73- **That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women.** Muqatil said: To punish them for betraying the trust and breaking the covenant, "and that God may accept the repentance of the believing men and believing women. And God is Forgiving and Merciful." He guides them and has mercy on them for what they have fulfilled of the trust.

Ibn Qutaybah said: That is, we presented the trust so that the hypocrisy of the hypocrite and the polytheism of the polytheist would be exposed, so that God would punish them, and the faith of the believer would be exposed, so that God would accept his repentance, that is, He would return to him with mercy and forgiveness if he fell short in some acts of obedience.

Tafsir al-Baidawi

73 - **That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women, and that God may accept the repentance of the believing men and believing women.** This is an explanation of the meaning of the sentence, as it is the result of a punishment, like a disciplinary action. The mention of repentance in the promise is an indication that they, being unjust and ignorant in their nature, will not be free from errors. **And God is Oft-Forgiving, Most Merciful**, as He accepted their errors and rewarded victory for their obedience. "He, peace and blessings be upon him, said, 'Whoever recites Surat Al-Ahzab and teaches it to his family or those his right hand possesses, will be given safety from the punishment of the grave.'"

Surat Saba' 34:1

Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth, and to Him is praise in the Hereafter. And He is the Wise, the Acquainted.

Surat Saba' 34:1

Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth, and to Him is praise in the Hereafter. And He is the Wise, the Acquainted.

Tafsir al-Jalalayn

1 - **Praise be to God** God Almighty praised Himself for that, and what is meant by it is praise with its content of affirming praise, which is the description of God Almighty with beauty **to whom belongs whatever is in the heavens and whatever is on the earth** in possession and creation **and to Him is praise in the Hereafter** like this world, His friends praise Him when they enter Paradise **and He is the Wise** in His actions **the Acquainted** with His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: All thanks and all praise are due to the One Who is worshipped, Who is the Owner of everything in the seven heavens and the seven earths, apart from everything that they worship and apart from everything else. There is no Owner of any of that other than Him. So the meaning is: He Who is the Owner of all of it, **And to Him belongs praise in the Hereafter**. He says: All thanks are due to Him in the Hereafter, just as that is due to Him in this immediate world, because from Him are all blessings upon everyone in the heavens and the earth in this world, and from Him will be that in the Hereafter. So all praise is due to God alone, apart from anything else in this immediate world and the hereafter, because all blessings are from Him, and no one shares them with Him besides Him. He is the Wise in His management of His creation and His dispensing of them according to His decree. He is aware of them and what is good for them, and of what they have done and what they will do. He encompasses all of that.

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

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He is the Wise, the All-Aware**. Wise in His affair, All-Aware of His creation.

Tafsir al-Qurtubi

It is Meccan according to everyone, except for one verse regarding which there is a difference of opinion, which is the verse in which God the Almighty says:

And those who have been given knowledge will see (al-Baqarah 2:17). A group said: It is Meccan, and what is meant by the believers are the companions of the Prophet (peace and blessings of God be upon him), as stated by Ibn Abbas. A group said: It is Medinan, and what is meant by the believers are those who converted to Islam in Medina, such as Abdullah ibn Salam and others, as stated by Muqatil. Qatadah said: They are the nation of Muhammad (peace and blessings of God be upon him), the believers in him, whoever he may be. It consists of fifty-four verses.

The Almighty said: **Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth** *which* is in the accusative case as an attribute or a substitute. It is also permissible for it to be in the nominative case as an implied subject, or it may be in the accusative case meaning **I mean**. Sibawayh reported that **Praise be to God, the people of praise** is in the nominative case, and that the accusative and genitive cases, complete praise and comprehensive commendation are all due to God, since all blessings are from Him. This has been discussed at the beginning of Surat Al-Fatihah. **To Him be praise in the Hereafter** is said to refer to the Almighty's statement: **And they will say, 'Praise be to God, Who has fulfilled His promise to us' Az-Zumar 39:74**. It is also said that it refers to the Almighty's statement: **And their final prayer will be, 'Praise be to God, Lord of the worlds' Yunus 10:10**. He is the One to be praised in the Hereafter just as He is the One to be praised in this world. He is the Owner of the Hereafter just as He is the Owner of the first. **And He is the Wise** in His actions. **The All-Aware** of His creation's affairs.

Tafsir Ibn Kathir

Interpretation of Surah Saba

It is Meccan

In the name of God, the Most Gracious, the Most Merciful

God the Almighty informs us about His noble self that He is the One to whom all praise is due in this world and the next, because He is the Beneficent and Gracious to the people of this world and the next, the Owner of all that, the Ruler of all that, as He the Almighty said: "And He is God; there is no deity except Him. To Him belongs praise in the first and the last, and His is the command, and to Him you will be returned." For this reason, God the Almighty said here: **Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth**, meaning that everything is His, His servants and His property, and is under His control and dominion, as He the Almighty said: **And indeed, to Us belongs the Hereafter and the first**. Then He the Almighty said: **And to Him belongs praise in the Hereafter**. So He is the One who is worshipped forever, the One who is praised throughout all time.

And the Almighty's saying: **He is the Wise** meaning in His words, actions, law, and decree. **The All-Aware** from whom nothing is hidden and nothing is absent. Malik said on the authority of Al-Zuhri: He is All-Aware of His creation and All-Wise in His command. For this reason, the Almighty said: **He knows what goes into the earth and what comes out of it** meaning He knows the number of the rain that falls in the parts of the earth, the seed that is sown, and what is hidden in it, and He knows what comes out of that, its number, its nature, and its characteristics. **And what comes down from the sky** meaning of rain and provision, and what ascends therein, meaning of righteous deeds and other than that. **And He is the Most Merciful, the Forgiving** meaning the Most Merciful to His servants, so He does not hasten to punish their disobedient ones. He is the Forgiving of the sins of those who repent to Him and put their trust in Him.

Fath al-Qadir

It is fifty-four verses

It is a Meccan verse. Al-Qurtubi said that everyone said the same except for one verse about which there was a difference of opinion, which is His statement: **And those who were given knowledge will see.** One group said it was a Meccan verse, and another group said it was a Medinan verse. The disagreement over the meaning of this verse and about whom it was revealed will come later, God willing. Ibn al-Durais, al-Nahhas, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas that he said: Surah Saba' was revealed in Mecca.

His saying: 1- **Praise be to God.** The definition of praise with the lam of specificity indicates that all individuals of praise are specific to God, the Most High, as was previously stated in the opening chapter of the Book. The relative pronoun is in the genitive case as an adjective, or a substitute, or an accusative case as a specification, or a nominative case as a subject. The meaning of **To Him belongs whatever is in the heavens and whatever is on the earth** is that everything in them is in His possession and under His control. He does with it what He wills and rules over it as He wants. Every blessing that reaches the servant is from what He created for him and bestowed upon him. So, His praise for what is in the heavens and the earth is praise for the blessings that He bestowed upon His creation from what He created for them. And when He made clear that worldly praise from His servants who praise Him is specific to Him, He made clear that the praise of the Hereafter is specific to Him as well, so He said: **To Him be praise in the Hereafter.** And His saying: **To Him** is related to the praise itself, or to what the predicate of praise is related to, I mean in the Hereafter, for it is related to a general related matter which is stability or something similar. The meaning is that to Him, glory be to Him, is the specific praise of His servants who praise Him in the Hereafter when they enter Paradise, as in His saying: "And they will say: 'Praise be to God, who has fulfilled His promise to us,'" and His saying: **Praise be to God, who has guided us to this,** and His saying: **Praise be to God, who has removed from us sorrow,** and His saying: **Praise be to God, who has settled us in the home of**

eternity out of His grace, and His saying: "And their final cry will be: 'Praise be to God, Lord of the worlds.'" So He, glory be to Him, is the One to be praised in the Hereafter just as He is the One to be praised in this world, and He is the Owner of the Hereafter just as He is the Owner of this world, **and He is the Wise,** who perfected the matter of the two abodes, **the All-Aware** of the matter of His creation in them. It was said that the difference between the two praises is that praise in this world is Worship, and in the Hereafter there is pleasure and joy, because the obligation has been ended there.

Tafsir al-Baghawi

1- **Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth,** in terms of kingdom and creation, **and to Him belongs praise in the Hereafter,** as it is to Him in this world, because all blessings in both worlds are from Him.

It was said: Praise be to God in the Hereafter is the praise of the people of Paradise, as God Almighty said: **And they will say, 'Praise be to God, who has removed from us sorrow'** (Fatir 35:34), **Praise be to God, who has fulfilled His promise to us** (al-Zumar 39:74), and **And He is the Wise, the Acquainted.**

Tafsir al-Baidawi

1- **Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth** in creation and blessings. To Him belongs praise in this world for the perfection of His power and the completion of His blessings. **To Him belongs praise in the Hereafter** because whatever is in the Hereafter is also like that. This is not an example of linking a restricted statement to an absolute statement, for the description that indicates that He is the Bestower of worldly blessings restricts praise to them, and the connection is presented for specificity, for worldly blessings may be through someone who deserves praise for them, but this is not the case with blessings in the Hereafter. **And He is the Wise** who has perfected the affairs of both abodes. **The All-Aware** of the inner workings of things.

Surat Saba' 34:2

He knows what goes into the earth and what comes out of it and what descends from the sky and what ascends therein. And He is the Most Merciful, the Forgiving.

Surat Saba' 34:2

He knows what goes into the earth and what comes out of it and what descends from the sky and what ascends therein. And He is the Most Merciful, the Forgiving.

Tafsir al-Jalalayn

2 - **He knows what enters** into the earth, such as water and other things, **and what comes out of it**, such as plants and other things, **and what descends from the sky** of provisions and other things, **and what ascends** therein, of deeds and other things. And He is the Most Merciful, the Most Forgiving to His friends.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He knows what enters the earth and what disappears from it, from their saying: I entered such-and-such: if I entered it, as the poet said:

I saw the rhymes swaying in a melodious manner, and it was difficult for needles to insert them.

What he means by his saying: **They enter into entrances**: They enter entrances. **And what comes out of it** means: And what comes out of the earth. **And what descends from the sky and what ascends therein** means: And what ascends in the sky. This is report from God that He is the All-Knowing from whom nothing is hidden in the heavens and the earth, of what is apparent in them and what is hidden. He is the Most Merciful, the Most Forgiving. He is the Most Merciful to the people of repentance among His servants, that He does not punish them after their repentance. He is the Forgiver of their sins if they repent from them.

Tafsir al-Qurtubi

The Almighty says, **He knows what penetrates the earth** meaning what enters it of rain and other things, as He said: He causes springs of treasures, buried goods, and the dead to spring from the earth, and there are no sacks for Him. **And what comes forth from it** of plants and other things. **And what descends from the sky** of rain, snow, hail, thunder, provisions, decrees, and blessings. Ali ibn Abi Talib recited **And what We send down** with a noon and a shaddah. **And what ascends therein** of angels and the deeds of the servants, as Al-Hasan and others said. **And He is the Most Merciful, the Forgiving.**

Tafsir Ibn Kathir

The Almighty informs us about His noble self that He is the One who is worthy of absolute praise in this world and the next, because He is the Beneficent and Gracious to the people of this world and the next, the Owner of all that, the Ruler of all that, as the Almighty said: "And He is God, there is no god but He. To Him belongs praise in the first and the last, and His is the command, and to Him you will be returned." For this reason, the Almighty said here: **Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth**, meaning that everything is His, His servants and His property, and is under His control and His dominion, as the Almighty said: **And indeed, to Us belongs the Hereafter and the first**. Then the Almighty said: **And to Him belongs praise in the Hereafter**. So He is the One who is worshipped forever, the One who is praised throughout all time.

And the Almighty's saying: **He is the Wise** meaning in His words, actions, law, and decree. **The All-Aware** from whom nothing is hidden and nothing is absent. Malik said on the authority of Al-Zuhri: He is All-Aware of His creation and All-Wise in His command. For this reason, the Almighty said: **He knows what goes into the earth and what comes out of it** meaning He knows the number of the rain that falls in the parts of the earth, the seed that is sown, and what is hidden in it, and He knows what comes out of that, its number, its nature, and its characteristics. **And what comes down from the sky** meaning of rain and provision, and what ascends therein, meaning of righteous deeds and other than that. **And He is the Most Merciful, the Forgiving** meaning the Most Merciful to His servants, so He does not hasten to punish their disobedient ones. He is the Forgiving of the sins of those who repent to Him and put their trust in Him.

Fath al-Qadir

Then the Almighty mentioned some of the matters of the heavens and the earth that His knowledge encompasses, saying: 2- **He knows what enters into the earth** meaning what enters it of rain, treasure, or something buried in it, **and what comes forth from it** of crops, plants, and animals, **and what descends from the sky** of rain, snow, hail, lightning, and blessings, including what His angels and books send down to His prophets, **and what ascends therein** of the angels and the deeds of His servants. The majority of scholars read *yanzil* with a fatha on the ya' and a light zay, attributed to *ma*. Ali ibn Abi Talib and al-Sulami read it with a damma on the ya' and a shaddah on the zay, attributed to God the Almighty, **and He is the Most Merciful** to His servants, **the Forgiving** of their sins.

Tafsir al-Baghawi

2- **He knows what goes into the earth**, that is, what

enters it of water and the dead, **and what comes out of it**, of plants and the dead when they are gathered, **and what comes down from the sky**, of rain, **and what ascends**, "in it," of angels and the deeds of the servants, **and He is the Most Merciful, the Forgiving**.

Tafsir al-Baidawi

2- **He knows what penetrates the earth** such as rain that penetrates in one place and springs up in another, and such as treasures, buried goods, and the dead.

And what comes forth from it such as animals, plants, metals, and spring water. **And what descends from the sky** such as angels, books, decrees, provisions, dew, and thunderbolts. **And what ascends therein** such as angels, the deeds of His servants, vapors, and fumes.

And He is the Most Merciful, the Forgiving of those who are excessive in thanking Him for His blessings despite their abundance, or in the Hereafter with His wealth of previous blessings that are too numerous to count.

Surat Saba' 34:3

And those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you." [The Knower of the unseen] not an atom's weight in the heavens or on the earth escapes Him, nor anything smaller than that or greater, but is in a clear Book.

Surat Saba' 34:3

And those who disbelieve say, **The Hour will not come to us.** Say, **Yes, by my Lord, it will surely come to you.** [The Knower of the unseen] not an atom's weight in the heavens or on the earth escapes Him, nor anything smaller than that or greater, but is in a clear Book.

Tafsir al-Jalalayn

3 - **And those who disbelieve say, The Hour will not come to us** Resurrection *Say* to them, **Yes, by my Lord, the Knower of the Unseen will surely come to you**) in the accusative case as an adjective and the nominative case as a predicate of the subject and *'Alam* in the accusative case **not an atom's weight** the smallest ant's weight **in the heavens or on the earth or anything smaller than that or larger but that it is in a clear book** clear, it is the Preserved Tablet.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And those of your people who denied God's ability to recreate Him after their annihilation in the form they were in before their annihilation urge you, O Muhammad, to hasten the coming of the Hour, mocking your promise to them and denying your report. Say to them: Yes, by my Lord, it will come to you. I swear by Him that the Hour will come to you. Then He, the Most High, returned after mentioning the Hour to Himself and glorifying it, and said, **Knower of the unseen.**

The reciters differed in their reading of this. The majority of the reciters of Medina read it **'Alim al-Ghaib'** in the nominative case as a resumption, since there was a barrier between His statement **and my Lord** and His statement **the Knower of the Unseen**. Some of the reciters of Kufa and Basra read it as **'Alim** in the fa'il form, but they lowered **'Alim** in response to His statement **and my Lord** as it was a description of Him. The rest of the majority of the reciters of Kufa read it as **'Alam al-Ghaib** in the fa'il form, and in the genitive case, they responded to its i'rab as it was a description of Him.

The correct thing to say about this, according to us, is that all of these three readings are well-known readings among the reciters of the regions and have similar meanings, so whichever of them the reciter recites, he is correct. However, the most amazing reading in this regard is that I read with it **'Alam al-Ghaib** in accordance with the reading that I mentioned from the majority of the reciters of the people of Kufa. As for choosing **'Alam** over **'Aalam**, it is because it is more expressive in praising. As for the genitive case in it, it is because it is an attribute of the

Lord, and it is in the accusative case. What He meant by His saying **Knower of the Unseen** is the Knower of what is hidden from the sight of creation, so that no one sees it, either what He did not create from what He will create, or what He created and no one but Him was informed of it. Rather, He, may His praise be glorified, described Himself in this place with His knowledge of the unseen, informing His creation that no one knows the time of the Hour except Him, even if it is coming. So He said to His Prophet Muhammad, may God bless him and grant him peace: Say to those who disbelieve in their Lord: Yes, by your Lord, the Hour will surely come to you. But no one knows the time of its coming except the Knower of the Unseen, from whom not an atom's weight is hidden.

What He, the Most High, means by His saying, **It is not hidden from Him**, is that it is not absent from Him, but it is apparent to Him.

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

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, **It is not hidden from Him**, he said: It is not absent from 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, regarding the statement of God, **Nothing is hidden from Him**, he said: It is not absent.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Not even an atom's weight escapes Him**: meaning, it does not disappear from Him. We have already explained this with supporting evidence in what has preceded, so there is no need to repeat it here.

And His statement, **the weight of an atom** means: the weight of an atom in the heavens or on the earth. God Almighty says: Nothing, the weight of an atom or greater or lesser, is hidden from Him, wherever it is in the heavens or on the earth. **Nor less than that** means: Nothing smaller than the weight of an atom or greater than that is hidden from Him, **except in a clear book** means: It is established in a book that makes clear to the one looking at it that God Almighty has established it, counted it, and known it, so nothing is hidden from His knowledge.

Tafsir al-Qurtubi

God the Almighty says: **Those who disbelieve will not come to us.** It was said that this refers to the people of Mecca. Muqatil said: Abu Sufyan said to the disbelievers of Mecca, "Al-Lat and Al-Uzza said: The

Hour will never come to us, nor will we stumble." God the Almighty said: *Say, O Muhammad, **Yes, by my Lord, it will surely come to you.*** Harun narrated on the authority of Talq Al-Mu'allim, who said: I heard our sheikhs recite *Say, 'Yes, by my Lord, it will surely come to you'* with a *ya*, which they interpreted to mean, as if he said: **The Resurrection or its command will surely come to you.** Just as God the Almighty said: **Whoever is turned away from it that Day has certainly received mercy, and that is the clear attainment.** (al-Nahl 16:33) So these disbelievers acknowledge the beginning but deny the return, and this is refuted because they acknowledged the decree of resurrection and said: **Even if He decreed, He does not do it.** This is an arbitrary ruling after the Messengers informed us according to the Sunnah that He will resurrect creation. If report comes of something that is possible in action and possible, then denying someone whose truthfulness is obligatory is impossible. **The Knower of the Unseen** is in the nominative case, as read by Nafi' and Ibn Kathir, as a subject, and its predicate is **not hidden from Him.** Asim and Abu Amr read it with the khufs, meaning, praise be to God, the Knower. Based on this reading, it is not appropriate to pause at the phrase **will come to you.** Hamzah and Al-Kisa'i read **The Knower of the Unseen** as an exaggeration and description. **Not hidden from Him** means, He is not absent from Him, also **is hidden.** Al-Farra' said: **I prefer the kasr.** An-Nahhas: It is the reading of Yahya ibn Waththab, and it is a well-known language. It is said *azaaba* or *yazaaba* if it means far or absent. **The weight of an atom** means the size of a small ant. **In the heavens nor on the earth nor smaller than that nor larger** in the reading of Al-A'mash **nor smaller than that nor larger** with the fatha in both of them in apposition to atom. The reading of the common people is in the nominative case in apposition to mithqal. **Except in a clear Book** He is the Knower of what He created and nothing is hidden from Him.

Tafsir Ibn Kathir

This is one of the three verses that have no fourth, of which God the Almighty commanded His Messenger, may God bless him and grant him peace, to swear by his Almighty Lord with the phrase: Resurrection, because those who denied it from the disbelievers and stubborn ones denied it. One of them is in Surat Yunus, peace be upon him, and it is His Almighty's saying: **And they ask you, is it true? Say, 'Yes, by my Lord, indeed it is the truth, and you will not cause failure.'** The second is this: **And those who disbelieve say, 'The Hour will not come to us.'** Say, **'Yes, by my Lord, it will surely come to you.'** The third is in Surat At-Taghabun, and it is His Almighty's saying: "Those who disbelieve claim that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will be informed of what you did. And that, for God, is easy.'" So God the Almighty said: **Say, 'Yes, by my Lord, it will surely come to you.'** Then He described Him with what confirms and confirms that, saying: "The Knower of the Unseen. Not an atom's weight is hidden from Him in the heavens or on the earth, nor anything smaller than that or larger, but that it is in a clear book." Mujahid and Qatadah said: Nothing is hidden from Him,

nothing is absent from Him, meaning all of it. It is included under His knowledge, so nothing is hidden from Him. Even if the bones have decayed, scattered and been torn apart, He knows where they have gone, where they were scattered, and then He will restore them as He began them the first time, for He is All-Knowing. Then He explained His wisdom in the restoration of bodies and the establishment of the Hour, with His Most High saying: "That He may reward those who have believed and done righteous deeds. For those is forgiveness and noble provision. And those who strive against Our verses, they will have a painful punishment." That is, they strive to obstruct the path of God and deny His messengers. **For those is a punishment of a painful punishment.** That is, so that the blessed among the believers will be blessed and the wretched among the disbelievers will be punished, as God the Almighty said: "The companions of the Fire are not equal to the companions of Paradise. The companions of Paradise are the successful." And God the Most High said: **Or shall We treat those who have believed and done righteous deeds like the corrupters in the land, or shall We treat the righteous like the wicked?**

And the Almighty's saying: **And those who have been given knowledge will see that what has been revealed to you from your Lord is the truth.** This is another wisdom connected to the one before it, which is that when the believers in what was revealed to the Messengers witness the establishment of the Hour and the recompense of the righteous and the wicked for what they had learned from the Books of God in the world, they will see it with the eye of certainty, and they will also say on that day, **Indeed, the Messengers of our Lord have brought the truth.** It will also be said, **This is what the Most Gracious promised, and the Messengers spoke the truth.** "You have remained in the Book of God until the Day of Resurrection, and this is the Day of Resurrection." **And those who have been given knowledge will see that what has been revealed to you from your Lord is the truth, and it guides to the path of the Almighty, the Praiseworthy.** The Almighty is the impregnable, the One who cannot be defeated or prevented, rather He has subdued and overcome everything, the Praiseworthy, in all of His words, deeds, laws, and decree, and He is the One to be praised in all of that, glory and exaltation.

Fath al-Qadir

3- And those who disbelieve say, 'The Hour will not come to us.' What is meant by these speakers is all disbelievers, or the disbelievers of Mecca in particular. The meaning of **The Hour will not come to us** is that it will not come under any circumstances, denying its existence, not just its coming when they speak or when they live, with its existence being realized later on. So God responded to them and ordered His Messenger to say to them, **Say, 'Yes, by my Lord, it will surely come to you.'** This section is to confirm the coming. The majority read **for it to come to you** with the superlative, meaning the Hour. Talq al-Mu'allim read it with the subordinate, interpreting the Hour as the day or time. Talq said: I heard our sheikhs read it with the letter *ya*, meaning the lower one, with the meaning, as if he said: **The resurrection will come to you** or his

Surat Saba' 34:3

And those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you." [The Knower of the unseen] not an atom's weight in the heavens or on the earth escapes Him, nor anything smaller than that or greater, but is in a clear Book.

command, as he said: **Do they await except that the angels come to them or your Lord comes?** Nafi' and Ibn 'Amir read '**Knower of the Unseen**' in the nominative case as a subject, and its predicate is **La ya'zeb**, or with the assumption of a subject. 'Asim, Ibn Kathir, and Abu 'Amr read it in the genitive case as an adjective for my Lord. Hamzah and Al-Kisa'i read '*Allam* in the genitive case with the intensive form. The meaning of **La ya'zeb** is that nothing is hidden from Him, nor concealed from Him, nor is anything far from Him, even the weight of an atom in the heavens or on the earth, nor anything smaller than that "nor greater" than it **except in a clear book**, which is the Preserved Tablet. The meaning is: except that it is established in the Preserved Tablet, which contains the information of God, the Most High, so it emphasizes the negation of celibacy. The majority read *Ya'zeb* with the damma on the zay, and Yahya ibn Waththab read it with the kasra. Al-Farra' said: "I prefer the kasra, and they are two dialects. It is said 'azaba ya'zib with the damma, and ya'zib with the kasra if he is far and absent." The majority read **nor younger nor greater** in the nominative case as the subject and the predicate except in a book, or in apposition to *mithqal*. Qatada and Al-A'mash read them in the accusative case as apposition to *dhara*, or that *la* is the *la* of exoneration whose name is built on the fatha.

as a deleted predicate or a subject whose predicate is: **Not an atom's weight in the heavens or on the earth escapes Him.** Al-Kisa'i read

(**Nothing is absent**) with a kasra. **Nor anything smaller than that or larger, except that it is in a clear book** is a sentence emphasizing the negation of celibacy, and raising them by beginning is supported by the reading with a fatha to negate the genus, and it is not permissible to connect the raised to *mithqal* and the open to *atom* because it is a fatha in the place of the genus due to the impossibility of inflection because the exception prevents it, unless the pronoun in **about it** is made for the unseen and the established in the tablet is made outside of it due to its clarity to those who look at it, so the meaning is that nothing is separated from the unseen except that it is written in the tablet.

Tafsir al-Baghawi

3- **And those who disbelieve say, 'The Hour will not come to us.'** Say, '**Yes, by my Lord, it will surely come to you.**' The people of Medina and Ash-Sham read: **Knower of the unseen** in the nominative case, while others read it in the genitive case as an attribute of the Lord, meaning: **And my Lord is Knower of the unseen.** Hamzah and Al-Kisa'i read: *Allaam* in the form of *Fa'al*, and the *mim* in the genitive case. **Not even the weight of an atom is hidden from Him** the weight of an atom in the heavens or on the earth, nor anything smaller than that, meaning: of an atom, **nor anything greater except that it is in a clear Book.**

Tafsir al-Baidawi

3- **And those who disbelieve say, 'The Hour will not come to us.'** Denying its coming or impatiently delaying it, mocking the promise of it. **Say, 'Yes.'** A response to their words and confirmation of what they denied. **And by my Lord, the Knower of the Unseen will surely come to you.** A repetition of its affirmation, confirmed by the oath, establishing the description of the thing sworn by with attributes that establish its possibility and negate its improbability, as mentioned more than once. Hamzah and Al-Kisa'i read '**Allam Al-Ghaib**' for emphasis, and Nafi', Ibn 'Umar, and Ruways read '**Allam Al-Ghaib**' in the nominative case

Surat Saba' 34:4

That He may reward those who have believed and done righteous deeds. Those will have forgiveness and noble provision.

Tafsir al-Jalalayn

4 - **To reward** therein (those who believe and do righteous deeds. For them is forgiveness and noble provision) good in Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He established this in the clear Book, so that those who believed in God and His Messenger, and did what God and His Messenger commanded them to do, and refrained from what He forbade them from, may be established in their obedience to their Lord. **For them is forgiveness** God Almighty says: For those who believed and did righteous deeds, there is forgiveness from their Lord for their sins. **And a generous provision** He says: And a pleasant life on the Day of Resurrection in Paradise.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **For them is forgiveness** for their sins **and generous provision** in Paradise.

Tafsir al-Qurtubi

لجزى is in the accusative case with the lam of كى, and the meaning is: لجزى will come to you. **Those who believe and do righteous deeds** will receive the reward, and the disbelievers will receive the punishment. *Those* - meaning the believers - **will have forgiveness** for their sins. **And a generous provision** - which is Paradise.

Tafsir Ibn Kathir

This is one of the three verses that have no fourth, of which God the Almighty commanded His Messenger, may God bless him and grant him peace, to swear by his Almighty Lord with the phrase: Resurrection, because those who denied it from the disbelievers and stubborn ones denied it. One of them is in Surat Yunus, peace be upon him, and it is His Almighty's saying: **And they ask you, is it true? Say, 'Yes, by my Lord, indeed it is the truth, and you will not cause failure.'** The second is this: **And those who disbelieve say, 'The Hour will not come to us.' Say, 'Yes, by my Lord, it will surely come to you.'** The third is in Surat At-Taghabun, and it is His Almighty's saying: "Those who disbelieve claim that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will be informed of what you did. And that, for God, is

easy.'" So God the Almighty said: **Say, 'Yes, by my Lord, it will surely come to you.'** Then He described Him with what confirms and confirms that, saying: "The Knower of the Unseen. Not an atom's weight is hidden from Him in the heavens or on the earth, nor anything smaller than that or larger, but that it is in a clear book." Mujahid and Qatadah said: Nothing is hidden from Him, nothing is absent from Him, meaning all of it. It is included under His knowledge, so nothing is hidden from Him. Even if the bones have decayed, scattered and been torn apart, He knows where they have gone, where they were scattered, and then He will restore them as He began them the first time, for He is All-Knowing. Then He explained His wisdom in the restoration of bodies and the establishment of the Hour, with His Most High saying: "That He may reward those who have believed and done righteous deeds. For those is forgiveness and noble provision. And those who strive against Our verses, they will have a painful punishment." That is, they strive to obstruct the path of God and deny His messengers. **For those is a punishment of a painful punishment.** That is, so that the blessed among the believers will be blessed and the wretched among the disbelievers will be punished, as God the Almighty said: "The companions of the Fire are not equal to the companions of Paradise. The companions of Paradise are the successful." And God the Most High said: **Or shall We treat those who have believed and done righteous deeds like the corrupters in the land, or shall We treat the righteous like the wicked?**

And the Almighty's saying: **And those who have been given knowledge will see that what has been revealed to you from your Lord is the truth.** This is another wisdom connected to the one before it, which is that when the believers in what was revealed to the Messengers witness the establishment of the Hour and the recompense of the righteous and the wicked for what they had learned from the Books of God in the world, they will see it with the eye of certainty, and they will also say on that day, **Indeed, the Messengers of our Lord have brought the truth.** It will also be said, **This is what the Most Gracious promised, and the Messengers spoke the truth.** "You have remained in the Book of God until the Day of Resurrection, and this is the Day of Resurrection." **And those who have been given knowledge will see that what has been revealed to you from your Lord is the truth, and it guides to the path of the Almighty, the Praiseworthy.** The Almighty is the impregnable, the One who cannot be defeated or prevented, rather He has subdued and overcome everything, the Praiseworthy, in all of His words, deeds, laws, and decree, and He is the One to be praised in all of that, glory and exaltation.

Fath al-Qadir

The lam in 4- **That He may reward those who have believed and done righteous deeds** is for the explanation of His saying **that the Hour will come to you** meaning the coming of the Hour. Its benefit is that the believers will be rewarded and the unbelievers will be punished. The reference in His saying: *those* is to the relative pronoun: meaning those who have believed and done righteous deeds. **For them is forgiveness** for their sins **and a noble provision** which

Surat Saba' 34:4

That He may reward those who have believed and done righteous deeds. Those will have forgiveness and noble provision.

is Paradise because of their faith and righteous deeds along with the favor bestowed upon them by God Almighty.

Tafsir al-Baghawi

4- "That He may reward those who believe and do righteous deeds. Those," meaning: those who believe, **will have forgiveness and noble provision**, good, meaning: in Paradise.

Tafsir al-Baidawi

4- **That He may reward those who have believed and done righteous deeds.** This is the reason for His saying, **It will come to you**, and an explanation of what necessitates its coming. **For those is forgiveness and noble provision**, without any effort or burden.

Surat Saba' 34:5

And those who strive against Our verses to frustrate them - those will have a painful punishment.

Tafsir al-Jalalayn

5 - **And those who strive to** invalidate **Our verses** the Qur'an *failing* and in a reading here and in what follows *failing* meaning they estimate our failure or race us so that they miss us because they think that there is no resurrection or punishment **those will have a punishment of a painful punishment** a bad punishment *painful* painful in the accusative and nominative as an attribute of a punishment or torment

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He established this in the Book, so that He may reward the believers with what He has described, and so that He may reward those who strive to defeat Our verses. He says: And so that He may establish those who worked to invalidate Our proofs and arguments, helping them, who think that they can outsmart Us by themselves, so that We cannot overpower them. **For them is a punishment.** He says: For them is a punishment of the most severe and painful punishment, and by painful He means: painful.

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, **They strive against Our signs, trying to outsmart them:** meaning, they will not be able to outsmart them. **For them is a punishment of a painful torment.** He said: The torment is the worst of the torment, and the painful is the hurtful.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **And those who strive to frustrate Our verses,** he said: Strive to nullify or invalidate them, he said: And they are the polytheists, and he recited, **Do not listen to this Qur'an and speak noisily during it that you may overcome** (Fussilat 41:26).

Tafsir al-Qurtubi

God the Almighty says: **And those who strive against Our verses** meaning, to invalidate Our evidence and deny Our verses, **to outsmart** racing, thinking that they can evade Us, and that God is not able to resurrect them in the Hereafter, and they thought that We would neglect them, then these **will have a punishment of a painful punishment.** It is said: *Ajazah* and *Ajazah* if it overcomes or overpowers someone. *Alaim* is the reading of Nafi' with the kasrah, meaning **to defeat**, for

rajz is the punishment. God the Almighty says: **So We sent down upon those who did wrong a punishment from the sky** (Al-Baqarah 2:59). Ibn Kathir and Hafs from Asim read **a punishment of a painful punishment** with the raf al-mim here and in Al-Hathi as a description of the punishment. Ibn Kathir, Ibn Muhaisin, Humayd ibn Qays, Mujahid, and Abu Amr read **mu'jazizin mubthani** meaning they discouraged people from believing in the miracles and verses of the Quran.

Tafsir Ibn Kathir

This is one of the three verses that have no fourth, of which God the Almighty commanded His Messenger, may God bless him and grant him peace, to swear by his Almighty Lord with the phrase: Resurrection, because those who denied it from the disbelievers and stubborn ones denied it. One of them is in Surat Yunus, peace be upon him, and it is His Almighty's saying: **And they ask you, is it true? Say, 'Yes, by my Lord, indeed it is the truth, and you will not cause failure.'** The second is this: **And those who disbelieve say, 'The Hour will not come to us.' Say, 'Yes, by my Lord, it will surely come to you.'** The third is in Surat At-Taghabun, and it is His Almighty's saying: "Those who disbelieve claim that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will be informed of what you did. And that, for God, is easy.'" So God the Almighty said: **Say, 'Yes, by my Lord, it will surely come to you.'** Then He described Him with what confirms and confirms that, saying: "The Knower of the Unseen. Not an atom's weight is hidden from Him in the heavens or on the earth, nor anything smaller than that or larger, but that it is in a clear book." Mujahid and Qatadah said: Nothing is hidden from Him, nothing is absent from Him, meaning all of it. It is included under His knowledge, so nothing is hidden from Him. Even if the bones have decayed, scattered and been torn apart, He knows where they have gone, where they were scattered, and then He will restore them as He began them the first time, for He is All-Knowing. Then He explained His wisdom in the restoration of bodies and the establishment of the Hour, with His Most High saying: "That He may reward those who have believed and done righteous deeds. For those is forgiveness and noble provision. And those who strive against Our verses, they will have a painful punishment." That is, they strive to obstruct the path of God and deny His messengers. **For those is a punishment of a painful punishment.** That is, so that the blessed among the believers will be blessed and the wretched among the disbelievers will be punished, as God the Almighty said: "The companions of the Fire are not equal to the companions of Paradise. The companions of Paradise are the successful." And God the Most High said: **Or shall We treat those who have believed and done righteous deeds like the corrupters in the land, or shall We treat the righteous like the wicked?**

And the Almighty's saying: **And those who have been given knowledge will see that what has been revealed to you from your Lord is the truth.** This is another wisdom connected to the one before it, which is that when the believers in what was revealed to the

Surat Saba' 34:5

And those who strive against Our verses to frustrate them - those will have a painful punishment.

Messengers witness the establishment of the Hour and the recompense of the righteous and the wicked for what they had learned from the Books of God in the world, they will see it with the eye of certainty, and they will also say on that day, **Indeed, the Messengers of our Lord have brought the truth.** It will also be said, **This is what the Most Gracious promised, and the Messengers spoke the truth.** "You have remained in the Book of God until the Day of Resurrection, and this is the Day of Resurrection." **And those who have been given knowledge will see that what has been revealed to you from your Lord is the truth, and it guides to the path of the Almighty, the Praiseworthy.** The Almighty is the impregnable, the One who cannot be defeated or prevented, rather He has subdued and overcome everything, the Praiseworthy, in all of His words, deeds, laws, and decree, and He is the One to be praised in all of that, glory and exaltation.

invalidating and making people lose interest in them.

Failing to do so racing to escape from Us. Ibn Kathir and Abu Amr read **Failing to do so** meaning discouraging those who wanted to believe. **For those is a punishment of severe torment** of severe torment. *Painful* painful. Ibn Kathir, Ya'qub, and Hafs recited it with the chain of transmission ending with the Prophet.

Fath al-Qadir

Then he mentioned the group of disbelievers who will be punished when the Hour comes, saying: 5- **And those who strive to frustrate Our verses**, meaning they strive to invalidate Our verses revealed to the messengers, and they cast aspersions on them and turned people away from them. The meaning of *frustrating* is *racing* who think that they will escape Us and will not catch up, and that is because they believe that they will not be resurrected. It is said *'ajzahu* or *'ajazuhu* if he overpowers someone and outstrips him. The majority read it as *mu'ajziyin incapable*, while Ibn Kathir, Ibn Muhaisin, Hamid, Mujahid, and Abu Amr read it as *mu'ajziyin incapable*, meaning discouraging people from believing in the verses. *Those* meaning those who sought it. **For them is a punishment of a torment.** The torment is the punishment, so *min* is for clarification. It was said that the torment is the worst and most severe torment, but the first is more appropriate. From that is His statement: **So We sent down upon those who wronged a punishment from the sky.** The majority read it as *alim painful* in the accusative as an attribute of *rajz*. Ibn Kathir and Hafs on the authority of Asim read it in the nominative as an attribute of *punishment*, and *alim* means severe pain.

Tafsir al-Baghawi

5- **And those who strive against Our verses to frustrate them**, they think that they can escape Us, **for them is a punishment of painful torment.** Ibn Kathir, Hafs, and Ya'qub read: *painful* in the nominative case here and in Al-Jathiya as a description of the torment. The others read it in the accusative case as a description of the torment. Qatada said: The torment is the worst of torment.

Tafsir al-Baidawi

5- **And those who strive against Our verses** by