

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 23
34:6 – 37:64



AL SADIQIN PRESS

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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.2)
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ISBN: 9798280575042

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

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

In the name of 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.



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 23 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat Saba*, and the first verses of *Sūrat l-Şāfāt*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

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

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

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

Sincerely
Ben Abrahamson

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Surat Saba 34:6

And those who have been given knowledge see that what has been revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

Surat Saba 34:6

And those who have been given knowledge see that what has been revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

Tafsir al-Jalalayn

6 - **And those who have been given knowledge see know that which has been revealed to you from your Lord that is, the Qur'an /is a clear truth and guides to the path of the Exalted in Might, the Praiseworthy** that is, God, the Possessor of Might, the Praiseworthy.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He established this in a clear Book, that He may reward those who believe and those who strive in Our verses with what has been made clear to them, and that those who have been given knowledge may see. See is in the accusative case in apposition to His statement: rewards, in His statement, **that He may reward those who have believed**. What is meant by those who have been given knowledge are the Muslims among the People of the Book, such as Abdullah ibn Salam and his peers who had read the books of God that were revealed before the Criterion. So God Almighty said: And that these who have been given knowledge may see by the Book of God, which is the Torah, the Book that has been revealed to you, O Muhammad, from your Lord, that it is the truth.

It was said: What is meant by those who were given knowledge are the companions of the Messenger of God, may God bless him and grant him peace.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And those who have been given knowledge see that what has been revealed to you from your Lord is the truth**. He said: The companions of Muhammad.

His statement, **And guides to the path of the Almighty, the Praiseworthy**, means: And He guides those who follow it and act in accordance with it to the path of God, the Almighty, in His vengeance against His enemies, the Praiseworthy before His creation, so His favors are with them and His blessings are with them. What he means is that the Book that was revealed to Muhammad guides to Islam.

Tafsir al-Qurtubi

When he mentioned those who sought to invalidate the prophethood, he explained that those who were

given knowledge will see that the Quran is true. Muqatil said: Those who were given knowledge are the believers among the People of the Book. Ibn Abbas said: They are the companions of Muhammad, peace and blessings be upon him. It was also said: All Muslims, and this is more correct due to its general meaning. Seeing means knowing, and it is in the accusative case in apposition to li-jazi, meaning that he will reward and see, as stated by al-Zajaj and al-Farra. This is questionable because his statement: **he will reward** is connected to his statement: **The Hour will surely come to you**, and it is not said: **The Hour will surely come to you**. Those who were given knowledge will see that the Quran is true, for they will see the Quran as true even if the Hour has not come to them. The correct view is that it is in the nominative case as a new subject, as stated by al-Qushayri.

I said: If *li-yarzi* is related to the meaning **He established that in a clear Book**, then it is good to connect *wa-yarā* to it, meaning **and He established also so that those who have been given knowledge may see that the Qur'an is the truth**. It is also permissible for it to be a new sentence. *Allahu* is in the accusative case as the first object of *li-yarā* **to see**. **Huwa al-Haqq** is the second object, and it is a separator. The Kufians say **huwa 'a'mad**. It is permissible to put it in the nominative case as the subject. *Al-Haqq* is its predicate, and the sentence is in the accusative case as the second object. The accusative is more common in both of them when it has the alif and lam according to all grammarians. The same applies to what is indefinite and does not take the alif, so it resembles the definite. If the predicate is a well-known noun, such as your saying **Your brother was Zayd**, then al-Farra' claimed that the preferred option is the nominative case. Likewise, **Muhammad was 'Amr**. Therefore, in choosing the nominative case, since it does not contain the definite article, it is more indefinite than your saying: Zaid was the one sitting, because this is not permissible except in the nominative case. **And guides to the path of the Almighty, the Praiseworthy** means that the Qur'an guides to the path of Islam, which is the religion of God. And he indicated by his saying: **the Almighty** that He cannot be overcome. And by his saying: **the Praiseworthy** that the attribute of helplessness does not suit 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

6- And those who have been given knowledge will see that what has been revealed to you from your Lord is the truth. When He mentioned those who sought to invalidate the verses of God, He mentioned those who

believe in them. The meaning of **And those who have been given knowledge will see** is that they know, and they are the Companions. Muqatil said: They are the believers among the People of the Book. It was also said that they are all Muslims. The relative pronoun is the first object of *yarā* to see, and the second object is the truth, and the pronoun is the separating pronoun. The majority of scholars read it in the accusative case, and Ibn Abi Ubla read it in the nominative case as the predicate of the pronoun. The sentence is in the accusative case as the second object, and this is the language of Tamim, as they know what comes after the separating pronoun. Al-Farra' claimed that the preferred choice is the nominative case, but others disagreed with him and said that the accusative is more common. It was said that his saying: **He sees** is connected to **to reward**, and this is what Al-Zajaj and Al-Farraa said: It was objected to that by saying: **to reward** is connected to his saying: **It will come to you** and it is not said: **The Hour will come to you**, for those who have been given knowledge, that the Qur'an is true. And it is better that it is a new statement to refute what those who strive in the verses say: that is, that from them indicates their ignorance because they are contradicting what the people of knowledge know regarding the Qur'an. **To guide to a straight path** is connected to the truth, the connection of a verb to a noun, because in its interpretation it is as in his saying: **They line up and grasp** meaning and grasping, as if it was said and a guide. And it was said that it is a new statement and its subject is a pronoun that refers to the subject of *revealed*, which is the Qur'an, and the path is the road: that is, and guides to the path of **the Mighty** in His kingdom **the Praiseworthy** with His creation, and what is meant is that it guides to the religion of God, which is monotheism.

Tafsir al-Baghawi

6- And those who have been given knowledge will see, meaning: the believers among the People of the Book: Abdullah ibn Salam and his companions. Qatada said: They are the companions of Muhammad, may God bless him and grant him peace, **that which has been revealed to you from your Lord**, meaning: the Qur'an, **is the truth**, meaning: it is from God, **and guides**, meaning: the Qur'an, **to the path of the Almighty, the Praiseworthy**, which is Islam.

Tafsir al-Baidawi

6- And those who have been given knowledge will see and those with knowledge from the Companions and those who followed them from the Ummah, or from the Muslims of the People of the Book, **that which has been revealed to you from your Lord** the Qur'an. **It is the truth** and whoever raises **the truth** makes it the subject and **the truth** its predicate and the sentence is the second object of *sees*, and it is raised, resuming the evidence of those with knowledge against the ignorant who strive in the verses. And it was said that it is accusative and conjoined with **that He may reward** meaning that those with knowledge will know when the

Surat Saba 34:6

And those who have been given knowledge see that what has been revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

Hour comes that it is the truth clearly as they have learned it now as proof.

And guides to the path of the Almighty, the Praiseworthy, which is monotheism and wearing the garment of piety.

Surat Saba 34:7

And those who disbelieved said, **Shall we direct you to a man who will inform you that when you are torn apart, you will indeed be in a new creation?**

Tafsir al-Jalalayn

7 - **And those who disbelieved said** meaning some of them said to each other in amazement **Shall we direct you to a man** who is Muhammad **who will inform you** tell you that **when you are torn apart** cut up **each piece of it** meaning torn apart **you will indeed be in a new creation**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who disbelieved in God and in His Messenger Muhammad, may God bless him and grant him peace, said, astonished at His promise to them of resurrection to one another after death, **Shall we direct you, O people, to a man who will inform you that when you are torn apart, you will indeed be in a new creation?** That is, he will inform you that after you have been scattered across the earth by a calamity and after your fate in the dust as remains, you will return to your state before death, a new creation.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And those who disbelieved said, 'Shall we direct you to a man who will inform you, when you are dispersed to every fragment?'** That was said by the polytheists of Quraysh and the polytheists among the people, **who will inform you, when you are dispersed to every fragment?** when the earth consumes you, and you become dust and bones, and wild beasts and birds tear you apart, **that you will indeed be in a new creation.** You will be brought to life and resurrected.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in His statement, **Shall We direct you to a man... to a new creation,** he said: He says, **When you are torn apart,** and when you have decayed and become bones, dust, and dust, that is, **Every one torn apart, indeed you will be in a new creation.** He said: He informs you that you, so the kasra of *if* did not work in **informs you** in it, but he began with it as an initiation, because the report is report and a statement, so the kasra in *if* is for the meaning of the narration in His statement, **informs you,** not its wording, as if it was said: It was said to you, **Indeed you will be in a new creation.**

Tafsir al-Qurtubi

God the Almighty says: **And those who disbelieve say, 'Shall we guide you to a man' - if you wish, you can assimilate the lam into the noon because it is close to**

it - 'who will inform you when you are torn apart' This is reporting someone who said, **The Hour will not come to us,** meaning, **Shall we guide you to a man who will inform you?** meaning, **Shall we tell you how you will be resurrected after decaying in the graves?** This stems from their extreme denial. Al-Zamakhshari: If you say, the Messenger of God (peace and blessings of God be upon him) was a well-known figure among the Quraysh, and his prophecy of the resurrection was widely spread among them. So what is the meaning of their saying, **Shall we guide you to a man who will inform you?** They denied it to them and offered to guide them to him, as one guides an unknown person in an unknown matter. I say: By that they intended to joke, mock, and ridicule, so they presented it as an adornment with some riddles that are used to argue for laughter and amusement, ignoring him and his command. And if it is in the accusative case and the agent is you have torn, said Al-Nahhas. It is not permissible for the agent to be **He informs you,** because He will not inform them at that time. And it is not permissible for the agent to be what comes after *if*, because it does not act on what precedes it, and what comes after it or its object does not precede it. Al-Zajjaj permitted the agent to be omitted, the estimation: If you tear every tear, you will be resurrected, or He informs you that you will be resurrected if you tear. Al-Mahdawi: **You have torn** does not work on it, because it is a complement to it, and the complement to it does not work on the complement. Some of them permitted it on the condition that *if* is used for retaliation in poetry. The meaning of **you have torn every tear** is that you have separated completely. And tearing is tearing something, it is said a torn garment, torn, torn, torn, and torn.

Tafsir Ibn Kathir

This is a statement from God Almighty about the atheist infidels' exclusion of the Hour of Resurrection, and their mockery of the Messenger, may God bless him and grant him peace, in his statement of that. **And those who disbelieve say, 'Shall we direct you to a man who will inform you, when you are dispersed in every way'** meaning your bodies are scattered throughout the earth and you go in every direction and are torn apart **that you** meaning after this state **will be in a new creation** meaning you will return alive and provided for after that. And in this statement, his matter is not free of two parts: either he deliberately fabricated against God Almighty that this was revealed to him, or he did not deliberately, but it was confused for him as it is confused for the imbecile and the insane. For this reason they said, **Has he fabricated a lie against God, or is he mad?** God Almighty said in response to them, **Rather, those who do not believe in the Hereafter are in the punishment and far astray** meaning the matter is not as they claimed, nor as they went to it, rather Muhammad, may God bless him and grant him peace, is the truthful, righteous, and rightly guided one, who came Indeed, they are the ignorant, stupid liars **in torment** meaning: the disbelief that leads them to the torment of God the Most High **and the far misguidance** from the truth in this world. Then God the Most High said, alerting them to His power in creating

Surat Saba 34:7

And those who disbelieved said, "Shall we direct you to a man who will inform you that when you are torn apart, you will indeed be in a new creation?"

the heavens and the earth, saying: **Have they not seen what is before them and what is behind them of the heaven and the earth?** meaning wherever they turn and go, the heaven overlooks them, and the earth is beneath them, as God the Most High said: "And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders."

Abd bin Hamid said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, **Have they not seen what is before them and what is behind them of the heaven and the earth?** He said: If you look to your right, or to your left, or in front of you, or behind you, you will see the heaven and the earth. And the statement of God, the Most High, **If We willed, We could cause the earth to swallow them up or cause a fragment of the sky to fall upon them.** That is, if We willed, We could have done that to them due to their oppression and Our power over them, but We delay that due to Our forbearance and pardon. Then He said, **Indeed in that is a sign for every servant who turns back [to God].** Muammar said, on the authority of Qatada: **Turning back** means repentant. Sufyan said on the authority of Qatada: **The one who turns back to God Almighty**, meaning that in looking at the creation of the heavens and the earth there is evidence for every intelligent and wise servant who turns to God, of God Almighty's ability to resurrect bodies and bring about the Resurrection, because He who was able to create these heavens in their height and breadth, and these earths in their lowness, lengths and widths, is able to restore bodies and spread the decayed bones, as God Almighty said: **Is not He who created the heavens and the earth able to create the likes of them?** **Yes.** And God Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

Fath al-Qadir

Then the Almighty mentioned another type of speech of those who deny the resurrection, saying: 7- **And those who disbelieved said**, meaning some said to one another, **Shall we direct you to a man?** meaning Muhammad, peace and blessings be upon him, **who will inform you?** meaning, will we guide you to a man **who will tell you?** meaning, will he inform you of an amazing matter and strange report, which is that **when you are torn apart in every way**, meaning, you are dispersed in every way and cut apart in every way, and after your death, you become ashes and dust, **indeed, you will be in a new creation**, meaning, you will be created in a new way, and you will be resurrected from your graves alive and will return to the forms you were in. Some of them said this to one another in mockery of what God promised them through His Messenger regarding the resurrection, and they made the speech out of amusement and laughter at what he was saying about that. //is in the accusative case with his saying **you are torn apart**. An-Nahhas said: It is not permissible for the agent in it to be **informs you** because he will not inform them at that time, and it is not permissible for the agent in it to be what comes

after *in* because it does not work on what precedes it. Al-Zajaj allowed the operator to be omitted, and the meaning is: If you tear everything apart, you will be resurrected or you will be informed that you will be resurrected if you tear it apart. Al-Mahdawi said: It is not permissible for **you tore** to work on it because it is a noun in the genitive case and the noun in the genitive case does not work on the noun in the genitive case. The root of *torn* is the tearing of something. It is said that a garment is torn, torn, torn, and ripped.

Tafsir al-Baghawi

7- **And those who disbelieved said**, denying the resurrection and astonished by it: **Shall we direct you to a man who will inform you**, meaning Muhammad, may God bless him and grant him peace, **when you are torn apart**, cut into pieces and dispersed and become dust, **then you will be in a new creation**, he says to you: You will be in a new creation.

Tafsir al-Baidawi

7- **And those who disbelieved said**, they said to one another, **Shall we direct you to a man** meaning Muhammad, peace and blessings be upon him, **who will inform you** will tell you of the most amazing wonders. **When you are torn apart, you will indeed be in a new creation** you will be created anew after your bodies have been torn apart and scattered to the point of becoming dust. The adverbial phrase is brought forward to indicate distance and to exaggerate it, and its agent is omitted and indicated by what follows it, as what precedes it does not accompany it and what follows is an addition to it, or it is hidden between it and it by *that* and *torn* could be a place meaning if you are torn apart and the torrents carry you away in every direction and you are thrown away in every place. *New* has the meaning of an active participle from *jadda* like *hadad* from *hadd*, and it was said that it means a passive participle from *jadda* the weaver cuts the garment.

Surat Saba 34:8

Has he invented a lie against God, or is he possessed? Rather, those who do not believe in the Hereafter are in torment and far astray.

Tafsir al-Jalalayn

8 - **Has he invented** with the opening of the hamza for interrogation and it is sufficient for the hamza of connection **against God a lie** in that **or is there madness in him** madness that he imagined that in him. God Almighty said **Rather, those who do not believe in the Hereafter** which includes resurrection and punishment **are in the punishment** in it **and far astray** from the truth in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what was said by those who disbelieved in Him and denied that He would send some of them to others after death, amazed by the promise He made to them by the Messenger of God, may God bless him and grant him peace: Do you think this one who promises us that after we are all torn apart in a new creation is a lie to God, so you create falsehood against Him and fabricate falsehood against Him? **Or is he mad?** He says: Or is he crazy and speaks what has no meaning.

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

Who said that?

Bishr told us, he said: Saeed told us, on the authority of Qatada, he said: They said, in denial: **Does he invent a lie against God?** He said: They said: Either he is lying about God, or he is mad, or he is insane. **Rather, those who do not believe...** the verse.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Then some of them said to one another, **Does he invent a lie against God, or is he mad?** The man is crazy and speaks what he does not understand. So God said, **Rather, those who do not believe in the Hereafter are in the punishment and in extreme error.**

And His statement, **Rather, those who do not believe in the Hereafter will be in torment and far astray**, says the Most High: The matter is not as these polytheists said about Muhammad, may God bless him and grant him peace, and they thought that he had fabricated a lie against God, or that he was in heaven. Rather, those among these polytheists who do not believe in the Hereafter will be in God's torment in the Hereafter, and will stray far from the path of truth and the straight path. For this reason, they say what they say about him.

Yunus ibn Abd al-A'la told me, saying: Ibn Wahb told us, saying: Ibn Zayd said: God said, **Rather, those who do not believe in the Hereafter will be in punishment**

and far error, and He ordered him to swear to them so that they would take heed. He recited, **Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did.'** At-Taghabun 64:7... the entire verse. He recited, **Say, 'Yes, by my Lord, it will surely come to you.'** Saba' 34:3. The alif in the phrase **Has he invented something about God** was cut off in the cutting and connecting, so it was opened because it is an alif of interrogation. As for the alif that comes after it, which is an alif of ifta'ala, it was dropped because it is a light, extra letter that is dropped in connected speech. Similar to it are: **It is the same for them whether I seek forgiveness for them** Al-Munafiqun 60:6, **I was arrogant with my own hand** Sad 75, **I chose the daughters Saffat** 37:153, and the like. As for the alif of *now* and **those who remember**, this one was lengthened, and that one was not, because alan and al-dhakireen were open, so if it had been dropped, there would have been no difference between the question and the report, so the lengthening in them was made a difference between the question and the report, and the alif of the question is open, so they were separated by that, so that is more indicative of the difference than the lengthening.

Tafsir al-Qurtubi

The Almighty's saying: **Does he invent a lie against God?** When the interrogative alif was introduced, the alif of connection was dispensed with, so it was deleted. The opening of the alif of interrogation was to differentiate it from the alif of connection. This was previously mentioned in Surah Maryam when God the Almighty said: **He knows the unseen** (Maryam 19:78) So he will die. **Or is he mad?** This is a refutation of what was said previously by the polytheists. The meaning is: The polytheists said: **Does he invent a lie against God?** Invention is penetration. Or is he mad, meaning insane, so he speaks about what he does not know. Then He responded to them by saying: **Rather, those who do not believe in the Hereafter will be in the punishment and in extreme error.** Meaning, the matter is not as they said. Rather, he is the most truthful of the truthful, and whoever denies the resurrection will be in the punishment tomorrow, and today in error from the right path, when they resort to challenging God and attributing slander to the one whom God supported with miracles.

Tafsir Ibn Kathir

This is a statement from God Almighty about the atheist infidels' exclusion of the Hour of Resurrection, and their mockery of the Messenger, may God bless him and grant him peace, in his statement of that. **And those who disbelieve say, 'Shall we direct you to a man who will inform you, when you are dispersed in every way'** meaning your bodies are scattered throughout the earth and you go in every direction and are torn apart **that you** meaning after this state **will be in a new creation** meaning you will return alive and provided for after that. And in this statement, his matter is not free of two parts: either he deliberately

Has he invented a lie against God, or is he possessed? Rather, those who do not believe in the Hereafter are in torment and far astray.

fabricated against God Almighty that this was revealed to him, or he did not deliberately, but it was confused for him as it is confused for the imbecile and the insane. For this reason they said, **Has he fabricated a lie against God, or is he mad?** God Almighty said in response to them, **Rather, those who do not believe in the Hereafter are in the punishment and far astray** meaning the matter is not as they claimed, nor as they went to it, rather Muhammad, may God bless him and grant him peace, is the truthful, righteous, and rightly guided one, who came Indeed, they are the ignorant, stupid liars **in torment** meaning: the disbelief that leads them to the torment of God the Most High **and the far misguidance** from the truth in this world. Then God the Most High said, alerting them to His power in creating the heavens and the earth, saying: **Have they not seen what is before them and what is behind them of the heaven and the earth?** meaning wherever they turn and go, the heaven overlooks them, and the earth is beneath them, as God the Most High said: "And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders."

Abd bin Hamid said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, **Have they not seen what is before them and what is behind them of the heaven and the earth?** He said: If you look to your right, or to your left, or in front of you, or behind you, you will see the heaven and the earth. And the statement of God, the Most High, **If We willed, We could cause the earth to swallow them up or cause a fragment of the sky to fall upon them.** That is, if We willed, We could have done that to them due to their oppression and Our power over them, but We delay that due to Our forbearance and pardon. Then He said, **Indeed in that is a sign for every servant who turns back [to God].** Muammar said, on the authority of Qatada: **Turning back** means repentant. Sufyan said on the authority of Qatada: **The one who turns back to God Almighty**, meaning that in looking at the creation of the heavens and the earth there is evidence for every intelligent and wise servant who turns to God, of God Almighty's ability to resurrect bodies and bring about the Resurrection, because He who was able to create these heavens in their height and breadth, and these earths in their lowness, lengths and widths, is able to restore bodies and spread the decayed bones, as God Almighty said: **Is not He who created the heavens and the earth able to create the likes of them?** **Yes.** And God Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

Fath al-Qadir

Then the Almighty narrated about these disbelievers that they rejected what the Messenger of God, may God bless him and grant him peace, had promised them regarding the resurrection between two matters, so they said: 8- **Does he invent a lie against God, or is he mad?** That is, is he lying in what he said, or is he mad such that he does not understand what he says? The hamza in *invented* is the hamza of interrogation,

and the hamza of connection was deleted because of it, as mentioned previously in His statement: **He knows the unseen.** Then the Almighty responded to what they said about His Messenger, saying: **Rather, those who do not believe in the Hereafter will be in torment and extreme error.** That is, the matter is not as they claimed, rather they are the ones who have gone astray from understanding and comprehending the truths, so they disbelieved in the Hereafter and did not believe in what he brought them, so because of that they became in eternal torment in the Hereafter, and today they are in error, extremely far from the truth. Then, Glory be to Him, He rebuked them for their bold denial, explaining to them that this only came from them due to their lack of contemplation and reflection on the creation of the heavens and the earth, and that He who is capable of this great creation is not unable to resurrect from His creations what is less than that and return it to what it was in terms of essence and attributes.

Tafsir al-Baghawi

8- **He fabricated**, an interrogative alif that came before the alif of connection, and therefore it was placed in the accusative case. **A lie against God, or is he mad?** They say: Do you claim a lie, or is he mad?

God Almighty said in response to them: **Rather, those who do not believe in the Hereafter will be in torment and far astray**, from the truth in this world.

Tafsir al-Baidawi

8- **Does he invent a lie against God, or is he mad?** Madness that makes him think that and puts it on his tongue. He used as evidence that they made it a counterpart to slander, not believing in its truthfulness, on the basis that there is a middle ground between truth and falsehood, and it is every report that is not based on insight into the one being reported, and its weakness is clear because slander is more specific than falsehood.

Rather, those who do not believe in the Hereafter are in torment and far astray. This is a response from God Almighty to their hesitation and confirmation for them of what is more terrible than the two categories, which is the astray far from the truth such that there is no hope of salvation from it and what it leads to in terms of torment. He made it a messenger for it to occur and preceded it in the wording to exaggerate their deserving of it, and distance is originally a description of the astray and describing the astray with it on the metaphorical attribution.

Surat Saba 34:9

Have they not seen what is before them and what is behind them of the heaven and the earth? If We will, We can cause the earth to swallow them up or cause fragments of the sky to fall upon them. Indeed in that is a sign for every servant who turns [to God] in repentance.

Tafsir al-Jalalayn

9 - **Have they not seen looking at what is before them and what is behind them** what is above them and what is below them **of the heaven and the earth? If We will, We can cause the earth to swallow them up or cause a fragment of the heaven to fall upon them** with a silent or open sin **of the heaven** and in a reading in the three verbs with a *ya'* **Indeed in that** what is seen **is a sign for every servant who turns back** referring to his Lord, indicating God's ability to resurrect and whatever He wills.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Have these deniers of the Resurrection, those who reject the Resurrection after death, who say to Our Messenger Muhammad, may God bless him and grant him peace, **Does he invent a lie against God, or is there madness in him?** not looked at what is before them and what is behind them of the heavens and the earth, and knew that wherever they were, My earth and heavens surround them from before them and from behind them and from their right and from their left, so that they would be deterred from their ignorance and refrain from denying Our signs, lest We command the earth to swallow them up, or the heaven to fall upon them completely? For if We will, We will do that to 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, regarding his statement, **Have they not seen what is before them and what is behind them?** He said: They look to their right and to their left, how the sky has encompassed them. **If We will, We can cause the earth to swallow them up**, just as We caused those who were before them to swallow up. **Or cause a fragment of the sky to fall upon them**, meaning pieces of the sky.

And His statement, **Indeed in that is a sign for every servant who turns [to God]**, the Most High says: Indeed in the heaven and earth encompassing the servants of God is a sign: that is, a sign for every servant who turns [to God]: that is, for every servant who turns to his Lord in repentance, and returns to knowing His Oneness, and acknowledging His Lordship, and recognizing His Oneness, and submitting to His obedience, on the condition that the

one who does that is not prevented from doing anything he wants to do, nor is it difficult for him to do anything he wants.

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

Who said that?

Bishr told us, he said: Saeed told us, on the authority of Qatada: **Indeed in that is a sign for every servant who turns back**. The one who turns back is the one who repents.

Tafsir al-Qurtubi

God the Most High knows that He who has power over the creation of the heavens and the earth and whatever is in them has power to resurrect them and hasten their punishment. He used as evidence His power over them, and that the heavens and the earth belong to Him, and that they surround them on every side. So how can they be safe from being swallowed up and destroyed as He did with Qarun and the Companions of the Thicket? Hamzah and Al-Kisa'i read **If He wills, He will swallow them up the earth or He wills** with the letter *ya* in all three verses, meaning if God wills, He will command the earth to swallow them up, or the sky to fall upon them in a crushing fragment. The rest read it with the letter *noon* for emphasis. As-Sulami and Hafs read it with the letter *kasfān* with the fatha on the *seen*, the rest read it with the letter *sukun*. Its explanation has been presented previously in Subhan and other verses. **Indeed in that is a sign** meaning in what we have mentioned of Our power is a clear indication. **For every servant who turns back** meaning one who repents and returns to God with his heart. The one who turns back is specifically mentioned because he is the one who benefits from contemplating God's proofs and verses.

Tafsir Ibn Kathir

This is a statement from God Almighty about the atheist infidels' exclusion of the Hour of Resurrection, and their mockery of the Messenger, may God bless him and grant him peace, in his statement of that. **And those who disbelieve say, 'Shall we direct you to a man who will inform you, when you are dispersed in every way'** meaning your bodies are scattered throughout the earth and you go in every direction and are torn apart **that you** meaning after this state **will be in a new creation** meaning you will return alive and provided for after that. And in this statement, his matter is not free of two parts: either he deliberately fabricated against God Almighty that this was revealed to him, or he did not deliberately, but it was confused for him as it is confused for the imbecile and the insane. For this reason they said, **Has he fabricated a lie against God, or is he mad?** God Almighty said in response to them, **Rather, those who do not believe in the Hereafter are in the punishment and far astray** meaning the matter is not as they claimed, nor as they went to it, rather Muhammad, may God bless him and

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grant him peace, is the truthful, righteous, and rightly guided one, who came Indeed, they are the ignorant, stupid liars **in torment** meaning: the disbelief that leads them to the torment of God the Most High **and the far misguidance** from the truth in this world. Then God the Most High said, alerting them to His power in creating the heavens and the earth, saying: **Have they not seen what is before them and what is behind them of the heaven and the earth?** meaning wherever they turn and go, the heaven overlooks them, and the earth is beneath them, as God the Most High said: "And the heaven We constructed with power, and indeed, We are expanding it. And the earth We spread out, so excellent are the spreaders."

Abd bin Hamid said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, **Have they not seen what is before them and what is behind them of the heaven and the earth?** He said: If you look to your right, or to your left, or in front of you, or behind you, you will see the heaven and the earth. And the statement of God, the Most High, **If We willed, We could cause the earth to swallow them up or cause a fragment of the sky to fall upon them.** That is, if We willed, We could have done that to them due to their oppression and Our power over them, but We delay that due to Our forbearance and pardon. Then He said, **Indeed in that is a sign for every servant who turns back [to God].** Muammar said, on the authority of Qatada: **Turning back** means repentant. Sufyan said on the authority of Qatada: **The one who turns back to God Almighty**, meaning that in looking at the creation of the heavens and the earth there is evidence for every intelligent and wise servant who turns to God, of God Almighty's ability to resurrect bodies and bring about the Resurrection, because He who was able to create these heavens in their height and breadth, and these earths in their lowness, lengths and widths, is able to restore bodies and spread the decayed bones, as God Almighty said: **Is not He who created the heavens and the earth able to create the likes of them?** **Yes.** And God Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.**

Fath al-Qadir

The meaning of 9- **to what is before them and what is behind them** is that if they look, they will see the sky behind them and in front of them, and likewise if they look at the earth, they will see it behind them and in front of them. The sky and the earth surround them, and He is able to send down upon them whatever punishment He wills because of their disbelief, their denial of His Messenger, and their denial of the Resurrection. This verse includes two matters: One of them is that the creation that God created of the sky and the earth indicates the perfection of His ability over what is less than Him in the Resurrection, as in His statement: **Is not He who created the heavens and the earth able to create the likes of them?** The other matter is the threat to them that He who created the

sky and the earth in this form that encompasses all of the creatures in them is able to hasten the punishment for them. **If We will, We can cause the earth to swallow them up** as He caused the earth to swallow up Korah, **or cause a fragment** meaning pieces **to fall upon them from the sky** as He caused it to fall upon the Companions of the Thicket. So how can they feel safe from that? The majority of scholars read **إن نَشَأْ** with the letter *nūn* of majesty, as did **نُفِثَتْ** and **النَّقْطُ**. Hamzah and Al-Kisa'i read with the letter *ya* below the letter *ya* in the three verbs, meaning **If God wills**. Al-Kisa'i alone read with the assimilation of the *fa* into the *ba* in **نُفِثَتْ**. **هـ** Abu Ali Al-Farisi said: This is not permissible because the *fa* is from the lining of the lower lip and the edges of the upper incisors, unlike the *ba*. The majority of scholars read **كَسَفَانِ** with a sukoon on the *seen*. Hafs and Al-Sulami read it with a fathah. **Indeed in that** mentioned about the creation of the heaven and the earth **is a sign** that is clear and evident **for every penitent servant** that is, one who returns to his Lord with repentance and sincerity. He singled out the penitent because he is the one who benefits from contemplation.

Ibn Abi Hatim narrated on the authority of Al-Suddi, regarding His statement, **He knows what penetrates into the earth**, he said: of rain, **and what emerges from it**, he said: of plants, **and what descends from the sky**, he said: of the angels, **and what ascends therein**, he said: the angels. Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada, regarding His statement, **of a painful punishment**, he said: the punishment is the painful, hurtful torment. And regarding His statement, **and those who were given knowledge will see**, he said: the companions of Muhammad. Ibn Abi Hatim narrated on the authority of Al-Dahhak, regarding the verse, he said: he means the believers from among the People of the Book. And Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And those who disbelieve say, 'Shall we guide you to a man?'** He said: The polytheists of Quraysh said that. **When you are torn apart, completely.** He said: When the earth consumes you and you become dust and bones and wild beasts and birds tear you apart. **Indeed, you will be in a new creation.** You will be brought back to life and resurrected. They said that as a denial of him. **Does he invent a lie against God, or is there madness in him?** He said: They said: Either he is lying about God or he is crazy. **Have they not seen what is before them and what is behind them of the heaven and the earth?** They said: If you look to your right and to your left and what is before you and behind you, you will see the heaven and the earth. **If We will, We can cause the earth to swallow them up**, just as We caused those who came before them to swallow up. **Or cause a fragment of the sky to fall upon them.** That is, pieces of the sky. If He wills to punish with His heaven, He does so, and if He wills to punish with His earth, He does so, and all His creation has an army. "Indeed, in that A verse for every penitent servant. He said: A repentant servant who turns to God.

Tafsir al-Baghawi

9- "Have they not seen what is before them and what is behind them of the heaven and the earth," so that they know that wherever they are, My earth and heavens encompass them and they cannot leave its regions, and I am able to do anything to them, **If We will, We can cause the earth to swallow them up, or cause a fragment of the sky to fall upon them**, Al-Kisa'i read: **We can swallow them up** with the assimilation of the fa' into the ba', **or cause a fragment of the sky to fall upon them**, Hamza and Al-Kisa'i read: **If He wills, He can swallow them up or He can fall down**, with the ya' in them for the mention of God before, and the others read with the nun in them, **Indeed in that**, meaning: in what you see of the heaven and the earth, **is a sign**, indicating Our ability to resurrect, **for every servant who turns back**, repentant and returns to God with his heart.

Tafsir al-Baidawi

9- **Have they not seen what is before them and what is behind them of the heaven and the earth? If We will, We can cause the earth to swallow them up or cause a fragment of the sky to fall upon them.** A reminder of what they witness, which indicates the perfection of God's power and what is likely to be a displacement due to their impossibility of bringing them back to life, until they made it a slander, a mockery, and a threat to them. The meaning is that they are blind to what they see of the heaven and the earth that surrounds them, and they have not considered which is more powerful in creation, or the heaven. And **If We will, We can cause the earth to swallow them up or cause a fragment of the sky to fall upon them**, due to their denial of the signs after the clear proofs had become clear. Hamzah and Al-Kisa'i read *Yash'a* and

(Yakhsuf) and *(Yaqtutu)* with the letter Ya' because of his saying: **He fabricated a lie against God.** And Al-Kisa'i

Alone by assimilating the fa' into the ba' and Hafs (*kasfan*) with the fat-ha. **Indeed in that** is looking and contemplating them and what they indicate. **A sign** is an indication. **For every servant who turns back** returns to his Lord, for he often contemplates his situation.

Surat Saba 34:10

And We had certainly given David bounty from Us: “O mountains, echo with him, and [O] birds.”

And We made iron soft for him.

Surat Saba 34:10

And We had certainly given David bounty from Us: **O mountains, echo with him, and [O] birds.** And We made iron soft for him.

Tafsir al-Jalalayn

10 - **And We certainly gave David favor from Us** prophecy and a Book, and We said **O mountains, echo return with him** in glorification **and the birds** in the accusative case in apposition to the location of the mountains, meaning We called them to glorify with him **and We made iron soft for him** so it was in his hand like dough.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We had certainly given David bounty from Us, and We said to the mountains, 'Repeat with him.'** Glorify God with him when he glorifies God. *Returning* among the Arabs means returning, and a man spending the night in his home and with his family. From this, the poet said:

Two days, one day of gatherings and clubs, one day of marching to the enemies for retribution

Any return. Some of them read it as **Obei ma'ah** from Ab ya'ub, meaning: deal with him, and that is a reading that I do not permit reading because it is contrary to the reading of the argument.

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

Who said that?

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told me: Abu Kudayna told us, and Muhammad ibn Sinan al-Qazzaz told us: al-Hasan ibn al-Hasan al-Ashqar told us: Abu Kudayna told us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **Recite with him** means: Pray with 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, **O mountains, echo with him**, meaning: Glorify with him.

Abu Abdul Rahman Al-Ala'i told us: Misa'ar told us, on the authority of Abu Hasin, on the authority of Abu Abdul Rahman: **O mountains, echo with him**, meaning: glorify God.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq, on the authority of Abu Maysarah: **O mountains, echo with him.** He

said: Praise God in the language of Abyssinia.

Yahya bin Talha Al-Yarboui told me: Fadil told us, on the authority of Mansour, on the authority of Mujahid, regarding his statement, **O mountains, echo with him**, he said: Glorify with 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 his statement, **O mountains, echo with him**, he said: Glorify God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **O mountains, echo with him**: meaning, glorify with him when he glorifies.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **O mountains, echo with him**, he said: Glorify with him. He said: And the birds as well.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **O mountains, echo with Him**, that he said: Glorify Him.

Amr bin Abdul Hamid told us: Marwan bin Muawiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement, **O mountains, echo with him**, glorify him.

And his saying, **and the birds**. There are two views regarding the accusative case of the bird: One of them is what Ibn Zayd said, that the bird was called as the mountains were called, so it is accusative because it is conjoined to a nominative case, in a way that does not make it appropriate to repeat its nominative case, so it is like a verbal noun in its own right. The other is: a verb with an omitted pronoun that is not indicated by the speech, so the meaning of the speech is: So We said: O mountains, echo with him, and We subjected the birds to him. If it is raised in response to what is in his saying: Glorify the mountains, it is permissible. It is also permissible to raise the bird while it is conjoined to the mountains, even if it is not appropriate to call it with the way the mountains were called, so it is as the poet said.

Except, O Amr and Ad-Dahhak, walk, for you have crossed the road's vineyard.

His saying, **And We made iron soft for him**, mentioned that the iron was in his hand like wet clay, and he could use it in his hand as he wished, without using fire or striking it with iron.

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We made iron soft for him** means God made iron subservient to him without fire.

Ibn Bashar told us: Ibn Uthma told us: Saeed bin Bashir told us, on the authority of Qatada, regarding his statement, **And We made the iron soft for him**, he

would straighten it with his hand, and not put it in fire, nor strike it with iron.

Tafsir al-Qurtubi

And We certainly gave David bounty from Us. Explain to those who deny the prophethood of Muhammad (peace and blessings be upon him) that sending messengers is not something out of our control, but rather We sent messengers and supported them with miracles, and We punished those who opposed them.

We gave means We gave. *Bonus* means something by which We gave him preference over others. There are different opinions about this bounty: 1. Prophethood. 2. The Psalms. 3. Knowledge. God the Almighty said:

And We gave David and Solomon knowledge.

(al-Naml 27:15). 4. Strength. God the Almighty said:

And remember Our servant David, the possessor of strength. (Sad: 17). Fifth: Subjugating the mountains and people. God the Almighty said: **O mountains, echo with him.** Sixth: Repentance. God the Almighty said: **O David, indeed We have made you a successor upon the earth.** (Sad: 26) Eighth: Softening iron. God the Almighty said: **And We made iron soft for him.** (Saba': 10) Ninth: A beautiful voice. David, peace be upon him, had a beautiful voice and a beautiful voice. A beautiful voice is a gift and favor from God the Almighty, and it is what is meant by His saying: **He increases in creation what He wills.** (Fatir 35:1) as will come, God the Almighty willing. "And the Prophet (peace and blessings of God be upon him) said to Abu Musa: 'You have been given a flute from the flutes of the family of David.'" Scholars said: The flute and the melody are the beautiful voice, and this is why the instrument of the zumar is called a flute. Many of the jurists of the regions approved of reciting with embellishment and chanting, and this was mentioned in the introduction to the book, and praise be to God.

God the Almighty said: {O mountains, echo with him} meaning, and We said, O Rahabal, echo with him, meaning glorify with him, because God the Blessed and Exalted said: {Indeed, We subjected the mountains to him, to glorify Us in the evening and at sunrise} (Sad: 18). Abu Maysarah said: It is glorification in the Ethiopian dialect, and the meaning of the mountains' glorification is that God the Almighty created in them glorification just as He created speech in the tree, so what is heard from the glorifier is heard from them, a miracle for David, peace be upon him. It was said: The meaning is, go with him wherever he wishes, from the interpretation that it is the movement of the entire day and the descent of night. Ibn Muqbil said:

We caught up with the Oboa neighborhood, pushed by the sun's rays and the side swaying.

Al-Hasan, Qatada and others read: **Obey with him** meaning return with him, from **aba ya'oob** which means to return, *owba* and *awiya* and *yyaab*. It was said that the meaning is: deal with him as David deals during the day. So when he recited Az-Zubun, the mountains would roar with him and the birds would listen to him as if they did what he did. Wahbah ibn Munabbih said: The meaning is: we would mourn with

him and the birds would help him with that. So when he cried out in mourning, the mountains would answer him with their echo and the birds would swarm over him from above. The echo of the mountains that people hear only existed from that day until this hour. So he was supported by the help of the mountains and the birds so that he would not find a break. So when the break came, he would become agitated, that is, he would revolt and move and become strong with the help of the mountains and the birds. He had made such a sound that the wild beasts of the mountains would swarm over the beauty of his voice, and the running water would stop running at the sound of his voice. Al-Tayr **the bird** is in the nominative case, as read by Ibn Abi Ishaq and Nasr on the authority of Asim, Ibn Hormuz, and Muslima bin Abdul Malik. They connected it to the word *mountains* or to the implied word *or* with the good separation by preventing it. The rest use the accusative case in apposition to the position of **O mountains**, meaning we called out to the mountains and the birds, as Sibawayh said. Abu Amr bin Al-Ala'a also uses an implied verb meaning **and we subjected the birds to him**. Al-Kisa'i said it is in apposition, meaning **and we gave him the birds**, based on **and we certainly gave David a favor from us**.

An-Nahas can be an accusative with it, as you say: the water and the wood were made equal." I heard Az-Zajaj permit it: I stood up and Zayd, so the meaning is **I responded with him and with the birds**. "And We made the iron soft for him." Ibn Abbas said: It became like wax to him. Al-Hasan said: Like dough, so he would work it without fire. Al-Suddi said: The iron in his hand was like wet clay, tamarisk, or wax, and he would shape it however he wanted, without using fire or hitting it with a hammer. Muqatil said: The shield would be emptied in a few days or some of the night, and its price would be a thousand dirhams. It was said: He was given the power to bend iron, and the reason for that is that when David, peace be upon him, was king among Israel, he met a king whom David thought was a human being. David was disguised and asked secretly about his exile and his conduct among the Children of Israel. So David said to that person who appeared to him: What do you say about this King David? The king said to him: What a good servant, were it not for a characteristic in him. David said: What is it? He said: He earns his living from the public treasury, and if he ate from the work of his hand, his virtues would be complete. So he returned and supplicated to God to teach him a trade and make it easy for him, so He taught him the trade of clothing, as God, the Almighty, said in Surat Al-Anbiya. So He softened iron for him, so he made armor. He used to make a coat of armor in one day or night worth a thousand dirhams, until he saved a lot of it and his household's livelihood expanded. He used to give charity to the poor and needy, and he used to spend a third of his money on the interests of the Muslims. He was the first to make and take armor. Before that, it was made of plates. It is said that he used to sell each coat of armor for four thousand. The word *armor* is feminine if it is for war, while the word **a woman's** is masculine.

Question: This verse indicates that people of virtue should learn crafts, and that practicing them does not diminish their status, but rather increases their virtue

Surat Saba 34:10

And We had certainly given David bounty from Us: "O mountains, echo with him, and [O] birds."

And We made iron soft for him.

and merit, as they achieve humility in themselves and independence from others, and earn lawful earnings that are devoid of gratitude. "In the Sahih, it is narrated that the Prophet (peace and blessings of God be upon him) said: The best of what a person eats is what he earns with his own hands, and the Prophet of God, David, used to eat from what he earned with his own hands." This has already been mentioned in the hadiths with excellence, and praise be to God.

Tafsir Ibn Kathir

God Almighty tells us about the blessings He bestowed upon His servant and messenger David, peace and blessings be upon him, in terms of the clear grace He gave him, and the combination of prophethood, powerful kingship, and numerous soldiers, and the great voice He gave him and granted him, so that when he glorified God with it, the steadfast, deaf, towering mountains would glorify Him with him, and the birds, the birds flying in the morning and evening would stop for him, and respond to him in various languages. In Sahih, it is reported that the Messenger of God, may God bless him and grant him peace, heard the voice of Abu Musa al-Ash'ari **may God be pleased with him** reading at night, so he stopped and listened to his reading, then he, may God bless him and grant him peace, said, **This man has been given a flute from the flutes of the family of David.** Abu Uthman al-Nahdi said, "I have never heard the sound of cymbals, strings, or a string better than the voice of Abu Musa al-Ash'ari **may God be pleased with him**. The meaning of the Almighty's statement, "Obey" means glorify God. This was stated by Ibn Abbas, Mujahid, and more than one person. Abu Maysarah claimed that it means glorify God in the language of Abyssinia. This is questionable, because in the language of the word "to repeat" means to chant, so the mountains and birds were commanded to chant with him.

Abu al-Qasim Abd al-Rahman ibn Ishaq al-Zajaj said in his book al-Jamal in the chapter on the call: **O mountains, echo with him**, meaning walk with him all day long. *Ta'weeb* means walking all day long, and *as'ad* means walking all night long. This is its wording, and it is very strange. I have not seen it in anyone else's version, even though it has some support in terms of the wording in the language. However, it is far from the meaning of the verse here. What is correct is that the meaning in the Almighty's saying: **Echo with him** means return, chanting with him, as mentioned above. And God knows best.

And the Almighty said: **And We made iron soft for him.** Al-Hasan Al-Basri, Qatada, Al-A'mash and others said: He did not need to put it in a fire or hit it with a hammer, but rather he would twist it with his hand like threads. That is why the Almighty said: **Make coats of mail**, which are coats of mail. Qatada said: He was the first of creation to make them, and before that they were only plates. Ibn Abi Hatim said: Ali bin Al-Hussein told

us, Ibn Sama'ah told us, Ibn Damrah told us, on the authority of Ibn Shawdhab, who said: David, peace be upon him, used to raise a coat of mail every day and sell it for six thousand dirhams, two thousand for him and his family, and four thousand dirhams to feed the Children of Israel the bread of the disciples. **And measure the links** This is guidance from God Almighty to His Prophet David, peace be upon him, in teaching him the craft of armor. Mujahid said regarding the words of God Almighty: **And measure the links** Do not drive the nail so that it becomes loose in the ring, and do not make it so thick that it breaks it. Make it according to the links. Al-Hakam bin Uyaynah said: Do not make it so thick that it breaks, and do not make it so thin that it becomes loose. This is how it was narrated from Qatada and others. Ali bin Abi Talha said on the authority of Ibn Abbas: The links are the iron rings. Some of them said: A chained coat of mail is called *masrudah* if the rings are nailed, and they cited as evidence the words of the poet:

And upon them are two chains of narration, which David ruled or the making of the heavy-duty swords followed.

Al-Hafiz Ibn Asakir mentioned in his biography of David, peace be upon him, through the chain of transmission of Ishaq ibn Bishr, and there is some discussion about it, on the authority of Abu Ilyas, on the authority of Wahb ibn Munabbih, the gist of which is that David, peace be upon him, used to go out in disguise and ask the caravans about him and his conduct, and whenever he asked anyone, they would praise him well for his worship, conduct, and justice, peace be upon him. Wahb said: Until God sent an angel in the form of a man, and David, peace be upon him, met him and asked him as he used to ask others, and he said: He is the best of people for himself and his nation, except that there is a characteristic in him which, if it were not for him, he would be perfect. He said: What is it? He said: He eats and feeds his family from the money of the Muslims, meaning the public treasury. At that time, David, peace be upon him, prayed to his Lord, the Almighty, to teach him a job with his hand that would make him self-sufficient and provide for his family. God, the Almighty, softened iron for him and taught him the making of armor, so he made armor, and he was the first to make it. God Almighty said: **Make long coats of mail and measure the links**, meaning the studs of the rings. He said: He used to make armor, and when he finished his armor, he would sell it and give a third of it in charity, and buy with a third of it what would suffice him and his family, and keep a third and give it in charity day by day until he made something else. He said: God gave David something that He did not give to anyone else, a beautiful voice. When he recited the Psalms, the wild beasts would gather around him until he was seized by their necks, but they would not flee. The devils did not make flutes, cymbals, and cymbals except for the types of his voice, peace be upon him. He was very diligent, and when he began reciting the Psalms, it was as if he was blowing into flutes. He had been given seventy A flute in his throat. And the Almighty's

saying: **And do righteousness** meaning in what God Almighty has given you of blessings **Indeed, I am Seeing of what you do** meaning I am watching you and seeing your actions and words, nothing of that is hidden from me.

Fath al-Qadir

Then the Almighty mentioned among His servants who turned to Him, David and Solomon, as He said about David, **So he sought forgiveness from his Lord and fell down bowing and repented**, and He said about Solomon, **And We placed on his throne a body, then he repented**, and He said: 10- **And We had certainly given David bounty from Us**, meaning that We gave him, because of his repentance, bounty from Us over all the other prophets. There are different opinions about this virtue: Some say it is prophethood, some say it is the Psalms, some say it is knowledge, some say it is strength as in His statement, **And remember Our servant David, the possessor of strength**, and some say it is the subjection of the mountains as in His statement, **O mountains, echo with him**, and some say it is repentance, and some say it is judging with justice as in His statement, **O David, indeed We have made you a successor upon the earth, so judge between the people with justice**, and some say it is the softening of iron as in His statement, **And We softened the iron for him**, and some say it is a beautiful voice. The first is to say that what is mentioned is what God mentioned after it from His statement, **O mountains**, to the end of the verse. The phrase **O mountains, echo with him** is understood by saying: that is, We said, O mountains. And the repentance is glorification as in His statement, **Indeed, We subjected the mountains with him, to glorify God**. Abu Maysarah said: It is glorification in the Ethiopian dialect. And when David glorified God, they glorified God with him. The meaning of the mountains glorifying God is that God made them capable of that, or created glorification in them as a miracle for David. It was said that the meaning of *Obei* is: **Go with him**, from *ta'weeb*, which means going all day long. From this is the saying of Ibn Muqbil:

We caught up with the Oboa neighborhood after the sunbeam and the winged tip pushed us

The majority of scholars read "Obi with a fatha on the hamza and a shaddah on the waw in the imperative form, from ta'wīb" which means to return, glorify, walk, or wail. Ibn Abbas, Al-Hasan, Qatadah, and Ibn Abi Ishaq read "Obi with a damma on the hamza as a command from aba ya'ūb" if he returns, meaning return with him. The majority of scholars read "wal-tayr in the accusative case in apposition to fadlān" meaning: And We subjected the birds to him, because giving them to him means making them subservient to him, or in apposition to the position of "ya jibāl" because it is accusative by implication, since the meaning is: We called out to the mountains and the birds. Sibawayh and Abu Amr ibn al-Ala' said: Its accusative case is based on an implied verb meaning: And We subjected the birds to him. Al-Zajjaj and Al-Nahhas said: It is permissible for it to be an accusative with it, as you say: The water and the wood were level. Al-Kisa'i said that it is in apposition to "fadlān" but with an implied omitted complement,

meaning: We gave him fadl and the glorification of the birds. As-Salami, Al-A'raj, Ya'qub, Abu Nawfal, Ibn Abi Ishaq, Nasr ibn Asim, Ibn Hurmuz, and Maslama ibn Abd al-Malik read it in the nominative case, in apposition to the word "mountains, or to the implied word in obi," due to the separation between the conjoined and the word it is conjoined to. "And We made the iron soft for him, is in apposition to we gave him," meaning, We made it soft so that he could do with it as he wished. Al-Hasan said: The iron became like wax, which he could work with without fire. Al-Suddi said: The iron in his hand was like wet clay, dough, or wax, which he could use as he wished, without fire or striking with a hammer. Muqatil said the same. He would finish making the armor in part of a day.

Tafsir al-Baghawi

God the Almighty said: 10 - **And We had certainly given David bounty from Us**, meaning the gift and the Book, and it was said: the kingdom. And it was said: everything he was given of a beautiful voice, softening iron, and other things that he was specifically given, **O mountains**, meaning: And We said, O mountains, *Repeat*, meaning: glorify, **with him**, if he glorifies, and it was said: it is a verb from **to return**, which means to return, meaning: return with him. Al-Qatibi said: its origin is from **to return** in traveling, which is to travel all day and descend at night, as if he said: I repeat all day by glorifying with him. And Wahb said: We inspire with him.

"And the birds" is in apposition to the mountains, because every vocative is in the accusative case. It was said that its meaning is: And We subjected and commanded the birds to glorify Him. Jacob read "and the birds" in the nominative case in response to the mountains, meaning: Repeat, you and the birds. And when David called out in a direction, the mountains would answer him with their echo, and the birds would flock to him from above him, so the echo of the mountains that people hear today is from that.

It was said: When David passed through the mountains and glorified God, the mountains would respond to him with glorification in the same manner as he glorified God.

It was said: When David, peace be upon him, felt tired, God would make him hear the mountains glorify God to encourage him.

And We made iron soft for him, until the iron in his hand was like wax and dough, from which he could make whatever he wanted without fire or hammer.

The reason for this, as narrated in the hadiths, is that when David, peace be upon him, ruled the Children of Israel, it was his habit to go out to the people in disguise. If he saw a man he did not know, he would go up to him and ask him about David, saying, **What do you say about David, while he is among you? What kind of man is he?** They would praise him and speak well of him. So God appointed for him an angel in the

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And We made iron soft for him.

form of a human. When David saw him, he went up to him as was his habit and asked him. The angel said, **He is a good man, except for one trait.** David was startled by that and said, **What is it, O servant of God?** He said, **He eats and feeds his family from the public treasury.** He was alerted by that and asked God to provide him with a means by which he would be independent of the public treasury, so that he could live from it and feed his family. So God, the Most High, softened iron for him and taught him how to make armor, and he was the first to make it.

It is said that he used to sell each shield for four thousand dirhams, and he would eat from it and feed his family and give it in charity to the poor and needy.

It is said that he used to make a shield every day and sell it for six thousand dirhams, spending two thousand of it on himself and his family, and giving four thousand in charity to the poor of the Children of Israel. The Messenger of God, may God bless him and grant him peace, said: "David, peace be upon him, would not eat except from the work of his own hands."

Tafsir al-Baidawi

10- **And We had certainly given David bounty from Us** meaning over all the other prophets, which is what was mentioned later, or over all the people, which includes prophecy, the Book, the kingdom, and a beautiful voice. **O mountains, echo with him** echo with him in glorification or lamentation over sin, either by creating a sound like his voice in them, or by making him glorify when he contemplates what is in them, or go with him wherever he goes. *Obtain* is read from *awb*, meaning return in glorification whenever he returns to it. It is a substitute for *bounty* or **We have given** by implying **Our saying** or **We said**.

"And the birds" is in apposition to the location of the mountains, and this is supported by the reading in the nominative case in apposition to its wording.

Likening the accidental structural movement to the syntactic movement or to *fadla*, or an object with it for *ubi* and on this basis it is permissible for the nominative to be in apposition to its pronoun and the original was: And We had certainly given David bounty from Us, the return of the mountains and the birds, so he replaced this system with what he understood from grandeur and the indication of the greatness of his status and the majesty of his power, as he made the mountains and the birds like rational beings obedient to his command in the penetration of his will in them. **And We made iron soft for him** We made it in his hand like wax so that he could change it as he wished without heating or pounding with its softness or its strength.

Surat Saba 34:11

Make coats of mail and measure the links and work righteousness. Indeed, I, of what you do, am Seeing.

Tafsir al-Jalalayn

11 - And We said, **Make from it full coats of mail that the wearer will drag on the ground, and measure out the links.** That is, the weaving of the mail. The one who makes it is called *sirrad*, meaning, make it so that its links fit together. **And work**, that is, the family of David with him, "righteously. Indeed, I, of what you do, am Seeing." So I will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Make sabaghat**, means: We ordered him to make sabaghat, which are complete twin coats of mail.

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: **Make coats of mail**, meaning armor. The first to make them was David. Before that, they were only plates.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Make long coats of mail**, he said: The long coats of mail are iron armor.

His saying, **And measured in the chain**, the people of interpretation differed regarding the chain. Some of them said: The chain is the nail of the collar of the armor.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And he measured the chains.** He said: He would make them without fire, nor strike them with iron, then he would chain them together. Chains are the nails in the throat.

Others said: It is the throat itself.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And measured in the chain**, he said: The chain is its ring, meaning the amount of those rings. He said: And the poet said:

Al-Masdi narrated it well and humiliated it

He said: He said: He expanded it and shaved it well.

Muhammad ibn Sa'd told us, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn `Abbas: **And measure in the chain.** By chain, he means: the hole in the armor, so that its collar is

plugged. Some of the people of knowledge of Arabic speech said: It is said that a chained armor is: if its collar is nailed, and he cited as evidence for this saying the saying of the poet:

And upon them are two chains of narration, which David ruled or the making of the heavy-duty swords followed.

It was said: God said to David, **And measure out the chains**, because there were previously plates.

Who said that?

Nasr ibn Ali told us: My father told us: Khalid ibn Qays told us, on the authority of Qatada, **And measure the number of chains.** He said: They were plates, so he ordered that they be chained together into rings. What he meant by his saying, **And measure the number of chains** is: He measured the nails in the rings of the armor so that it would be of such size that the nail would not become too thick, nor the ring too narrow, so that the ring would break, nor the ring too wide, nor the nails too small and small, so that they would fit neatly in the ring.

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, **And measure the length of the chain**, he said: The length of the nails and the rings. Do not hammer the nails so that they become smooth, and do not sharpen them, Muhammad ibn Amr said, and Al-Harith said: so that they become broken.

Ali bin Sahl told me: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **and measure the chain**, he said: Do not make the nail too small and the ring too large, lest it become untidy, and do not make the nail too large and the ring too small, lest the nail break.

Yaqub told me, he said: Ibn Uyaynah told us, he said: My father told us, on the authority of Al-Hakam, regarding his statement, **And measure the chain**, he said: Do not make the nail too thick, lest it break the ring, and do not make it too thin, lest it become loose.

And His statement, **And do righteous deeds**, means that God Almighty says: And, O David, you and your family, work in obedience to God. **Indeed, I am Seeing of what you do**, meaning that God Almighty says: I am Seeing of what you and your followers do, and nothing of it is hidden from Me, and I will reward you and them for all of that.

Tafsir al-Qurtubi

The Almighty said: **Make long coats of mail** long coats of mail, meaning complete, perfect, and wide. It is said: a coat of mail, garment, or other garment covers

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Make coats of mail and measure the links and work righteousness. Indeed, I, of what you do, am Seeing.

everything it is on and less of it. **And measure in secret** Qatada said: Before him, coats of mail were plates and were heavy, and that is why he commanded to measure what combines lightness and strength. That is, measure what you take from these two meanings in its equal measure. That is, do not intend strength, for it will be heavy, nor lightness, for it will remove strength. Ibn Zayd said: The measurement that was mentioned is in the size of the ring, that is, do not make it small, for it will weaken and the coat of mail will not be able to defend, and do not make it large, for the wearer will be injured. Ibn Abbas said: The measurement that he commanded is in the nail, that is, do not make the nail of the coat of mail thin so it splits, nor thick so it will break the ring. It was narrated as *yaqsam* with the letter qaf. And the letter fa is also a narration. **In the narrative** The narrative is weaving the rings of armor, and from it the maker of the rings of armor was called: sirad and zarad. The letter seen was replaced by zay, as it was said: sirat and zarat. And the narrative: beads, it is said: sard yasrad if he beaded. And the mustard: the healer, and it is said sirad, Al-Shamakh said:

Our horses remained in your homes one after the other, as the reins of the Khawarizmi continued to scatter.

And the sarrad: the thread that is used for sewing. Labd said:

Its soft, smooth pages are torn asunder, just as a lily emerges from a litter.

It is said: He narrated the hadith and fasting. Narration in them means that they come together in one sequence, and it is the secret of speech. In the hadith of Aisha: The Prophet, peace and blessings be upon him, did not narrate the hadith as you narrate it. He used to narrate the hadith, if a counter wanted to count it, he would have done so. Sibawayh said: And from this comes the word *sarandi* meaning a bold man. He said: Because he goes forward. The origin of that is in narrating the armor, which is to tighten it and make the order of its rings not different. Labid said:

He made iron double its chains so that he could live a long life without any regrets.

Abu Dhu'ayb said:

And there are two chains of narration on them, which David ruled or Al-Wabigh made.

And do righteous deeds. This is addressed to David and his family, as He said: **Work, O family of David, with gratitude.** (Saba': 34) **Indeed, I, of what you do, am Seeing.**

Tafsir Ibn Kathir

God Almighty tells us about the blessings He bestowed upon His servant and messenger David, peace and blessings be upon him, in terms of the clear Grace He gave him, and the combination of

prophethood, powerful kingship, and numerous soldiers, and the great voice He gave him and granted him, so that when he glorified God with it, the steadfast, deaf, towering mountains would glorify Him with him, and the birds, the birds flying in the morning and evening would stop for him, and respond to him in various languages. In Sahih, it is reported that the Messenger of God, may God bless him and grant him peace, heard the voice of Abu Musa al-Ash'ari **may God be pleased with him** reading at night, so he stopped and listened to his reading, then he, may God bless him and grant him peace, said, **This man has been given a flute from the flutes of the family of David.** Abu Uthman al-Nahdi said, "I have never heard the sound of cymbals, strings, or a string better than the voice of Abu Musa al-Ash'ari **may God be pleased with him**. The meaning of the Almighty's statement, "Obey" means glorify God. This was stated by Ibn Abbas, Mujahid, and more than one person. Abu Maysarah claimed that it means glorify God in the language of Abyssinia. This is questionable, because in the language of the word "to repeat" means to chant, so the mountains and birds were commanded to chant with him.

Abu al-Qasim Abd al-Rahman ibn Ishaq al-Zajjaj said in his book al-Jamal in the chapter on the call: **O mountains, echo with him**, meaning walk with him all day long. *Ta'weeb* means walking all day long, and *as'ad* means walking all night long. This is its wording, and it is very strange. I have not seen it in anyone else's version, even though it has some support in terms of the wording in the language. However, it is far from the meaning of the verse here. What is correct is that the meaning in the Almighty's saying: **Echo with him** means return, chanting with him, as mentioned above. And God knows best.

And the Almighty said: **And We made iron soft for him.** Al-Hasan Al-Basri, Qatada, Al-A'mash and others said: He did not need to put it in a fire or hit it with a hammer, but rather he would twist it with his hand like threads. That is why the Almighty said: **Make coats of mail**, which are coats of mail. Qatada said: He was the first of creation to make them, and before that they were only plates. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ibn Sama'ah told us, Ibn Damrah told us, on the authority of Ibn Shawdhab, who said: David, peace be upon him, used to raise a coat of mail every day and sell it for six thousand dirhams, two thousand for him and his family, and four thousand dirhams to feed the Children of Israel the bread of the disciples. **And measure the links** This is guidance from God Almighty to His Prophet David, peace be upon him, in teaching him the craft of armor. Mujahid said regarding the words of God Almighty: **And measure the links** Do not drive the nail so that it becomes loose in the ring, and do not make it so thick that it breaks it. Make it according to the links. Al-Hakam bin Uyaynah said: Do not make it so thick that it breaks, and do not make it so thin that it becomes loose. This is how it was narrated from Qatada and others. Ali bin Abi Talha said on the authority of Ibn Abbas: The links are the iron rings. Some of them said: A chained coat of mail is

called *masrudah* if the rings are nailed, and they cited as evidence the words of the poet:

And upon them are two chains of narration, which David ruled or the making of the heavy-duty swords followed.

Al-Hafiz Ibn Asakir mentioned in his biography of David, peace be upon him, through the chain of transmission of Ishaq ibn Bishr, and there is some discussion about it, on the authority of Abu Ilyas, on the authority of Wahb ibn Munabbih, the gist of which is that David, peace be upon him, used to go out in disguise and ask the caravans about him and his conduct, and whenever he asked anyone, they would praise him well for his worship, conduct, and justice, peace be upon him. Wahb said: Until God sent an angel in the form of a man, and David, peace be upon him, met him and asked him as he used to ask others, and he said: He is the best of people for himself and his nation, except that there is a characteristic in him which, if it were not for him, he would be perfect. He said: What is it? He said: He eats and feeds his family from the money of the Muslims, meaning the public treasury. At that time, David, peace be upon him, prayed to his Lord, the Almighty, to teach him a job with his hand that would make him self-sufficient and provide for his family. God, the Almighty, softened iron for him and taught him the making of armor, so he made armor, and he was the first to make it. God Almighty said: **Make long coats of mail and measure the links**, meaning the studs of the rings. He said: He used to make armor, and when he finished his armor, he would sell it and give a third of it in charity, and buy with a third of it what would suffice him and his family, and keep a third and give it in charity day by day until he made something else. He said: God gave David something that He did not give to anyone else, a beautiful voice. When he recited the Psalms, the wild beasts would gather around him until he was seized by their necks, but they would not flee. The devils did not make flutes, cymbals, and cymbals except for the types of his voice, peace be upon him. He was very diligent, and when he began reciting the Psalms, it was as if he was blowing into flutes. He had been given seventy A flute in his throat. And the Almighty's saying: **And do righteousness** meaning in what God Almighty has given you of blessings **Indeed, I am Seeing of what you do** meaning I am watching you and seeing your actions and words, nothing of that is hidden from me.

Fath al-Qadir

11- "To make long coats of mail" This has two aspects: One of them is that it is a verbal noun with the preposition omitted: that is, to work, and the second is that it is the explanation for His statement: "And We gave" and there is a problem with it because it only comes after the statement or what is similar in meaning. Some of them estimated a verb with the meaning of the statement and said the estimate is and we ordered him to work. His statement: "long coats of mail" is an attribute of a deleted description: that is, long coats of mail, and the long coats of mail are the complete and wide ones. It is said that the armor, garment, and other things are covered: if they cover

everything they are on and there is a surplus of it. "And he estimated in the narrative", the narrative is the weaving of armor, and it is said sard and zard as it is said sirad and zarad for the armor maker, and the narrative also is beads, it is said sarda yasrd: if he beads, and from it the narrative of speech: if he came with it consecutively, and from the hadith of Aisha: the Prophet (peace and blessings of God be upon him) did not narrate the hadith as you narrate. Sibawayh said: And from it is sarid, meaning running, and the meaning of sardi armor is its tightness, and that the order of its rings is uniform and not different, and from it is the saying of Labid:

He doubled his armor to live a long life, without any regrets.

And the saying of Abu Dhu'ayb al-Hudhali:

And upon them are two chains of command, which David made when he made the coats of mail.

Qatada said: Shields before David were heavy, so he commanded that they be measured in terms of what combines lightness and strength: that is, measure what you take from these two meanings in equal measure, so do not aim for strength, for it will be heavy, nor for lightness, for it will remove strength. Ibn Zayd said: The measure that he commanded is in the size of the ring: that is, do not make it small, for it will weaken and the shield will not be able to defend itself, and do not make it large, for it will be heavy on the wearer. It was said that the measure is in the nail: that is, do not make the nail of the shield thin, for it will become loose, nor thick, for it will break the ring. Then He addressed David and his family, saying: **And work righteousness**, meaning righteous deeds, as in His statement: **Work, O family of David, in gratitude**. Then He explained the command to do righteous deeds by saying: **Indeed, I, of what you do, am Seeing**, meaning nothing of that is hidden from Me.

Tafsir al-Baghawi

11- **Make long, wide, and complete coats of mail that are dragged on the ground, and measure the chains of mail**, and the chain of mail is the weaving of the coat of mail. Its maker is called *al-Sirad* and *al-Ziraad*. He says: Measure the nails in the ring of the coat of mail, meaning: do not make the nails thin so that they slip out, nor thick so that they break the ring. It is also said: the chain of mail is the nail in the ring. It is said: a chained coat of mail, meaning: the ring is nailed. And measure the chain of mail, make it according to the intended purpose and according to the need. **And work righteousness**, meaning: David and his family, **Indeed, I, of what you do, am Seeing**.

Tafsir al-Baidawi

11- **Whoever does** We command him to do, so *that* is an explanatory or a source.

"Sabaghat" are wide coats of mail, and it was read (*Sabaghat*) and he was the first to make them. "And

Surat Saba 34:11

Make coats of mail and measure the links and work righteousness. Indeed, I, of what you do, am Seeing.

measured in the narrative" and measured in its weaving so that its rings would fit, or the size of its nails so that they would not be thin so that they would be loose, nor thick so that they would be torn. It was reported that his coats of mail were not nailed, and this is supported by his statement: "And We softened the iron for him. And work righteousness" the pronoun in it refers to David and his family. "Indeed, I am Seeing of what you do" so I will reward you for it.

Surat Saba 34:12

And to Solomon **We subjected** the wind, its morning journey being a month's journey and its evening journey being a month's journey. And We caused a spring of molten copper to flow for him, and among the jinn were those who worked before him by permission of their Lord. And whoever of them deviates from Our command - We will make him taste of the punishment of the Blaze.

Tafsir al-Jalalayn

12 - We subjected **to Solomon the wind** and the reading of the nominative case is with the estimation of subjecting **its morning** its journey from morning meaning morning until noon **a month and its evening** its journey from noon until sunset **a month** meaning its journey **and We made flow** We melted **for him a spring of molten copper** so it flowed for three days and nights like the flow of water and the work of people until today from what was given to Solomon **and there were jinn who worked before him by permission** by the command of **his Lord and whoever deviates** turns away **from Our command** to him by obeying him **We will make him taste of the punishment of the Blaze** the Fire in the Hereafter and it was said in this world that an angel will strike him with a whip from it with a blow that will burn him

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of the statement, **And to Solomon was the wind**. The majority of reciters in the regions read it as, **And to Solomon was the wind**, with the wind in the accusative case, meaning: And We gave David a favor from Us, and We subjected the wind to Solomon. Asim read it as, **And to Solomon was the wind**, in the nominative case with the adjective, since the accusative case was not apparent.

The correct reading of this in our view is the accusative, due to the consensus of the authoritative reciters on it.

And His saying, **Its morning is a month**, God Almighty says: And We subjected to Solomon the wind, its morning journey until midday is a month's journey, and its evening journey from midday until night is a month's journey.

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 to Solomon We subjected the wind: its morning journey was a month's journey and its evening journey was a month's journey." He said: It goes in the morning a month's journey, and it comes in the evening a month's journey. He said: It goes in the morning a month's journey and it comes in the evening

a month's journey.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih: **And to Solomon We subjected the wind, its morning journey was a month and its evening journey was a month**. He said: It was mentioned to me that there was a house on the bank of the Tigris in which was written a letter written by some of Solomon's companions, either from the jinn or from mankind: We have settled it and we did not build it, and we found it built. We went out from Istakhr and said it, and we are returning from it, God willing, so we will spend the night in Syria.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And to Solomon We subjected the wind, its morning journey being a month and its evening journey being a month**, he said: He had a wooden ship, and on it were a thousand corners, in each corner a thousand chambers in which the jinn and humans rode, under each corner a thousand devils, they and the winds would raise that ship, and when it was lifted the wind would come gently and move with it, and they would move with it. He would take a nap with a people who were a month apart from him, and he would spend the evening with a people who were a month apart from him, and the people would not know until the armies and soldiers had shaded them with him.

Ibn Bashar told us: Abu Amir told us: Qara told us, on the authority of Al-Hasan, regarding his statement, **Its morning is a month and its evening is a month**, he said: He would go out in the morning and take a nap in Istakhr, then he would come back from there, and its evening would be in Kabul.

Ibn Bashar told us, he said: Hammad told us, he said: Qurra told us, on the authority of Al-Hasan, similarly.

And his saying, **And We made a spring of molten copper flow for him**, means: We melted a spring of copper for him and made it flow for 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 We caused a spring of molten copper to flow for him**. The spring of copper was in the land of Yemen, and today only what God brought forth for Solomon is of benefit.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We made a spring of molten copper flow for him**, he said: The molten copper flowed as water flows, and it was worked with as dough was worked with milk.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And We made a spring of molten copper flow for him**, meaning: copper.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And We made a spring of**

Surat Saba 34:12

And to Solomon (We subjected) the wind, its morning journey being a month's journey and its evening journey being a month's journey. And We caused a spring of molten copper to flow for him, and among the jinn were those who worked before him by permission of their Lord. And whoever of them deviates from Our command - We will make him taste of the punishment of the Blaze.

molten copper flow for him, meaning: the spring of copper flowed.

And His statement, **And among the jinn are those who work in his presence by permission of their Lord**, God Almighty says: And among the jinn are those who obey him, take his orders, and abide by his prohibitions, so they do what he commands in his presence in obedience to him by permission of their Lord. He says: By God's command to do that, and His making it subservient to him. **And whoever among them deviates from Our command**, He says: And whoever among the jinn slips and turns away from Our command which We commanded of obeying Solomon, **We will make him taste of the punishment of the Blazing Fire**, in the Hereafter, and that is the punishment of the blazing fire of Hell.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And whoever among them deviates from Our command** meaning, whoever among them turns away from Our command from what Solomon commanded him to do, **We will make him taste of the punishment of the Blaze**.

Tafsir al-Qurtubi

The Almighty said: **And to Solomon We subjected the wind**. Al-Zajjaj said: The meaning is: And We subjected to Solomon the wind. Asim read in the narration of Abu Bakr from him: The wind in the nominative case as a subject, and the meaning is to him the wind was subjected, or to be stable, that is, and to Solomon We subjected its wind, and it has the same first meaning. If someone were to say: If you say I gave Zaid a dirham and to Ma'ruf a dinar, then you raised it, then it does not have the meaning of the first, and it is possible that you did not give him the dinar. It was said: The matter is thus, but the verse is different from this in terms of meaning, because it is known that no one subjected it except God, the Almighty. **Its morning is a month and its evening is a month** meaning a month's journey. Al-Hasan said: He would go out from Damascus and take a nap in Istakhr, and between them is a month's journey for one who is fast, then he would go back from Istakhr and spend the night in Kabul, and between them is a month for one who is fast. Al-Suddi said: We would travel with him in one day a journey of two months. Saeed bin Jubair narrated on the authority of Ibn Abbas that he said: When Solomon sat down, his companions would set up four hundred thousand chairs. Then the leaders of mankind would sit next to him, and the lowest of mankind would sit next to them, and the leaders of the jinn would sit next to the lowest of mankind, and the

lowest of the jinn would sit next to them. And a flying chair would be assigned to the work of the next day that he knew. Then the wind would carry them, and the birds would shade them from the sun. So he would go from Jerusalem to Istakhr and spend the night in Jerusalem. Then Ibn Abbas recited: Its morning is a month and its evening is a month. Wahb bin Munabbih said: It was mentioned to me that there was a house on the side of the Tigris, and it was written on it - written by some of Solomon's companions, either from the jinn or humans -: We have settled and we did not build it, and a building we found. We went from Istakhr and left it, and we are returning from it, God willing, so we will spend the night in Syria. Al-Hasan said: Solomon was so busy with the horses that he missed the afternoon prayer, so he hamstrung the horses, so God replaced them with better and faster ones. He replaced them with a caravan that would go wherever he wanted, traveling in the morning and evening for a month. Ibn Zayd said: Solomon settled in the city of Palmyra, and the devil's command preceded his departure from Syria to Iraq, so they built it for him with stone, columns, and white and yellow marble. Al-Nabigha says about it:

Except for Solomon, when God said to him, **Go into the wilderness and set it apart from the hotel**.

And the jinn have been given permission to build Palmyra with stones and columns.

Whoever obeys you, benefit him through his obedience as he obeyed you, and guide him to the right path.

And whoever disobeys, punish him with a punishment that will put an end to injustice and will not leave him in a state of humiliation.

These verses were found engraved on a rock in the land of Yashkur, created by some of the companions of Solomon, peace be upon him:

We, with no power but that of our Lord, will go to our homelands from the land of Palmyra.

If we left, our journey would have been a month and the next day would have been the last.

People who willingly sold their souls to God through the victory of the Son of David, the purified prophet.

They have merit and elevation in the high religion, and if they are attributed one day, they are among the best of people.

When they ride the obedient wagon, the initiative hastened its month and did not fall short

They were wronged by the birds who lined up with me, fluttering above them, not scatter- ing .

God the Almighty said: {And We made a fountain of molten copper flow for him.} Al-Qatar refers to copper, as reported by Ibn Abbas and others. It flowed for him

for a distance of three days, just as water flows. It was in the land of Yemen. The slave trader did not melt it, according to what was narrated before him. It did not melt, but it melted immediately. Today, people benefit from what God the Almighty brought forth for Solomon. Qatadah said: May God use it as He wishes. It was said to Ikrimah: Where did it flow? He said: I do not know! Ibn Abbas, Mujahid, and Al-Suddi said: The yellow spring flowed for him for three days and their nights. Al-Qushayri said: The specification of the flow being three days is not known, and perhaps it is a mistake of the narrator, as in a narration from Mujahid: It flowed from Sana'a for three nights from what is next to it. This indicates the location, not the duration. It appears that he made the copper flow for Solomon in his mine, a spring that flowed like springs of water, as evidence of his prophethood. Al-Khalil said: Al-Qatar means molten copper.

I said: Its proof is the reading of the one who reads: **From a falling drop.** "And of the jinn were those who worked before him by permission of his Lord," meaning by His command. **And whoever among them deviates from Our command,** which we commanded him to do in obeying Solomon, **We will make him taste of the punishment of the Blaze,** meaning in the Hereafter. This was said by most of the commentators. And it was said that it was in this world, and that is because God Almighty appointed over them—as narrated by al-Suddi—an angel with a whip of fire in his hand, so whoever deviated from the command of Solomon, He struck him with that whip from where he did not see it, burning him. *Min* is in the accusative case meaning **And We subjected to him from the jinn those who worked.** It is permissible for it to be in the nominative case, as mentioned previously in al-Rih.

Tafsir Ibn Kathir

When God the Almighty mentioned the blessings He bestowed upon David, He followed that with what He gave his son Solomon, peace be upon them, of making the wind subservient to him, so that it would carry his carpet for a month in the morning and in the evening. Al-Hasan Al-Basri said: He would go out on his carpet from Damascus in the morning, and stop in Istakhr for lunch there, and he would go in the evening from Istakhr and spend the night in Kabul. The distance between Damascus and Istakhr is a full month for those who are fast, and between Istakhr and Kabul is a full month for those who are fast.

God the Almighty said: {And We made a spring of molten copper flow for him} Ibn Abbas **may God be pleased with them both**, Mujahid, Ikrimah, Ata' al-Khurasani, Qatadah, al-Suddi, Malik on the authority of Zayd ibn Aslam, Abd al-Rahman ibn Zayd ibn Aslam and others said: The molten copper is molten copper. Qatadah said: It was in Yemen, so whatever people did from what God the Almighty brought forth for Solomon, peace be upon him, al-Suddi said: It was only made flow for him for three days. God the Almighty said: {And among the jinn were those who worked in his presence by permission of their Lord} meaning: And We subjected to him the jinn to work in his presence by permission of his Lord.

That is, by His power and by His subjecting them by His will to whatever He wills of buildings and other things. {And whoever among them deviates from Our command} meaning, and whoever among them deviates and goes against obedience, {We will make him taste of the punishment of the Blaze} which is the burning fire.

Ibn Abi Hatim mentioned here a strange hadith, and he said: My father told us, Abu Salih told us, Muawiyah bin Salih told us, on the authority of Abu Al-Zahriyyah, on the authority of Jubayr bin Nufayr, on the authority of Abu Tha'labah Al-Khushani **may God be pleased with him**, "The Messenger of God (blessings and peace of God be upon him) said: The jinn are of three types: a type with wings that fly in the air, a type that are like snakes and dogs, and a type that settle and move about." This is a very strange hadith, and it was attributed to the Prophet (blessings and peace of God be upon him). He also said: My father told us, Harmalah told us, Ibn Wahb told us, Bakr bin Mudar told me, on the authority of Muhammad bin Buhayr, on the authority of Ibn An'am, that he said: The jinn are of three types: a type that will receive reward and be punished, a type that flies between the sky and the earth, and a type that are like snakes and dogs. Bakr bin Mudar said: I do not know except that he said: He told me that mankind is of three types: a type that God will shade under the shade of His Throne on the Day of Resurrection, a type that is like livestock, but they are even more astray, and a type that is in the form of people in the hearts of the devils.

He also said: My father told us, Ali bin Hashim bin Marzuq told us, Salamah - meaning Ibn al-Fadl - told us, on the authority of Ismail, on the authority of al-Hasan, who said: The jinn are the offspring of Iblis, and mankind are the offspring of Adam. Some of these are believers, and some of these are believers. They are their partners in reward and punishment. Whoever of these and those is a believer, then he is a friend of God Almighty, and whoever of these and those is a disbeliever, then he is a devil.

God the Almighty says: **They make for him whatever he wishes of shrines and statues.** As for shrines, they are the beautiful construction, and it is the most honorable thing in a dwelling and its head. Mujahid said: Shrines are buildings less than palaces. Ad-Dahhak said: They are the mosques. Qatadah said: They are the palaces and mosques. Ibn Zayd said: They are the dwellings. As for statues, Atiyyah Al-Awfi, Ad-Dahhak and As-Suddi said: The statues are pictures. Mujahid said: They were made of copper. Qatadah said: They were made of clay and glass. God the Almighty says: **And basins like troughs and firmly planted cooking pots.** Jubāb is the plural of jabbīyah, which is the basin from which water is collected, as Al-A'sha Maymun ibn Qays said:

Go to Al-Muhallaq family, a plate of the Iraqi Sheikh's money, and you will be surprised

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both: Like a well**, meaning like a hole in the ground. Al-Awfi said on his authority: **Like basins**, and this is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak and others said. The pots that are firmly planted, meaning fixed in their

Surat Saba 34:12

And to Solomon (We subjected) the wind, its morning journey being a month's journey and its evening journey being a month's journey. And We caused a spring of molten copper to flow for him, and among the jinn were those who worked before him by permission of their Lord. And whoever of them deviates from Our command - We will make him taste of the punishment of the Blaze.

places, do not move or shift from their places due to their size. This is what Mujahid, Ad-Dahhak and others said. Ikrimah said: Its fire place is from it. And the statement of God the Almighty: **Work, O family of David, in gratitude**, meaning, We said to them: Work in gratitude for what He has bestowed upon you in religion and in this world. **Thank you** is a verbal noun without a verb, or it is an object for it. In both cases, it indicates that gratitude can be in action as it can be in word and intention, as the poet said:

Three things have benefited you from me: my hands, my tongue, and my hidden conscience.

Abu Abdul Rahman Al-Habli said: Prayer is gratitude and fasting is gratitude, and every good deed you do for God the Almighty is gratitude, and the best gratitude is praise. Narrated by Ibn Jarir, and he and Ibn Abi Hatim narrated on the authority of Muhammad ibn Ka'b Al-Qurazi, who said: Gratitude is fear of God the Almighty and righteous deeds. This is for the one who is engaged in action. The family of David, peace be upon them, were like that, standing up to thank God the Almighty in word and deed. Ibn Abi Hatim said: My father told us, Abdullah ibn Abi Bakr told us, Ja'far, meaning Ibn Sulayman, told us on the authority of Thabit Al-Banani, who said: David, peace be upon him, had divided the prayer among his family, children and wives, so not an hour of the night or day would pass without a person from the family of David standing and praying. This verse overwhelmed them: "Work, O family of David, in gratitude. Few of My servants are grateful." And in the two Sahihis: "On the authority of the Messenger of God, peace and blessings be upon him, that he said: The most beloved prayer to God the Almighty is the prayer of David. He would sleep half the night, stand for a third of it, and sleep for a sixth of it. The most beloved fasting to God the Almighty is the fasting of David. He would fast one day and break his fast the next, and he would not flee when he encountered God."

Abu Abdullah Ibn Majah narrated from the hadith of Sunayd Ibn Dawud: Yusuf Ibn Muhammad Ibn Al-Munkadir narrated from his father from Jabir **may God be pleased with him** who said: "The Messenger of God (peace and blessings be upon him) said: The mother of Sulayman Ibn Dawud (peace be upon them) said to Sulayman, 'O my son, do not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection.'" Ibn Abi Hatim narrated a very long, strange narration from Dawud (peace be upon him) here. He also said: My father narrated to us, Imran Ibn Musa narrated to us, Abu Zayd Fayd Ibn Ishaq Al-Raqi narrated to us that Fudayl said regarding the verse: **Work, O family of Dawud, in gratitude**, Dawud said: **O Lord, how can I thank You when gratitude is a blessing from You?** He said: **Now you have thanked Me when You said, 'The blessing is from Me.'** And the verse: **And few of My servants are grateful** is a statement of reality.

Fath al-Qadir

12- **And to Solomon was the wind** The majority of scholars read **the wind** in the accusative case, assuming: And We subjected to Solomon the wind, as Al-Zajaj said. Asim read it in the narration of Abu Bakr from him in the nominative case as subject and predicate: meaning, and to Solomon was the wind, fixed or subjected. The majority of scholars read **the wind**, while Al-Hasan, Abu Haywah, and Khalid bin Ilyas read **the winds** in the plural. **Its morning is a month and its evening is a month** meaning it travels in the morning a month's journey and in the evening a month like *Kaaf*. The sentence is either a new sentence to explain the subjection of the wind, or in the accusative case as a state. The meaning is: it travels in one day a month's journey. Al-Hasan said: He would go from Damascus in the morning and take a nap in Istakhr, and between them is a month's journey for the one who is fast. Then he would go back from Istakhr and spend the night in Kabul, and between them is a month's journey. **And We made a spring of molten copper flow for him.** Al-Wahidi said: The commentators said: The yellow spring flowed for him for three days and nights like running water, and people today only work with what Solomon was given. The meaning is: We made a spring of copper flow for him as We softened iron for David. Qatada said: I ask God for him a spring that he can use as he wishes. **And among the jinn were those who worked before him by permission of his Lord** *Min* is the subject and *works* is its predicate, and **of the jinn** is related to it or to an omitted word as a state, or **whoever works** is conjoined with **the wind** and **of the jinn** is a state. The meaning is: And We subjected to him those who worked before him while he was from the jinn by permission of his Lord: that is, by his command. *Permission* is a verbal noun added to its subject, and the preposition and noun are in the accusative case as a state: that is, subjected or facilitated by the command of his Lord. **And whoever among them deviates from Our command** *Min* meaning, and whoever among the jinn deviates from the command that we commanded him with, which is obeying Solomon, **We will make him taste of the punishment of the Blaze**. Most of the commentators said: And that is in the Hereafter, and it was said that it is in this world. Al-Suddi said: God appointed an angel over the jinn who had a whip of fire in his hand. Whoever deviated from Solomon's command, he would strike him with that whip, burning him.

Tafsir al-Baghawi

12- **And to Solomon the wind**, meaning: And We subjected the wind to Solomon. Abu Bakr read on the authority of Asim: **The wind** in the nominative case, meaning: He subjected the wind. **Its morning journey is a month and its evening journey is a month**, meaning:

The morning journey of that wind subjected to him was a month's journey, and its evening journey was a month's journey, and it would travel with him in one day a two-month journey.

Al-Hasan said: He would go out from Damascus and take a nap in Istakhr, which is a month's journey away from there. Then he would go back from Istakhr and spend the night in Kabul, which is a month's journey away from there for a fast rider.

It was said that he ate his food in the river and had dinner in Samarkand.

And We made a spring of molten copper flow for him, meaning: We melted a spring of copper for him. *Qatar* means copper.

The commentators said: The copper spring flowed for him for three days and nights like running water, and it was in the land of Yemen. Today people only benefit from what God brought forth for Solomon.

And among the jinn were those who worked before him by permission of their Lord, by the command of their Lord. Ibn Abbas said: God subjected the jinn to Solomon and commanded them to obey him in what he commanded them. **And whoever among them deviates,** that is, deviates, **from Our command,** which We commanded of obeying Solomon, **We will make him taste of the punishment of the Blaze,** in the Hereafter. Some of them said: in this world, and that is because God Almighty assigned to them an angel with a whip of fire in his hand. And whoever among them deviates from the command of Solomon, He will strike him with a blow that will burn him.

Tafsir al-Baidawi

12- **And to Solomon We subjected the wind** meaning, We subjected the wind to him. **The wind** is read in the nominative case, meaning, and to Solomon the wind was subjected. It is also read **(the winds)**. **Its morning journey is a month and its evening journey is a month** its journey in the morning is a month's journey, and in the evening likewise. It is read **(its morning journey)**

(And its spirit). **And We caused a spring of molten copper to flow for him** The molten copper We caused to flow for him from its mine, so a spring of water gushed forth from it, and that is why He called it a spring. And that was in Yemen. **And of the jinn were those who worked before him** is in apposition to **the wind**. "And of the jinn" is an introductory adverbial phrase, or the sentence *of* is a subject and predicate. **By the permission of his Lord** by His command. **And whoever deviates from among them** is also read as **and whoever turns away from among them** "from Our command" from what We commanded of obeying Solomon. *Deviates* is read from **made him deviate**. "We will make him taste of the punishment of the Blaze" is the punishment of the Hereafter.

Surat Saba 34:13

They make for Him whatever He wills of shrines and statues and basins like cisterns and fixed cauldrons. Work, O family of David, in gratitude. But few of My servants are grateful.

Surat Saba 34:13

They make for Him whatever He wills of shrines and statues and basins like cisterns and fixed cauldrons. Work, O family of David, in gratitude. But few of My servants are grateful.

Tafsir al-Jalalayn

13 - **They make for him whatever he wishes of sanctuaries** tall buildings that are ascended by stairs **and statues** the plural of statue, which is anything that you represent with something, i.e. pictures of copper, glass, and marble. Making pictures is not forbidden in its haste **and basins** the plural of jafanah **like a basin** the plural of jabiyah, which is a large basin where a thousand men gather around the basin and eat from it **and fixed pots** fixed with legs that do not move from their places, made from the mountains in Yemen, to which one can ascend by stairs. And We said, *Work O the family of David* in obedience to God **in gratitude** to Him for what He has given you **and few of My servants are grateful** the one who works in obedience to Me in gratitude for My blessings.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means: The jinn made for Solomon whatever he wanted of niches, which is the plural of niche. The niche is the front of every mosque, house, and prayer place. From this is the saying of Adi bin Zaid:

Like ivory dolls in the sanctuaries or like eggs in a garden, its flower is illuminated.

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, **whatever He wills of sanctuaries**, he said: Buildings less than palaces.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They make for him whatever he wishes of sanctuaries** and palaces and mosques.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **They make for him whatever he wills of sanctuaries**, he said: The sanctuaries are the dwellings. And he recited the statement of God, **The angels called to him while he was standing praying in the sanctuary** (Al Imran 3:39).

Amr bin Abdul Hamid Al-Amili told me: Marwan bin Muawiyah told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **They make for him whatever he wishes of sanctuaries**. He said: The sanctuaries are the mosques.

His saying, **and statues**, means that they make statues of him from copper and glass.

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, **And statues**, he said: of copper.

Bishr told us, he said: Yazij told us, he said: Saeed told us, on the authority of Qatada: **And statues**, he said: Of glass and the like.

Amr bin Abdul Hamid told us: Marwan told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding God's statement, **And statues**, he said: Pictures.

His saying, **And basins like wells**, means: And they carve out for him whatever basins he wants, which are like wells. It is the plural of *jabiyah*, and *jabiyah* is the basin from which water is collected, as Al-A'sha Maymun ibn Qays said:

Go to the Al-Muhallaq Club, a plate of Sheikh Al-Iraqi's money, and you'll be surprised

As the other said:

It became a collector of cisterns as if it were the skin of the sky outside.

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, **and basins like wells**, meaning: like a well on the ground.

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 basins like cisterns**, meaning by cisterns: basins.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan: **And basins like basins**. He said: Like basins.

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 basins like watering cans**, he said: the watering places for camels.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And basins like wells**. He said: Basins like a well of earth made of bone, and a well of earth: water collects in it.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **and basins like basins**, like basins.

Amr told us, he said: Marwan bin Muawiyah told us, he said: Juwaybir told us, on the authority of Ad-Dahhak: **And basins like basins**. He said: Like camel basins made of bone.

His saying, **and fixed pots**, means: fixed pots that cannot be moved from their places, nor shifted due to their size.

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, **and pots fixed on the ground**, he said: bones.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And pots fixed firmly in the ground**, he said: Bones fixed in the ground that do not move from their places.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **and fixed pots**, he said: The example of the mountains is their size, food is made in them from the size and bulk, they do not move, nor are they transported, just as He said of the mountains: fixed.

And His statement, **Work, O family of David, in gratitude**, God Almighty says: And We said to them, "Work in obedience to God, O family of David, in gratitude to Him for the blessings He has bestowed upon you, with which He has singled you out from among all of His creation, along with gratitude to Him for the rest of His blessings that He has bestowed upon you along with all of His creation." And He left out the mention of **And We said to them**, being satisfied with the indication of the speech to what He left out of it. And He extracted His statement, **in gratitude**, as a source from His statement, **Work, O family of David**, because the meaning of His statement, *Work*, is to thank your Lord by obeying Him, and that working in what pleases God is gratitude to God.

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

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Musa bin Ubadah told us, on the authority of Muhammad bin Ka'b, regarding his statement, **Work, O family of David, in gratitude**. He said: Gratitude is fear of God and working in obedience to Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Haywah told me, on the authority of Zuhrah ibn Ma'bad, that he heard Abu Abd al-Rahman al-Habli say: **Work, O family of David, in gratitude**. And the best gratitude is praise.

He said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Work, O family of David, in gratitude**, he said: He gave you and taught you and subjected to you what He did not subject to others, and He taught you the language of birds. Be grateful to Him, O family of David. He said: Praise is a part of gratitude.

And His statement, **And few of My servants are grateful**, God Almighty says: And few of My servants are sincere in their belief in My Oneness, and are devoted to My obedience and gratitude for My blessings upon 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, regarding his statement, **And few of My servants are grateful**, meaning: Few of My servants are monotheists in their monotheism.

Tafsir al-Qurtubi

It contains eight issues:

First: The Almighty said: **of sanctuaries and statues**. The sanctuary in the language: every elevated place. And the one who prays in it is called a mihrab, because it must be raised and glorified. Ad-Dahhak said: **of sanctuaries** means **of mosques**. Qatada said the same. Mujahid said: **The sanctuaries are lower than palaces**. Abu Ubaidah said: **The sanctuary is the most honorable of the houses in the house**. He said:

Like ivory dolls in the sanctuaries, or like eggs in a garden, a flower is illuminated.

It was said: It is what one ascends to by stairs, like a beautiful room, as He said: **When they climbed over the sanctuary** (Surah Sad: 21) and His saying: **So he came out to his people from the sanctuary** (Maryam 19:11), meaning he looked down upon them. And in the report, he ordered that a thousand sanctuaries be made around his throne, in which were a thousand men, wearing hair-clothes, crying out to God constantly, and he was on the throne in his procession and the sanctuaries were around him, and he said to his soldiers when he mounted: **Glorify God to that sign**, and when they reached it, he said: **Praise Him to that sign**, and when they reached it, he said: **Magnify Him to that other sign**, so the soldiers entered with glorification and praise in one place.

Second: The Almighty's saying: **And statues** is the plural of statue. It is everything that is made in the form of an animal or something other than an animal. It was said: They were made of glass, copper, and marble, statues of things that were not animals. It was mentioned that they were pictures of prophets and scholars, and they were made in mosques for people to see them and increase their worship and diligence. "The Prophet (peace and blessings of God be upon him) said: Whenever a righteous man died among them, they would build a mosque over his grave and

Surat Saba 34:13

They make for Him whatever He wills of shrines and statues and basins like cisterns and fixed cauldrons. Work, O family of David, in gratitude. But few of My servants are grateful.

make those pictures in it.” That is, so that they would remember their worship and strive in worship. This indicates that making pictures was permissible at that time, and that was abrogated by the law of Muhammad (peace and blessings of God be upon him). This will be further explained in Surat Nuh (peace be upon him). It was said: The statues were talismans that he made, and it was forbidden for any artist to go beyond them, so he would make a statue of a fly, a mosquito, or a crocodile in a place, and he would order them not to go beyond it once as long as that statue stood. The singular of statues is *statue* with a kasra on the *ta*. He said:

Oh God, I spent a day and a night playing with a girl who looked like a statue.

It was said that these statues were men made of copper and he asked his Lord to breathe life into them so that they would fight in the way of God and not weave weapons among them. It was said that Isfandiyar was one of them, and God knows best. It was narrated that they made for him two lions at the bottom of his throne and two eagles above it, so that when he wanted to ascend, he would spread them out.

The two lions have their arms, and when they sit, the two eagles spread their wings.

Third: Al-Maki narrated in his Al-Hidayah: That a group permits photography, and they cite this verse as evidence. Ibn Atiyyah said: This is a mistake, and I do not remember from any of the imams of knowledge who permit it.

I said: What Makki narrated was mentioned by An-Nahhas before him. An-Nahhas said: Some people said that making images is permissible because of this verse and because God Almighty informed us about the Messiah. Some people said: It has been proven that the Prophet (peace and blessings of God be upon him) forbade them, and warned whoever made them or adopted them. So God Almighty abrogated with this what was permissible before that. The wisdom behind that was because he was sent, peace be upon him, and images were to be worshipped, so it was more correct to remove them.

Fourth: Statue is of two types: animal and dead. Dead things are of two types: inanimate and dormant. The jinn used to make all of them for Solomon, due to the generality of his statement: **and statues**. In the Israelite narrations, it is mentioned that statues of birds were on Solomon's throne. If it is said: There is no generality to his statement: **and statues**, because it is an affirmation in an indefinite noun, and an affirmation in an indefinite noun has no generality. Rather, generality is in the negation in an indefinite noun. We say: That is how it is, but this affirmation in an indefinite noun is coupled with what necessitates it being taken as general, which is his statement: **whatever He wills**. So the coupling of the will with it necessitates its generality. If it is said: How did he acquire the forbidden images? We say: That was permissible in his law, but it was abrogated by our law, as we have explained. And God knows best.

On the authority of Abu Al-Aaliyah: Making pictures was not forbidden.

Fifth: The implications of the hadiths indicate that pictures are forbidden. Then it came:

Except for what was a pattern on a garment. So he was singled out from the group of pictures. Then it was proven that it was disliked by his saying, peace be upon him, to Aisha regarding the garment: **Take it away from me, for every time I see it, I remember the world.** Then he was forbidden from doing so by tearing the patterned garment on Aisha. Then she was forbidden from doing so by cutting two pillows for him, and the picture changed and went out of its proper form. So that is permissible if the picture on it is not in a continuous form. If it was in a continuous form, it would not be permissible, because of her saying regarding the patterned cushion: **I bought it for you to sit on and use as a pillow.** So he was forbidden from doing so and he was threatened with punishment for it. And it was made clear by the hadith about praying towards pictures that that is permissible regarding patterns on a garment, then the prohibition abrogated it. So this is how the matter was settled regarding it, and God knows best. This was stated by Ibn al-Arabi.

Sixth: Muslim narrated on the authority of Aisha, who said:

We had a curtain with a statue of a bird on it, and whenever a person entered, he would face it. The Messenger of God, may God bless him and grant him peace, said: **Turn this around, for every time I enter and see it, I remember the world.** She said: We had a velvet cloth that we used to say was made of silk, so we used to wear it. And on her authority she said:

“A man entered upon the Messenger of God (peace and blessings of God be upon him) while I was covering myself with a curtain on which there was a picture. His face changed colour, then he took hold of the curtain and tore it, then said: ‘Among the people who will be most severely punished on the Day of Resurrection are those who imitate the creation of God, the Almighty and Majestic.’” It was narrated from her that she had a garment on which there were pictures stretched out into a niche, and the Prophet (peace and blessings of God be upon him) used to pray towards it, so he said: ‘Take it away from me.’ She said: ‘So I took it away and made it into two pillows.’ Some scholars said: It is possible that the Prophet (peace and blessings of God be upon him) tore the garment and ordered it to be left behind out of piety, because the place of prophethood and message is perfection. So reflect on that.

Seventh: Al-Muzani said on the authority of Al-Shafi'i: If a man is invited to a wedding and sees an image of a living being or images of living beings, he should not enter if it is erected. If it is something that can be stepped on, there is no problem, even if it is an image of a tree. They did not differ that images on hanging curtains are disliked but not forbidden. The same applies to what is drawn or engraved in a building. Some of them made an exception for what is a pattern

on a garment, based on the hadith of Sahl ibn Hunaif.

I said: The Messenger of God cursed the image-makers and did not make an exception. And his saying:

The makers of these images will be tormented on the Day of Resurrection and it will be said to them, 'Bring to life what you have created.' He did not make an exception. "In Al-Tirmidhi, on the authority of Abu Hurairah, who said: The Messenger of God, peace and blessings be upon him, said: 'A neck will emerge from the Fire on the Day of Resurrection with two eyes that see, two ears that hear, and a tongue that speaks, saying: 'I have been entrusted with three things: with every stubborn tyrant, with everyone who invoked another god along with God, and with the image-makers.'" Abu 'Eisa said: This is a strange, authentic, and harsh hadith. In Al-Bukhari and Muslim, "On the authority of 'Abdullah ibn Mas'ud, who said: The Messenger of God, peace and blessings be upon him, said: 'The people who will be most severely tormented on the Day of Resurrection will be the image-makers.'" This indicates the prohibition on making images of anything, wherever it may be. God, the Almighty, said: **It is not for you to grow its trees** (al-Naml 27:60), as explained above, so take note of that.

Eighth: An exception to this is made for girls' toys, as it was proven from Aisha **may God be pleased with her** that the Prophet (peace and blessings of God be upon him) married her when she was seven years old, and she was brought to him when she was nine, and he played with her, and he died when she was eighteen. It was also narrated from her that she said: "I used to play with dolls in the presence of the Prophet (peace and blessings of God be upon him), and I had female friends who played with me. When the Messenger of God (peace and blessings of God be upon him) entered, they would complain to him, so he would bring them to me so they could play with me." **Narrated by Muslim.** The scholars said: This is due to necessity and the need of girls to be trained to raise their children. Moreover, this does not last, just as what is made from sweets or dough does not last, so it was permitted, and God knows best.

God the Almighty said: {And basins like wells.} Ibn Arafah said: The well is the plural of the basin, which is a hole like a basin. He said: Like the watering places of camels. Ibn al-Qasim said on the authority of Malik: Like a hole in the ground, and the meaning is close. A thousand men would sit on one basin. An-Nahhas: And basins like the well, the first should be with the ya', and whoever deleted the ya' said that the alif and lam are used to enter on an indefinite noun, so it does not change its state. So when it was said jawab and the alif and lam entered, it remained as it was and the ya' was deleted. The singular of jawabi is jabiyyah, which is the great pot, and the great, large basin in which something is collected, i.e., collected. From this comes the word jabbat al-kharaj and jabbat al-jarad, i.e., I made the cloak and gathered them in it. However, Layth narrated on the authority of Mujahid who said: The jawabi is the plural of jawbah, and the jawbah is the large hole in the mountain in which rainwater is found. Al-Kisa'i said: I collected the water in the basin

and I collected it, meaning I gathered it, and the jabiyyah is the basin in which water is collected for the camels. He said:

Go to the Al-Muhaq family, a plate of the Iraqi Sheikh's money, and you will be surprised

It is also narrated:

Denying blame on the Al-Mahlaq family, a jug of water from the river.

Copper mentioned.

God the Almighty said: **And fixed pots.** Saad bin Jubair said: They are copper pots found in Persia. Al-Hudhahak said: They are pots made from mountains. Another said: They were carved from solid mountains by what the devils had made, their fire places are carved like this from the mountains. The meaning of fixed and stable, they cannot be carried or moved due to their size. Ibn Al-Arabi said: And this was the model of Abdullah bin Jud'an, he would climb to it in the pre-Islamic era with a ladder. Tarafa bin Al-Abd narrated from it, saying:

Like the answer, you never cease to be full of hospitality or of the afflicted.

Ibn al-Arabi said: I saw the Sufis in the ribat of Abu Saeed, who were valued in a similar way. They would cook together and eat together, without any of them monopolizing the others.

God the Almighty says: "Work, O family of David, with gratitude. But few of My servants are grateful." The meaning of gratitude has already been mentioned in Surat Al-Baqarah and elsewhere. "It has been narrated that the Prophet (peace and blessings of God be upon him) ascended the pulpit and recited this verse, then said: 'Three things, whoever has been given them has been given the same as what was given to the family of David.' We said: 'What are they?' He said: 'Justice in contentment and restraint; moderation in both poverty and wealth; and fear of God in secret and in public.'" Narrated by Al-Tirmidhi, Al-Hakim Abu Abdullah, on the authority of Ata' ibn Yasar, on the authority of Abu Hurayrah. It has been narrated that David (peace be upon him) said: **O Lord, how can I be able to thank You for Your blessings? My inspiration and my ability to do so are blessings from You.** He said: **O David, now You have made me known.** This meaning has already been mentioned in Surat Ibrahim. Gratitude is the true acknowledgment of the spoils of the Benefactor and using them in obedience to Him, while ingratitude is using them in disobedience. It has been said that whoever does that, because good is less than evil, and obedience is less than disobedience, according to what was previously decreed. Mujahid said: When God the Almighty said: **Work, O family of David, in gratitude,** David said to Solomon: God the Almighty has mentioned gratitude, so suffice me with the daytime prayer and I will suffice you with the night prayer. David said: I am not able. He said: So suffice me." Al-Faryabi said: I think he said until the noon prayer. He said: Yes, so suffice him. Al-Zuhri said: Work, O family of David, in gratitude, meaning say: **Praise be to God.** "Thank you" is in the accusative case as a direct object, meaning do an action that is gratitude. It is as if prayer, fasting, and all

Surat Saba 34:13

They make for Him whatever He wills of shrines and statues and basins like cisterns and fixed cauldrons. Work, O family of David, in gratitude. But few of My servants are grateful.

acts of worship are in themselves gratitude if they fill its place. This is made clear by God the Almighty's saying: **Except for those who believe and do righteous deeds, and few are they.** (Surah Sad: 24), which is what is meant by His saying: **And few of My servants are grateful.** Sufyan ibn Uyaynah said in his interpretation of God the Almighty's saying: **To be grateful to Me**, that what is meant by gratitude is the five daily prayers. And in Sahih Muslim on the authority of Aisha **may God be pleased with her** that the Messenger of God (blessings and peace of God be upon him) used to stand in prayer at night until his feet would swell. Aisha **may God be pleased with her** said to him: On her authority: **Do you do this while God has forgiven you your past and future sins?** He said: **Should I not be a grateful servant?** Narrated by Muslim alone. The apparent meaning of the Quran and Sunnah is that gratitude is an action of the body and is not limited to the actions of the tongue. So gratitude through actions is an action of the limbs, and grimacing through words is an action of the tongue. And God knows best.

God's statement: **And few of My servants are grateful.** It may be that this is addressed to the family of David, or it may be that it is addressed to Muhammad, peace and blessings be upon him. Ibn Atiyyah said: In either case, it contains a warning and an incitement. Umar ibn al-Khattab **may God be pleased with him** heard a man saying: **O God, make me among the grateful.** Umar said: **What is this supplication?** The man said: "Do you mean the statement of God: "And few of My servants are grateful?" Umar **may God be pleased with him** said: "All people are more knowledgeable than you, Umar!" It was narrated that Solomon (peace be upon him) used to mix barley, feed his family raw khichkar, and feed the poor dirhams. It was also said that he used to eat ashes and use them as pillows, but the first is more correct, since ashes are not a source of sustenance. It was narrated that he was never satisfied, so he was asked about that, and he said: "I fear that if I am satisfied, I will forget the hungry." This is from gratitude and from the little, so ponder it, and God knows best.

Tafsir Ibn Kathir

When God the Almighty mentioned the blessings He bestowed upon David, He followed that with what He gave his son Solomon, peace be upon them, of making the wind subservient to him, so that it would carry his carpet for a month in the morning and in the evening. Al-Hasan Al-Basri said: He would go out on his carpet from Damascus in the morning, and stop in Istakhr for lunch there, and he would go in the evening from Istakhr and spend the night in Kabul. The distance between Damascus and Istakhr is a full month for those who are fast, and between Istakhr and Kabul is a full month for those who are fast.

God the Almighty said: {And We made a spring of molten copper flow for him} Ibn Abbas **may God be**

pleased with them both, Mujahid, Ikrimah, Ata' al-Khurasani, Qatadah, al-Suddi, Malik on the authority of Zayd ibn Aslam, Abd al-Rahman ibn Zayd ibn Aslam and others said: The molten copper is molten copper. Qatadah said: It was in Yemen, so whatever people did from what God the Almighty brought forth for Solomon, peace be upon him, al-Suddi said: It was only made flow for him for three days. God the Almighty said: {And among the jinn were those who worked in his presence by permission of their Lord} meaning: And We subjected to him the jinn to work in his presence by permission of his Lord. That is, by His power and by His subjecting them by His will to whatever He wills of buildings and other things. {And whoever among them deviates from Our command} meaning, and whoever among them deviates and goes against obedience, {We will make him taste of the punishment of the Blaze} which is the burning fire.

Ibn Abi Hatim mentioned here a strange hadith, and he said: My father told us, Abu Salih told us, Muawiyah bin Salih told us, on the authority of Abu Al-Zahriyyah, on the authority of Jubayr bin Nufayr, on the authority of Abu Tha'labah Al-Khushani **may God be pleased with him**, "The Messenger of God (blessings and peace of God be upon him) said: The jinn are of three types: a type with wings that fly in the air, a type that are like snakes and dogs, and a type that settle and move about." This is a very strange hadith, and it was attributed to the Prophet (blessings and peace of God be upon him). He also said: My father told us, Harmalah told us, Ibn Wahb told us, Bakr bin Mudar told me, on the authority of Muhammad bin Buhayr, on the authority of Ibn An'am, that he said: The jinn are of three types: a type that will receive reward and be punished, a type that flies between the sky and the earth, and a type that are like snakes and dogs. Bakr bin Mudar said: I do not know except that he said: He told me that mankind is of three types: a type that God will shade under the shade of His Throne on the Day of Resurrection, a type that is like livestock, but they are even more astray, and a type that is in the form of people in the hearts of the devils.

He also said: My father told us, Ali bin Hashim bin Marzouq told us, Salamah - meaning Ibn al-Fadl - told us, on the authority of Ismail, on the authority of al-Hasan, who said: The jinn are the offspring of Iblis, and mankind are the offspring of Adam. Some of these are believers, and some of these are believers. They are their partners in reward and punishment. Whoever of these and those is a believer, then he is a friend of God Almighty, and whoever of these and those is a disbeliever, then he is a devil.

God the Almighty says: **They make for him whatever he wishes of shrines and statues.** As for shrines, they are the beautiful construction, and it is the most honorable thing in a dwelling and its head. Mujahid said: Shrines are buildings less than palaces. Ad-Dahhak said: They are the mosques. Qatadah said: They are the palaces and mosques. Ibn Zayd said: They are the dwellings. As for statues, Atiyyah Al-Awfi, Ad-Dahhak and As-Suddi said: The statues are

pictures. Mujahid said: They were made of copper. Qatadah said: They were made of clay and glass. God the Almighty says: **And basins like troughs and firmly planted cooking pots.** Jubāb is the plural of jabbiyah, which is the basin from which water is collected, as Al-A'sha Maymun ibn Qays said:

Go to Al-Muhallaq family, a plate of the Iraqi Sheikh's money, and you will be surprised

Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both: Like a well,** meaning like a hole in the ground. Al-Awfi said on his authority: **Like basins,** and this is what Mujahid, Al-Hasan, Qatadah, Ad-Dahhak and others said. The pots that are firmly planted, meaning fixed in their places, do not move or shift from their places due to their size. This is what Mujahid, Ad-Dahhak and others said. Ikrimah said: Its fire place is from it. And the statement of God the Almighty: **Work, O family of David, in gratitude,** meaning, We said to them: Work in gratitude for what He has bestowed upon you in religion and in this world. **Thank you** is a verbal noun without a verb, or it is an object for it. In both cases, it indicates that gratitude can be in action as it can be in word and intention, as the poet said:

Three things have benefited you from me: my hands, my tongue, and my hidden conscience.

Abu Abdul Rahman Al-Habli said: Prayer is gratitude and fasting is gratitude, and every good deed you do for God the Almighty is gratitude, and the best gratitude is praise. Narrated by Ibn Jarir, and he and Ibn Abi Hatim narrated on the authority of Muhammad ibn Ka'b Al-Qurazi, who said: Gratitude is fear of God the Almighty and righteous deeds. This is for the one who is engaged in action. The family of David, peace be upon them, were like that, standing up to thank God the Almighty in word and deed. Ibn Abi Hatim said: My father told us, Abdullah ibn Abi Bakr told us, Ja'far, meaning Ibn Sulayman, told us on the authority of Thabit Al-Banani, who said: David, peace be upon him, had divided the prayer among his family, children and wives, so not an hour of the night or day would pass without a person from the family of David standing and praying. This verse overwhelmed them: "Work, O family of David, in gratitude. Few of My servants are grateful." And in the two Sahihis: "On the authority of the Messenger of God, peace and blessings be upon him, that he said: The most beloved prayer to God the Almighty is the prayer of David. He would sleep half the night, stand for a third of it, and sleep for a sixth of it. The most beloved fasting to God the Almighty is the fasting of David. He would fast one day and break his fast the next, and he would not flee when he encountered God."

Abu Abdullah Ibn Majah narrated from the hadith of Sunayd Ibn Dawud: Yusuf Ibn Muhammad Ibn Al-Munkadir narrated from his father from Jabir **may God be pleased with him** who said: "The Messenger of God (peace and blessings be upon him) said: The mother of Sulayman Ibn Dawud (peace be upon them) said to Sulayman, 'O my son, do not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection.'" Ibn Abi Hatim narrated a very long, strange narration from Dawud (peace be upon him) here. He also said: My father

narrated to us, Imran Ibn Musa narrated to us, Abu Zayd Fayd Ibn Ishaq Al-Raqi narrated to us that Fudayl said regarding the verse: **Work, O family of Dawud, in gratitude,** Dawud said: **O Lord, how can I thank You when gratitude is a blessing from You?** He said: **Now you have thanked Me when You said, 'The blessing is from Me.'** And the verse: **And few of My servants are grateful** is a statement of reality.

Fath al-Qadir

Then the Almighty mentioned what the jinn did for Solomon, saying: 13- **They work for him whatever he wishes.** The *min* in His statement: **of sanctuaries** is for clarification. Sanctuaries in the language are any elevated place, and they are tall buildings and high palaces. Al-Mubarrad said: A sanctuary cannot be reached unless one ascends it by stairs. From this, the place where one prays is called a sanctuary because it is elevated and glorified. Mujahid said: Sanctuaries are less than palaces. Abu Ubaidah said: The sanctuary is the most honorable of the houses in the house. From this, the poet said:

What if I mentioned people like sand gazelles in the shrines of kings?

Ad-Dahhak said: What is meant by the niches here are the mosques, and the statues are the plural of statue, which is anything that you have likened to something: i.e., you have depicted it in its image, whether it is copper, glass, marble, or other. It was said that the statues were pictures of the prophets, angels, scholars, and righteous people, and they used to make pictures of them in the mosques for people to see and increase their worship and diligence. It was also said that they are statues of things that are not animals. This has been used as evidence that making pictures was permitted in the law of Solomon, and that was abrogated by the law of our Prophet Muhammad, peace and blessings be upon him. The jifan is the plural of janfah, which is a large bowl. The answer is the plural of jabbiyah, which is a hole like a basin. It was also said that it is a large basin that collects water. Al-Wahidi said: The commentators said: It means large bowls like camel basins, in which a thousand men gather around a single bowl and eat from it. Al-Nahhas said: It is better to add the ya' in the jawabi. Whoever deletes the ya' says that the way of the alif and lam is to enter it with an indefinite noun and does not change it from its state. So when it was said jawabi and the alif and lam entered, it remained as it was and the ya' was deleted. Al-Kisa'i said: It is said jabut al-ma' and jabbatihu in the basin, meaning I gathered it. The jabbiya is the basin in which water is collected for camels. Al-Nahhas said: The jabbiya is the great pot and the great, large basin in which something is collected, meaning it is gathered. From this comes the words jabayt al-kharaj and jabayt al-jarad: I gathered them in the cloak. **And qadir rasayyat** Qatadah said: They are the copper pots that are found in Persia. Ad-Dahhak said: They are pots carved from solid mountains, made by the devils. The meaning of rasayyat is: fixed and cannot be carried or moved due to their size. Then, the Almighty commanded righteous deeds in general: meaning Solomon and his family. He said: **Work, O family of David, in gratitude.** That is, We

Surat Saba 34:13

They make for Him whatever He wills of shrines and statues and basins like cisterns and fixed cauldrons. Work, O family of David, in gratitude. But few of My servants are grateful.

said to them: Work in obedience to God, O family of David, in gratitude to Him for what He has given you. Or do a deed in gratitude, as it is an adjective of a deleted source. Or work for gratitude, as it is an object for it or a state: meaning grateful or a direct object. Obedience is called gratitude because it is one of its types. Or it is accusative as a source by an implied verb of the same type: meaning, give thanks in gratitude. Then, after commanding them to give thanks, He explained that those who are grateful to Him from among His servants are not many, so He said: **And few of My servants are grateful.** That is, those who work in My obedience and are grateful for My blessings are few. And the raising of few is as it is an advanced predicate. And of My servants is an adjective for it. And the grateful is the subject.

Tafsir al-Baghawi

13- **They build for him whatever he wants of sanctuaries**, meaning mosques, and tall buildings. Among the things they built for him was the Temple of Jerusalem, which David began and raised to the height of a man. Then God revealed to him, "I did not complete that at your hands, but I will have a son of yours whom I will rule after you, whose name is Solomon. I will complete it at his hands." When God took him, he appointed Solomon as his successor, and he wanted to complete the construction of the Temple of Jerusalem. He gathered the jinn and devils and divided the work among them, assigning each group of them a task that he would extract for him. He sent the jinn and devils to obtain marble and white gypsum from its mines. He ordered the city to be built with marble and stone, and made it into twelve suburbs. He assigned a tribe to each suburb, and they were twelve tribes. When he finished building the city, he began building the mosque, so he sent the devils, groups by groups, to extract gold, silver, and rubies from their mines and pure pearls from the sea, and groups to extract jewels and stones from their places. And groups would bring him musk, amber, and all other perfumes from their places. So he brought from that something that only God Almighty could count. Then he brought craftsmen and ordered them to carve those high stones and make them into panels, and to repair those jewels and pierce the remaining pearls. So he built the mosque with white, yellow, and green marble, and its pillars with pure gypsum columns, and its roof with panels of precious jewels, and its ceilings and walls were decorated with pearls, rubies, and all other jewels. He spread its floor with panels of turquoise. At that time, there was no house on earth more splendid or more luminous than that mosque. It shone in the darkness like the moon on a full moon night. When he finished it, he gathered the rabbis of the Children of Israel to him and informed them that God Almighty had built it, and that everything in it was purely for God. He took that day on which he finished it as a festival.

It was narrated on the authority of Abdullah bin Amr bin Al-Aas, on the authority of the Messenger of God,

may God bless him and grant him peace, who said: "When Solomon finished building the Temple in Jerusalem, he asked his Lord for three things, and He gave him two. I hope that He gave him the third. He asked for a rule that would be in accordance with His rule, and He gave it to him. He asked for a kingdom that no one after him would have, and He gave it to him. He asked that no one should come to this House and pray two rak'ahs in it except that he would emerge from his sins as on the day his mother bore him. I hope that He gave him that."

They said: Jerusalem remained as Solomon had built it until Tukhtanasr invaded it, destroyed the city, demolished it, and demolished the mosque. He took the gold, silver, pearls, rubies, and other jewels that were in its ceilings and walls and carried them to his kingdom in the land of Iraq. The devils built for Solomon in Yemen many amazing fortresses made of rock.

God the Almighty said: **And statues**, meaning: They used to make statues for Him, meaning: images from copper, brass, alum, glass, and marble. It was also said: They used to make images of wild animals and birds. It was also said: They used to place images of angels, prophets, and righteous people in mosques so that people would see them and increase their worship. Perhaps this was permitted in their religion, just as Jesus used to make images from clay, then breathe life into them and they would become birds by God's permission.

And bowls, meaning bowls, the singular of which is *jafna*, "like a jug," like basins in which water is collected, the singular of which is *jabiyya*, it is said: a thousand men would gather around a single jug to eat from it. **And fixed pots**, fixed with legs that could not be moved from their places due to their size, and they could not fall or become stuck, and one could climb them by ladders, and they were in Yemen.

Work, O family of David, in gratitude, meaning: And We said, **Work, O family of David, in gratitude.** Its meaning is: Work, O family of David, in obedience to God in gratitude to Him for His blessings.

And few of My servants are grateful, meaning: those who obey Me in gratitude for My blessings.

It was said: What is meant by the family of David is David himself. It was also said: David, Solomon, and his family.

Jaafar bin Sulaiman said: I heard Thabit say: The Prophet David, peace be upon him, divided the hours of the night and day among his family, and not a single hour of the night or day would pass without a person from the family of David standing and praying.

Tafsir al-Baidawi

13- "They make for him whatever he wishes of sanctuaries" Fortified palaces and noble dwellings, so

named because they are defended and fought over. "And statues" and pictures, which are statues of angels and prophets according to their custom of worship, so that people may see them and worship them, and the sanctity of pictures is a renewed law. It was narrated that they made for him two lions at the bottom of his throne and two eagles above it, so when he wanted to ascend, the two lions would spread their arms for him, and when he sat, the two eagles would shade him with their wings. "And bowls" and plates. "Like a reservoir **Like large basins, plural of jabiya from jabiya**", which is one of the most common descriptions like a beast. "And fixed pots" Fixed on the fire places and do not move from them due to their size. **Work, O family of David, in gratitude**, narrating what was said to them. **And be grateful** is in the accusative case as a reason, meaning: Work for Him and worship Him in gratitude, or the source because the work is for Him in gratitude, or the description is for Him, or the state, or the object.

And few of My servants are grateful. He is the one who constantly expresses gratitude with his heart, tongue, and limbs most of the time, yet he does not fulfill its right, because his ability to be grateful is a blessing that calls for more gratitude, not an end to it. Therefore, it was said that the grateful is the one who considers his inability to be grateful.

Surat Saba 34:14

So when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. So when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.

Surat Saba 34:14

So when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. So when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.

Tafsir al-Jalalayn

14 - **So when We decreed death for him** for Solomon, that is, he died and remained standing on his staff for a year dead, and the jinn were doing those difficult tasks as usual, not realizing his death until the termites ate his staff and he fell dead. **Nothing informed them of his death except a creature of the earth** the source of the word *arrayta* is the wooden object in the passive form, the termites ate it **eating his staff** with the hamza and leaving it with the alif of his staff because it is *yansa'a* which means to drive away and deter with it. **So when he fell down** dead, **the jinn realized** it was revealed to them that **had they known the unseen** including what was hidden from them about Solomon's death **they would not have remained in the humiliating punishment** the difficult work for them because they thought he was alive contrary to their thought. Knowledge of the unseen and knowledge of it being a year is calculated by counting what the termites ate of the staff after his death, for example, a day and a night.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So when We carried out Our decree upon Solomon, that he should die, and he died, what indicated to them his death** means: The jinn did not indicate Solomon's death **except a creature of the earth** which is a termite that fell upon his staff, which he was leaning upon, and ate it. This is what God Almighty says: **ate his staff**.

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

Who said that?

Ibn Al-Muthanna and Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Except for a creature of the earth that eats away at his staff**, meaning: the termite eats away at his staff.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **It eats his staff**, he said: His stick.

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, regarding his statement, **Except for the creature of the earth**, he said: the termite. **It eats his staff**, he said: his stick.

Muhammad bin Amara told me, he said: Abdullah bin Musa told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **It eats his staff**, he said: His stick.

Ibn Bashar told us: Ibn Uthma told us: Saeed bin Bashir told us, on the authority of Qatada, regarding his statement, **It ate his staff**, it ate his staff until it fell.

Musa bin Harun told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: Al-Mansa'ah is the stick in the language of the Abyssinians.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Al-Mansa'ah is the stick.

The reciters differed in their recitation of his saying *Mansatuhu*. The majority of the reciters of Medina and some of the people of Basra recited it as *Mansatuhu* without a hamza. The one who found fault with the reciter of that from the people of Basra claimed that the mansat is the stick, and that its origin is from **Nasa'at bihi al-Ghanam**. He said: It is from the hamza that the Arabs left, just as they left the hamza of the word *al-Nabi*, *al-Bariyah*, and *al-Khabiyah*. And he recited a verse by some poets about leaving the hamza in that:

If you step on the mantle of old age, then fun and flirting have become distant from you.

Al-Farra' reported on the authority of Abu Jaafar Al-Rawasi that he asked Abu Amr about it, and he said *mansata* without a hamza.

The majority of Kufan readers read it as *mansa'atu* with a hamza, as if they attributed that to the fact that it is a passive participle, from **nasat al-ba'ir** meaning to urge a camel on so that it will walk faster, just as one says **nas'at al-laban** meaning to pour water on it, which is an-nasi'. And as one says **nas'a God fi 'ajalak** meaning may God prolong your life.

Abu Jaafar said: They are two readings, and each one of them has been read by scholars among the reciters with one meaning. So whichever one the reciter reads, he is correct, although I choose the hamza in it because it is the original.

And His statement, **So when he fell down, the jinn realized** God Almighty says: So when Solomon fell down in defeat, the jinn realized **that if they had known the unseen** which they claim to know **they would not have remained in the humiliating punishment** for a full year after Solomon's death, while they thought that Solomon was alive.

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

Who said that?

Ahmad ibn Mansur narrated: Musa ibn Mas'ud Abu Hudhayfah narrated: Ibrahim ibn Tahman narrated: 'Ata' ibn al-Sa'ib narrated: Sa'id ibn Jubayr narrated: Ibn 'Abbas narrated: The Prophet, may God bless him and grant him peace, said: "Whenever Solomon, the Prophet of God, would pray, he would see a tree growing in front of him. He would say to it, 'What is your name?' It would say, 'So-and-so.' He would say, 'You are nothing.' If it was planted, it would be planted, and if it was used for medicine, it would be written down. While he was praying one day, he saw a tree in front of him. He said to it, 'What is your name?' It said, 'The carob tree.' He said, 'What are you for?' It said, 'For the destruction of this House.' So Solomon said, 'O God, conceal my death from the jinn so that mankind may know that the jinn do not know the unseen.' So he carved it into a staff and leaned on it for a year while the jinn were working. But the termites ate it, and he fell down. It became clear to mankind that if the jinn knew the unseen, they would not have remained in humiliating torment for a year." He said: Ibn 'Abbas used to recite it like this. He said: So the jinn thanked the termites. She used to bring her water.

Musa bin Harun narrated to us, saying: Amr narrated to us, saying: Asbat narrated to 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, and on the authority of some of the Companions of the Messenger of God, may God bless him and grant him peace, who said: "Solomon used to spend a year or two years in the Holy House, and a month or two months, and less than that and more, bringing his food and drink. He entered it on the occasion that he died, and that was because there was not a day in which he woke up without a tree growing on it, and he would ask it, 'What is your name?' The tree would say, 'My name is such and such.' He would say to it, 'Why did it grow?' It would say, 'It grew for such and such.' He would order it to be cut down. If it grew for planting, he would plant it, and if it grew for medicine, it would say, 'It grew for medicine for such and such.' He would make it like that, until a tree grew called Al-Kharuba. He asked it, 'What is your name?' It said to him, 'I am Al-Kharuba.' He would say, 'Why did it grow?' It said, 'To destroy this mosque.' Solomon said, 'What was God like?' To destroy it while I am alive, you are the one upon whose face is my destruction and the destruction of the Holy House. So he took it off and planted it in his wall, then he entered the sanctuary, and stood praying leaning on his staff, and he died without the devils knowing about it, and they worked for him, fearing that he would come out and punish them. The devils used to gather around the sanctuary, and the sanctuary had windows in front of it and behind it, and the devil who wanted to take it off would say: Are you not a skin if you enter? So I came out from the other side, and one of those devils entered and passed by, and no devil looked at Solomon in the sanctuary except that he burned, so he passed by and did not hear the voice of Solomon, peace be upon him,

then he returned and did not hear, then he returned and fell in the house and did not burn, and he saw that Solomon had fallen, so he went out and told the people that Solomon had died, so they opened it and took him out and found his staff, which is the staff in the Ethiopian language, that the termites had eaten it, and they did not know how long he had died, so they put the termites on the staff, and it ate from it for a day and a night, then they calculated in that manner and found that he had died a year ago. And in the reading of Ibn Mas'ud: **So they continued to strive for him after his death for a full year.** Then the people became certain that the jinn had been lying to them, and if they had known the unseen, they would have known of Solomon's death, and they would not have remained in the torment for a year working for him. This is the saying of God: "Nothing showed them his death except a creature of the earth that gnawed at his staff. So when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment." He says: Their matter became clear to the people that they had been lying to them. Then the devils said to the termite: **If you were eating food, we would have brought you the best food, and if you were drinking drink, we would have given you the best drink, but we will transfer water and clay to you.** So what is inside the wood is what the devils bring to it as thanks for it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The jinn used to tell mankind that they knew things of the unseen, and that they knew what would happen tomorrow. So they were tested by the death of Solomon, so he died and remained on his staff for a year, and they were not aware of his death, and they were subjected to that year, working diligently. **So when he came out, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.** And they had remained diligently and working for him for a year.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Nothing showed them his death except a creature of the earth eating away at his staff,** he said: Solomon said to the Angel of Death: **O Angel of Death, when you command me, inform me.** He said: So he came to him and said: **O Solomon, I have commanded you, you have only a short time left.** So he called the devils and they built over him a palace of glass, with no door. So he stood up to pray and leaned on his staff. He said: Then the Angel of Death entered upon him and took his soul while he was leaning on his staff, and he did not do that to escape from the Angel of Death. He said: And the jinn were working in front of him and looking at him, thinking that he was alive. He said: Then God sent a creature of the earth. He said: A creature that eats sticks and is called Al-Qadih. It entered it and ate it, until it ate the inside of the stick, it weakened and became heavy for it, so it fell dead. He said: When the jinn saw that, they dispersed and left. That is what His statement, **Nothing showed them his death except a creature of the earth eating away at his staff.** He said: The stick is the mansa'ah.

Ibn Humayd narrated: Jarir narrated on the authority of Ata' who said: Solomon, son of David, was praying. He

So when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. So when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.

died while he was praying, and the jinn were working, unaware of his death, until the termites ate away at his staff, and he fell down. And in His statement, **If they had** is in the nominative case because it was made clear, because the meaning of the statement is: When he fell down, it became clear and was revealed, that if the jinn had known the unseen, they would not have remained in the humiliating punishment.

As for the interpretation that Ibn Abbas interpreted, that it means: the jinn and mankind became clear, then it should be in the accusative case by repeating it to the jinn, and likewise according to this reading the jinn should be in the accusative case, except that I do not know of any of the reciters of the regions who read the jinn in the accusative case, and if it were in the accusative case then in his saying **the jinn became clear** there would be a pronoun for the mention of mankind.

Tafsir al-Qurtubi

The Almighty said: **So when We decreed death for him** meaning when We decreed death for Salaman until it became like a matter derived from it and death befell him **nothing showed them his death except a creature of the earth eating away at his staff** and that is because he was leaning on the staff (which is a stick in the Ethiopian dialect, according to al-Suddi. It was said: it is the language of the oath, mentioned by al-Qushayri) and he died like that and his condition remained hidden until he fell down dead because the staff broke due to the termite eating it, so his death was known from that, so the termite was an indicator of his death, meaning a reason for his death to appear, and he had asked God Almighty that they not know of his death until a year had passed. They differed about the reason for his asking that, with two opinions: One of them is what Qatada and others said, he said: The jinn claimed to know the unseen, so when Solomon, peace be upon him, died and his death was hidden from them, **the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.** Ibn Masoud said: He stayed for a year and the jinn were working in front of him until the termites ate his staff and he fell. It is narrated that when it fell, it was not known when he had died, so the termites were placed on the staff and ate from it for a day and a night, then they calculated based on that and found that he had died a year ago. It was said: The chiefs of the jinn were seven, and they were obedient to Solomon, peace be upon him. David, peace be upon him, had founded the Holy House, and when he died, he recommended to Solomon to complete the mosque of the Holy House, so Solomon ordered the jinn to do it. When his death drew near, he said to his family: Do not tell them of my death until they have completed the construction of the mosque, and there was one year left to complete it. In the story, it is said that the Angel of Death was his friend, so he asked him about the sign of his death, and he said:

That a tree called the carob tree will grow from the place of your prostration. Every day, a tree would grow in the Holy House, and he would ask it: What is your name? The tree would say: My name is such and such. He would say: And for what are you? It would say: For such and such. He would order it to be cut down and planted in his garden, and he would order that its benefits and harms, its name, and what it is good for in medicine be written down. While he was praying one day, he saw a tree growing in front of him, so he said to it: What is your name? It said: The carob tree. He said: And for what are you? She said: For the destruction of this mosque. Solomon said: God would not destroy it while I am alive. You are the one on whose face is my destruction and the destruction of the Holy House! So he took it out and stuck it in his wall and then said: O God, conceal my death from the jinn so that you may know that the jinn do not know the unseen. The jinn used to tell the people that they knew things of the unseen and that they knew what would happen tomorrow. Then he put on his shroud, embalmed himself, entered the prayer niche, stood up to pray and leaned on his cane on his chair. He died and the jinn did not know until a year had passed and the mosque was completed. Abu Ja'far al-Nahhas said: This is the best thing that has been said about the verse, and its authenticity is indicated by the hadith that was narrated by the Prophet (peace and blessings of God be upon him), "Ibraaheem ibn Tahman narrated on the authority of Ata' ibn al-Sa'ib on the authority of Sa'eed ibn Jubayr on the authority of Ibn Abbas on the authority of the Prophet (peace and blessings of God be upon him), who said: Whenever the Prophet of God, peace and blessings of God be upon him, Solomon, son of David, peace be upon them both, prayed, he would see a tree growing between his hands and ask it, 'What is your name?' If it was for planting, it would be planted, and if it was for medicine, it would be written down. While he was praying one day, a tree grew between his hands and he asked, 'What is your name?' It said, 'The carob tree.' He said, 'For what are you?' It said, 'To destroy this house.' He said, 'O God, prevent the jinn from dying so that you may know that the jinn do not know the unseen.' So he carved a stick for it and leaned on it for a year without knowing, and it fell. So the people knew that the jinn do not know the unseen. They looked at the amount of that and found it to be a year." In the reading of Ibn Mas'ud and Ibn Abbas: It became clear to people that if the jinn knew the unseen. And Yaqub read in the narration of Ruways, **Tabayyanat al-Jinn Ghunn** as the name of the agent. Nafi' and Abu Amr, **Takkal Mansatahu** with an alif between the seen and the ta' without a hamza. The rest with an open hamza in place of the alif, two dialects, except that Ibn Dakwan made the hamza quiescent for ease. The poet said about leaving out the hamza:

If you crawl on the fork out of old age, then fun and flirting will be far from you

Another said, with a hamza and a fatha:

We have made his face humiliated and degraded.

Another said:

For the sake of a rope that is not your father, you tied it with a spanner, and your rope has been pulled by ropes.

Another said: He pronounced the hamza on it:

And the one standing has risen from his support like the old man who has risen to his support

Their origin is from: **Nasa'at al-Ghanam** which means to drive the sheep and water them. The stick was named thus because something is driven and driven with it. Tarafa said:

Amon is like the tablets of Iran, I forgot them on the ground, as if he appeared on a tower

An-Nahhas said: Its derivation indicates that it has a hamza, because it is derived from nas'atuhu, meaning to delay or push it back. It was called mansa'ah because something is pushed back or delayed by it. Mujahid and Ikrimah said: It is the stick. Then he recited mansa'atu, replacing the hamza with an alif. If it is said that replacing a hamza is very ugly and is only permissible in poetry if it is far-fetched and unusual, and something like this is not absent from Abu Amr ibn al-Ala', especially since the people of Madinah follow this reading. The answer to this is that the Arabs used the badal in this word and pronounced it like this, just as the badal occurs in other words and is not analogous to it. Abu Amr even said: I do not know who it is from, except that it is not hamza, because the hamza of what has a hamza may be omitted, and the hamza of what does not have a hamza is not permissible at all. Al-Mahdawi: And whoever reads with a silent hamza, then this is an anomaly and far-fetched, because the feminine ha' is not preceded by anything but a vowel or an alif, but it is permissible for what is silent to be from the open letter as a sign of lightness, and it is permissible for what the hamza indicates to be an alif, not according to the rule of changing the alif to a hamza, as they changed it in their saying al-'alam and al-khalam, and it was narrated from Sa'id ibn Jubayr from a separated sa'tah with a hamza and a broken ta', so it was said: It is from the side of the bow in the language of those who hamzated it, and the hamzah of the side of the bow was narrated from Ru'bah. Al-Jawhari said: The side of the bow is what is joined from its two ends, and the plural is siyat, and the ha' is a replacement for the waw, and the nisba to it is siwi. Abu Ubaidah said: Ru'bah used to hamzate the side of the bow, but the rest of the Arabs did not hamzate it. And regarding the beast of the earth, there are two opinions: One of them is that it is the termite, as Ibn Abbas and Mujahid said.

And others. The word **dabbat al-ardh** has been read with a fat-ha on the *ra*, and it is the singular form of *ardah*, as mentioned by al-Mawardi. The second: *Anhababah* that eats sticks. Al-Jawhari said: *Al-ardah* **with a fat-ha**: a small animal that eats wood. It is said: **ardha ya'rudhan with a sukoon**, so it is *marudah* if it ate it.

God the Almighty said: **Then when he fell down** meaning, **the jinn became aware of his death**. Al-Zajaj

said: The jinn became aware of his death. Another said: The meaning is that the matter of the jinn became apparent, like in the verse: **And ask the town**. In the interpretation with authentic chains of transmission on the authority of Ibn Abbas, he said: Solomon, son of David, peace be upon them both, remained for a year without knowing of his death while he was leaning on his staff, and the jinn were distracted as they were concerned with it. Then he fell down after a year. Then when he fell down, mankind became aware that if the jinn had known the unseen, they would not have remained in the humiliating punishment. This reading is from Ibn Abbas as an interpretation. In al-Naba 78: That the jinn thanked the term for that, so wherever it was, they would bring it water. Al-Suddi said: And the clay. Have you not seen the clay that is inside wood? It is something that the devils fear in gratitude. They said: If you were to eat food and drink, we would have brought them to you. And *that* is in the nominative case as a substitute for the jinn. The meaning is: The matter of the jinn became apparent, so the complement was deleted, meaning it became apparent and became clear to mankind and the matter of the jinn was revealed to them that they do not know the unseen. This is a substitute for inclusion. It is permissible for it to be in the accusative case, assuming the lam is deleted. And they stayed and stayed. And the humiliating punishment is forced labor, carrying, and eating, and other than that. Solomon lived fifty-three years, and his reign lasted for forty years. He became king when he was thirteen years old, and he began building the Temple of Jerusalem when he was seventeen years old. Al-Suddi and others said: Solomon lived sixty-seven years, and his reign began when he was seventeen years old. He began building the Temple of Jerusalem when he was twenty years old, and his reign lasted fifty years. It is narrated that Solomon, peace be upon him, began the construction of the Temple of Jerusalem in the fourth year of his reign. After he finished it, he sacrificed twelve thousand bulls and one hundred and twenty thousand sheep. He celebrated the day he finished building it. He stood on the rock, raised his hands to God Almighty, and said: "O God, You have given me this throne and strengthened me to build this mosque. O God, enable me to thank You for what You have bestowed upon me, and let me die following Your religion. Do not deviate my heart after You have guided me. O God, I ask You for five things for whoever enters this mosque: No sinner who enters in repentance enters it except that You forgive him and accept his repentance. No fearful person enters it except that You grant him safety. No sick person enters it except that You heal him. No one who is slandered except that You enrich him. The fifth: Do not turn Your gaze away from whoever enters it until he leaves it, except for someone who intends to commit heresy or injustice, O Lord of the worlds." Al-Mawardi mentioned this.

I said: This is more correct than what was mentioned above, that he did not complete its construction until a year after his death. The evidence for the correctness of this is what was reported by Al-Nasa'i and others with a sound chain of transmission from the hadith of Abdullah bin Amr from the Prophet, may God bless him and grant him peace: "When Salmaan bin Dawud

Surat Saba 34:14

So when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. So when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.

built the Holy House, he asked God Almighty for three things: a rule that would be in accordance with his rule, and he was given it. He asked God Almighty for a kingdom that no one after him would have, and he was given it. And when he finished building the mosque, he asked God Almighty that no one would come to it with no motive other than to pray in it, and that he would emerge from his sin as on the day his mother bore him.” We mentioned this hadith in Al Imran and we mentioned its construction in Subhan.

Tafsir Ibn Kathir

God the Almighty mentions the manner of the death of Solomon, peace be upon him, and how God concealed his death from the jinn who were subservient to him in the hard work. He remained leaning on his staff, which was his staff, as Ibn Abbas **may God be pleased with them both**, Mujahid, Al-Hasan, Qatadah and others said: for a long period of time, about a year. Then when the termite, a beast of the earth, ate it, it weakened and fell to the ground, and it was known that he had died a long time before that. The jinn and mankind also realized that the jinn do not know the unseen as they had imagined and made people believe. A strange hadith has been reported about this, but its authenticity is questionable.

Ibn Jarir said: Ahmad ibn Mansur told us, Musa ibn Mas'ud told us, Abu Hudhayfah told us, Ibrahim ibn Tahman told us, on the authority of 'Ata', on the authority of al-Sa'ib, on the authority of Sa'id ibn Jubayr, 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, who said: “Whenever the Prophet of God, Solomon, peace be upon him, prayed, he would see a tree growing in front of him. He would say to it: ‘What is your name?’ It would say such and such. He would say: ‘What are you for?’ If it was planted, it would be planted, and if it was for medicine, it would be written. While he was praying one day, he saw a tree in front of him and said to it: ‘What is your name?’ It said: ‘The carob tree.’ He said: ‘What are you for?’ It said: ‘For the destruction of this house.’ So Solomon, peace be upon him, said: ‘O God, conceal my death from the jinn so that mankind may know that the jinn do not know the unseen.’ So he carved it into a staff and leaned on it for a year while the jinn worked. Then the termites ate it, and mankind realized that if the jinn knew the unseen, they would not have remained in humiliating torment for a year.” He said: Ibn 'Abbas used to recite it like this. He said: So the jinn thanked God. For the land, so she would bring it water, and this is how Ibn Abi Hatim narrated it from the hadith of Ibrahim bin Tahman. There is something strange and unusual about its being attributed to the Prophet, but it is more likely that it is attributed to the Companions. Ata bin Abi Muslim Al-Khurasani has some strange things and there is something strange about some of his hadith.

Al-Suddi said in a hadith he mentioned on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, may God be pleased with them both, and on the authority of Murrah Al-Hamdani, on the authority of Ibn Masoud, may God be pleased with him, and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace, may God be pleased with them, he said: Solomon, peace be upon him, used to seclude himself in the Holy House for a year or two years, and a month or two months, and less than that and more, and he would enter it with his food and drink, and he entered it on the time he died. And the beginning of that was that there was not a day in which he woke up except that God caused a tree to grow in the Holy House, and he would come to it and ask it, **What is your name?** and the tree would say, **My name is such and such**. If it was for planting, he would plant it, and if it grew medicine, it would say, **Such and such medicine grew**. He would make it like that, until a tree grew called the carob tree. He asked it, **What is your name?** It said, **I am the carob tree**. He said, **And for what did it grow?** She said: It was planted to destroy this mosque. Solomon, peace be upon him, said: God would not destroy it while I am alive. You are the one on whose face is my destruction and the destruction of the Holy House. So he pulled it out and planted it in his wall. Then he entered the prayer niche and stood praying leaning on his staff. He died and the devils did not know about it, and they were working for him, fearing that he would come out against them and punish them. The devils used to gather around the prayer niche, and the prayer niche had windows in front of it and behind it. The devil who wanted to remove it would say: Are you not a skin? If you enter and exit from that side, then he would enter until he exited from the other side. Then one of those devils entered and passed by. No devil looked at Solomon, peace be upon him, in the prayer niche except that he was burned. He passed by and did not hear Solomon's voice. Then he returned and did not hear. Then he returned and fell into the house and did not burn. He saw Solomon, peace be upon him, had fallen dead. So he went out and told the people that Solomon had died. They opened the door for him and took him out. And they found that his staff, which is the stick in the Ethiopian dialect, had been eaten by termites, and they did not know how long he had been dead. So they placed the termite on the staff and it ate from it for a day and a night. Then they calculated accordingly and found that he had been dead for a year, which is according to the reading of Ibn Mas'ud, may God be pleased with him. So they continued to owe him a full year after his death. Then the people became certain that the jinn had lied to them, and if they had knowledge of the unseen, they would have known of Solomon's death and would not have remained in the torment for a year working for him. This is the saying of God Almighty: “Nothing showed them his death except a creature of the earth eating away at his staff. So when he fell down, the jinn realized that if they had known the unseen, they would not have remained in

the humiliating punishment.” He said: Their matter became clear to the people that they had been lying to them. Then the devils said to the termite: If you were eating food, we would have brought you the best food, and if you were drinking drink, we would have given you the best drink, but we will transfer water and mud to you. He said: So they transfer that to it wherever it was. He said: Have you not seen? To the clay that is in the interior of the wood? It is what the devils bring to her as thanks to her, and this trace - and God knows best - is only what she received from the scholars of the People of the Book, and it is a trust, and only what agrees with the truth is to be believed, and only what contradicts the truth is to be disbelieved, and the rest is neither believed nor disbelieved.

Ibn Wahb and Asbagh bin Al-Faraj said on the authority of Abd Al-Rahman bin Zaid bin Aslam regarding the words of God the Most High: **Nothing informed them of his death except a creature of the earth eating away at his staff.** He said: Solomon, peace be upon him, said to the Angel of Death: **When you command me, inform me.** So he came to him and said: **O Solomon, I have commanded you; you have only a short time left.** So he called the devils and they built over him a palace of glass, but it had no door. So he stood up to pray and leaned on his staff. He said: Then the Angel of Death entered upon him and took his soul while he was leaning on his staff, and he did not do that to escape from the Angel of Death. He said: And the jinn were working in front of him and looking at him, thinking that he was alive. He said: Then God the Almighty sent a creature of the earth. He said: And the creature that eats sticks is called Al-Qadih, so it entered it and ate it until it ate the inside of the stick, it weakened and became heavy for it, so it fell dead. When the jinn saw that, they dispersed and left. He said: So that is what God the Most High said: **Nothing informed them of his death except a creature of the earth eating away at his staff.** Asbagh said: I was told by someone else that she ate from it for a year before it fell asleep. More than one of the predecessors mentioned something similar to this. God knows best.

Fath al-Qadir

14- **And when We decreed death for him** meaning We sentenced him to it and imposed it on him, **nothing showed them his death except a creature of the earth** meaning the termite. **The earth** is also read with a fatha on the ra': meaning eating. It is said that the wood was eaten by the termite. The meaning of **eat his staff**: it eats his stick that he was leaning on. The staff is the stick in the Ethiopian dialect, or it is taken from the verb **nas'at al-ghanim** meaning to drive the sheep away. Al-Zajjaj said: The staff with which one drives sheep away: meaning to drive them away. The majority of recited **mans'atu** with an open hamza. Ibn Dhakwan recited with a silent hamza. Nafi' and Abu Amr recited with a pure alif. Al-Mubarrad said: Some Arabs replace its hamza with an alif, and he recited:

If you crawl on the fork out of old age, then fun and flirting will be far from you

And like the audience reading the poet's saying:

We struck him with a blow on his face, and he became

humiliated and disgraced.

And the same:

For the sake of a rope that is not your father, you struck him with a whip, and he dragged your rope with ropes.

What indicates Ibn Dhakwan's reading is the saying of Tarafa:

Amon is like the tablets of the rabbits, I forgot them on the back of a tower

When he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment. That is, if what they claim about knowing the unseen were true, they would have known of his death and would not have remained for long after his death in the humiliating punishment for doing the work he had commanded them to do and obeying him, while he was dead at that time. Muqatil said: The humiliating punishment is misery and hardship in work. Al-Wahidi said: The commentators said: In the time of Solomon, people used to say that the jinn knew the unseen. So when Solomon remained standing on his staff for a whole year, dead, and the jinn were doing those terrible deeds that they had been doing during Solomon's lifetime, they did not notice his death until the termites ate away at his staff and he fell dead. They then knew of his death and the people learned that the jinn do not know the unseen. It is possible that the jinn became apparent from the word **tabayyuna the word the thing** or from the word **tabayyuna the word the thing**: meaning it became apparent and manifest. And **an** and what is within its scope are a badal ishtimal **exhaustive clause** from the jinn with an implied omission: meaning the matter of the jinn became apparent to the people that if they knew the unseen, they would not have remained in the humiliating torment. Or it became apparent that if the jinn knew the unseen, etc. The majority of scholars read **tabayyuna** in the active form, attributed to the jinn. Ibn Abbas and Ya'qub read **tabayyuna** in the passive form, and the meaning of the two readings is known from what we have mentioned.

Ibn Abi Shaybah narrated in Al-Musannaf, Ibn Jarir and Ibn Abi Hatim from Ibn Abbas, regarding his statement, **Reply with him**, he said: Pray with him. A similar narration was narrated from Abu Maysarah, Mujahid, Ikrimah, Qatadah and Ibn Zayd. Ibn Al-Mundhir narrated from Ibn Abbas, regarding his statement, **And We softened the iron for him**, he said: Like dough. Ibn Jarir and Ibn Abi Hatim also narrated, through various chains, from him, regarding his statement, **And measure out the chains**, he said: The iron rings. Abd Al-Razzaq and Al-Hakim also narrated from him, **And measure out the chains**, he said: Do not hammer the nails and widen the rings so that they become smooth, and do not make the nails thick and narrow the rings so that they break. Make it a measure. Ibn Abi Shaybah, Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated, through various chains, from him, regarding his statement, **And We poured out for him a spring of molten copper**, Al-Nahhas said: Ibn Al-Mundhir also narrated from him, he said: Copper molten copper was not attained by anyone after Solomon, and people after him only

Surat Saba 34:14

So when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. So when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.

worked on what Solomon had been given. Abd Ibn Humayd narrated from Mujahid, he said: Yellow molten copper. Al-Hakim Al-Tirmidhi narrated in Nawader Al-Usul on the authority of Ibn Abbas regarding his statement: **And statues**, he said: Solomon made statues of copper and said: O Lord, breathe life into them, for they are more capable of service. So God breathed life into them, and they served him. Isfandiyar was among their remnants, so it was said to David and Solomon:

“Work, O family of David, in gratitude. But few of My servants are grateful.” Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from him regarding his statement, **like a well**, he said: like a well in the ground. **and firm pots**, he said: its fire places are made of it. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated from him regarding his statement, **and few of My servants are grateful**, he said: few of My servants are monotheists in their monotheism. These also narrated from him that he said: Solomon stayed on his staff for a year after he died, then he fell down at the beginning of the year, so the jinn took a staff like his staff and a beast like his beast and let it devour it for a year. Ibn Abbas used to recite, **And when he fell down, the jinn became clear to him**, the verse. Sufyan said: And in Ibn Masoud’s recitation, they were trotting around him for a year. Al-Bazzar, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Ibn al-Sunni, and Ibn Mardawayh narrated on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: “When Solomon prayed, he would see a tree growing in front of him. He would say to it, ‘What is your name?’ It would say, ‘This and that.’ He would say, ‘What are you for?’ It would say, ‘This and that.’ If it was for planting, it would be planted, and if it was for medicine, it would be written down.” One day, he prayed and saw a tree growing in front of him. He asked it, ‘What is your name?’ It said, ‘The carob tree.’ He said, ‘What are you for?’ It said, ‘To destroy this house.’ So Solomon said, ‘O God, blind the jinn to my death so that mankind will know that the jinn...’

They do not know the unseen, so he prepared a staff and leaned on it, and God took him while he was leaning on it, and he remained dead for a year while the jinn were working, and the termites ate it and it fell, and at that point they knew of his death, and the people realized that **if the jinn had known the unseen, they would not have remained in the humiliating punishment**. Ibn Abbas used to recite it like this, so the jinn thanked the termites, and wherever they were, they would bring them water. Al-Hakim narrated it and authenticated it from Ibn Abbas, with a chain of transmission ending with him. Al-Daylami narrated from Zaid bin Arqam, with a chain of transmission traceable to the Prophet, “God, the Almighty, says: ‘I have favored My servants with three things: I cast the beast upon the grain, and were it not for that, the kings would have hoarded it as they hoard gold and silver. I cast stench upon the body, and were it not for that, the beloved of his beloved would not have been buried. I took away grief, and were it not for that, the offspring

would have been lost.’”

Tafsir al-Baghawi

14- **So when We decreed death for him**, meaning: for Solomon.

Scholars said: Solomon, peace be upon him, used to seclude himself in the Holy House for a year or two years, a month or two months, or less than that, and more, and he would put his food and drink in it. He put it in the place he died. The beginning of that was that he would not wake up a day without a tree growing in the sanctuary of the Holy House. He would ask it: What is your name? It would say: My name is such and such. He would say: What are you for? It would say: For such and such. He would order it to be cut down. If it grew for planting, he would plant it, and if it was for medicine, he would write it down, until the carob tree grew. He said to it: What are you? It said: The carob tree. He said: What did it grow for? It said: For the destruction of your mosque. Solomon said: God would not destroy it while I am alive. You are the one upon whose face is my destruction and the destruction of the Holy House! So he took it down and planted it in his wall, then he said: O God, conceal my death from the jinn so that mankind may know that the jinn do not know the unseen. The jinn used to tell mankind that they knew things of the unseen and what was in the future. Then he entered the prayer niche and stood up to pray, leaning on his staff, and he died standing. The prayer niche had windows in front of him and behind him. The jinn used to do the hard work they had done during his lifetime, and they would look at him, thinking that he was alive. They did not deny that he had been prevented from going out to the people because of the length of his prayer before that. They continued to visit him after his death for a full year until the termites ate away at Solomon’s staff, and he fell dead, so they knew of his death.

Ibn Abbas said: “The jinn thanked the earth, for they bring it water and mud inside the wood. This is why He said: ‘Nothing informed them of his death except a creature of the earth,’ which is the earth, ‘eating his staff,’ meaning his stick. The people of Medina and Abu Amr read: ‘his staff,’ without a hamza, while the rest read it with a hamza. These are two dialects. Ibn Amir pronounces the hamza quiescent. Its origin is from ‘nas’at al-ghanam,’ meaning ‘I drove the sheep to drink and watered them.’ From this comes ‘God delayed his term,’ meaning He postponed it.”

When he fell down, that is, he fell to the ground, **the jinn realized**, that is, the jinn knew and were certain, **that if they had known the unseen, they would not have remained in the humiliating punishment**, that is, in the fatigue and misery, subjected to Solomon while he was dead, thinking he was alive. By this, God wanted the jinn to know that they did not know the unseen, because they thought they knew the unseen,

due to the prevalence of ignorance. Al-Azhari mentioned that the meaning of **the jinn became clear** is: the jinn appeared and were revealed to mankind, that is, it became clear that they did not know the unseen, because they had made that seem to mankind. In the reading of Ibn Mas'ud and Ibn Abbas: **It became clear to mankind that if the jinn knew the unseen, they would not have remained in the humiliating punishment**, that is, mankind knew and were certain of that.

And Jacob read: **It was revealed** with a damma on the ta' and a kasra on the ya', meaning: I informed the jinn and mankind. It was mentioned in the form of an unspecified agent, and *tabayyin* is intransitive and transitive.

Historians have mentioned that Solomon was fifty-three years old, and that his reign lasted for forty years. He became king when he was thirteen years old, and he began building the Temple of Jerusalem four years into his reign.

wanted to know the time of his death, so they placed termites on the staff, and it ate an amount of money in a day and a night. They calculated based on that and found that he had died a year ago. He was fifty-three years old, and he had reigned when he was thirteen years old. He began the construction of the Holy House four years into his reign.

Tafsir al-Baidawi

14- **So when We decreed death for him** meaning for Solomon. **What indicated his death to them?** What indicated the jinn and it was said his family. **Except the creature of the earth** meaning the termite, attributed to its action. It was read with a fat-ha on the ra', which is the effect of the wood being affected by its action. It is said: the termite struck the wood with a strike, so it struck the ground, like the sharp teeth ate a gnawing, so it ate a gnawing. **Its staff eats** His stick from **Nasa'at al-Ba'eer** if you expel the camel because it is used to expel it. It is also read with a fatha on the meem and a light hamza, by changing and deleting it in a way that is not standard, as the standard is to put it in between. *Mansa'atu* is on the pattern of *Maifa'ah* like *Mayda'ah* in *Mayda'ah* and *Mansa'atu* means the tip of his stick, borrowed from the **Sitat al-Qaws the bow's end**. There are two pronunciations for it, as in *Qahha* and *Qahha*. Nafi' and Abu Amr read *Mansa'atu* with an alif instead of the hamza, and Ibn Dhakwan with a silent hamza, and Hamza, when he stops, makes it in between. **So when he fell, the jinn became clear** The jinn knew after the matter was confused for them. **That if they had known the unseen, they would not have remained in the humiliating punishment** That if they had known the unseen, as they claim, they would have known his death when it happened, so they would not have remained a year in subjugation until he fell, or the jinn appeared and that what was in his possession was a substitute for it, meaning it became clear that if the jinn had known the unseen, they would not have remained in the punishment. David founded the Holy House in the place of Moses' tent, peace be upon them both, but he died before its completion. He bequeathed it to Solomon, peace be upon him, who employed the jinn in it, but it was not yet completed, as his time was approaching and he was informed of it. He wanted to conceal his death from them so that they might complete it, so he called them and they built over him a palace of glass that had no door. He stood praying, leaning on his staff, and his soul was taken while he was leaning on it. He remained like that until termites ate it, so he fell. Then they opened it for him and

Surat Saba 34:15

There was certainly for Sheba in their dwelling place a sign - two gardens on the right and on the left. Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord.

Surat Saba 34:15

There was certainly for Sheba in their dwelling place a sign - two gardens on the right and on the left. Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord.

Tafsir al-Jalalayn

15 - **There was for Sheba** with or without morphology, a tribe named after an ancestor of theirs from the Arabs **in their dwelling place** in Yemen **a sign** indicating the power of God Almighty **two gardens** instead of **on the right and on the left** on the right and left of their valley, and it was said to them **Eat from the provision of your Lord and be grateful to Him** for the blessings He provided you in the land of Sheba **a good land** in which there is no salt marsh, nor a mosquito, nor a fly, nor a flea, nor a scorpion, nor a snake, and a stranger passes by it with lice on his clothes and dies due to the goodness of its air **and a Forgiving Lord**

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ali bin Rabah who said: So-and-so told me that Furwah bin Masik Al-Ghatafani came to the Messenger of God, may God bless him and grant him peace, and said: O Prophet of God, the Sheba are a people who had glory in the pre-Islamic era, and I fear that they will turn away from Islam, so should I fight them? He said: I have not been commanded to do anything about them yet. Then this verse was revealed: **There were signs for the Sheba in their dwelling place.**

Tafsir al-Tabari

God Almighty says: There was for the children of Sheba in their dwelling place a clear sign and a clear proof that they had no Lord except the One who bestowed upon them the blessings they had.

Saba is the name of Abu Al-Yaman, according to the Messenger of God.

Who said that?

Abu Kurayb narrated to us, saying: Waki' narrated to us, on the authority of Abu Hayyan al-Kalbi, on the authority of Yahya ibn Hani', on the authority of Urwah al-Muradi, on the authority of a man among them called Furwah ibn Masik, who said: 'I said, 'O Messenger of God, may God bless him and grant him peace, tell me about Saba'. Was it a man, a woman, a mountain, or animals?' He said, 'No, he was an Arab man who had ten sons. Six of them were considered auspicious and four were considered unlucky. As for those who were considered auspicious from him, they were Kindah, Himyar, Azd, the Ash'ariyyun, Madhhij, and Anmar, from whom came Khatham and Bajila. As for those who were considered unlucky, they were `Amilah, Judham, Lakhm, and Ghassan.'

Abu Kurayb narrated to us, saying: Abu Usamah narrated to us, saying: Al-Hasan bin Al-Hakam narrated to us, saying: Abu Sabrah Al-Nakha'i narrated to us, on the authority of Furwah bin Masik Al-Qat'i, who said: "A man said: O Messenger of God, tell me about Saba', what is it? A land or a woman? He said: It is neither a land nor a woman, but a man who gave birth to ten children, six of whom were on the right and four on the left. As for those who were on the wrong, they were Lakhm, Judham, Amla, and Ghassan. As for those who were on the right, they were Kinda, Al-Ash'ariyyun, Al-Azd, Madhhij, Himyar, and Anmar. A man said: Who are Anmar? He said: Those from whom are Khatham and Bajila."

Abu Kurayb narrated: Al-Anqazi narrated: Asbat bin Nasr informed me, on the authority of Yahya bin Hani' Al-Muradi, on the authority of his father, or on the authority of his uncle **Asbat is uncertain**, who said: "Farwa bin Masik came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, tell me about Saba', was it a mountain or a land?' He said: 'It was neither a mountain nor a land, but rather a man from the Arabs who gave birth to ten tribes.' Then he mentioned something similar, except that he said: 'And Anmar, who say that they are from Bajila and Khatham.' So if the matter is as narrated from the Messenger of God (peace and blessings of God be upon him), that Saba' was a man, then the pronunciation and non-pronunciation are moderate. As for the pronunciation, it is the name of a well-known man, and as for leaving the pronunciation, it is the name of a tribe or a land. And scholars among the reciters have recited each of them."

The reciters differed in their reading of the phrase **in their dwellings**. The majority of the reciters of Medina and Basra and some of the Kufians read it **in their dwellings** in the plural, meaning the dwellings of the family of Saba. The majority of the Kufic reciters read it **in their dwelling** in the singular and with a kasra on the kaf, which is the language of the people of Yemen as far as I was told. Hamza read it **their dwelling** in the singular and with a fatha on the kaf.

The correct statement regarding this matter, in our view, is that all of these readings have similar meanings, so whichever one recites them, he is correct. We have already explained the meaning of his statement, **a sign**. As for his statement, **two gardens on the right and on the left**, he means two gardens between two mountains, on the right and left of whoever approaches them.

Their description, as mentioned to us, was as follows:

Muhammad ibn Bashir told us: Sulayman told us: Abu Hilal told us: I heard Qatada, regarding His statement, **There was for Sheba in their dwelling place a sign - two gardens on the right and on the left**, he said: There were two gardens between two mountains, and a woman would take out her bucket on her head and walk between two mountains, and her bucket would fill up without her hand touching it. But when they

transgressed, God sent against them a creature called Jarth, which dug into them and drowned them, and nothing remained for them except tamarisk and a few lote trees.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement, **There was certainly for Sheba in their dwelling place a sign - two gardens on the right and on the left** ... to the statement, **But they turned away, so We sent upon them the flood of the dam**, he said: Not a single mosquito, fly, flea, scorpion, or snake was seen in their city. Even though caravans would come with lice and insects on their clothes, they would have no sooner looked at their homes than the insects would die. He said: Even though a person would enter two gardens, he would hold a basket over his head, and when he came out, that basket would be full of all kinds of fruit, but he had not taken anything from it with his hand. He said: And the dam watered it. The two gardens were raised in His statement, **Two gardens on the right and on the left**, as a translation of the sign, because the meaning of the statement is: There was certainly for Sheba in their dwelling place a sign - two gardens on their right and on their left.

And His statement, **Eat of the provision of your Lord**, which He provides for you from these two gardens, from their crops and fruits, **and be grateful to Him**, for what He has bestowed upon you from His provision. And this is the end of the report. Then the report about the town began, and it was said: This is a good town, meaning it is not a salt marsh, but as we mentioned about its description from Abd al-Rahman ibn Zayd, that it was as Ibn Zayd described it, that there was nothing harmful in it, wild animals, creeping things, or insects. **And a Forgiving Lord**, he says: And a Forgiving Lord of your sins if you obey 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, **A good land and a Forgiving Lord**, and your Lord is Forgiving of your sins, a people to whom God has given a blessing, and commanded them to obey Him, and forbade them from disobeying Him.

Tafsir al-Qurtubi

The Almighty said: **There was for Sheba in their dwelling place a sign**. Nafi' and others read it with the declension and tanween, as if it were the name of a tribe, and it was originally the name of a man. This was transmitted by the Prophet, may God bless him and grant him peace. Al-Tirmidhi narrated: Abu Kurayb and Abd ibn Hamid told us, they said: Abu Usamah told us, on the authority of Al-Hasan ibn Al-Hakam Al-Nakha'i, he said: Subrah Al-Nakha'i told us, on the authority of Furwah ibn Masik Al-Muradi, he said: I came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, shall I not fight those of my people who have turned back with those of them who have returned? So he gave me permission to fight

them and commanded me. When I left him, he asked about me: What has happened to Al-Ghatifi? He was informed that I had set out. He said: So he sent after me and brought me back. So I came to him while he was with a group of his companions, and he said: Call the people, and whoever among them has accepted Islam, and whoever has not accepted Islam accepts from him, so do not hasten until I tell you. He said: And what was revealed about Sheba was revealed. So a man said: O Messenger of God, and what is Sheba? It is a land Or a woman? He said: It is neither a land nor a woman, but a man of ten from the Arabs, six of them took the right and four took the wrong. As for those who took the wrong, they were Lahm, Judham, Ghassan, and Amala. As for those who took the right, they were Azd, Ash'ariyyun, Himyar, Kinda, Madhhij, and Anmar. A man said: O Messenger of God, who are Anmar? He said: Those from whom are Khatham and Bajila. This was narrated on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace. Abu 'Eesa said: This is a good and strange hadith. Ibn Kathir and Abu 'Umar read *li-Saba'* without a sukoon, making it the name of the tribe, and this is the choice of Abu 'Ubaid. He proved that it is the name of a tribe because after it is **fi masakinhim**. An-Nahhas said: If it were as he said, it would have been in their dwellings. An additional explanation of this meaning has already been mentioned in An-Naml. The poet said in sukoon:

The visitors and Taym in the heights of Saba, their necks were bitten by buffalo hides.

Another said in non-morphology:

From Saba', the people of Ma'rib were building without its flood.

Qanbal, Abu Haywah, and Al-Jahdary read **for Saba'** with a sukoon on the hamza, **in their dwellings** as the general reading in the plural, and it is the choice of Abu Ubaid and Abu Hatim, because they had many dwellings and not just one dwelling. Ibrahim, Hamzah, and Hafs read **their dwelling** in a singular form, except that they opened the kaf. Yahya, Al-A'mash, and Al-Kisa'i read it in a singular form as well, except that they broke the kaf. An-Nahhas said: The sukoon in this is clearer, because it combines the word and the meaning. So if you say **their dwelling** there are two possibilities: One of them is that it is singular and replaces the plural, and the other is that it is a verbal noun that is neither dual nor plural, as God Almighty said: **God has set a seal upon their hearts and upon their hearing and upon their sight** (Al-Baqarah 2:7), so He came with the hearing in a singular form, and likewise **a seat of truth** [Al-Qamar 55]. And **the dwelling** is like a mosque, outside of analogy, and there is nothing like it except by hearing. *Ayah* is the name of *kan*, meaning a sign indicating The ability of God Almighty is that they have a Creator who created them, and that if all creatures gathered together to produce fruit from wood, they would not be able to do so, and they would not be guided to the different types of fruits, their colors, tastes, smells, and flowers. This indicates that they only come from a knowledgeable and capable person. **Two gardens** may be a substitute for **a sign**, and it may be the predicate of a deleted subject, so it is stopped on this face at **a sign**, but it is not

There was certainly for Sheba in their dwelling place a sign - two gardens on the right and on the left. Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord.

complete. Al-Zajaj said: That is, the sign is two gardens. **Two gardens** is in the nominative case because it is the predicate of a deleted subject. Al-Farra' said: It is in the nominative case as an explanation of the sign. It is permissible for **a sign** to be in the accusative case as the predicate of *was*, and it is permissible for the two gardens to be in the accusative case as a predicate also in places other than the Qur'an. Abd al-Rahman ibn Zayd said: The sign that the people of Sheba had in their dwellings was that they never saw in them a single mosquito, fly, flea, louse, scorpion, snake, or other vermin. When a caravan came to them, lice and animals were in their clothes, and when they looked at their homes, the animals died. It was said: The verse refers to the two gardens. The woman would walk in them with a basket on her head, and she would fill it with various types of fruits without touching them with her hand. Qatada said this. It was narrated that the two gardens were between two mountains on the right. Sufyan said: Two palaces were found in them, and written on one of them was: We built Silhain in seventy continuous autumns. On the other was written: We built Sarwah, a resting place and a place of rest. One of the two gardens was to the right of the valley and the other to its left. Al-Qushayri said: He did not mean two gardens, but rather he meant the right and left of the two gardens, meaning their land had orchards, trees, and fruits, and people were sheltered by their shade. **Eat from the provision of your Lord**, meaning they were told to eat, and there was no command, but they were able to enjoy those blessings. It was said: meaning the messengers said to them, God Almighty has permitted you to do that, meaning He has permitted you these blessings, so thank Him through obedience. **From the provision of your Lord**, meaning from the fruits of the two gardens. **And thank Him**, meaning for what He has provided you. **A good land**. "This is a new statement, meaning this is a good town, meaning it has many fruits. It was also said: not salt marsh. It was also said: good, there are no vermin in it because of the goodness of its air. Mujahid said: it is Sana'a. "And a Forgiving Lord" meaning the One who bestowed it upon you is a Forgiving Lord who conceals your sins. So He combined for them the forgiveness of their sins and the goodness of their land, and He did not combine that for all of His creation. It was also said: He only mentioned forgiveness to indicate that provision may contain something forbidden. This was discussed at the beginning of Surat Al-Baqarah. It was also said: He only bestowed His favor upon them by pardoning them from the punishment of extermination by denying those who denied Him from among the previous prophets until they persisted in their insistence and were exterminated.

Tafsir Ibn Kathir

Saba' was the kings of Yemen and its people, and the Tubba'a were among them, and Bilqis, the companion of Solomon, peace be upon him, was among them. They were in bliss and happiness in their country, their

living, and the abundance of their provisions, crops, and fruits. God, the Blessed and Exalted, sent messengers to them commanding them to eat from His provisions and to thank Him by unifying and worshipping Him, and they were like that as long as God Almighty willed, then they turned away from what they were commanded to do, so they were punished by sending a flood and scattering throughout the country among the hands of Saba, scattered and dispersed, as will come in detail and explained soon, God willing, and in that we trust.

Imam Ahmad **may God have mercy on him** said: Abu Abd al-Rahman told us, Ibn Lahi'ah told us, on the authority of Abdullah ibn Hubayrah, on the authority of Abd al-Rahman ibn Walah, who said: I heard Ibn Abbas say: "A man asked the Messenger of God (blessings and peace of God be upon him) about Saba': Is it men, a woman, or a land? He (blessings and peace of God be upon him) said: Rather, it is a man who gave birth to ten children, six of whom inhabited Yemen and four of whom inhabited Syria. As for the Yemenis, they are Madhhij, Kindah, Azd, Ash'ariyyun, Anmar, and Himyar. As for the Syrians, they are Lakhm, Judham, 'Amilah, and Ghassan." And Abd narrated it on the authority of al-Hasan ibn Musa on the authority of Ibn Lahi'ah. This is a good chain of transmission, but they did not include it. Al-Hafiz Abu 'Umar ibn 'Abd al-Barr narrated it - in the book Al-Qasd wa'l-Umam, on the knowledge of the principles of genealogies of the Arabs and the Persians - on the authority of Ibn Lahi'ah on the authority of Alqamah ibn Walah on the authority of Ibn Abbas **may God be pleased with them both**, and he mentioned something similar. A similar version has been narrated from another chain of transmission.

Imam Ahmad also said, and Abd bin Hamid: Yazid bin Harun told us, Abu Janab Yahya bin Abi Haya al-Kalbi told us, on the authority of Yahya bin Hani bin Urwah, on the authority of Farwah bin Masik, may God be pleased with him, who said: "I came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, should I fight with my people at the front and at the back? The Messenger of God, may God bless him and grant him peace, said: Yes, fight with your people at the front and at the back. When I turned away, he called me and said: Do not fight them until you call them to Islam. I said: O Messenger of God, what do you think of Saba'? Is it a valley or a mountain or what? He, may God bless him and grant him peace, said: No, rather he is a man from the Arabs. He had ten children, six of whom were on the right side and four on the wrong side. The right side was for Azd, the Ash'ariyyun, Himyar, Kindah, Madhhij, and Anmar, who are called Bajila and Khatham, and the unlucky side was for Lakhm, Judham, 'Amilah, and Ghassan." This is also a good chain of transmission, even though it includes Abu Janab al-Kalbi, and they have spoken about him, but Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of al-Anqari, on the authority of Asbat bin Nasr, on the authority of Yahya bin Hani' al-Muradi, on the authority of his uncle or his father - he was unsure -

Asbat - said: Furwah bin Masik, may God be pleased with him, came to the Messenger of God, may God bless him and grant him peace, and he mentioned him.

Another way to this hadith. Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Tawbah ibn Nimr, on the authority of Abd al-Aziz ibn Yahya, that he told him: We were with Ubaydah ibn Abd al-Rahman in Africa, and he said one day: I do not think that there are any people in a land except that they are among its people. Ali ibn Abi Rabah said: "No, so-and-so told me that Furwah ibn Masik al-Ghutayfi **may God be pleased with him** came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, Saba' is a people who had glory in the pre-Islamic era, and I fear that they will abandon Islam, so should I fight them? He (peace and blessings of God be upon him) said: I have not been commanded to do anything about them after that." Then this verse was revealed: **Indeed, there was for Saba' in their dwelling place a sign** (al-Anfal 11:11). A man said to him: **O Messenger of God, what is Saba'?** He mentioned a hadith similar to the one before it, that the Messenger of God (peace and blessings of God be upon him) was asked about Saba': Was he a town, a man, or a woman? He (peace and blessings of God be upon him) said: **Rather, a man who had ten children, and six of them inhabited Yemen, and four in Syria, as for the Yemenis...** Madhhij, Kinda, Azd Ash'ariyyun, Anmar, and Himyar, except for those who settled there. As for Ash-Sham, it is Lakham, Judham, Ghassan, and Amla. There is something strange about it, as it was mentioned that the verse was revealed in Medina, and the entire surah is Meccan. And God Almighty knows best.

Another chain of transmission Ibn Jarir said: Abu Kurayb told us, Abu Usamah told us, Al-Hasan bin Al-Hakam told us, Abu Sabrah Al-Nakha'i told us, on the authority of Furwah bin Masik Al-Ghutayfi, may God be pleased with him, who said: "A man said: O Messenger of God, tell me about Saba': is it a land or a woman? He, may God bless him and grant him peace, said: It is neither a land nor a woman, but rather a man who had ten children, six of whom were considered to be in the right direction and four were considered to be in the wrong direction. As for those who were considered to be in the wrong direction, they were Lakham, Judham, Amla, and Ghassan. As for those who were considered to be in the right direction, they were Kinda, Al-Ash'ariyyun, Al-Azd, Madhhij, Himyar, and Anmar. A man said: Who are Anmar? He, may God bless him and grant him peace, said: Those from whom are Khatham and Bajila." Al-Tirmidhi narrated it in his Jami' on the authority of Abu Kurayb and Abd bin Hamid, who said: Abu Usamah told us, and he mentioned it more simply than this, then he said: This is a good, rare hadith.

Abu Omar bin Abdul Barr said: Abdul Warith bin Sufyan told us, Qasim bin Asbagh told us, Ahmad bin Zuhair told us, Abdul Wahhab bin Najdah Al-Hawti told us, Ibn Kathir - he is Uthman bin Kathir - told us, on the authority of Al-Layth bin Saad, on the authority of Musa bin Ali, on the authority of Yazid bin Husayn, on the authority of Tamim Ad-Dari **may God be pleased with him** who said: "A man came to the Messenger of

God (peace and blessings of God be upon him) and asked him about Saba', and he mentioned something similar." This hadith is considered strong and good. The genealogists, including Muhammad bin Ishaq, said: The name of Saba' was Abd Shams bin Yashjub bin Ya'rub bin Qahtan, and he was called Saba' because he was the first of the Arabs to take spoils of war, and he was called Al-Ra'ish because he was the first to take spoils in a raid, so he gave them to his people, so he was called Al-Ra'ish. The Arabs call wealth feathers and feathers. They mentioned that he gave good tidings of the arrival of the Messenger of God (peace and blessings of God be upon him) in his early time, and he said a poem about that:

After us, there will be a great king, a prophet who will not permit what is forbidden.

After him, there will be kings who will be worshipped by the people without blame.

And after them there will be kings from among us, and the kingdom will be among us through division.

After Qahtan, a pious and hidden prophet, the best of mankind, will rule.

He is called Ahmad. I wish I could live a year after his mission.

So support him and love him with my victory with every armed man and every archer

When he appears, be his supporters, and whoever meets him, convey my greetings to him.

Al-Hamdani mentioned this in his book *Al-Ikhlil* and they differed regarding Qahtan in three statements **One of them** is that he is from the lineage of Iram bin Sam bin Noah, and they differed about how his lineage is connected to him in three ways. **The second** is that he is from the lineage of Eber, who is Hud, peace be upon him, and they also differed about how his lineage is connected to him in three ways as well. **The third** is that he is from the lineage of Ishmael, son of Abraham, peace be upon them both, and they differed about how his lineage is connected in three ways as well. This was mentioned in detail by Imam Al-Hafiz Abu Omar bin Abdul Barr Al-Namri, may God have mercy on him, in his book entitled **Al-Inbah ala Dhikr Usul Al-Qabail Al-Rawat**.

The meaning of his saying, may God bless him and grant him peace: **He was a man from the Arabs** means the pure Arabs who were before Abraham, peace be upon him, from the lineage of Sam, son of Noah. According to the third opinion, he was from the lineage of Abraham, peace be upon him. This is not the well-known opinion among them, and God knows best. However, in Sahih Al-Bukhari, it is narrated that the Messenger of God, peace be upon him, passed by a group of Aslam who were shooting arrows, so he said: **Shoot, O sons of Ishmael! Your father was an archer.** So, a tribe of the Ansar became Muslim—and the Ansar were Aws and Khazraj from Ghassan, from the Arabs of Yemen, from Saba'—who settled in Yathrib when Saba' dispersed throughout the land when God, the Almighty, sent the flood of Al-Arim upon them. A group of them settled in Ash-Sham, but it was only said that it was Yemen, and they were called Ghassan, because

There was certainly for Sheba in their dwelling place a sign - two gardens on the right and on the left. Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord.

of a water source they settled at. It was said that it was close to Al-Mashallah, as Hassan ibn Thabit, may God be pleased with him, said:

If you ask, we are a noble tribe of Azd, our lineage and water are Ghassan

The meaning of his saying, may God bless him and grant him peace: **Ten Arabs were born to him** means that these ten were from his descendants, to whom the origins of the tribes of the Arabs of Yemen go back, not that they were born from his loins, but rather among them were those who were related to him by two or three parents, or by more or less, as is established and explained in its places in the books of genealogy. The meaning of his saying, may God bless him and grant him peace: **And six of them were considered to be on the right and four of them were considered to be on the wrong**, is that after God sent the flood of Al-Arim upon them, some of them stayed in their country, and some of them moved away from it to another. The matter of the dam was that the water came to them from between two mountains, and their rain torrents and valleys also gathered to it, so their ancient kings built a great, solid dam between them, until the water rose and controlled the edges of those two mountains. They planted trees and harvested the fruits in the most abundant and beautiful way, as more than one of the predecessors mentioned, including Qatada, that the woman used to walk under the trees, and on her head was a basket or a basket, which is what the fruits are scooped into, and what would fall from the trees would fill it without needing any effort or picking because of its abundance, ripeness and quality. This dam was in Ma'rib. A town three stages from Sana'a, known as the Marib Dam. Others have mentioned that there were no flies, mosquitoes, fleas, or any other pests in their town, due to the moderate air, healthy temperament, and God's care for them so that they would unify and worship Him, as He, the Blessed and Most High, said: "There was certainly for Sheba in their dwelling place a sign." Then He explained it by saying, the Almighty and Majestic: "Two gardens on the right and on the left," meaning on the sides of the two mountains, and the town is between them. "Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord," meaning Forgiving to you if you persist in monotheism.

And the Almighty's saying: **So they turned away** meaning from the Oneness of God, worshipping Him, and thanking Him for what He bestowed upon them, and they turned to worshipping the sun instead of God, as the hoopoe said to Solomon, peace be upon him: "And I have come to you from Sheba with sure report. Indeed, I found a woman ruling them, and she has been given of all things, and she has a mighty throne. I found her and her people prostrating to the sun instead of God. And Satan has made their deeds pleasing to them and averted them from the way, so they are not guided." Muhammad ibn Ishaq said on the authority of Wahb ibn Munabbih: God Almighty sent to them thirteen prophets. Al-Suddi said: God Almighty sent to them twelve thousand prophets, and God knows best.

God the Almighty said: "So We sent upon them the flood of the dam, **what is meant by the dam**" is water, and it was also said the valley, and it was also said the rat, and it was also said the abundant water, so it is a case of adding a name to its description like the mosque of the congregation and Saeed Karz, this was narrated by Al-Suhayli. And more than one of them mentioned Ibn Abbas, Wahb bin Munabbih, Qatadah and Al-Dahhak: When God the Almighty wanted to punish them by sending the flood of the dam upon them, He sent a creature from the earth called the rat, which dug into the dam. Wahb ibn Munabbih said: They used to find in their books that the reason for the destruction of this dam was the rat, so they would watch for cats near it for a while. When fate came, the rat overcame the cats and entered the dam, gnawed at it, and it collapsed on them. Qatada and others said: The rat is the mole; it gnawed at its base until it became weak and frail. Then, during the days of floods, the water hit the building, and it collapsed. The water flowed down the valley and destroyed the buildings, trees, and other things in front of it. The water dried up from the trees on the right and left of the two mountains, so they withered and were destroyed, and those elegant, fresh, fruitful trees were replaced, as God the Most High said: **And We replaced their two gardens with two gardens of bitter fruit**. Ibn Abbas, Mujahid, Ikrimah, Ata' al-Khurasani, al-Hasan, Qatada, and al-Suddi said: It is the arak and the wild tamarisk. **And tamarisk** Al-Awfi said on the authority of Ibn Abbas: It is the tamarisk. Another said: It is a tree similar to the tamarisk, and it was said that it is the samr, and God knows best.

And His statement: "And some of the few lote trees" since the best of these trees that were replaced was the lote tree, He said: "And some of the few lote trees" This is what the situation of those two gardens became after the ripe fruits, beautiful views, deep shade, and flowing rivers. They were replaced with the arak, tamarisk, and lote trees with many thorns and few dates. This is because of their disbelief and their association of partners with God, their denial of the truth and their turning away from it to falsehood. For this reason, God the Almighty said: "That is how We recompensed them for their disbelief. And do We recompense except the ungrateful?" That is, We punished them for their disbelief. Mujahid said: "And none is punished except the ungrateful." Al-Hasan Al-Basri said: "God the Almighty has spoken the truth; none is punished for the like of his actions except the ungrateful." Tawus said: "No one is questioned except the ungrateful." Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Omar bin Al-Nahhas Al-Ramli told us, Hajjaj bin Muhammad told us, Abu Al-Baida told us, on the authority of Hisham bin Saleh Al-Taghlabi, on the authority of Ibn Khaira, who was one of the companions of Ali, may God be pleased with him, who said: The reward for disobedience is weakness in worship, hardship in livelihood, and difficulty in enjoying pleasure. It was said: What is difficulty in enjoying pleasure? He said: He does not encounter a lawful pleasure except that someone comes to him to spoil it for him.

Fath al-Qadir

When the Almighty mentioned the state of some of those who are grateful for His blessings, He followed it with the state of some of those who are ungrateful for them, saying: 15- **Indeed, there was for Sheba** What is meant by *Sheba* is the tribe that is from the children of Sheba, and it is Saba bin Yashjub bin Ya'rub bin Qahtan bin Hud. The majority read **for Sheba** with the accusative and tanween as the name of a tribe: meaning the tribe who are the children of Sheba. Ibn Kathir and Abu Amr read **for Sheba** indeclinable with the interpretation of the tribe, and this reading was chosen by Abu Ubaid. The first reading is strengthened by his saying: **in their dwellings**. If it was with the interpretation of the tribe, he would have said **in their dwellings**. What was mentioned in the first reading is the saying of the poet:

The visitors and Taym in the heights of Saba, their necks were bitten by buffalo hides.

What was mentioned in the second reading is the poet's saying:

From Saba, the people of Ma'rib, who built without the flood waters of Al-Arma.

Qanbal, Abu Haywah, and Al-Jahdary read "Saba" with a sukoon on the hamza, and it was also read with an alif. The majority read "fi masakinhim" in the plural, and this reading was preferred by Abu Ubaid and Abu Hatim. The reason for this choice is that they had many mansions and multiple dwellings. Hamzah and Hafs read it in the singular with a fatha on the kaf. Al-Kisa'i read it in the singular with a kasra, and Yahya bin Watthab and Al-A'mash read it with this reading. The reason for the singular is that it is a verbal noun that includes little and much, or a place name with the meaning of the plural intended. These dwellings that they had are what is now called Ma'rib, and between it and Sana'a is a journey of three nights. The meaning of his saying: **a sign** is a mark indicating the perfection of God's power and the wonder of His creation. Then he explained this sign and said: **Two gardens**. Their being raised as a substitute for a sign, as Al-Farra' said, or as the predicate of a deleted subject, as Al-Zajaj said, or as the subject and its predicate, to the right and left. Ibn Atiyyah chose this view, and in it is that it is not permissible to begin with an indefinite noun without justification. Ibn Abi Ubla read **two gardens** in the accusative as a second predicate and its name is a sign. These two gardens were to the right and left of their valley, surrounding it from both sides, and their dwellings were in the valley, and the sign is the two gardens. A woman would walk in them with lumps on her head, and it would be filled with various kinds of... Fruits that fall without being touched by hand. Abdur Rahman bin Zaid said: The sign that the people of Sheba had in their dwellings was that they did not see in them a mosquito, a fly, a flea, a louse, a scorpion, a snake, or any other pest. And if a caravan came to them wearing lice, they would die when they saw their homes. Al-Qushayri said: He did not mean two gardens, but rather he meant on both sides, right and left, in each direction there are many orchards. **Eat from the provision of your Lord**, meaning that was said to them and there was no command, but what was

meant was that they would be able to have those blessings. It was said that the angels said to them, and what was meant by provision was the fruits of the two gardens. It was said that they were addressed with that through their prophet. **And be grateful to Him** for the blessings He has provided you with, and work in obedience to Him and avoid disobedience to Him. The phrase **a good land and a Forgiving Lord** is a new sentence to explain the reason for being grateful. The meaning is: This is a good land because of the abundance of its trees and the goodness of its fruits. It was said that the meaning of its being good is that it is not salty, and it was said that it has no vermin. Mujahid said: It is Sana'a. The meaning of "And a Forgiving Lord" is that the one who bestowed blessings upon them is a Lord who is Forgiving of their sins. Muqatil said: The meaning is: And your Lord, if you are grateful therein, He will provide for you. A Lord who is Forgiving of sins. It was said that the combination of the goodness of the town and forgiveness was used to indicate that the provision may be unlawful. Warsh read "town and lord in the accusative case as an expression of praise, or as an interpretation of dwell in a town and be grateful to a Lord."

Tafsir al-Baghawi

God Almighty said: 15- **Indeed, Saba' had a place of habitation**. Abu Sabrah Al-Nakha'i narrated on the authority of Furwah bin Masik Al-Atifi, who said: "A man said: O Messenger of God, tell me about Saba', was it a man, a woman, or a land? He said: He was a man from the Arabs and he had ten children, six of whom were on the right path and four on the wrong path. As for those who were on the right path, they were Kindah, the Ash'ariyyun, Azd, Madhhij, Anmar, and Himyar. A man said: Who are Anmar? He said: Those among them were Khatham and Bajila. As for those who were on the wrong path, they were Amala, Judham, Lakhm, and Ghassan. Saba' is the son of Yashjub bin Ya'rub bin Qahtan."

In their dwelling place, Hamzah and Hafs read: **their dwelling place** with a fat-ha on the kaf, for the singular, and Al-Kisa'i read it with a kasra on the kaf, and the others read: **their dwelling place** in the plural, and their dwelling place was in Ma'rib in Yemen, **a sign**, indicating our oneness and our power, then he explained the sign and said: **two gardens**, meaning: they are two gardens, **on the right and on the left**, meaning: on the right and left of the valley. It was said: To the right and left of those who came to them, and they had a valley. It was said that the two gardens surrounded that valley. *Eat*, meaning: and it was said to them: Eat, **from the provision of your Lord**, meaning: from the fruits of the two gardens. Al-Suddi and Muqatil said: A woman would carry her basket on her head and pass by the two gardens, and her basket would be filled with various types of fruits without her touching anything with her hand. **And be grateful to Him**, meaning: for the blessings He has provided you with. The meaning is: Work in obedience to Him. **A good land**, meaning: the land of Sheba, a good land, not a salt marsh. Ibn Zayd said: Not a mosquito, fly, flea, scorpion, or snake was seen in their land. A man

Surat Saba 34:15

There was certainly for Sheba in their dwelling place a sign - two gardens on the right and on the left. Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord.

would pass by their land and there would be lice on his clothes, and all the lice would die from the good air. This is what God Almighty said: **A good land**, meaning: good air. **And a Forgiving Lord**, Muqatil said: And your Lord, if you are grateful for what He has provided you, is a Forgiving Lord of sins.

Tafsir al-Baidawi

15- "Indeed, it was for Saba" for the sons of Saba' ibn Yashjub ibn Ya'rub ibn Qahtan. Ibn Kathir and Abu Amr prohibited the inflection of this because it became the name of the tribe. Ibn Kathir changed the hamza to an alif, and perhaps he brought it out between them so the narrator did not recite it as it should have. "In their dwellings" in their places of residence, which is in Yemen and is called Ma'rib. Between it and Sana'a is a three-day journey. Hamzah and Hafs read it with the singular and the fat-ha, and Al-Kisa'i with the kasra based on what is an anomaly of analogy such as the mosque and the rising. "A sign" is a sign indicating the existence of the Creator, the Chosen One, and that He is able to do whatever He wills of wondrous matters, a metaphor for the good and the evil, supporting the previous proof as in the stories of David and Solomon, peace be upon them. "Two gardens **is a substitute for a sign**" or an omitted predicate, the meaning of which is the sign, two gardens. It is also read in the accusative case for praise, and what is meant is two groups of orchards. "On the right and left" A group on the right of their town and a group on its left, each one of them in its closeness and solidarity as if it were a single paradise, or a garden, each man on the right and on the left of his dwelling. "Eat from the provision of your Lord and be grateful to Him" A narration of what their prophet said to them, or a statement of the situation or an indication that they were deserving of being told that. "A good land and a Forgiving Lord" A resumption to indicate the obligation of gratitude, meaning this town in which your provision is a good land and your Lord who provided for you and asked for your gratitude is a Forgiving Lord, the excesses of those who thank Him. And both are read in the accusative as an expression of praise. It was said that they were the most fertile and best of lands and there was no disease or calamity in them.

Surat Saba 34:16

But they turned away, so We sent upon them the flood of the dam and replaced their two gardens with two gardens of bitter fruit and tamarisk and a few lote trees.

Tafsir al-Jalalayn

16 - **So they turned away** from thanking Him and disbelieved **so We sent upon them the flood of the dam** the plural of dam is what holds water from a building or other things until the time of its need, meaning the flood of their valley held back as mentioned, so it drowned their gardens and their wealth **and We replaced their two gardens with two gardens of their own** dual of their own, singular according to the original **of bitter food** passed by adding dam with the meaning of something eaten and leaving it and in conjunction with it **and tamarisk and some of the lote trees, few**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Sheba turned away from obeying her Lord and turned away from following what her messengers had called her to, that He is her Creator.

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told us, on the authority of Wahb ibn Munabbih al-Yamani, he said: God sent thirteen prophets except for Saba, but they denied them. **So We sent upon them the flood of the dam.** God Almighty says: So We pierced their shores when they turned away from believing in Our messengers, with a flood that used to hold back the floods from them.

The dam is the well that holds back water. Its singular is dam, and it is what Al-A'sha meant when he said:

In that there is a model for the follower and a destination that has been forgotten by the dam.

Rajam bint Hamir has donkeys. When their water comes, he does not throw up.

The Aram was mentioned as one of the things that Bilqis built.

Who said that?

Ahmad bin Ibrahim Al-Dawraqi narrated to us, saying: Wahb bin Jarir narrated to us, saying: My father narrated to us, saying: I heard Al-Mughirah bin Hakim say: When Bilqis became king, her people started fighting over the water of their valley. She kept forbidding them, but they would not obey her, so she gave up her kingdom and went to her palace and left them. When evil increased between them and they regretted it, they came to her and wanted her to return to her kingdom, but she refused. They said: You must return or we will kill you. She said: You do not obey me, and you do not have minds, and you will not obey me.

They said: We will obey you, and we have not found any good in us after you. So she came and ordered that their valley be blocked by a wall.

Ahmad said, Wahb said, my father said: I asked Al-Mughirah bin Hakim about Al-Aram, and he said: It is in the words of Himyar Al-Masnat. It blocked the space between the two mountains, so it held back the water from behind the dam, and made for it gates, one above the other, and built a huge pool behind it, and made in it twelve outlets for their rivers. When the rain came, the torrent was held back from behind the dam, so I ordered the upper gate to be opened, and its water flowed into the pool, and I ordered the dung to be thrown into it, and some of the dung came out faster than others. So those rivers continued to narrow, and the dung was sent into the water, until it all came out together, and it was divided between them according to that, until what happened to her and Solomon happened.

Ahmad bin Omar Al-Basri told us: Abu Saleh bin Zuraiq told us: Sharik told us, on the authority of Abu Ishaq, on the authority of Abu Maysarah, regarding his statement, **So We sent upon them the flood of the dam**, he said: Al-Masnat in the Yemeni dialect.

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, **The flood of the dam**, he said: severe. And it was said that the dam is the name of a valley belonging to these people.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told us, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Then We sent upon them the flood of the dam**, he said: It was a valley in Yemen, which flowed to Mecca, and they were given water and their flood would end there.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So We sent upon them the flood of the dam.** It was mentioned to us that the flood of the dam was a valley into which streams from various valleys gathered, so they deliberately blocked up the space between the two mountains with pitch and stones, and made gates over it. They would take from its water what they needed, and block off from them whatever part of its water they did not need.

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, **Then We sent upon them the flood of Al-Arim**, that it was a valley called Al-Arim, and whenever it rained, the valleys of Yemen would flow into Al-Arim, and the water would gather around it. So the Sabaeans went to Al-Arim and blocked the space between the two mountains, and they blocked it with rocks and tar, and it was blocked for a period of time, with no hope of water. He said: They were not afraid.

Others said: Al-Aram is an attribute of the land they had, not its name.

Surat Saba 34:16

But they turned away, so We sent upon them the flood of the dam and replaced their two gardens with two gardens of bitter fruit and tamarisk and a few lote trees.

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, **The flood of the dam**, meaning: the severe one. The reason that caused God to send that flood upon them, as he mentioned to me, was a rat that God sent against their dam, and it made a hole in it.

Then the scholars differed about the description of what happened in that hole, which led to the destruction of their two gardens.

Some of them said: The description of that was that when the flood found work in the dam, it worked in it, then the water overflowed onto their gardens, drowning them and destroying their land and their homes.

Who said that?

Ibn Hamid told us: Salamah told us: Muhammad ibn Ishaq told us, on the authority of Wahb ibn Munabbih al-Yamani, who said: They, meaning the Sabaeans, had a dam that they had built as an everlasting structure, and it was what would prevent a flood from reaching their property. It was claimed in their knowledge of their divination that only a mouse could destroy their dam, so they did not leave a crack between two rocks without tying a cat to it. When the time came, and God intended for them to drown, as they say, a red mouse approached one of those cats and harassed it until it was behind it, meaning the cat. It entered the gap that was near it and penetrated the dam, digging in it until it weakened for the flood, and they did not know. When the flood came, it found a hole, so it entered it until it pulled out the dam and flooded the money, carrying it away until nothing remained of it except what God mentioned. When they dispersed, they went to the divination of Imran bin Amir.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: When the people abandoned God's command, God sent upon them a rat called Al-Khald, which pierced their bottom until it flooded their gardens and destroyed their land as punishment for their deeds.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say: When they transgressed and rebelled, meaning Saba, God sent a rat against them, which breached the dam on them, and God drowned them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: God sent a rat against them, and gave it power over those who had been holding back the water that was used to irrigate them, so it destroyed the mouths of those stones, and everything in them of lead and other things, until it left them as stones. Then God sent the flood of the dam, and it uprooted that dam and what it had been holding back, and it uprooted those two gardens, and took them away. He

recited: **So We sent upon them the flood of the dam and replaced their two gardens with two gardens.** He said: It took away those villages and the two gardens.

Others said: The reason for that was that the water they used to fill their gardens flowed to a place other than the place they used to benefit from, and as a result their gardens were ruined.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, he said: God sent upon them - meaning upon the dam - a beast from the earth, and it made a hole in it, and that water flowed to a place other than the place from which they had benefited, and God replaced their two gardens with two gardens of bitter food, and that was when they disobeyed and were arrogant in their living.

The first statement is more similar to what is indicated by the apparent meaning of the revelation, as God Almighty mentioned that He sent the flood of the dam upon them, and that sending it upon them would not have happened except by pouring it upon them, or upon their gardens and their land, not by diverting it from them.

And His statement, **And We replaced their two gardens with two gardens of bitter fruit**, God Almighty says: And We replaced their orchards of fruits with gardens of the harvest of the arak fruit, and the arak is the bitter fruit.

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, he said: God replaced their two gardens with bitter fruit, and bitter fruit is the arak tree.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I heard Al-Hasan say, regarding His statement, **My beings eat bitter fruit**, he said: I think he said: bitter fruit is the arak tree.

Muhammad bin Amara told me, he said: Abdullah bin Musa told me, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **He ate Khamt**. He said: Khamt is the arak tree.

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, **My own food is bitter**, he said: the arak.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **My self eats fermented fruit**. And fermented fruit is the arak tree, and its food is the barberry tree.

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

I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say, regarding His statement, **And We replaced their two gardens with two gardens of bitter fruit**, that God replaced them with gardens of fruits and grapes, as their gardens became bitter, which is the arak tree.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We replaced their two gardens with two gardens**, he said: I will take away those towns and gardens and replace for them what I told you with bitter food. He said: The bitter is the arak tree. He said: He replaced the grapes with arak, and the fruit with tamarisk, and some of the few lote trees.

The reciters differed in their recitation of this word. The majority of reciters in the regions read it with the tanween of akal, except for Abu Amr, who adds it to khamat, meaning: those with khamat fruit. As for those who did not add that to khamat, and added the tanween to akal, they considered khamat to be the food, so they returned it to it in its i'rab. The reciters of the regions read it with the damma of the alif and the kaf of akal, except for Nafi', who used to lighten it.

The correct reading in my opinion is the reading of those who read it as **dhawati akal** with a damma on the alif and the kaf due to the consensus of the authoritative reciters on this, and with the tanween of akal due to the widespread reading in that way among the reciters of the regions, without seeing any error in the reading of those who read it by adding it to the khamt. This is in adding it and not adding it, similar to the Arabs' saying in the garden of so-and-so: **An'ab karem** and **An'ab karem**. Sometimes they add the *an'ab* to the *karem* because it is from it, and sometimes they add the tanween, then they translate it as *karem* because the grapes are the fruit of the vine. As for the tamarisk, it is called *tarfa'*. It is also said that it is a tree similar to the tamarisk, except that it is larger than it. It is also said that it is the samr.

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 tamarisk**, he said: tamarisk is the tamarisk tree.

And his saying, **And some few lote trees**, means: My food is bitter gourd, tamarisk, and some few lote trees.

Qatada used to say about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **My own food is bitter fruit and tamarisk and a little lote tree**. He said: While the tree of the people was the best of trees, God made it one of the worst trees because of their deeds.

Tafsir al-Qurtubi

The Almighty says: **But they turned away** meaning from His command and following His messengers after they had been Muslims. Al-Suddi and Wahb said: Thirteen prophets were sent to the people of Saba' but they denied them. Al-Qushayri said: They had a leader

nicknamed Al-Himar, and they lived during the period between Jesus and Muhammad, peace be upon them. It was also said that he had a son who died, so he raised his head to the sky and spat and disbelieved. That is why it is said: More disbelieving than a donkey. Al-Jawhari said: Their saying **more disbelieving than a donkey** refers to a man from Aad who had lost his children and committed great disbelief. No one would pass by his land without him calling him to disbelief. If he responded, he would be killed. Then, when the flood flowed through their gardens, they dispersed throughout the country, as will be explained. That is why it is said in the proverb: They dispersed like the hands of Saba'. It was also said that the Aws and Khazraj were among them. **So We sent upon them the flood of Al-I'ram**. Al-I'ram, according to what was narrated from Ibn Abbas, means the dam, so the meaning is: the flood of the dam. Ata' said: Al-Aram is the name of a valley. Qatada said: Al-Aram is the valley of Saba', to which the watercourses of the valleys gathered, it was said from the sea and the valleys of Yemen. So they built a barrier between two mountains and made three gates in that barrier, one above the other. They would water from the upper one, then from the second, then from the third, according to their needs, so they became fertile and their wealth increased. But when they denied the messengers, God sent a mouse against them, which burrowed into the barrier. Wahb said: They claimed that they found in their knowledge and divination that a mouse would destroy their dam, so they did not leave a gap between two rocks without tying a cat to its side. When God's will came to pass, a red mouse approached one of those cats and chased it until it was behind the rock. Then it jumped and entered the gap that it was near and burrowed into the rope until it weakened it for the flood, while they were unaware. When the flood came, it entered that gap until it reached the dam, and the water flooded over their wealth, drowning it and burying their homes. Al-Zajaj said: Al-Aram is the name of the rat that burrowed into the dam, which is called the mole. Qatada also said it, so the flood was attributed to it because it is caused by it. Ibn Al-A'rabī also said: Al-Aram is one of the names of the mouse. Mujahid and Ibn Abi Nujayh said: Al-Aram is red water that God sent into the dam, so it split and demolished it. Ibn Abbas also said that Al-Aram is heavy rain. It was also said that Al-Aram is with a silent Ra. Ad-Dahhak said that they were in the period between Jesus and Muhammad, peace be upon them. Amr bin Shurahbil said: Al-Aram is the *mesnat* and Al-Jawhari said that he said that it has no singular form from its word, and it is said that its singular is *Arma*. Muhammad bin Yazid said: Al-Aram is everything that is a barrier between two things, and it is what is called Al-Shukr, and it is the gathering of *Arima*. An-Nahhas said: What collects of rain between two mountains with a *mesnat* in front of it is Al-Aram, and the *mesnat* is what the people of Egypt call the bridge, so they would open it whenever they wanted, and when their gardens were watered, they would close it. Al-Harawi said: Al-Masnat is a braided dam built to stop a torrent. It is called Masnat because it contains the water keys. It was narrated that Al-Aram was the dam of his daughter Bilqis, the companion of Solomon, peace be upon him. It is called Al-Masnat in the Himyarite language. She built it with rock and tar, and made three gates for it, one above

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the other. It is derived from Al-Arama, which means severity, and from it: a strong man, meaning severe. And to conquer the bone, he a'ramuh and a'ramhu a'ram if you made it sweat, and likewise, camels a'ramt the tree, meaning they got from it. Al-Gharam **with the dammah** is the Iraq of bone and tree. And the bone is a'ramt, meaning it is sweaty. A boy, Arim, is a boy, Al-Gharam **with the dammah**, meaning fierce. And he has a'ram, ya'ram, and a'ramah **with the fathah**. Al-Aram.

God the Almighty said: **And We replaced their two gardens with two gardens of bitter food.** Abu Amr read **akal khamat** without the tanween, as an addition. The commentators and Al-Khalil said: *Khamat* is the arak tree. Al-Jawhari said: *Khamat* is a type of arak tree that has edible fruit. Abu Ubaidah said: It is every thorny tree that has bitterness. Al-Zajaj said: **Every plant that has bitterness that cannot be eaten.** Al-Mubarrad said: *Khamat* is everything that has changed into something undesirable. Milk is *Khamat* if it is lowered. The best reading according to him is **dhati akal khamat** with the tanween, as it is an adjective for *akal* or a substitute for it, because according to him, eating is the *khamat*. As for the addition, its permissibility can be estimated as **kamal sour food** or **kamal bitter food**. Al-Akhfash said: **And the addition is better in the speech of the Arabs?** Like their saying: **a silk garment.** And *Khamat* means sour milk. Abu Ubaid said that if the sweetness of milking disappears from milk without changing its taste, then it is samit. If it takes on some of the odor, then it is khamit and khamit. If it takes on some of the taste, then it is muhmal. If it still has a taste of sweetness, then it is futu. The stallion growls and roars. Someone becomes angry and arrogant. The sea becomes turbulent. The sheep is khamtatuhu khamatan: if you remove its skin and roast it, then it is khamit. If you remove its hair and roast it, then it is simit. Khamtah is the wine that has taken on the smell of ripening like the smell of apples but has not ripened yet. It is said that it is sour, as al-Jawhari said. Al-Qutbi said in Adab al-Katib: the sour is called khamtah and it is said that the khamtah is the one that has taken on some of the smell. And he recited:

Raw water is neither a drug nor a remedy. The drinker burns with its meteor.

And tamarisk Al-Farra' said: It is similar to the tamarisk, except that it is taller. The pulpit of the Prophet (peace and blessings of God be upon him) was made from it. The tamarisk has thick roots from which doors are made, and its leaves are like the leaves of the tamarisk. The singular is athalah, and the plural is athlät. Al-Hasan said: Athal is wood. Qatadah said: It is a kind of wood similar to the tamarisk. I saw it with a chain. It was also said that it is the samr. Abu Ubaidah said: It is the tree of al-Nadhar. Al-Nadhar means gold. Al-Nadhar is wood from which bowls are made, and from it: a nādhār cup. **And some little sidr** Al-Farra' said: It is the samr, mentioned by al-Nahhas. Al-Azhari said: The sidr tree is sidrān: wild, not beneficial, and its leaves are not suitable for washing. It has a tannic fruit that is not eaten, and it is called the dhal. The second: A sidr that grows on water, its fruit is nabq, and its

leaves are a washing plant similar to the jujube tree. Qatada said: While the trees of the people were among the best trees, God the Almighty made them among the worst trees because of their deeds, so He destroyed their fruitful trees and instead grew the arak, tamarisk, and lote-trees. Al-Qushayri said: The trees of the desert are not called paradise or orchard, but since the second occurs in opposition to the first, the term paradise was used, and it is like His Almighty's saying: **And the recompense for an evil is an evil like it** (al-Shura 42:40). It is possible that his saying *few* refers to the whole of what was mentioned about the hafz, tamarisk, and lote-trees.

Tafsir Ibn Kathir

Saba' was the kings of Yemen and its people, and the Tubba'a were among them, and Bilqis, the companion of Solomon, peace be upon him, was among them. They were in bliss and happiness in their country, their living, and the abundance of their provisions, crops, and fruits. God, the Blessed and Exalted, sent messengers to them commanding them to eat from His provisions and to thank Him by unifying and worshipping Him, and they were like that as long as God Almighty willed, then they turned away from what they were commanded to do, so they were punished by sending a flood and scattering throughout the country among the hands of Saba, scattered and dispersed, as will come in detail and explained soon, God willing, and in that we trust.

Imam Ahmad **may God have mercy on him** said: Abu Abd al-Rahman told us, Ibn Lahi'ah told us, on the authority of Abdullah ibn Hubayrah, on the authority of Abd al-Rahman ibn Walah, who said: I heard Ibn Abbas say: "A man asked the Messenger of God (blessings and peace of God be upon him) about Saba': Is it men, a woman, or a land? He (blessings and peace of God be upon him) said: Rather, it is a man who gave birth to ten children, six of whom inhabited Yemen and four of whom inhabited Syria. As for the Yemenis, they are Madhhij, Kindah, Azd, Ash'ariyyun, Anmar, and Himyar. As for the Syrians, they are Lakhm, Judham, 'Amilah, and Ghassan." And Abd narrated it on the authority of al-Hasan ibn Musa on the authority of Ibn Lahi'ah. This is a good chain of transmission, but they did not include it. Al-Hafiz Abu 'Umar ibn 'Abd al-Barr narrated it - in the book Al-Qasd wa'l-Umam, on the knowledge of the principles of genealogies of the Arabs and the Persians - on the authority of Ibn Lahi'ah on the authority of Alqamah ibn Walah on the authority of Ibn Abbas **may God be pleased with them both**, and he mentioned something similar. A similar version has been narrated from another chain of transmission.

Imam Ahmad also said, and Abd bin Hamid: Yazid bin Harun told us, Abu Janab Yahya bin Abi Haya al-Kalbi told us, on the authority of Yahya bin Hani bin Urwah, on the authority of Farwah bin Masik, may God be pleased with him, who said: "I came to the Messenger

of God, may God bless him and grant him peace, and said: O Messenger of God, should I fight with my people at the front and at the back? The Messenger of God, may God bless him and grant him peace, said: Yes, fight with your people at the front and at the back. When I turned away, he called me and said: Do not fight them until you call them to Islam. I said: O Messenger of God, what do you think of Saba'? Is it a valley or a mountain or what? He, may God bless him and grant him peace, said: No, rather he is a man from the Arabs. He had ten children, six of whom were on the right side and four on the wrong side. The right side was for Azd, the Ash'ariyyun, Himyar, Kindah, Madhhij, and Anmar, who are called Bajila and Khatham, and the unlucky side was for Lakhm, Judham, 'Amilah, and Ghassan." This is also a good chain of transmission, even though it includes Abu Janab al-Kalbi, and they have spoken about him, but Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of al-Anqari, on the authority of Asbat bin Nasr, on the authority of Yahya bin Hani' al-Muradi, on the authority of his uncle or his father - he was unsure - Asbat - said: Furwah bin Masik, may God be pleased with him, came to the Messenger of God, may God bless him and grant him peace, and he mentioned him.

Another way to this hadith. Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Tawbah ibn Nimr, on the authority of Abd al-Aziz ibn Yahya, that he told him: We were with Ubaydah ibn Abd al-Rahman in Africa, and he said one day: I do not think that there are any people in a land except that they are among its people. Ali ibn Abi Rabah said: "No, so-and-so told me that Furwah ibn Masik al-Ghutayfi **may God be pleased with him** came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, Saba' is a people who had glory in the pre-Islamic era, and I fear that they will abandon Islam, so should I fight them? He (peace and blessings of God be upon him) said: I have not been commanded to do anything about them after that." Then this verse was revealed: **Indeed, there was for Saba' in their dwelling place a sign** (al-Anfal 11:11). A man said to him: **O Messenger of God, what is Saba'?** He mentioned a hadith similar to the one before it, that the Messenger of God (peace and blessings of God be upon him) was asked about Saba': Was he a town, a man, or a woman? He (peace and blessings of God be upon him) said: **Rather, a man who had ten children, and six of them inhabited Yemen, and four in Syria, as for the Yemenis...** Madhhij, Kinda, Azd Ash'ariyyun, Anmar, and Himyar, except for those who settled there. As for Ash-Sham, it is Lakhm, Judham, Ghassan, and Amla. There is something strange about it, as it was mentioned that the verse was revealed in Medina, and the entire surah is Meccan. And God Almighty knows best.

Another chain of transmission Ibn Jarir said: Abu Kurayb told us, Abu Usamah told us, Al-Hasan bin Al-Hakam told us, Abu Sabrah Al-Nakha'i told us, on the authority of Furwah bin Masik Al-Ghutayfi, may God be pleased with him, who said: "A man said: O Messenger of God, tell me about Saba': is it a land or a woman? He, may God bless him and grant him peace, said: It is neither a land nor a woman, but rather a man who had ten children, six of whom were considered to

be in the right direction and four were considered to be in the wrong direction. As for those who were considered to be in the wrong direction, they were Lakhm, Judham, Amla, and Ghassan. As for those who were considered to be in the right direction, they were Kinda, Al-Ash'ariyyun, Al-Azd, Madhhij, Himyar, and Anmar. A man said: Who are Anmar? He, may God bless him and grant him peace, said: Those from whom are Khatham and Bajila." Al-Tirmidhi narrated it in his Jami' on the authority of Abu Kurayb and Abd bin Hamid, who said: Abu Usamah told us, and he mentioned it more simply than this, then he said: This is a good, rare hadith.

Abu Omar bin Abdul Barr said: Abdul Warith bin Sufyan told us, Qasim bin Asbagh told us, Ahmad bin Zuhair told us, Abdul Wahhab bin Najdah Al-Hawti told us, Ibn Kathir - he is Uthman bin Kathir - told us, on the authority of Al-Layth bin Saad, on the authority of Musa bin Ali, on the authority of Yazid bin Husayn, on the authority of Tamim Ad-Dari **may God be pleased with him** who said: "A man came to the Messenger of God (peace and blessings of God be upon him) and asked him about Saba', and he mentioned something similar." This hadith is considered strong and good. The genealogists, including Muhammad bin Ishaq, said: The name of Saba' was Abd Shams bin Yashjub bin Ya'rub bin Qahtan, and he was called Saba' because he was the first of the Arabs to take spoils of war, and he was called Al-Ra'ish because he was the first to take spoils in a raid, so he gave them to his people, so he was called Al-Ra'ish. The Arabs call wealth feathers and feathers. They mentioned that he gave good tidings of the arrival of the Messenger of God (peace and blessings of God be upon him) in his early time, and he said a poem about that:

After us, there will be a great king, a prophet who will not permit what is forbidden.

After him, there will be kings who will be worshipped by the people without blame.

And after them there will be kings from among us, and the kingdom will be among us through division.

After Qahtan, a pious and hidden prophet, the best of mankind, will rule.

He is called Ahmad. I wish I could live a year after his mission.

So support him and love him with my victory with every armed man and every archer

When he appears, be his supporters, and whoever meets him, convey my greetings to him.

Al-Hamdani mentioned this in his book *Al-Iklil* and they differed regarding Qahtan in three statements **One of them** is that he is from the lineage of Iram bin Sam bin Noah, and they differed about how his lineage is connected to him in three ways. **The second** is that he is from the lineage of Eber, who is Hud, peace be upon him, and they also differed about how his lineage is connected to him in three ways as well. **The third** is that he is from the lineage of Ishmael, son of Abraham, peace be upon them both, and they differed about how his lineage is connected in three ways as well. This was mentioned in detail by Imam Al-Hafiz Abu Omar

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But they turned away, so We sent upon them the flood of the dam and replaced their two gardens with two gardens of bitter fruit and tamarisk and a few lote trees.

bin Abdul Barr Al-Namri, may God have mercy on him, in his book entitled **Al-Inbah ala Dhikr Usul Al-Qabail Al-Rawat**.

The meaning of his saying, may God bless him and grant him peace: **He was a man from the Arabs** means the pure Arabs who were before Abraham, peace be upon him, from the lineage of Sam, son of Noah. According to the third opinion, he was from the lineage of Abraham, peace be upon him. This is not the well-known opinion among them, and God knows best. However, in Sahih Al-Bukhari, it is narrated that the Messenger of God, peace be upon him, passed by a group of Aslam who were shooting arrows, so he said: **Shoot, O sons of Ishmael! Your father was an archer.** So, a tribe of the Ansar became Muslim—and the Ansar were Aws and Khazraj from Ghassan, from the Arabs of Yemen, from Saba—who settled in Yathrib when Saba' dispersed throughout the land when God, the Almighty, sent the flood of Al-Arim upon them. A group of them settled in Ash-Sham, but it was only said that it was Yemen, and they were called Ghassan, because of a water source they settled at. It was said that it was close to Al-Mashallah, as Hassan ibn Thabit, may God be pleased with him, said:

If you ask, we are a noble tribe of Azd, our lineage and water are Ghassan

The meaning of his saying, may God bless him and grant him peace: **Ten Arabs were born to him** means that these ten were from his descendants, to whom the origins of the tribes of the Arabs of Yemen go back, not that they were born from his loins, but rather among them were those who were related to him by two or three parents, or by more or less, as is established and explained in its places in the books of genealogy. The meaning of his saying, may God bless him and grant him peace: **And six of them were considered to be on the right and four of them were considered to be on the wrong**, is that after God sent the flood of Al-Arim upon them, some of them stayed in their country, and some of them moved away from it to another. The matter of the dam was that the water came to them from between two mountains, and their rain torrents and valleys also gathered to it, so their ancient kings built a great, solid dam between them, until the water rose and controlled the edges of those two mountains. They planted trees and harvested the fruits in the most abundant and beautiful way, as more than one of the predecessors mentioned, including Qatada, that the woman used to walk under the trees, and on her head was a basket or a basket, which is what the fruits are scooped into, and what would fall from the trees would fill it without needing any effort or picking because of its abundance, ripeness and quality. This dam was in Ma'rib. A town three stages from Sana'a, known as the Marib Dam. Others have mentioned that there were no flies, mosquitoes, fleas, or any other pests in their town, due to the moderate air, healthy temperament, and God's care for them so that they would unify and worship Him, as He, the Blessed and Most High, said: **There was certainly for Sheba in their dwelling place a sign.** Then He explained it by saying, the Almighty and Majestic: **Two gardens on the right and on the left,**

meaning on the sides of the two mountains, and the town is between them. "Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord," meaning Forgiving to you if you persist in monotheism.

And the Almighty's saying: **So they turned away** meaning from the Oneness of God, worshipping Him, and thanking Him for what He bestowed upon them, and they turned to worshipping the sun instead of God, as the hoopoe said to Solomon, peace be upon him: "And I have come to you from Sheba with sure report. Indeed, I found a woman ruling them, and she has been given of all things, and she has a mighty throne. I found her and her people prostrating to the sun instead of God. And Satan has made their deeds pleasing to them and averted them from the way, so they are not guided." Muhammad ibn Ishaq said on the authority of Wahb ibn Munabbih: God Almighty sent to them thirteen prophets. Al-Suddi said: God Almighty sent to them twelve thousand prophets, and God knows best.

God the Almighty said: **So We sent upon them the flood of the dam**, what is meant by **the dam** is water, and it was also said the valley, and it was also said the rat, and it was also said the abundant water, so it is a case of adding a name to its description like the mosque of the congregation and Saeed Karz, this was narrated by Al-Suhayli. And more than one of them mentioned Ibn Abbas, Wahb bin Munabbih, Qatadah and Al-Dahhak: When God the Almighty wanted to punish them by sending the flood of the dam upon them, He sent a creature from the earth called the rat, which dug into the dam. Wahb ibn Munabbih said: They used to find in their books that the reason for the destruction of this dam was the rat, so they would watch for cats near it for a while. When fate came, the rat overcame the cats and entered the dam, gnawed at it, and it collapsed on them. Qatada and others said: The rat is the mole; it gnawed at its base until it became weak and frail. Then, during the days of floods, the water hit the building, and it collapsed. The water flowed down the valley and destroyed the buildings, trees, and other things in front of it. The water dried up from the trees on the right and left of the two mountains, so they withered and were destroyed, and those elegant, fresh, fruitful trees were replaced, as God the Most High said: **And We replaced their two gardens with two gardens of bitter fruit.** Ibn Abbas, Mujahid, Ikrimah, Ata' al-Khurasani, al-Hasan, Qatada, and al-Suddi said: It is the arak and the wild tamarisk. **And tamarisk** Al-Awfi said on the authority of Ibn Abbas: It is the tamarisk. Another said: It is a tree similar to the tamarisk, and it was said that it is the samr, and God knows best.

And His statement: **And some of the few lote trees** since the best of these trees that were replaced was the lote tree, He said: **And some of the few lote trees** This is what the situation of those two gardens became after the ripe fruits, beautiful views, deep shade, and flowing rivers. They were replaced with the arak, tamarisk, and lote trees with many thorns and few dates. This is because of their disbelief and their association of partners with God, their denial of the

truth and their turning away from it to falsehood. For this reason, God the Almighty said: "That is how We recompensed them for their disbelief. And do We recompense except the ungrateful?" That is, We punished them for their disbelief. Mujahid said: **And none is punished except the ungrateful.** Al-Hasan Al-Basri said: **God the Almighty has spoken the truth; none is punished for the like of his actions except the ungrateful.** Tawus said: **No one is questioned except the ungrateful.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Omar bin Al-Nahhas Al-Ramli told us, Hajjaj bin Muhammad told us, Abu Al-Baida told us, on the authority of Hisham bin Saleh Al-Taghlabi, on the authority of Ibn Khaira, who was one of the companions of Ali, may God be pleased with him, who said: The reward for disobedience is weakness in worship, hardship in livelihood, and difficulty in enjoying pleasure. It was said: What is difficulty in enjoying pleasure? He said: He does not encounter a lawful pleasure except that someone comes to him to spoil it for him.

Fath al-Qadir

Then the Almighty mentioned what happened to them after this blessing that He bestowed upon them, saying: **16- So they turned away** from gratitude, disbelieved in God, and denied their prophets. Al-Suddi said: God sent thirteen prophets to the people of Sheba, but they denied them. Wahb said the same. Then, when they turned away from being grateful for the blessing, God sent a punishment upon them, stripping them of what He had bestowed upon them. He said: {So We sent upon them the flood of the dam.} That is because the water used to come to the land of Sheba from the valleys of Yemen. They built a barrier between two mountains and held back the water. They made three gates in that barrier, one above the other. They used to water themselves from the upper gate, then from the second gate, then from the third. Thus, their wealth became abundant and increased. But when they denied their messengers, God sent a rat that tore open that barrier until it collapsed. The water entered their garden and flooded it, and the flood buried their houses. This is the flood of the dam, which is the plural of 'armah, which is the dam that holds back water. Qatada and others said the same. Al-Suddi said: Al-'arm is the name of the dam. The meaning is: We sent upon them the flood of the dam, Al-'arm. Ata' said: Al-'arm is the name of the valley. Al-Zajjaj said: Al-'arm is the name of the rat that burrowed into the dam on them. It is the one called the mole. So the flood was attributed to it because it was the cause of its flow. Ibn Al-A'rabi said: Al-'arm is one of the names of the mouse. Mujahid and Ibn Abi Nujayh said: Al-Aram is red water that God sent into the dam, splitting it and demolishing it. It was said that Al-Aram is the name of heavy rain, and it was also said that it is the name of a heavy flood. Al-Aramah originally means severity, ferocity and difficulty. It is said that someone is *Aram* if he became intense and difficult. It was narrated that Ibn Al-A'rabi said: Al-Aram is an unbearable flood. Al-Mubarrad said: Al-Aram is anything that is a barrier between two things. **And We replaced their two gardens with two gardens** meaning, We destroyed their two gardens that contained those delicious fruits and good kinds, and We gave them in

their place two gardens in which there was no good and no benefit to them from what grew in them. For this reason, He said: **of bitter food.** The majority of scholars read it with the nunation of *aka* and without adding it to *khamat*. Abu Amr read it with the addition. Al-Khalil said: Al-Khamat is the arak tree, and many of the commentators said the same. Abu Ubaidah said: Al-Khamat is every bitter tree with thorns. Al-Zajjaj said: Every plant that has a bitter taste that cannot be eaten. Al-Mubarrad said: Everything that changes into something undesirable is called khamat, and from this comes milk when it changes. The reading of the majority is more correct than the reading of Abu Amr. Khamat is an adjective for food or a substitute for it, because eating is khamat itself. Al-Akhfash said: The addition is better in the speech of the Arabs: such as a silk garment and a brick house. It is better to explain khamat as mentioned by Al-Khalil and others. Al-Jawhari said: Khamat is a type of arak tree that has an edible fruit. The naming of the substitute as two gardens is to imitate or mock them. Athl is the well-known tree similar to the tamarisk. This is what Al-Farra and others said. He said: Except that it is taller than the tamarisk. The singular is atlah, and the plural is athlāt. Al-Hasan said: Athl is wood. Abu Ubaidah said: It is the tree of the natar, but the first is more correct, and tamarisk has no fruit. Sidr is a well-known tree. Al-Farra said: It is the samr. Al-Azhari said: Sidrān is a wild tree that is not beneficial and not suitable for washing. It has a tarry fruit that is not eaten, and it is called the dal. The second is the lote tree that grows on water and the fruit of the jujube tree, and its leaves are a kind of lote tree similar to the jujube tree. It was said that the lote tree was described as few because there is a type of it that is delicious to eat, and this is the second type mentioned by Al-Azhari. Qatada said: While their tree was from the best of trees, God made it from the worst of trees because of their deeds, so He destroyed their fruitful trees and in their place grew the arak, tamarisk, and lote tree. It is possible that his saying *few* refers to all of what was mentioned from the khamat, tamarisk, and lote tree.

Tafsir al-Baghawi

16- So they turned away. Wahb said: So God sent thirteen prophets to Sheba, and they called them to God and reminded them of His blessings upon them and warned them of His punishment, but they denied them and said: We do not know of any blessing from God Almighty upon us, so say to your Lord to withhold these blessings from us if He is able. This is what God Almighty said: **So they turned away, so We sent upon them the flood of the dam.** The dam is the plural of dam, which is the dam that holds back water.

Ibn Al-A'rabi said: Al-Aram is an unbearable flood. It was also said that it was red water that God sent upon them from wherever He wished. It was also said that Al-Aram is a valley, and its origin is from Al-Aramah, which means severity and strength.

Ibn Abbas, Wahb, and others said: That dam was built by Bilqis, because they used to fight over the water of their valley. So she ordered their valley to be blocked with Al-Aram, which is Al-Misnat in the Himyarite

But they turned away, so We sent upon them the flood of the dam and replaced their two gardens with two gardens of bitter fruit and tamarisk and a few lote trees.

dialect. She blocked it between the two mountains with rocks and tar, and made three gates for it, one above the other. She built a huge pool behind it and made twelve outlets in it for their rivers. They opened them when they needed water, and when they were rich, they blocked them. When the rain came, the water of the valleys of Yemen gathered to it, and the torrent was held back behind the dam. So she ordered the upper gate to be opened and its water flowed into the pool. They would drink from the upper gate, then from the second, then from the third, the lower gate, and the water would not run out until the water returned the following year. She used to divide it among them accordingly, and they remained like that for a period after that. Then, when they rebelled and disbelieved, God sent against them a rat called Al-Khald, which pierced the dam from below, and the water flooded their gardens and destroyed their land.

Wahb said: "Among the things they claimed and found in their knowledge and divination was that a mouse would destroy their dam. So they did not leave a gap between two rocks without tying a cat to it. When the time came and God Almighty wanted them to drown, as they say, a large red mouse approached one of those cats and argued with it until the cat was delayed. It entered the gap it was near and penetrated the dam, burrowing and digging until it weakened it for the flood. They were unaware of that. When the flood came, it found a hole and entered it until it broke the dam and flooded their property, drowning it and burying their houses in the sand. They were scattered and dispersed until they became a proverb among the Arabs. They say: The sons of so-and-so became the hands of Saba' and the hands of Saba', meaning: they were scattered and dispersed. This is what God Almighty said: 'So We sent upon them the flood of the dam.'"

And We replaced their two gardens with two gardens of bitter fruit. The general public read it with the tanween, while the people of Basra read it as *khamt* with the addition. Food means fruit, and bitter fruit means the arak tree, and its fruit is called *barir*. This is the opinion of most of the commentators.

Al-Mubarrad and Al-Zajaj said: Any plant that has a bitter taste to the point that it cannot be eaten is called *khmat*.

Ibn al-A'rabi said: Al-Khamt is the fruit of a tree called Faswat al-Dab', which is similar to poppy seeds and is rubbed but not used. Whoever makes Al-Khamt a name for something eaten, then the tanween in *eat* is good. Whoever makes it the root and eats the fruit, then the addition is clear, and the tanween is acceptable. The Arabs say: In the garden of so-and-so are grapes of vineyards, translating grapes as vineyards because they come from it.

And tamarisk and some little lote trees. Tamarisk is the tamarisk, and it was said that it is a tree similar to the tamarisk except that it is larger than it. The lote tree is a well-known tree, and it is the nabq tree, whose leaves are used for washing the head and are planted

in gardens. This was not of that nature, rather it was a wild lote tree that is not used and whose leaves are not good for anything.

Qatada said: The tree of the people was one of the best trees, but God made it one of the worst trees because of their actions.

Tafsir al-Baidawi

16- **So they turned away** from gratitude. **So We sent upon them the flood of the dam** The flood of the dam, meaning the difficult, from the man's dam, so he is dam, and dam if he is fierce and difficult, or heavy rain or rats, he added to it the *flood* because it was pure sugar for them, which Bilqis struck for them, so she injected the water of the trees with it and left in it a hole the size of what they needed, or the drain that held sugar, as it is the plural of dam, which is the piled up stones. It was said that it is the name of a valley from which the flood came, and that was between Jesus and Muhammad, peace be upon them. **And We exchanged for them their two gardens two gardens of bitter fruit**, ugly fruit, because every plant that takes a taste of bitterness, and it was said that it is the arak or every tree that does not have thorns, and the meaning is every bitter food, so the added word was deleted and the added to it was used in its place as a substitute, or an explanatory apposition. **And tamarisk and some lote-trees, few of them** are in apposition to *ate* and not to *dried*, because tamarisk is the tamarisk and it has no fruit. They were read in the accusative case in apposition to

Two gardens. The description of the lote tree as a little, for its fruit, which is the jujube tree, is one of the things that are delicious to eat, and that is why it is planted in orchards. The naming of the substitute **two gardens** is for similarity and sarcasm. Abu Amr read **my self** as *akal* without the tanween on the lam, and he read *al-Haramain* with a light *akal*.

Surat Saba 34:17

That is how We recompensed them for their disbelief. And do We recompense anyone but the disbelievers?

Tafsir al-Jalalayn

17 - *That* the change **We recompensed them for their disbelief** for their disbelief **And do We recompense except the disbeliever** with the *ya* and the noon with the *kasra* of the *zay* and the accusative of the disbeliever, meaning that none but he is to be questioned

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **That is how We recompensed them for their disbelief**, the Most High says: This that We did to these people of Sheba, by sending upon them the flood of the dam, until their wealth was destroyed and their gardens were ruined, was a recompense from Us for their disbelief in Us and their denial of Our messengers. And *that* in His statement, **That is how We recompensed them** is in the accusative case because of the occurrence of **We recompensed them for it**, and the meaning of the statement is: We recompensed them for that because they disbelieved.

And his saying, **And shall We reward anyone but the ungrateful?** The reciters differed in their recitation of it. The majority of the reciters of Medina and Basra, and some of the people of Kufa, recited it as **and shall We reward** with a *ya* and opened the *zay* as if the subject was not named, **except the ungrateful** in the nominative case. The majority of the reciters of Kufa recited it as **and shall We reward** with a *noon* and with a *kasra* on the *zay* "except the ungrateful" in the accusative case.

The correct statement about this is that they are two well-known readings among the reciters of the regions, and they are close in meaning, so whichever one recites it, the reciter is correct. The meaning of the statement is: Thus did We reward them for their disbelief in God. And who is rewarded except the ungrateful for the blessings of God?

If someone were to say: Does God not reward those who believe in Him for their righteous deeds, specifically rewarding those who disbelieve? It would be said: Is anyone rewarded except the ungrateful? It would be said: The recompense in this case is the recompense, and God, the Exalted, promised the people of faith in Him that He would bestow His favor upon them, and that He would reward them for one of their righteous deeds ten times as much, to an endless multiplication. And He promised the sinner among His servants that He would bestow the same amount of bad deeds on them for one of their sins, as a reward for their crime. The reward is for the people of major sins and disbelief, and the recompense is for the

people of faith along with His favor. That is why He, the Most High, said in this case: **And does He reward except the ungrateful?** It is as if He, the Most High, said: No one is rewarded, no one is rewarded for his deeds except the ungrateful, since the reward is like the one for whom he is rewarded, and God does not forgive him any of his sins, nor does He erase any of them in this world. As for the believer, He bestows His favor upon him as I have described.

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

Who said that?

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And shall We reward?** means shall We punish.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "That is how We recompensed them for their disbelief. And do We recompense except the ungrateful?" When God the Almighty intends to honor a servant, He accepts his good deeds, and when He intends to humiliate a servant, He withholds his sins until he meets him on the Day of Resurrection. He said: "It was mentioned to us that a man was on a road in Madinah when a woman passed by him. He followed her gaze until he came to a wall and his face was wounded. He came to the Prophet of God while his face was flowing with blood and said: O Prophet of God, I did such and such. The Prophet of God said to him: When God the Almighty intends to honor a servant, He hastens his punishment for his sin in this world, and when He intends to humiliate a servant, He withholds his sins until he meets him on the Day of Resurrection as if he were a tailless donkey."

Tafsir al-Qurtubi

God the Almighty said: **That is how We recompensed them for their disbelief**. Meaning, this change is the recompense for their disbelief. The position of that is in the accusative case, meaning, We recompensed them for their disbelief. Is anyone recompensed except the ungrateful? The general reading is *yajāzā* with a *ḍammah ya'* and a *fathah zay*, *al-kafūr* in the nominative case, as for what has no named agent. *Ya'qub*, *Hafs*, *Hamzah*, and *al-Kisa'i* read *Najāzī* with a *noon* and a *kasrah zay*, *al-kafūr* in the accusative case. *Abu Ubayd* and *Abu Hatim* chose this, and they said: Because before it is *jāzinahum* **We recompensed them** and He did not say 'they recompensed'. *An-Nahhas*: The matter is broad and the meaning is clear. If someone were to say: God created Adam (peace be upon him) from clay, and another were to say: He created Adam from clay, the meaning would be the same.

Question: In this verse there is a question that is not more difficult in this Surah, which is: Why did God specify the punishment for the disbelievers and did not mention the people of sins? Scholars discussed this. Some said: This punishment, which is crushing and

Surat Saba 34:17

That is how We recompensed them for their disbelief. And do We recompense anyone but the disbelievers?

destruction, is not given to anyone except the one who disbelieved. Mujahid said: **He punishes** means he punishes, because God forgives the sins of the believer, while the disbeliever is punished for all his bad deeds. So the believer is punished but not punished because he is rewarded. Tawus said: It is the discussion in the accounting, but the believer will not be questioned in the accounting. Qatrib said the opposite of this, so he made it apply to the people of sins other than the disbelievers, and he said: The meaning is for the one who is ungrateful for blessings and commits major sins. An-Nahhas: The most appropriate thing to say about this verse and the most important thing narrated about it is that Al-Hasan said, **An example for an example.** On the authority of Aisha **may God be pleased with her**, she said: I heard the Messenger of God (blessings and peace of God be upon him) say: **Whoever is brought to account will perish.** I said: O Prophet of God, where is the saying of God, the Exalted and Majestic: **Then he will be brought to account with an easy reckoning** (al-Inshiqaq 84:8)? He said: **That is only the presentation, and whoever is called to account will perish.** This is a sound chain of transmission, and its explanation is: The disbeliever will be rewarded for his deeds and will be held accountable for them, and whatever good he did will be nullified. This is made clear by God's statement in the first verse: **That is how We recompensed them for their disbelief** and in the second verse: **And is anyone rewarded except the disbeliever?** The meaning of *recompensated* is: he will be rewarded for every deed he did, and the meaning of **We recompensed them is and in their place.** This is the literal meaning of the language, even though *recompensated* can be used metaphorically to mean *recompensated*.

Tafsir Ibn Kathir

Saba' was the kings of Yemen and its people, and the Tubba'a were among them, and Bilqis, the companion of Solomon, peace be upon him, was among them. They were in bliss and happiness in their country, their living, and the abundance of their provisions, crops, and fruits. God, the Blessed and Exalted, sent messengers to them commanding them to eat from His provisions and to thank Him by unifying and worshipping Him, and they were like that as long as God Almighty willed, then they turned away from what they were commanded to do, so they were punished by sending a flood and scattering throughout the country among the hands of Saba, scattered and dispersed, as will come in detail and explained soon, God willing, and in that we trust.

Imam Ahmad **may God have mercy on him** said: Abu Abd al-Rahman told us, Ibn Lahi'ah told us, on the authority of Abdullah ibn Hubayrah, on the authority of Abd al-Rahman ibn Walah, who said: I heard Ibn Abbas say: "A man asked the Messenger of God (blessings and peace of God be upon him) about Saba': Is it men, a woman, or a land? He (blessings and peace of God be upon him) said: Rather, it is a

man who gave birth to ten children, six of whom inhabited Yemen and four of whom inhabited Syria. As for the Yemenis, they are Madhhij, Kindah, Azd, Ash'ariyyun, Anmar, and Himyar. As for the Syrians, they are Lakhm, Judham, 'Amilah, and Ghassan." And Abd narrated it on the authority of al-Hasan ibn Musa on the authority of Ibn Lahi'ah. This is a good chain of transmission, but they did not include it. Al-Hafiz Abu 'Umar ibn 'Abd al-Barr narrated it - in the book Al-Qasb wa'l-Umam, on the knowledge of the principles of genealogies of the Arabs and the Persians - on the authority of Ibn Lahi'ah on the authority of Alqamah ibn Walah on the authority of Ibn Abbas **may God be pleased with them both**, and he mentioned something similar. A similar version has been narrated from another chain of transmission.

Imam Ahmad also said, and Abd bin Hamid: Yazid bin Harun told us, Abu Janab Yahya bin Abi Haya al-Kalbi told us, on the authority of Yahya bin Hani bin Urwah, on the authority of Farwah bin Masik, may God be pleased with him, who said: "I came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, should I fight with my people at the front and at the back? The Messenger of God, may God bless him and grant him peace, said: Yes, fight with your people at the front and at the back. When I turned away, he called me and said: Do not fight them until you call them to Islam. I said: O Messenger of God, what do you think of Saba'? Is it a valley or a mountain or what? He, may God bless him and grant him peace, said: No, rather he is a man from the Arabs. He had ten children, six of whom were on the right side and four on the wrong side. The right side was for Azd, the Ash'ariyyun, Himyar, Kindah, Madhhij, and Anmar, who are called Bajilla and Khatham, and the unlucky side was for Lakhm, Judham, 'Amilah, and Ghassan." This is also a good chain of transmission, even though it includes Abu Janab al-Kalbi, and they have spoken about him, but Ibn Jarir narrated it on the authority of Abu Kurayb, on the authority of al-Anqari, on the authority of Asbat bin Nasr, on the authority of Yahya bin Hani' al-Muradi, on the authority of his uncle or his father - he was unsure - Asbat - said: Furwah bin Masik, may God be pleased with him, came to the Messenger of God, may God bless him and grant him peace, and he mentioned him.

Another way to this hadith. Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Tawbah ibn Nimr, on the authority of Abd al-Aziz ibn Yahya, that he told him: We were with Ubaydah ibn Abd al-Rahman in Africa, and he said one day: I do not think that there are any people in a land except that they are among its people. Ali ibn Abi Rabah said: "No, so-and-so told me that Furwah ibn Masik al-Ghutayfi **may God be pleased with him** came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, Saba' is a people who had glory in the pre-Islamic era, and I fear that they will abandon Islam, so should I fight them? He (peace and blessings of God be upon him) said: I have not been commanded to do anything about them after that." Then this verse

was revealed: **Indeed, there was for Saba' in their dwelling place a sign** (al-Anfal 11:11). A man said to him: **O Messenger of God, what is Saba'?** He mentioned a hadith similar to the one before it, that the Messenger of God (peace and blessings of God be upon him) was asked about Saba': Was he a town, a man, or a woman? He (peace and blessings of God be upon him) said: **Rather, a man who had ten children, and six of them inhabited Yemen, and four in Syria, as for the Yemenis...** Madhhij, Kinda, Azd Ash'ariyyun, Anmar, and Himyar, except for those who settled there. As for Ash-Sham, it is Lakhm, Judham, Ghassan, and Amla. There is something strange about it, as it was mentioned that the verse was revealed in Medina, and the entire surah is Meccan. And God Almighty knows best.

Another chain of transmission Ibn Jarir said: Abu Kurayb told us, Abu Usamah told us, Al-Hasan bin Al-Hakam told us, Abu Sabrah Al-Nakha'i told us, on the authority of Furwah bin Masik Al-Ghutayfi, may God be pleased with him, who said: "A man said: O Messenger of God, tell me about Saba': is it a land or a woman? He, may God bless him and grant him peace, said: It is neither a land nor a woman, but rather a man who had ten children, six of whom were considered to be in the right direction and four were considered to be in the wrong direction. As for those who were considered to be in the wrong direction, they were Lakhm, Judham, Amla, and Ghassan. As for those who were considered to be in the right direction, they were Kinda, Al-Ash'ariyyun, Al-Azd, Madhhij, Himyar, and Anmar. A man said: Who are Anmar? He, may God bless him and grant him peace, said: Those from whom are Khatham and Bajila." Al-Tirmidhi narrated it in his Jami' on the authority of Abu Kurayb and Abd bin Hamid, who said: Abu Usamah told us, and he mentioned it more simply than this, then he said: This is a good, rare hadith.

Abu Omar bin Abdul Barr said: Abdul Warith bin Sufyan told us, Qasim bin Asbagh told us, Ahmad bin Zuhair told us, Abdul Wahhab bin Najdah Al-Hawti told us, Ibn Kathir - he is Uthman bin Kathir - told us, on the authority of Al-Layth bin Saad, on the authority of Musa bin Ali, on the authority of Yazid bin Husayn, on the authority of Tamim Ad-Dari **may God be pleased with him** who said: "A man came to the Messenger of God (peace and blessings of God be upon him) and asked him about Saba', and he mentioned something similar." This hadith is considered strong and good. The genealogists, including Muhammad bin Ishaq, said: The name of Saba' was Abd Shams bin Yashjub bin Ya'rub bin Qahtan, and he was called Saba' because he was the first of the Arabs to take spoils of war, and he was called Al-Ra'ish because he was the first to take spoils in a raid, so he gave them to his people, so he was called Al-Ra'ish. The Arabs call wealth feathers and feathers. They mentioned that he gave good tidings of the arrival of the Messenger of God (peace and blessings of God be upon him) in his early time, and he said a poem about that:

After us, there will be a great king, a prophet who will not permit what is forbidden.

After him, there will be kings who will be worshipped by the people without blame.

And after them there will be kings from among us, and the kingdom will be among us through division.

After Qahtan, a pious and hidden prophet, the best of mankind, will rule.

He is called Ahmad. I wish I could live a year after his mission.

So support him and love him with my victory with every armed man and every archer

When he appears, be his supporters, and whoever meets him, convey my greetings to him.

Al-Hamdani mentioned this in his book *Al-Ikhlil* and they differed regarding Qahtan in three statements **One of them** is that he is from the lineage of Iram bin Sam bin Noah, and they differed about how his lineage is connected to him in three ways. **The second** is that he is from the lineage of Eber, who is Hud, peace be upon him, and they also differed about how his lineage is connected to him in three ways as well. **The third** is that he is from the lineage of Ishmael, son of Abraham, peace be upon them both, and they differed about how his lineage is connected in three ways as well. This was mentioned in detail by Imam Al-Hafiz Abu Omar bin Abdul Barr Al-Namri, may God have mercy on him, in his book entitled **Al-Inbah ala Dhikr Usul Al-Qabail Al-Rawat**.

The meaning of his saying, may God bless him and grant him peace: **He was a man from the Arabs** means the pure Arabs who were before Abraham, peace be upon him, from the lineage of Sam, son of Noah. According to the third opinion, he was from the lineage of Abraham, peace be upon him. This is not the well-known opinion among them, and God knows best. However, in Sahih Al-Bukhari, it is narrated that the Messenger of God, peace be upon him, passed by a group of Aslam who were shooting arrows, so he said: **Shoot, O sons of Ishmael! Your father was an archer.** So, a tribe of the Ansar became Muslim—and the Ansar were Aws and Khazraj from Ghassan, from the Arabs of Yemen, from Saba'—who settled in Yathrib when Saba' dispersed throughout the land when God, the Almighty, sent the flood of Al-Arim upon them. A group of them settled in Ash-Sham, but it was only said that it was Yemen, and they were called Ghassan, because of a water source they settled at. It was said that it was close to Al-Mashallah, as Hassan ibn Thabit, may God be pleased with him, said:

If you ask, we are a noble tribe of Azd, our lineage and water are Ghassan

The meaning of his saying, may God bless him and grant him peace: **Ten Arabs were born to him** means that these ten were from his descendants, to whom the origins of the tribes of the Arabs of Yemen go back, not that they were born from his loins, but rather among them were those who were related to him by two or three parents, or by more or less, as is established and explained in its places in the books of genealogy. The meaning of his saying, may God bless him and grant him peace: **And six of them were considered to be on the right and four of them were considered to be on the wrong**, is that after God sent the flood of Al-Arim upon them, some of them stayed in their country, and some of them moved away from it to another. The matter of

That is how We recompensed them for their disbelief. And do We recompense anyone but the disbelievers?

the dam was that the water came to them from between two mountains, and their rain torrents and valleys also gathered to it, so their ancient kings built a great, solid dam between them, until the water rose and controlled the edges of those two mountains. They planted trees and harvested the fruits in the most abundant and beautiful way, as more than one of the predecessors mentioned, including Qatada, that the woman used to walk under the trees, and on her head was a basket or a basket, which is what the fruits are scooped into, and what would fall from the trees would fill it without needing any effort or picking because of its abundance, ripeness and quality. This dam was in Ma'rib. A town three stages from Sana'a, known as the Marib Dam. Others have mentioned that there were no flies, mosquitoes, fleas, or any other pests in their town, due to the moderate air, healthy temperament, and God's care for them so that they would unify and worship Him, as He, the Blessed and Most High, said: **There was certainly for Sheba in their dwelling place a sign.** Then He explained it by saying, the Almighty and Majestic: **Two gardens on the right and on the left,** meaning on the sides of the two mountains, and the town is between them. "Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord," meaning Forgiving to you if you persist in monotheism.

And the Almighty's saying: **So they turned away** meaning from the Oneness of God, worshipping Him, and thanking Him for what He bestowed upon them, and they turned to worshipping the sun instead of God, as the hoopoe said to Solomon, peace be upon him: "And I have come to you from Sheba with sure report. Indeed, I found a woman ruling them, and she has been given of all things, and she has a mighty throne. I found her and her people prostrating to the sun instead of God. And Satan has made their deeds pleasing to them and averted them from the way, so they are not guided." Muhammad ibn Ishaq said on the authority of Wahb ibn Munabbih: God Almighty sent to them thirteen prophets. Al-Suddi said: God Almighty sent to them twelve thousand prophets, and God knows best.

God the Almighty said: **So We sent upon them the flood of the dam**, what is meant by **the dam** is water, and it was also said the valley, and it was also said the rat, and it was also said the abundant water, so it is a case of adding a name to its description like the mosque of the congregation and Saeed Karz, this was narrated by Al-Suhayli. And more than one of them mentioned Ibn Abbas, Wahb bin Munabbih, Qatadah and Al-Dahhak: When God the Almighty wanted to punish them by sending the flood of the dam upon them, He sent a creature from the earth called the rat, which dug into the dam. Wahb ibn Munabbih said: They used to find in their books that the reason for the destruction of this dam was the rat, so they would watch for cats near it for a while. When fate came, the rat overcame the cats and entered the dam, gnawed at it, and it collapsed on them. Qatada and others said: The rat is the mole; it gnawed at its base until it became weak and frail. Then, during the days of floods, the water hit the building, and it collapsed. The water

flowed down the valley and destroyed the buildings, trees, and other things in front of it. The water dried up from the trees on the right and left of the two mountains, so they withered and were destroyed, and those elegant, fresh, fruitful trees were replaced, as God the Most High said: **And We replaced their two gardens with two gardens of bitter fruit.** Ibn Abbas, Mujahid, Ikrimah, Ata' al-Khurasani, al-Hasan, Qatada, and al-Suddi said: It is the arak and the wild tamarisk. **And tamarisk** Al-Awfi said on the authority of Ibn Abbas: It is the tamarisk. Another said: It is a tree similar to the tamarisk, and it was said that it is the samr, and God knows best.

And His statement: **And some of the few lote trees** since the best of these trees that were replaced was the lote tree, He said: **And some of the few lote trees** This is what the situation of those two gardens became after the ripe fruits, beautiful views, deep shade, and flowing rivers. They were replaced with the arak, tamarisk, and lote trees with many thorns and few dates. This is because of their disbelief and their association of partners with God, their denial of the truth and their turning away from it to falsehood. For this reason, God the Almighty said: "That is how We recompensed them for their disbelief. And do We recompense except the ungrateful?" That is, We punished them for their disbelief. Mujahid said: **And none is punished except the ungrateful.** Al-Hasan Al-Basri said: **God the Almighty has spoken the truth; none is punished for the like of his actions except the ungrateful.** Tawus said: **No one is questioned except the ungrateful.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Omar bin Al-Nahhas Al-Ramlî told us, Hajjaj bin Muhammad told us, Abu Al-Baida told us, on the authority of Hisham bin Saleh Al-Taghlabi, on the authority of Ibn Khaira, who was one of the companions of Ali, may God be pleased with him, who said: The reward for disobedience is weakness in worship, hardship in livelihood, and difficulty in enjoying pleasure. It was said: What is difficulty in enjoying pleasure? He said: He does not encounter a lawful pleasure except that someone comes to him to spoil it for him.

Fath al-Qadir

And the reference in His saying: 17- *That* is to what came before of the change, or to the source of **We recompensed them** and the *ba* in **because they disbelieved** is for causality: that is, that change, or that recompense is because of their disbelief in the blessing by their turning away from being grateful for it. **And do We recompense except the ungrateful?** That is, do We recompense with this retribution of taking away the blessing and sending down the punishment except for the extreme ungrateful who exaggerates in it? The majority read *Najaazi* with a damma on the lower letter and a fatha on the zay in the passive form. Hamzah, Al-Kisa'i, Ya'qub, and Hafs read it with a noon and a kasra on the zay, indicating the active participle, which is God. Al-kufr **the ungrateful** according to the first reading is nominative, and according to the second reading it is accusative. Abu Ubaid and Abu Hatim

preferred the second reading. They said: Because before it is **We recompensed them**, and the apparent meaning of the verse is that only the ungrateful are recompensed, even though the people who commit sins are recompensed. Some people said: The meaning of the verse is that only the one who disbelieves is recompensed with this recompense, which is crushing and destruction. Mujahid said: The believer's sins are expiated, and the disbeliever is recompensed for every deed he has done. Tawus said: It is the discussion in the reckoning, but the believer will not be discussed. Al-Hasan said: The meaning is that the disbeliever will be recompensed like for like, and this answer was preferred by An-Nahhas.

Tafsir al-Baghawi

17- **That is how We rewarded them for their disbelief**, meaning: that which We did to them, We rewarded them for their disbelief. **And do We reward anyone but the ungrateful?** Hamzah, Al-Kisa'i, Hafs, and Ya'qub read: **And do We reward anyone but the ungrateful?** with a noon and a kasra on the zay. The ungrateful is in the accusative case because of His statement: That is how We rewarded them. The others read it with a ya' and a fatha on the zay. The ungrateful is in the nominative case, meaning: And does anyone reward anyone but the ungrateful with such a punishment?

Mujahed said: **He punishes** means he punishes. It is said of punishment: **He punishes** and of reward: **He rewards**.

Muqatil said: Is anyone rewarded for his bad deeds except the ungrateful to God for His blessings?

Al-Farra' said: The believer is rewarded but not recompensed, meaning: He is rewarded for his deeds and is not recompensed for his bad deeds.

Tafsir al-Baidawi

17- **That is how We recompensed them for their disbelief** for their disbelief in the blessing or for their disbelief in the messengers, as it was narrated that thirteen prophets were sent to them but they denied them. The object is brought forward to indicate glorification, not specificity. **And do We recompense anyone except the ungrateful?** And is anyone recompensed with the like of what We did to them except the one who is eloquent in disbelief or disbelief? Hamzah, Al-Kisa'i, Ya'qub, and Hafs read *Najaazi* with a *nun* and *Al-Kafur* with the accusative.

Surat Saba 34:18

And We placed between them and the towns which We had blessed, towns visible, and We appointed between them the journey. Travel between them nights and days in security.

Surat Saba 34:18

And We placed between them and the towns which We had blessed, towns visible, and We appointed between them the journey. Travel between them nights and days in security.

Tafsir al-Jalalayn

18 - **And We made between them** Sheba, which is in Yemen **and between the towns which We had blessed** with water and trees, which are the towns of Ash-Sham to which they travel for trade **towns which are visible** continuous from Yemen to Ash-Sham **and We measured the journey between them** so that they would rest in one and spend the night in another until the end of their journey and they would not need to carry provisions and water in it, meaning, We said **Travel therein nights and days in security** not fearing at night or during the day.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of His blessings that He bestowed upon these people who wronged themselves: And We placed between their land and the towns which We had blessed, which are the Levant, towns visible.

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, **The towns which We have blessed**, he said: Ash-Sham.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We placed between them and the towns which We had blessed** meaning the Levant.

Ali bin Sahl told me, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **The towns which We have blessed**, he said: the Levant.

It was said: It refers to the villages in which the Holy House was blessed.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And We placed between them and the towns which We had blessed, towns visible**. He said: The land which We had blessed is the Holy Land. And

His saying, **towns visible**, means: connected towns, and they are Arab towns.

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

Who said that?

Ya'qub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I heard Al-Hasan, regarding His statement, **And We placed between them and the towns which We have blessed, towns visible**, he said: Towns that were connected. He said: One of them would go out in the morning and take a nap in one town, and in the evening he would take shelter in another town. He said: A woman would place her basket on her head, then spin her spindle, and not come back until it was full of all the fruits.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Apparent villages** means continuous.

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, **visible villages** means: Arab villages between Medina and the Levant.

Muhammad bin 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **villages visible**, he said: the Sarawat.

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, **villages apparent**, meaning: Arab villages, and they are between Medina and Ash-Sham.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We placed between them and the towns which We had blessed, towns visible**, he said: There were towns visible between their town and Ash-Sham. He said: A woman would go out with her spindle and her axe on her head, going from one town to the next, and she would be seen in a town carrying neither provisions nor water because of the distance between her and Ash-Sham.

And His statement, **And We have determined therein the journey**, means, the Most High, the Majestic, says: And We have made between their towns and the towns which We have blessed a measured journey, from house to house, and from town to town. They do not stop except in one town, and they do not go out except from one town.

And His saying, **Travel therein, nights and days, in security**. He says: And We said to them, **Travel in these towns, between your towns and the towns which We have blessed, nights and days, in security, not fearing hunger or thirst, nor injustice from anyone**.

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, "Travel therein in peace by night and by day," they do not fear injustice or hunger, but they go out in the morning and take a nap, and they come back in the evening and spend the night in a village of people with a garden and a river, until it was mentioned to us that a woman would put her basket on her head and scoop it with her hand, and her basket would be full of fruit before she returned to her family without her having picked anything, and a man would travel without carrying with him provisions or a water skin from what had been spread out for the people.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **and days of security**, he said: There is no fear in them.

Tafsir al-Qurtubi

The Almighty says: **And We placed between them and the towns which We have blessed, towns which are visible**. Al-Hasan said: It means between Yemen and Syria. The towns which were blessed are: Syria, Jordan, and Palestine. It was said that there were four thousand seven hundred towns in which trees, fruits, and water were blessed. It is possible that We blessed them due to their large number. **Towns which are visible**. Ibn Abbas said: He means between Madinah and Syria. Qatada said: The meaning of visible is: connected on a road, they would go a mile in a town and come back and spend the night in a town. It was also said: There was a town with a market every mile, and this was the reason for the safety of the road. Al-Hasan said: A woman would go out with her spindle and carry her bag on her head, then she would be busy with her spindle and not return home until her bag was full of all the fruits, so the area between Syria and Yemen was like that. It was also said that visible means elevated, as Al-Mubarrad said. It was said: It was called apparent because of its appearance, meaning if you go beyond this one, the other will appear to you, so the villages were apparent, meaning well-known. It is said: This is an apparent matter, meaning well-known. **And We ordained therein the journey** meaning We made the journey between their villages and the villages that We had blessed a measured journey from house to house, and from village to village. That is, We made between every two villages half a day so that the afternoon nap would be in one village and the night would be in another. A person only travels excessively due to the lack of provisions and water and the fear of the road. If he finds provisions and is safe, he does not burden himself with hardship and stops wherever he wants. **Travel therein** meaning, and We said to them, travel therein, meaning this distance, so it is an order of enabling, meaning they would travel therein to their destinations if they wanted to in safety, so it is an order with the meaning of report, and it contains an implied statement. **Nights and days** are two adverbials, *safe* is an accusative of state. He said: **Nights and days** in the

indefinite form to indicate the shortness of their journeys, meaning they did not need a long journey because they had what they needed. Qatada said: They were walking without fear, hunger, or thirst. They would walk for four months in safety, not moving one another. Even if a man encountered his father's killer, he would not move him.

Tafsir Ibn Kathir

The Almighty mentions the blessings, happiness, comfortable and prosperous life they were in, the soft lands, the safe places, the connected villages close to each other with many trees, crops and fruits such that their traveler did not need to carry provisions or water, but wherever he stopped he found water and fruits and he would take a nap in one village and spend the night in another as much as they needed on their journey. For this reason the Almighty said: **And We placed between them and the towns which We have blessed**. Wahb ibn Munabbih said: They are towns in Sana'a, and Abu Malik said the same. Mujahid, al-Hasan, Sa'id ibn Jubayr and Malik said on the authority of Zayd ibn Aslam, Qatadah, al-Dahhak, al-Suddi, Ibn Zayd and others: He means the towns of Ash-Sham, meaning that they were travelling from Yemen to Yemen to Ash-Sham in visible, connected villages.

Al-Awfi said on the authority of Ibn Abbas: The towns that We have blessed are Jerusalem. Al-Awfi also said on his authority: They are Arab towns between Madinah and Ash-Sham. **Clear towns** means clear and obvious, known to travelers, who rest in one and spend the night in another. For this reason, God the Almighty said: **And We have measured therein the journeys** meaning We made them according to what travelers need. **Travel therein nights and days in security** meaning security is achieved for them in their travels by night and day. **Then they said, 'Our Lord, lengthen between our journeys.'** And they wronged themselves. Others read **lengthen between our journeys**. This is because they were arrogant about this blessing, as Ibn Abbas, Mujahid, Al-Hasan, and others said. They loved deserts and wildernesses, which they needed to cross with provisions and mounts and travel in heat and fear, just as the Children of Israel asked Moses to bring forth for them from what the earth grows of its vegetables, cucumbers, garlic, lentils, and onions, even though they were living a comfortable life with manna and quails and whatever they desired of food, drink, and fine clothing. For this reason, He said to them: Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for. And humiliation and poverty were stamped upon them, and they incurred wrath from God. And God the Almighty said: **And how many a city have We destroyed which was insolent in its life**. And God the Almighty said: "And God presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the envelopment of hunger and fear for what they had been doing." And God the Almighty said about these al-Nas 114: **And they said, 'Our Lord, lengthen between our journeys.'** And they wronged

Surat Saba 34:18

And We placed between them and the towns which We had blessed, towns visible, and We appointed between them the journey. Travel between them nights and days in security.

themselves, meaning by their disbelief, **So We made them stories and dispersed them completely.** Meaning, We made them a topic of conversation for the people and a source of gossip to talk about their story, and how God plotted against them and scattered them after they had been united, united, and lived a comfortable life. They dispersed here and there in the lands. That is why the Arabs say about a people when they disperse: **'They dispersed like the hands of Saba' and the hands of Saba', and They dispersed in scattered fragments.**

Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan told us, Ibrahim bin Habib bin Al-Shaheed told us: I heard my father say: I heard Ikrimah narrating the hadith of the people of Saba'. He said: "There was certainly a sign for Sheba in their dwelling place: two gardens on the right and on the left. Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord. But they turned away, so We sent upon them the flood of the dam." There were priests among them, and the devils were eavesdropping, so they informed the priests of some report from heaven. There was a noble, wealthy priest among them, and he was informed that the end of their affair was near and that the punishment had overtaken them. He did not know what to do because he had a lot of money in real estate. So he said to one of his sons, who was the most honorable of their maternal uncles: O my son, if tomorrow comes and I command you to do something, do not do it. If I rebuke you, rebuke me. If I slap you, slap me. He said: O my father, do not do it. This is a great matter and a severe matter. He said: O my son, something has happened that must happen. He kept on at him until he met him in that state. When... They woke up and the people gathered. He said: My son, do such and such. He refused, so his father rebuked him, and he complied. This continued between them until his father grabbed him and slapped him. He jumped on his father and slapped him. He said: My son slaps me? Bring me the knife. They said: What will you do with the knife? He said: Slaughter him. They said: Do you want to slaughter your son? He said: So they sent to his maternal uncles and informed them of that. His maternal uncles came and said: Take from us whatever you want, but he refused unless he slaughtered it. They said: You will die before you slaughter it. He said: If the conversation is like this, then I do not think that I will stay in a country where my son is prevented from me. Buy my house from me, buy my land from me. He continued until he sold his house, his land and his property. When the price was in his hand and he had secured it, he said: O people, the torment has come upon you and the end of your affair is near. So whoever among you wants a new house, severe fever and a long journey, let him go to Oman. And whoever among you wants wine, leavened bread and juice. And a word Ibrahim said that I did not remember - let him go to Busra. And whoever wants those firmly rooted in the mud - those who eat in the place and live in the shallows - let him go to Yathrib with its palm trees. So his people obeyed him, and the people of Oman went out to Oman. Ghassan went out to Busra, and the Aws,

Khazraj and Banu Uthman went out to Yathrib, the city of palm trees. He said: They came to Batn Marr, and the Banu Uthman said: This is a good place, we do not seek a replacement for it, so they stayed there and were called Khuza'a for that reason, because they were defeated by their companions. The Aws and Khazraj remained steadfast until they settled in Medina, and the people of Oman headed to Oman and Ghassan headed to Busra. This is a strange and amazing trace, and this priest is Amr ibn Amir, one of the leaders of Yemen and the notables of Saba and their priests. Muhammad ibn Ishaq ibn Yasar mentioned at the beginning of the biography what happened to Amr ibn Amir, who was the first to leave the land of Yemen because he sensed that the dam had been sent against them. He said: The reason for Amr ibn Amir leaving Yemen, as Abu Zaid al-Ansari told me, was that he saw a rat digging in the Ma'rib Dam, which was holding back water from them, so they could divert it wherever they wanted in their land. He knew that the dam would not remain like that, so he decided to move from Yemen, as was the case with his people. He ordered his youngest son, if he was rude to him and slapped him, to go up to him and slap him. So his son did what he ordered him to do, and Amr said: I will not stay in a country where my youngest son slapped me in the face and exposed his wealth. Then some of the nobles of Yemen took advantage of Amr's anger and bought his wealth, while he moved with his children and grandchildren. The Azd tribe said: **We will not stay behind Amr ibn Amir.** So they sold their wealth and went out with him. They set out until they reached the land of 'Ak, passing through and visiting different countries. 'Ak fought them, and their war was fierce. Abbas ibn Murdas al-Sulami, may God be pleased with him, said about that:

And Uqayq ibn Adnan who played with Ghassan until they expelled everyone

This verse is from a poem of his. He said: Then they departed from them and dispersed to the countries. The family of Jafna bin Amr bin Amir settled in Ash-Sham, the Aws and Khazraj settled in Yathrib, Khuza'a settled in Marra, Azd al-Sarat settled in As-Sarat, and Azd'aman settled in Oman. Then God sent a flood upon the dam and it collapsed, and about that God the Almighty revealed these verses. Al-Suddi mentioned the story of Amr bin Amir in a similar manner to what Muhammad bin Ishaq mentioned, except that he said: So he ordered his nephew to take his son's place - until he said, so he sold his property and left with his family and they dispersed. Narrated by Ibn Abi Hatim.

Ibn Jarir said: Ibn Hamid told us, Salamah told us, on the authority of Ibn Ishaq, who said: They claim that Amr ibn Amir, the paternal uncle of the people, was a soothsayer. He saw in his soothsaying that his people would be torn apart and their journeys would be spread out. So he said to them: I know that you will be torn apart, so whoever among you has a long-term concern, a heavy load, and new provisions, let him join a cup or a basket. He said: So that was Wadi'ah ibn

Amr. And whoever among you is concerned with cities and affairs, let him go to the land of Shan, which was Awf bin Amr, and they are the ones who are called Barq. And whoever among you wants a temporary life and a safe sanctuary, let him go to Arzin, which was Khuza'a. And whoever among you wants the land firmly planted in the mud and the fertile soil, let him go to Yathrib with its palm trees, which was Aws and Khazraj, and they are these two tribes of the Ansar. And whoever among you wants wine and yeast and gold and silk, and kingship and leadership, let him go to Kufa and Busra, which was Ghassan, the sons of Jafna, the kings of the Levant, and whoever of them was in Iraq. Ibn Ishaq said: I heard some of the people of knowledge say that this statement was said by the wife of Amr ibn Amir, and she was a fortune teller and she saw that in her fortune telling, so God knows best which one it was. Saeed said, on the authority of Qatadah, on the authority of Al-Sha'bi: As for Ghassan, they went to Ash-Sham, and as for the Ansar, they went to Yathrib, and as for Khuza'ah, they went to Tihamah, and as for Azz, they went to Oman, and God tore them apart. Narrated by Ibn Abi Hatim and Ibn Jarir. Then Muhammad ibn Ishaq said: Abu Ubaidah told me that Al-A'sha, the blind man of Banu Qays ibn Tha'labah, whose name was Maymun ibn Qays, said:

And in that there is an example for the follower, and Ma'rib is overtaken by the dam.

Marble built for them by donkeys. If their water comes, it will not be thrown away.

So he watered the crops and grapes according to the abundance of their water when it was distributed.

They became hands that could not provide a drink for a weaned child.

God the Almighty says: **Indeed in that are signs for everyone patient and grateful.** Meaning, in this punishment, torment, and change of blessing and well-being that befell them is a punishment for the disbelief and sins they committed, a lesson and an indication for every servant who is patient in the face of calamities and grateful for blessings. Imam Ahmad said: Abdur-Rahman and Abdur-Razzaq Al-Ma'ni told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Al-Aizar ibn Harith, on the authority of Umar ibn Sa'd, on the authority of his father, who is Sa'd ibn Abi Waqqas **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "I am amazed at God's decree for the believer: If good befalls him, he praises his Lord and is grateful, and if a calamity befalls him, he praises his Lord and is patient. The believer is rewarded for everything, even the morsel that he lifts to his wife's mouth." An-Nasa'i narrated it in Al-Yawm wa Al-Laylah from the hadith of Abu Ishaq Al-Subai'i, and it is an authentic hadith from the narration of Umar ibn Sa'd from his father, but it has a corroborating report in the two Sahih from the hadith of Abu Hurayrah **may God be pleased with him**: "It is amazing about the believer that nothing God decrees for him except that it is good for him. If something good happens to him, he is thankful and that is good for him, and if something bad happens to him, he is patient and that is good for him. And this is not the case for anyone but the believer." 'Abd said: Yunus told us from

Shaiban from Qatadah: **Indeed in that are signs for everyone patient and grateful.** He said: Mutraf used to say: What an excellent and grateful servant is the one who is grateful when given something, and patient when afflicted.

Fath al-Qadir

18- And We placed between them and the towns which We had blessed This is connected to His statement: "Indeed, there was for Sheba" meaning, and it was part of their story: We placed between them and the towns which We had blessed with water and trees, which are the towns of Ash-Sham, "visible towns" meaning continuous. Their trade was from their land, which is Ma'rib, to Ash-Sham. They would spend the night in one town and take a rest in another until they returned. They did not need provisions to carry from their land to Ash-Sham. This is part of the story of what God had bestowed upon them. Al-Hasan said: These towns are between Yemen and Ash-Sham. It was said that they were 4,700 towns, and it was said that they were between Madinah and Ash-Sham. Al-Mubarrad said: The apparent towns are the well-known ones, and they were called apparent because they were visible. If you leave one, the others will appear to you, so they were apparent towns, meaning well-known. It is said that this is an apparent matter, meaning well-known. "And We measured the journey therein" meaning We made the journey from one town to another a specific amount, which is half a day, as the commentators said. Al-Farra' said: "That is, We made between every two villages half a day so that the afternoon nap would be in one village and the night would be in another until one reaches Ash-Sham. A person only travels excessively due to the lack of provisions and water and the fear of the road. When he finds provisions and safety, he does not burden himself with hardship, but rather stops wherever he wants. The gist is that God, the Exalted, enumerated their blessings, then mentioned the calamities that befell them, then returned to enumerating the rest of the blessings He bestowed upon them that were outside their country, such as the villages connected between them and the place they wanted to travel to. Then He mentioned replacing it with deserts and wildernesses, as will come later. His statement, **Travel therein**, is based on the estimation of the statement, that is, We told them to travel in those connected villages. It is a command to enable them, that is, We enabled them to travel therein whenever they wanted. **Nights and days, secure**, from what they feared. The accusative of *nights* and *days* is a circumstantial, and the accusative of *safe* is a state. Qatada said: They would travel without fear, nor hungry, nor thirsty. They would travel a distance of four months in security, not disturbing one another. If a man encountered his father's killer, he would not disturb him.

Tafsir al-Baghawi

18- And We placed between them and the towns which We had blessed with water and trees, which are the towns of Ash-Sham, **towns visible**, connected, the second one visible from the first because of its

Surat Saba 34:18

And We placed between them and the towns which We had blessed, towns visible, and We appointed between them the journey. Travel between them nights and days in security.

proximity to it. Their trade was from Yemen to Ash-Sham, so they would spend the night in one town and come to another, and they did not need to carry provisions from Sheba to Ash-Sham.

It was said: Their villages were four thousand seven hundred connected villages from Saba to the Levant.

And We measured the journey therein, meaning: We measured their journey between these villages, and their journey in the morning and evening was about half a day's journey. So if they had traveled for half a day, they would have reached a village with water and trees.

Qatada said: A woman would go out with her spindle and her basket on her head, and she would work with her spindle and not return home until her basket was full of fruits. This was the case between Yemen and Syria.

Travel therein, meaning: We said to them, **Travel therein**. It was said that it is a command with the meaning of a statement, meaning: We enabled them to travel, so they traveled therein, **for nights and days**, meaning: by nights and days, at any time they wished, **in security**, not fearing an enemy, hunger, or thirst. So they became arrogant and transgressed and could not bear the hardship, and they said: If our gardens were further away than they are, it would be more appropriate for us to desire it.

Tafsir al-Baidawi

18- **And We placed between them and the towns which We had blessed** by expanding upon their people, which are the towns of Ash-Sham. **Towns visible** connected, some of them visible to others, or mounted on a

The road is clear to the wayfarers. **And We have ordained therein the journey** so that the traveler may rest in a village and the traveler may spend the night in another until he reaches Syria. **Travel therein** means to say it with the tongue of the state or the speech. **Nights and days** whenever you wish, night or day.

Safe Security does not vary according to the time, or travel in safety, even if your journey is long, travel in it for the nights and days of your lives, and you will find therein nothing but safety.

Surat Saba 34:19

Then they said, **Our Lord, lengthen our journeys.** And they wronged themselves. So We made them stories and dispersed them in complete dispersion. Indeed in that are signs for everyone patient and grateful.

Tafsir al-Jalalayn

19 - **And they said, Our Lord, separate (and in another reading, send (between our journeys"** to the Levant, make them deserts so that they may outstrip the poor by riding camels and carrying provisions and water, so they were arrogant about the blessing **and wronged themselves** by disbelief **and We made them stories** for those who came after them in that **and We dispersed them completely** We scattered them throughout the lands completely **there are certainly signs in that** mentioned **for everyone patient** from sins *grateful* for the blessings.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of the statement "Our Lord, extend between our journeys. **The majority of the reciters of Medina and Kufa read it as** Our Lord, extend between our journeys" as a supplication and a question with the letter alif. Some of the people of Mecca and Basra read it as "ba'd" with a shaddah on the 'ayn as a supplication as well. It was reported from the earlier scholars that they used to read it as "Our Lord, extend between our journeys" as a statement from God that God did that to them. It was reported from another that he read it as "Our Lord, ba'd" as a statement as well, except that the Lord is the vocative.

The correct reading for this according to us is **Our Lord, keep away** and *after* because these are the two readings known in the reading of the regions, and what is other than them is not known among them. However, the interpretation of the people of interpretation also confirms the reading of the one who reads it as a supplication and a question, and this also increases the other reading's distance from correctness.

If this is the correct reading, then the interpretation of the statement is: "They said: O our Lord, extend our journeys, and place between us and Syria deserts and wildernesses, so that we may ride our camels therein and take provisions with us therein." This is evidence of the people's arrogance towards God's blessing and kindness to them, and their ignorance of the extent of well-being. Their Lord hastened the answer to them, just as He hastened to those who said: **If this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** He gave them what they desired and asked for from the question.

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

Who said that?

Abu Hasin Abdullah bin Ahmad bin Yunus told me, he said: Abthar told us, he said: Hasin told us, on the authority of Abu Malik, regarding this verse: **And they said, 'Our Lord, extend between our journeys.'** He said: They had villages connected to Yemen, some of which looked towards others, so they became arrogant about that and said: Our Lord, extend between our journeys. He said: So God sent upon them the flood of the dam, and made their food tamarisk, khutmah, and some few lote trees.

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 they said, 'Our Lord, lengthen between our journeys.'** **And they wronged themselves.** He said: For they were arrogant in their lives and said, **If the fruit of our gardens were further away than they are, it would be more fitting for us to desire it.** So they were torn between Ash-Sham and Saba' and their two gardens were exchanged for two gardens of bitter fruit and tamarisk, and some few lote trees.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And they said, 'Our Lord, lengthen our journeys.'** The people were insolent towards God's blessings and disregarded God's honor. God said, **And they wronged themselves, so We made them [mere] stories.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they said, 'Our Lord, lengthen between our journeys,'** until we spend the night in the floe and in the deserts, **and they wronged themselves,** and His statement, **and they wronged themselves,** and their wronging of themselves was their doing what angered God with them of sins, which would necessitate God's punishment for them, **so We made them stories,** he says: We made them stories for the people to use as an example of cursing, so it is said: The people dispersed like hands of cursing, and the hands of cursing if they dispersed and were cut off.

And his saying, **And We tore them apart in every way,** means: And We dispersed them throughout the land in every way.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they wronged themselves, so We made them stories and tore them apart.** Qatada said: Aamer Al-Sha'bi said: As for Ghassan, they went to Ash-Sham, and as for the Ansar, they went to Yathrib, and as for Khuza'a, they went to Tihama, and as for Azd, they went to Oman.

Ibn Humayd narrated: Salamah narrated from Ibn Ishaq: They claim that Imran ibn Amir, the paternal uncle of the people, was a soothsayer. He saw through his soothsaying that his people would be torn apart and scattered. So he said to them: "I know that you will be torn apart. So whoever among you has a long-term ambition, a strong camel, and new water bags, let him join a cup or a bag." That was Wadih ibn Amr. And whoever among you has a city-dwelling ambition and is stubborn, let him join the land of Shan, that was Awf ibn Amr. They are the ones called Bariq. And whoever among you desires a secure life and a safe sanctuary,

Surat Saba 34:19

Then they said, "Our Lord, lengthen our journeys." And they wronged themselves. So We made them stories and dispersed them in complete dispersion. Indeed in that are signs for everyone patient and grateful.

let him join Al-Arzin, that was Khuza'a. And whoever desires lands firmly planted in the mud and nourished in a place, let him join Yathrib with its palm trees, that was Aws and Khazraj. So these are these two clans of the Ansar." And whoever wants wine and yeast, gold and silk, and kingship and leadership, let him go to Kufa and Busra, for the Ghassanids, the sons of Jafna, were the kings of the Levant and those of them in Iraq. Ibn Ishaq said: I heard some of the people of knowledge say: This saying was said by the strange wife of Imran bin Amir, who was a soothsayer, and she saw that in her soothsaying, and God knows best which one it was. He said: So when they dispersed, they went to the soothsayer of Imran bin Amir.

And His statement, **Indeed in that are signs for every patient and grateful person**, God Almighty says: Indeed in Our tearing them apart are signs, meaning: a lesson, a warning, and an indication of the duty of God over His servant to be grateful for His blessings when He bestows them upon him, and His right to be patient in the face of his trial when He tests him with a trial for every patient and grateful person for His blessings.

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 in that are signs for everyone patient and grateful**. Mutraf used to say: What a good servant is the patient and grateful one who is given something and is grateful, and when he is tested he is patient.

Tafsir al-Qurtubi

God the Almighty says: "And they said, 'Our Lord, lengthen our journeys.'" When they became arrogant and transgressed, and grew tired of comfort and could not endure ease, they wished for long journeys and toil in their livelihood, just as the Children of Israel said: "So call upon your Lord to bring forth for us from the earth its green plants." (al-Baqarah 2:61) And like Al-Nadr ibn Al-Harith when he said: "O God, if this is the truth from You, then rain down upon us stones from the sky." (al-Anfal 8:32) So God the Blessed and Exalted answered him, and he was killed by the sword on the day of Badr, just as these people were scattered in the world and torn apart, and between them and Ash-Sham were deserts and wildernesses where they could ride their mounts and provision themselves. The common people read "Our Lord" in the accusative case as a vocative with an added meaning, and it is in the accusative case because it is a direct object, because its meaning is: I called and I prayed. They asked for lengthening their journeys. Ibn Kathir, Abu Amr, Ibn Muhaisin and Hisham from Ibn Amir read: **Our Lord, thus** as a supplication after distancing. An-Nahhas: **And distancing** after is one in meaning, as you say: **made close** and **made near**. Abu

Saleh, Muhammad ibn al-Hanafiyyah, Abu al-Aliyah, Nasr ibn Asim and Ya'qub read it. It is narrated from Ibn Abbas: **Our Lord** in the nominative case, *distanced* with a fat-ha on the 'ayn and the dal as a predicate, meaning: Our Lord has distanced our journeys, as if God the Almighty is saying: We brought their journeys near for them, but they said, out of arrogance and pride: Our journeys have been distanced for us. Abu Hatim preferred this reading. He said: Because they did not ask for distancing, rather they asked for something closer than that nearness out of arrogance and conceit, despite their disbelief. The reading of Yahya ibn Ya'mar and Isa ibn Umar, and it is narrated from Ibn Abbas, is: **Our Lord, distanced between our journeys** with a stressed 'ayn without an alif. Ibn Abbas explained it by saying: They doubted that their Lord had distanced their journeys. The reading of Sa'id ibn Abi al-Hasan, the brother of al-Hasan al-Basri, is: **Our Lord, distanced between our journeys**. Our Lord is a complementary call, then they informed after that and said: after our journeys, and raising between with the verb, meaning after what is connected to our journeys. Al-Farra and Abu Ishaq narrated a sixth reading like the one before it with the damma of the 'ayn except that you put the between in the accusative case as an adverb, and its meaning in Arabic is: after our journey between our journeys. An-Nahhas: If these readings differ in meaning, it is not permissible to say one of them is better than the other, just as that is not said in individual narrations if their meanings differ, but it is a report about them that they called upon their Lord to distance between their journeys out of arrogance and evil, and it is a report about them that when He did that to them, they reported it and doubted, as Ibn Abbas said. **And they wronged themselves** meaning by their disbelief. **So We made them stories** meaning their stories are talked about, and its meaning in Arabic is: people of stories. **And We tore them apart completely** meaning when what happened to them happened, they dispersed and were torn apart. Al-Sha'bi said: "The Ansar went to Yathrib, Ghassan to Ash-Sham, Asad to Oman, and Khuza'ah to Tihamah. The Arabs used to make an example of them, saying: They dispersed like the hands of Saba and the hands of Saba', meaning the ways and paths of Saba. **Indeed in that are signs for every patient and grateful person**. The patient person is the one who is patient about sins, and it is a multiplication of the patient person who is praised by this name. If you mean that he is patient about sinning, then nothing is used to describe him except **patient about such and such**. "Grateful" for His blessings, and this meaning has already been mentioned in Surat Al-Baqarah.

Tafsir Ibn Kathir

The Almighty mentions the blessings, happiness, comfortable and prosperous life they were in, the soft lands, the safe places, the connected villages close to each other with many trees, crops and fruits such that

their traveler did not need to carry provisions or water, but wherever he stopped he found water and fruits and he would take a nap in one village and spend the night in another as much as they needed on their journey. For this reason the Almighty said: **And We placed between them and the towns which We have blessed.** Wahb ibn Munabbih said: They are towns in Sana'a, and Abu Malik said the same. Mujahid, al-Hasan, Sa'id ibn Jubayr and Malik said on the authority of Zayd ibn Aslam, Qatadah, al-Dahhak, al-Suddi, Ibn Zayd and others: He means the towns of Ash-Sham, meaning that they were travelling from Yemen to Yemen to Ash-Sham in visible, connected villages.

Al-Awfi said on the authority of Ibn Abbas: The towns that We have blessed are Jerusalem. Al-Awfi also said on his authority: They are Arab towns between Madinah and Ash-Sham. **Clear towns** means clear and obvious, known to travelers, who rest in one and spend the night in another. For this reason, God the Almighty said: **And We have measured therein the journeys** meaning We made them according to what travelers need. **Travel therein nights and days in security** meaning security is achieved for them in their travels by night and day. **Then they said, 'Our Lord, lengthen between our journeys.'** And they wronged themselves. Others read **lengthen between our journeys.** This is because they were arrogant about this blessing, as Ibn Abbas, Mujahid, Al-Hasan, and others said. They loved deserts and wildernesses, which they needed to cross with provisions and mounts and travel in heat and fear, just as the Children of Israel asked Moses to bring forth for them from what the earth grows of its vegetables, cucumbers, garlic, lentils, and onions, even though they were living a comfortable life with manna and quails and whatever they desired of food, drink, and fine clothing. For this reason, He said to them: Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for. And humiliation and poverty were stamped upon them, and they incurred wrath from God. And God the Almighty said: **And how many a city have We destroyed which was insolent in its life.** And God the Almighty said: "And God presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the envelopment of hunger and fear for what they had been doing." And God the Almighty said about these al-Nas 114: **And they said, 'Our Lord, lengthen between our journeys.'** And they wronged themselves, meaning by their disbelief. **So We made them stories and dispersed them completely.** Meaning, We made them a topic of conversation for the people and a source of gossip to talk about their story, and how God plotted against them and scattered them after they had been united, united, and lived a comfortable life. They dispersed here and there in the lands. That is why the Arabs say about a people when they disperse: **They dispersed like the hands of Saba' and the hands of Saba',** and **They dispersed in scattered fragments.**

Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan told us, Ibrahim bin Habib bin Al-Shaheed told us: I heard my father say: I heard Ikrimah narrating the hadith of the people of Saba'. He said: "There was certainly a sign for Sheba in their dwelling place: two

gardens on the right and on the left. Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord. But they turned away, so We sent upon them the flood of the dam." There were priests among them, and the devils were eavesdropping, so they informed the priests of some report from heaven. There was a noble, wealthy priest among them, and he was informed that the end of their affair was near and that the punishment had overtaken them. He did not know what to do because he had a lot of money in real estate. So he said to one of his sons, who was the most honorable of their maternal uncles: O my son, if tomorrow comes and I command you to do something, do not do it. If I rebuke you, rebuke me. If I slap you, slap me. He said: O my father, do not do it. This is a great matter and a severe matter. He said: O my son, something has happened that must happen. He kept on at him until he met him in that state. When... They woke up and the people gathered. He said: My son, do such and such. He refused, so his father rebuked him, and he complied. This continued between them until his father grabbed him and slapped him. He jumped on his father and slapped him. He said: My son slaps me? Bring me the knife. They said: What will you do with the knife? He said: Slaughter him. They said: Do you want to slaughter your son? He said: So they sent to his maternal uncles and informed them of that. His maternal uncles came and said: Take from us whatever you want, but he refused unless he slaughtered it. They said: You will die before you slaughter it. He said: If the conversation is like this, then I do not think that I will stay in a country where my son is prevented from me. Buy my house from me, buy my land from me. He continued until he sold his house, his land and his property. When the price was in his hand and he had secured it, he said: O people, the torment has come upon you and the end of your affair is near. So whoever among you wants a new house, severe fever and a long journey, let him go to Oman. And whoever among you wants wine, leavened bread and juice. And a word Ibrahim said that I did not remember - let him go to Busra. And whoever wants those firmly rooted in the mud - those who eat in the place and live in the shallows - let him go to Yathrib with its palm trees. So his people obeyed him, and the people of Oman went out to Oman. Ghassan went out to Busra, and the Aws, Khazraj and Banu Uthman went out to Yathrib, the city of palm trees. He said: They came to Batn Marr, and the Banu Uthman said: This is a good place, we do not seek a replacement for it, so they stayed there and were called Khuza'a for that reason, because they were defeated by their companions. The Aws and Khazraj remained steadfast until they settled in Medina, and the people of Oman headed to Oman and Ghassan headed to Busra. This is a strange and amazing trace, and this priest is Amr ibn Amir, one of the leaders of Yemen and the notables of Saba and their priests. Muhammad ibn Ishaq ibn Yasar mentioned at the beginning of the biography what happened to Amr ibn Amir, who was the first to leave the land of Yemen because he sensed that the dam had been sent against them. He said: The reason for Amr ibn Amir leaving Yemen, as Abu Zaid al-Ansari told me, was that he saw a rat digging in the Ma'rib Dam, which was holding back water from them, so they could divert it wherever they wanted in their land.

Surat Saba 34:19

Then they said, "Our Lord, lengthen our journeys." And they wronged themselves. So We made them stories and dispersed them in complete dispersion. Indeed in that are signs for everyone patient and grateful.

He knew that the dam would not remain like that, so he decided to move from Yemen, as was the case with his people. He ordered his youngest son, if he was rude to him and slapped him, to go up to him and slap him. So his son did what he ordered him to do, and Amr said: I will not stay in a country where my youngest son slapped me in the face and exposed his wealth. Then some of the nobles of Yemen took advantage of Amr's anger and bought his wealth, while he moved with his children and grandchildren. The Azd tribe said: **We will not stay behind Amr ibn Amir.** So they sold their wealth and went out with him. They set out until they reached the land of 'Ak, passing through and visiting different countries. 'Ak fought them, and their war was fierce. Abbas ibn Murdas al-Sulami, may God be pleased with him, said about that:

And Uqayq ibn Adnan who played with Ghassan until they expelled everyone

This verse is from a poem of his. He said: Then they departed from them and dispersed to the countries. The family of Jafna bin Amr bin Amir settled in Ash-Sham, the Aws and Khazraj settled in Yathrib, Khuza'a settled in Marra, Azd al-Sarat settled in As-Sarat, and Azd'aman settled in Oman. Then God sent a flood upon the dam and it collapsed, and about that God the Almighty revealed these verses. Al-Suddi mentioned the story of Amr bin Amir in a similar manner to what Muhammad bin Ishaq mentioned, except that he said: So he ordered his nephew to take his son's place - until he said, so he sold his property and left with his family and they dispersed. Narrated by Ibn Abi Hatim.

Ibn Jarir said: Ibn Hamid told us, Salamah told us, on the authority of Ibn Ishaq, who said: They claim that Amr ibn Amir, the paternal uncle of the people, was a soothsayer. He saw in his soothsaying that his people would be torn apart and their journeys would be spread out. So he said to them: I know that you will be torn apart, so whoever among you has a long-term concern, a heavy load, and new provisions, let him join a cup or a basket. He said: So that was Wadi'ah ibn Amr. And whoever among you is concerned with cities and affairs, let him go to the land of Shan, which was Awf bin Amr, and they are the ones who are called Barq. And whoever among you wants a temporary life and a safe sanctuary, let him go to Arzin, which was Khuza'a. And whoever among you wants the land firmly planted in the mud and the fertile soil, let him go to Yathrib with its palm trees, which was Aws and Khazraj, and they are these two tribes of the Ansar. And whoever among you wants wine and yeast and gold and silk, and kingship and leadership, let him go to Kufa and Busra, which was Ghassan, the sons of Jafna, the kings of the Levant, and whoever of them was in Iraq. Ibn Ishaq said: I heard some of the people of knowledge say that this statement was said by the wife of Amr ibn Amir, and she was a fortune teller and she saw that in her fortune telling, so God knows best which one it was. Saeed said, on the authority of

Qatadah, on the authority of Al-Sha'bi: As for Ghassan, they went to Ash-Sham, and as for the Ansar, they went to Yathrib, and as for Khuza'ah, they went to Tihamah, and as for Azd, they went to Oman, and God tore them apart. Narrated by Ibn Abi Hatim and Ibn Jarir. Then Muhammad ibn Ishaq said: Abu Ubaidah told me that Al-A'sha, the blind man of Banu Qays ibn Tha'labah, whose name was Maymun ibn Qays, said:

And in that there is an example for the follower, and Ma'rib is overtaken by the dam.

Marble built for them by donkeys. If their water comes, it will not be thrown away.

So he watered the crops and grapes according to the abundance of their water when it was distributed.

They became hands that could not provide a drink for a weaned child.

God the Almighty says: **Indeed in that are signs for everyone patient and grateful.** Meaning, in this punishment, torment, and change of blessing and well-being that befell them is a punishment for the disbelief and sins they committed, a lesson and an indication for every servant who is patient in the face of calamities and grateful for blessings. Imam Ahmad said: Abdur-Rahman and Abdur-Razzaq Al-Ma'ni told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Al-Aizar ibn Harith, on the authority of Umar ibn Sa'd, on the authority of his father, who is Sa'd ibn Abi Waqqas **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "I am amazed at God's decree for the believer: If good befalls him, he praises his Lord and is grateful, and if a calamity befalls him, he praises his Lord and is patient. The believer is rewarded for everything, even the morsel that he lifts to his wife's mouth." An-Nasa'i narrated it in Al-Yawm wa Al-Laylah from the hadith of Abu Ishaq Al-Subai'i, and it is an authentic hadith from the narration of Umar ibn Sa'd from his father, but it has a corroborating report in the two Sahihs from the hadith of Abu Hurayrah **may God be pleased with him**: "It is amazing about the believer that nothing God decrees for him except that it is good for him. If something good happens to him, he is thankful and that is good for him, and if something bad happens to him, he is patient and that is good for him. And this is not the case for anyone but the believer." 'Abd said: Yunus told us from Shaiban from Qatadah: "Indeed in that are signs for everyone patient and grateful." He said: Mutraf used to say: What an excellent and grateful servant is the one who is grateful when given something, and patient when afflicted."

Fath al-Qadir

Then the Almighty mentioned that they did not thank the blessing, but rather asked for fatigue and toil 19- **And they said, 'Our Lord, extend our journeys.'** This statement from them was arrogance and tyranny because they were tired of the blessing and could not

be patient with well-being, so they wished for long journeys and distance between the homes, and they asked God Almighty to make between them and the Levant a place for those connected villages with abundant water and trees, security, deserts, wastelands, and wildernesses far apart in the regions. So God answered their request and destroyed those connected villages and took away what was in them of goodness, water, and trees. So their supplication was like the supplication of the Children of Israel when they said, **Call upon your Lord for us to bring forth for us from what the earth grows of its green plants** *verse* instead of manna and quails, and like the saying of Al-Nadr bin Al-Harith, **O God, if this is the truth from You, then rain down upon us stones from the sky** *verse*. The majority read **Our Lord** in the accusative case as a vocative with a genitive complement. They also read *Bā'id distance*. Ibn Kathir, Abu Amr, Ibn Muhaisin, and Hisham on the authority of Ibn Amir read *Ba'd* with a shaddah on the 'ayn. Abu Salih, Muhammad ibn al-Hanafiyyah, Abu al-'Aliyah, Nasr ibn 'Asim, and Ya'qub read **Our Lord** in the nominative case as *Bā'id* with a fathah on the 'ayn as a past tense verb in the subject and predicate. The meaning is: Our Lord has distanced our journeys. This reading was narrated on the authority of Ibn Abbas, and Abu Hatim chose it. He said that because they did not seek distance, rather they sought something closer than that closeness that existed between them and Ash-Sham with the connected villages, out of arrogance, wickedness, and ingratitude. Yahya ibn Ya'mar and Isa ibn Umar read *Rabbana* in the nominative case with a shaddah on the 'ayn. The meaning of this reading is a complaint that their Lord has made their journeys far apart, despite them being close and connected to villages, trees, and water. This is part of their arrogance. The brother of al-Hasan al-Basri read it like the previous reading of Ibn as-Samee', raising *bayna* as the subject, as was said in the statement, **Indeed, it has been severed between you**. Al-Farra' and al-Zajaj reported a reading similar to this but with the accusative of *bayna* as an adverbial phrase, meaning: after our journey between our journeys. An-Nahhas said: If the meanings of these readings differ, it is not permissible to say that one of them is better than the other, just as this is not said in individual narrations if their meanings differ. Rather, He informed us that they supplicated to their Lord to make their journeys far apart, and when He did that to them, they complained and were harmed. For this reason, God, the Most High, said, **And they wronged themselves**, as they disbelieved in God, were arrogant toward His blessings, and exposed themselves to His wrath. **So We made them stories**, for people to talk about their stories. Meaning: We made them stories that would be talked about after them, in amazement at their actions and consideration of their condition and fate. **And We tore them apart completely**. That is, We scattered them in every direction in the country completely. This sentence explains why they were made stories. When God, the Exalted, destroyed their place and took away their paradise, they dispersed throughout the country, and the Arabs began to make proverbs about them, saying: They were scattered like the hands of Saba. Al-Sha'bi said: So the Ansar went to Yathrib, Ghassan to Ash-Sham, Azd to Oman, and Khuza'ah to Tihamah. **Indeed in that are signs**, that is,

in what is mentioned of their story and what God did to them, there are clear signs and evident indications.

For every patient, grateful person. That is, for everyone who is very patient and grateful. He specifically mentioned the patient and grateful people because they are the ones who benefit from the sermons and signs.

Tafsir al-Baghawi

19- "They said, 'Our Lord, extend our journeys.' So place between us and Syria deserts and areas of separation so that we may ride our camels and stock up on provisions. So God answered them. Mujahid said, 'They became arrogant with the blessing and grew tired of comfort.'"

Ibn Kathir and Abu Amr read: *ba'd* with emphasis from *ta'beed*. The others read: *ba'ed* with an alif, and each is in the form of a supplication and a question. Ya'qub read: **Our Lord** with the *ba'* raised, *ba'ed* with the fatha over the 'ayn and the *dal* as report, as if they had distanced their short journeys and were arrogant and wicked.

And they wronged themselves, through arrogance and tyranny. **So We made them stories**, a lesson for those who came after them to talk about their situation and their affairs, **and We tore them apart**, We scattered them in every direction in the country. Al-Sha'bi said: When their villages were submerged, they dispersed throughout the country. As for the Ghassanids, they went to the Levant, and the Azd went to Oman, and the Khuza'a to Tihamah, and the Khuzaymah family went to Iraq, and the Aws and Khazraj to Yathrib. The one who came from them to Medina was Amr ibn Amir, and he is the grandfather of the Aws and Khazraj.

Indeed in that are signs, lessons and indications, **for everyone who is patient**, in avoiding the sins of God, *grateful*, for His blessings. Muqatil said: It means the believer of this nation is patient in the face of adversity and grateful for blessings. Mutraf said: It is the believer who is grateful when given something, and patient when afflicted.

Tafsir al-Baidawi

19- **And they said, 'Our Lord, extend between our journeys.'** They were pleased with the blessing and tired of the ease like the Children of Israel, so they asked God to make deserts between them and the Levant so that they could outstrip the poor by riding camels and marrying poor women. So God answered them by destroying the middle-class villages. Ibn Kathir and Abu Amr read

And Hisham (*after*), and Jacob **Our Lord distanced** in the form of a report as a complaint from them for the length of their journey, excessive luxury and lack of appreciation for what God has bestowed upon them, and similar to it is the reading of those who read (**Our Lord distanced**) or (*after*) as a vocative and attributing the action to *between*. **And they wronged themselves** as they were arrogant about the blessing and did not

Surat Saba 34:19

Then they said, "Our Lord, lengthen our journeys." And they wronged themselves. So We made them stories and dispersed them in complete dispersion. Indeed in that are signs for everyone patient and grateful.

appreciate it. **So We made them stories** people would talk about them in amazement and make an example and they would say: They were scattered like the hands of Saba'. **And We tore them apart completely** so We scattered them until Ghassan of them reached Ash-Sham, Anmar to Yathrib, Judham to Tihamah, and Azd to Oman. **Indeed in that** according to what was mentioned, **are signs for everyone who is patient** from sins. *Grateful* for the blessings.

Surat Saba 34:20

And Satan had already proven true about them his assumption, so they followed him, except for a party of the believers.

Tafsir al-Jalalayn

20 - **And Satan believed** with the emphasis and the lightening **upon them** meaning the disbelievers among them, Saba **in his assumption** that they would follow him because of his deception **so they followed him** so he believed with the emphasis in his assumption, meaning he found him truthful *except* with the meaning of but **a group of believers** for clarification, meaning they are the believers who did not follow him

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement, **And indeed, Iblis proved his assumption about them to be true.** The majority of the reciters of Kufa read it as **And indeed, he proved true** with a shaddah on the dal from **to believe**, meaning that he said, assuming that **and you will not find most of them grateful.** And he said, **Then, by Your might, I will surely mislead them all, *** **Except for Your chosen servants among them** (Sad: 82-83). Then his assumption about them was proven true, so he made it happen through them and through their following him. The majority of the reciters of Medina, Ash-Sham, and Basra read it as **And indeed, he proved true** with a light dal, meaning: And indeed, his assumption about them was proven true.

The correct thing to say about this, in my opinion, is that they are two well-known readings with similar meanings. This is because Iblis believed what he thought about the unbelievers of the children of Adam, and what he thought about them was true when he said, **Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful.** (al-A'raf 7:17), and when he said, **And I will mislead them and arouse in them false desires.** (An-Nisa': 119)... the verse. The enemy of God said that, thinking that he would do that, not knowing it, so it became true because they followed him. So whichever of the two readings the reader recites, he is correct. If that is the case, then the interpretation of the statement according to the reading of those who read with emphasis on the dal is: And indeed, Iblis assumed concerning those whose two gardens We replaced with two gardens of bitter food, as a punishment from Us for them, an uncertain assumption. He knew that they would follow him and obey him in disobeying God, so his assumption was confirmed regarding them, by his seducing them, until they obeyed him and disobeyed their Lord, except for a group of believers in God, for they remained steadfast in obeying God and disobeying Iblis.

And the people of interpretation said something similar

to what we said about that.

Who said that?

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Harun, he said: Amr bin Malik told me, on the authority of Abu Al-Jawza', on the authority of Ibn Abbas that he read **And Satan proved true about them his assumption** with a shaddah, and he said: He assumed an assumption, so his assumption was proven true.

Ibn Bashar told us: Yahya told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And Satan proved true about them his assumption.** He said: He assumed an assumption, so they followed his assumption.

He said: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And Satan proved true about them his assumption,** God said: It was nothing but an assumption he made, and God does not believe a liar, nor does He disbelieve a truthful person.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And Satan proved true about them his assumption,** he said: Have you seen those whom I have honored, favored, and glorified? You will not find most of them grateful. This was an assumption on his part without knowledge, so God said, **So they followed him, except for a group of believers.**

Tafsir al-Qurtubi

The Almighty's saying: **And Iblis proved true to them his assumption** has four readings: Abu Ja'far, Shaibah, Nafi', Abu 'Amr, Ibn Kathir, and Ibn 'Amir read it. It is narrated from Mujahid, and it is said: **And Iblis proved true to them** with the light vowel, **Iblis thought it** with the nominative, and **his thought** with the accusative, meaning in his assumption. Al-Zajjaj said: It is on the source, meaning he proved true to them his assumption, since he believed in his assumption, so it was accusative as a source or as an adverbial. Abu 'Ali said: **His thought** is not accusative because it is a direct object, meaning he proved true the assumption he thought when he said: **I will surely sit in wait for them on Your straight path** (Al-A'raf: 16) and he said: **I will surely mislead them all** (Sad: 82) and (al-Hijr 15:39). It is permissible to transit *truth* to the direct object, and it is said: **He believed the hadith**, meaning in the hadith. Ibn Abbas, Yahya ibn Waththab, Al-A'mash, Asim, Hamzah, and Al-Kisa'i read: *Sadaq* with a shaddah, *Zannahu* in the accusative case, because the verb *Sadaq* occurred upon him. Mujahid said: **He thought a thought, and it was as he thought, so his thought came true.** Ja'far ibn Muhammad and Abu Al-Juhajah read *Sadaqah alahum* with a light vowel, *Iblis* in the accusative case, *Zannahu* in the nominative case. Abu Hatim said: **I see no basis for this reading, and God knows best.** Al-Farra' permitted this reading, and Al-Zajjaj mentioned it, and he made *Zanna* the subject of *Sadaqah Iblis* and the object. The meaning is: Iblis made him think something of them, so his thought came true. It is as if he said: **And indeed,**

And Satan had already proven true about them his assumption, so they followed him, except for a party of the believers.

Iblis' thought came true upon them. "Upon is connected to Sadaq", just as you say: "I believed you in what I thought of you. **It is not connected to Zanna**" because it is impossible for any of the relative clause to precede the relative pronoun. The fourth reading is: "And indeed, Iblis believed his thought upon them **with the nominative case, Iblis and Zanna, with a light vowel in Sadaq, so that Zannah is a substitute for Iblis**", which is a bad example of inclusion. Then it was said: This was about the people of Sheba, meaning they disbelieved, changed and altered after they had been Muslims except for a group of them who believed in their messengers. It was also said: This is general, meaning Iblis confirmed his assumption about all people except those who obeyed God the Almighty. Mujahid said this. Al-Hasan said: When Adam, peace be upon him, was sent down from Paradise with Eve and Iblis came down, Iblis said: Since you have received from your parents what you received, the offspring are weaker and weaker. This was an assumption from Iblis, so God the Almighty revealed: {And indeed, Iblis proved true about them his assumption.} Ibn Abbas said: Iblis said: I was created from fire and Adam was created from clay, and fire burns everything. **I will surely consume his offspring, except for a few Al-Isra' 17:62**, so his assumption about them was confirmed. Zayd ibn Aslam said: Iblis said: O Lord, have you seen those whom You have honored, respected and favored over me? You do not find most of them grateful. This was an assumption from him, so Iblis confirmed his assumption about them. Al-Kalbi said: He thought that if he led them astray, they would answer him, and if he led them astray, they would obey him, so his thought was proven true. **So they followed him.** Al-Hasan said: He did not strike them with a whip or a stick, but rather he thought a thought, and it happened as he thought, due to his whispering. **Except a party of the believers** is in the accusative case as an exception, and there are two opinions on this: One of them is that it refers to some of the believers, because many of the believers sin and follow Satan in some of the transgressions. That is, no group of the believers were spared except for a group, and this is what is meant by the Almighty's saying: **Indeed, My servants - over them you have no authority Al-Isra' 17:42**. As for Ibn Abbas, it was narrated that he said: They are all the believers. *Those* in this is for clarification, not for discrimination. If it is said: How did Satan know that his thought was true when he does not know the unseen? It is said to him: When what he did to Adam was implemented, he was overcome by the belief that the same would be implemented to his offspring, and what he thought came true. Another answer is what was given from the words of God Almighty: **And incite whomever you can among them with your voice and assault them with your cavalry and infantry (al-Isra' 17:64)**. So he was given strength and ability, so he thought that he would rule over them all with that. Then when he saw that he accepted Adam's repentance and that he would have offspring who would follow him to Paradise and said: **Indeed, My servants - you have no authority over them except those who follow you of the deviators (al-Hijr 15:42)**, he knew that he had followers and Adam had

followers, so he thought that his followers were more than Adam's followers, because of the authority of desires that was placed in his hands, and desires were placed in the bodies of humans. So he came out as he thought, as he blew into them and made those desires appear beautiful in their eyes, and extended them to them with hopes and deceptions, so the thought that he thought came true about them, and God knows best.

Tafsir Ibn Kathir

When God the Almighty mentioned the story of Sheba and what happened to them in following their whims and Satan, He informed us about them and their likes who followed Satan and whims and went against guidance and righteousness, saying: **And Satan has certainly fulfilled his assumption about them.** Ibn Abbas, may God be pleased with him and others, said: This verse is like what God the Almighty said when he informed us about Satan when he refused to prostrate to Adam, peace be upon him, then he said: **Have you seen this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his offspring, except for a few.** And He said: **Then I will come to them from before them and from behind them and from their right and from their left, and You will not find most of them grateful.** There are many verses about this. Al-Hasan al-Basri said: When God sent Adam, peace be upon him, down from Paradise with Eve, Satan came down, happy with what he had taken from them, and he said: If you have taken from the parents what you have taken, then the offspring are weaker and weaker. This was an assumption of Satan, so God the Almighty revealed **And Satan proved true his assumption about them, so they followed him, except for a group of believers.** Then Satan said: "I will not leave the son of Adam as long as he has a soul. I prepare for him, give him hopes, and deceive him." Then God the Most High said: "By My glory and majesty, I will not withhold repentance from him as long as he is not at the point of death, and he does not call upon Me except that I answer him, and he does not ask Me except that I give him, and he does not seek forgiveness except that I forgive him." Narrated by Ibn Abi Hatim.

God the Almighty said: **And he had no authority over them.** Ibn Abbas **may God be pleased with him** said: **That is, no argument.** Al-Hasan Al-Basri said: "By God, he did not hit them with a stick, nor did he force them to do anything. It was nothing but delusion and wishful thinking. He invited them to it, and they responded to him." God the Almighty said: **Except that We might make evident who believes in the Hereafter from who is in doubt about it.** That is, We only gave him authority over them to make evident who believes in the Hereafter, its establishment, its accountability, and its reward, so that he would worship his Lord the Almighty in this world better than those who are in doubt about it.

And the Almighty says: **And your Lord is Guardian over all things.** That is, despite His protection, those of Satan's followers who went astray went astray, and due to His protection and guardianship, those of the believers who followed the Messengers were saved.

Fath al-Qadir

20- "And Satan proved true about them his assumption. **The majority of scholars read** he proved true **with a light stress on the letter saddaqa and Iblis with a fatha, and he thought**" with a fatha. Al-Zajjaj said: It is on the source: that is, he proved true about them his assumption, or he was true in his assumption, or on the adverbial. The meaning is that he thought about them that if he led them astray, they would follow him, and he found them to be so. It is permissible for it to be in the accusative case as a direct object, or by dropping the preposition. Hamzah, Al-Kisa'i, Yahya ibn Watthab, Al-A'mash, and Asim read "he proved true **with a shaddah, and he thought**" with a fatha as a direct object. Abu Ali Al-Farisi said: That is, the assumption he made was true. Mujahid said: He thought a supposition, and his assumption was proven true, so it was as he thought. Abu Ja'far, Abu Al-Hajja', Al-Zuhri, and Zaid ibn Ali read "he proved true **with the assumption that he thought was a substitute for** he smelled" from Satan. It was said that this verse is specific to the people of Saba'. Meaning: That they changed and altered after they had believed in what their messengers brought. It was said that it is general, meaning that Iblis confirmed his assumption about all people except those who obeyed God. This was said by Mujahid and Al-Hasan. Al-Kalbi said: He thought that if he misled them, they would answer him, and if he led them astray, they would obey him, so his assumption was confirmed, **so they followed him.** Al-Hasan said: He did not strike them with a whip, nor some of them, but he only thought a thought due to his whispers. The accusative of **except a party of the believers** indicates an exception, and there are two views on this: One of them is that it refers to some of the believers, because many of the believers sin and follow Iblis in some transgressions, and no one is safe from him except a group, and they are those about whom He said, **Indeed, My servants - over them you have no authority.** It was said that what is meant by **a party of the believers** is all the believers, so that the *min* is explanatory.

Tafsir al-Baghawi

God the Almighty said: 20- "And Satan proved true his assumption about them." The people of Kufa read: "Sadaq" with emphasis, meaning: he had an assumption about them when he said: "Then by Your might, I will surely mislead them all **Sad 82**, And You will not find most of them grateful" **Al-A'raf 17**. So he proved his assumption true and made it happen by doing that to them and making them follow him. The others read it with emphasis, meaning: he proved true in his assumption about them, meaning: the people of Sheba. Mujahid said: about all people except those who obeyed God, "and they followed him, except for a party of the believers." Al-Suddi said on the authority

of Ibn Abbas: He means all the believers because the believers did not follow him in the fundamentals of the religion, and God the Almighty said: "Indeed, My servants - over them you have no authority" **Al-Hijr 42**, meaning: the believers. It was said: It is specific to the believers who obey God and do not disobey Him.

Ibn Qutaybah said: When Satan asked for respite and God granted him respite, he said, **I will mislead them and lead them astray.** He was not certain at the time of this statement that what he said about them would come true, but rather he said it based on conjecture. They rarely followed him and obeyed him, and what he thought about them came true.

Al-Hasan said: He did not draw a sword against them nor did he strike them with a whip, but he made promises to them and gave them false hope, so they were deceived.

Tafsir al-Baidawi

20- **And indeed, Iblis proved true to their assumption** meaning he was true to his assumption or he believed in the assumption of his assumption, just as he did, and it is permissible for the action to be transitive to it by itself, as in: **We proved his promise** because it is a type of saying. The Kufians stressed it to mean he verified his assumption or found it to be true. It was read with the accusative of *Iblis* and the nominative of the assumption from the stress meaning he found his assumption to be true, and the lightening meaning he told him his assumption was true when he imagined that they had led him astray. And by raising them and lightening it applies to the bodies, and that is either his assumption of Sheba when he saw their preoccupation with desires or of the children of Adam when he saw their father the Prophet weak in resolve, or what was inherent in them of desire and anger, or he heard the angels say, **Will You place therein one who will cause corruption therein?** So he said, **I will surely mislead them and I will surely lead them astray.** "So they followed him, except for a group of the believers." Except for a group, they are the believers who did not follow him, and their being reduced in relation to the disbelievers, or except for a group of the groups of believers who did not follow him in disobedience, and they are the sincere ones.

Surat Saba 34:21

And he had no authority over them except that We might make evident who believes in the Hereafter from who is in doubt about it. And your Lord is, over all things, Guardian.

Surat Saba 34:21

And he had no authority over them except that We might make evident who believes in the Hereafter from who is in doubt about it. And your Lord is, over all things, Guardian.

Tafsir al-Jalalayn

21 - **And he had no authority over them** authority **except that We might know** knowledge of the appearance **who believes in the Hereafter from him who is in doubt about it** so that We might punish each of them **and your Lord is, over all things, Guardian** Watcher.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And Iblis had no argument against these people whose characteristics he described, to mislead them, except by Our giving them power over them, so that Our party and our allies might know **who believes in the Hereafter** meaning: who believes in resurrection, reward, and punishment **from him who is in doubt about it** who is not certain of the Resurrection, and who does not believe in reward or punishment.

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 he had no authority over them**, he said: Al-Hasan said: By God, he did not strike them with a stick, sword, or whip, except with desires and desires to which he called them.

He said: Sa'id narrated to us, on the authority of Qatada, regarding his statement, **Except that We may know who believes in the Hereafter from him who is in doubt about it**, he said: It was only a test so that God might know the disbeliever from the believer. It was also said that what was meant by his statement, **Except that We may know who believes in the Hereafter**, was **Except that We may know that it exists and is apparent so that he may deserve reward or punishment**.

And His statement, **And your Lord is Guardian over all things**, God Almighty says: And your Lord, O Muhammad, is Guardian over the deeds of these disbelievers in Him, and other than that of all things. Nothing of it escapes His knowledge, and He will reward all of them on the Day of Resurrection for what they earned in this world of good and evil.

Tafsir al-Qurtubi

God the Almighty says: **And he had no authority over them** meaning, Iblis did not force them to disbelieve, but rather he used to supplicate and adorn. Authority means power. It was also said that it means an argument, meaning, he had no argument to follow them, but they followed him out of lust, imitation, and personal desires, not based on an argument or proof. **Except that We may know who believes in the Hereafter** means the knowledge of testimony by which reward and punishment occur. As for the unseen, God the Almighty knows it. The view of Al-Fazza is that the meaning is: Except that We may know that from you, just as He said: **Where are My partners?** (al-Nahl 16:27) according to what you say and with you. His statement: **Except that We may know** is not an answer to **And he had no authority over them** in its apparent meaning, but it is carried on the meaning, meaning, We did not give him authority except to know. So the exception is disjunctive, meaning, he had no authority over them, but We tested them with his whisperings so that We may know. So *except* means but. It was said that it is connected, meaning he had no authority over them, except that We gave him authority over them so that the test would be complete. It was said that it was redundant, meaning he had no authority over them, like His statement: **You were the best nation** (Al Imran 3:110), meaning you are the best nation. It was said that when one part of it was connected to the story of Sheba, He said: **And Iblis had no authority over those disbelievers**. It was said that he had no authority over them in Our previous judgment. It was said that it was only so that we may know, except to reveal. It is like you say: Fire burns wood, and another says: No, rather wood burns fire, and the first says: Come, so that we may test fire and wood, to know which of them burns the other, meaning to reveal that, even though that was known to them. It was said that it was only so that you may know. It was said that it is so that Our allies and the angels may know, like His statement: **The only reward of those who wage war against God and His Messenger** (Al Ma'idah: 133), meaning they wage war against the allies of God and His Messenger. It was said: That is, to distinguish, as in His statement: **That God may distinguish the evil from the good** (al-Anfal 8:37). This meaning has already been mentioned in Al-Baqarah and other verses. Al-Zuhri read: **Except that He may know of that which He did not name**. "And your Lord is Guardian over all things," meaning that He knows everything. It was also said: He preserves everything for the servant until He rewards him for it.

Tafsir Ibn Kathir

When God the Almighty mentioned the story of Sheba and what happened to them in following their whims and Satan, He informed us about them and their likes who followed Satan and whims and went against guidance and righteousness, saying: **And Satan has certainly fulfilled his assumption about them**. Ibn

Abbas, may God be pleased with him and others, said: This verse is like what God the Almighty said when he informed us about Satan when he refused to prostrate to Adam, peace be upon him, then he said: **Have you seen this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his offspring, except for a few.** And He said: **Then I will come to them from before them and from behind them and from their right and from their left, and You will not find most of them grateful.** There are many verses about this. Al-Hasan al-Basri said: When God sent Adam, peace be upon him, down from Paradise with Eve, Satan came down, happy with what he had taken from them, and he said: If you have taken from the parents what you have taken, then the offspring are weaker and weaker. This was an assumption of Satan, so God the Almighty revealed **And Satan proved true his assumption about them, so they followed him, except for a group of believers.** Then Satan said: "I will not leave the son of Adam as long as he has a soul. I prepare for him, give him hopes, and deceive him." Then God the Most High said: "By My glory and majesty, I will not withhold repentance from him as long as he is not at the point of death, and he does not call upon Me except that I answer him, and he does not ask Me except that I give him, and he does not seek forgiveness except that I forgive him." Narrated by Ibn Abi Hatim.

God the Almighty said: **And he had no authority over them.** Ibn Abbas may God be pleased with him said: **That is, no argument.** Al-Hasan Al-Basri said: "By God, he did not hit them with a stick, nor did he force them to do anything. It was nothing but delusion and wishful thinking. He invited them to it, and they responded to him." God the Almighty said: **Except that We might make evident who believes in the Hereafter from who is in doubt about it.** That is, We only gave him authority over them to make evident who believes in the Hereafter, its establishment, its accountability, and its reward, so that he would worship his Lord the Almighty in this world better than those who are in doubt about it.

And the Almighty says: **And your Lord is Guardian over all things.** That is, despite His protection, those of Satan's followers who went astray went astray, and due to His protection and guardianship, those of the believers who followed the Messengers were saved.

Fath al-Qadir

21- **And he had no authority over them** meaning he had no power over them: that is, he did not force them to disbelieve, but rather he used to supplicate, whisper, and adorn them. It was also said that it meant authority and power, and it was also said that it meant proof. The exception in His statement, **Except that We may know who believes in the Hereafter from who is in doubt about it** is disjointed, and the meaning is: He had no authority over them, but We tested them with his whispering so that We may know. It was also said that it is connected and devoid of the most general: that is, he had no power over them under any circumstances or for any reason except to distinguish who believes from who does not believe, because He, the Most High, knew that with eternal knowledge. Al-Farra' said: The

meaning is: Except that We may know that from you. It was also said: Except that you may know. It was also said: So that our allies and the angels may know. Al-Zuhri said: Except that He may know is in the passive form, and it is better to understand knowledge here as differentiation and manifestation, as we mentioned. **And your Lord is Guardian over all things** meaning He protects it. Muqatil said: He knew everything from faith and doubt.

Ahmad, Al-Bukhari, Al-Tirmidhi - who authenticated it - Al-Hakim - who authenticated it - and others narrated on the authority of Farwah ibn Masik Al-Muradi, who said: "I came to the Prophet, may God bless him and grant him peace, and said: 'O Messenger of God, should I not fight those of my people who have turned back with those of them who have come forward?' He gave me permission to fight them and commanded me. When I left him, he sent after me and sent me back, saying: 'Call the people. Whoever among them has accepted Islam, accept him, but whoever has not accepted Islam, do not hasten until I tell you.' And what was revealed about Saba was revealed. A man said: 'O Messenger of God, what is Saba? Is it a land or a woman?' He said: 'It is neither a land nor a woman, but rather a man who gave birth to ten Arabs. Six of them were considered to be on the right and four were considered to be on the wrong. As for those who were considered to be on the right, they were Al-Azd, Al-Ash'ariyyun, Himyar, Kinda, Madhhij, and Anmar.' A man said: 'O Messenger of God, who are Anmar?' He said: 'The ones among them are Khatham and Bajila.'" Ahmad, Abd ibn Humayd, al-Tabarani, Ibn Adi, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated from Ibn Abbas something similar but shorter. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas regarding the statement, **the flood of al-'Arim**, that he said: **The severe one.** Ibn Jarir narrated from him that he said: **the flood of al-'Arim** is a valley in Yemen that used to flow to Mecca. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated from him regarding the statement, **the bitter vine**, that he said: **the arak tree.** Ibn al-Mundhir also narrated from him regarding the statement, **And shall We reward anyone but the ungrateful?** that he said: **That is the discussion.** Ishaq ibn Bishr and Ibn Asakir also narrated from him regarding the statement, **And We placed between them**, that is, between their dwellings, **and between the towns which We have blessed**, that is, the Holy Land, **towns prominent**, that is, prosperous and fertile. **And We appointed therein the journey**, that is, between their dwellings and the land of Syria. **Travel therein**, when you set out from your homes to the land of Syria from the Holy Land. Abd bin Hamid and Ibn Abi Hatim also narrated on his authority regarding his statement, **And Iblis proved true his assumption about them**, Iblis said: **Adam was created from dust, clay, and aged black mud, a weak creation, and I was created from fire, and fire burns everything, so I will consume his offspring except a few.** He said, **So his assumption about them proved true, 'So they followed him, except for a party of the believers,'** he said, **They are all the believers.**

Surat Saba 34:21

And he had no authority over them except that We might make evident who believes in the Hereafter from who is in doubt about it. And your Lord is, over all things, Guardian.

Tafsir al-Baghawi

God Almighty said: 21- **And he had no authority over them**, meaning: We did not give him authority over them, **except that We might make evident who believes in the Hereafter from him who is in doubt about it**, meaning: except that We might know, see and distinguish the believer from the disbeliever, and He meant the knowledge of occurrence and appearance, and it was known to Him in the unseen, **and your Lord is Guardian over all things**, Watchful.

Tafsir al-Baidawi

21- **And he had no authority over them** means domination and control through whispering and seduction. **Except that We may know who believes in the Hereafter from who is in doubt about it** except that Our knowledge is connected to that in a way that results in recompense, or to distinguish the believer from the doubter, or for the one who believes to the extent of his faith to believe and the one who is misguided to the extent of his misguidance to doubt. What is meant by the attainment of knowledge is the attainment of a connected exaggeration. There is a clear point in the arrangement of the two clauses. **And your Lord is Guardian over all things** Guardian. And the two Zintan are sisters.

Surat Saba 34:22

Say, "Call upon those whom you claim besides God. They do not possess an atom's weight in the heavens or on the earth, and they have no share in either of them, nor does He have among them any supporter."

Tafsir al-Jalalayn

22 - *Say* O Muhammad to the infidels of Mecca **Call upon those whom you claim** that is, you claim them to be gods **besides God** other than Him, so that they may benefit you according to your claim. God Almighty said about them **They do not possess an atom's weight** of good or evil **in the heavens or on the earth, and they have no partner in either of them** partnership **nor does He Almighty have (among them of the gods any supporter** a helper.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: This is what We did to Our servants and those who obeyed Us: David and Solomon, to whom We bestowed blessings upon them that have no equal, when they were grateful to Us. And that is what We did to Sheba, to whom We did, when they were arrogant about Our blessings, denied Our messengers, and disbelieved in Our hands. So say, O Muhammad, to these polytheists among your people, who deny Our blessings to themselves: O people whom you claim have a partner with God besides Him, ask them to do to you some of Our actions with those whose affair We have described, whether they bestow blessings or despair. If they are unable to do that, then know that you are nullifiers, because partnership in Lordship is neither valid nor permissible. Then He described those they invoke besides God, saying: They do not possess an atom's weight in the heavens or on the earth, of good or evil, harm or benefit. So how can someone who is like that be a god? And His statement, **And they have no share in them**, meaning, the Most High says: Nor do they, since they do not possess an atom's weight in the heavens or on the earth, alone in His kingdom besides God, possess it in the manner of a partnership, because ownership of what is owned does not belong to its owner except in one of two ways: either divided or shared. He says: And their gods that they call upon besides God, they do not possess an atom's weight in the heavens or on the earth, neither divided nor shared. So how can someone who is like this be a partner to the One who owns all of that? And His statement, **And he has no helper among them**, meaning: And God has no helper from among the gods that they call upon besides Him to create any of that, nor to preserve it, since they do not own any of it, divided or shared. So it is said: He is your partner because He helped even if He does not own any of it.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "Say, 'Call upon those you claim besides God. They do not possess an atom's weight in the heavens or on the earth, nor will they have in either of them any share.'" He says, **God has no partner in the heavens or on the earth, nor has He from them** from those they call upon besides God **any supporter** of any help.

Tafsir al-Qurtubi

God the Almighty says: **Say, 'Call upon those you claim besides God.'** That is, what has been mentioned previously about the matter of David and Solomon and the story of Sheba are signs of My power. So say, O Muhammad, to these polytheists: Do your partners have the power to do any of that? This is a rebuke, and it implies: Call upon those you claim are gods besides God, so that they may benefit you or repel from you what God the Blessed and Exalted has decreed against you, for they do not possess that power. **They do not possess an atom's weight in the heavens or on the earth, and they have no partner in either of them, nor is there for Him from among them any supporter.** That is, none of these people can help God create anything. Rather, God is the One Who alone can create, and He is the One Who is to be worshipped, and worshipping anyone other than Him is impossible.

Tafsir Ibn Kathir

The Blessed and Exalted made it clear that He is the One God, the Unique, the Self-Sufficient, who has no equal or partner. Rather, He is the One who is independent in the matter alone, without a partner, disputer, or opponent. He said: **Say, 'Call upon those you claim besides God: They do not possess an atom's weight in the heavens or on the earth.'** Just as the Blessed and Exalted said: **And those you call upon besides Him do not possess so much as a date stone.** And the Most High said: **And they have no share in them.** That is, they do not possess anything independently or by way of partnership. **And He has no supporter among them.** That is, God has no supporter among these equals who can support Him in matters. Rather, all of creation is in need of Him and is His slave. Qatada said about the words of the Almighty: **And He has no supporter among them**, that is, no helper who can assist Him with anything.

Then God the Almighty said: **And no intercession will avail with Him except for him whom He permits.** That is, due to His greatness, majesty, and pride, no one dares to intercede with Him for anything except after He permits him to intercede, as He the Almighty said: **Who is he that can intercede with Him except with His permission?** And He the Almighty said: **And how many an angel is there in the heavens whose intercession will avail nothing except after God has given permission for whom He wills and is pleased with.** And He the Almighty said: **And they do not intercede**

Say, "Call upon those whom you claim besides God. They do not possess an atom's weight in the heavens or on the earth, and they have no share in either of them, nor does He have among them any supporter."

except for him with whom He is pleased, and they are fearful out of fear of Him. For this reason, it is proven in the two Sahihs from more than one chain of narration on the authority of the Messenger of God (blessings and peace of God be upon him), who is the master of the children of Adam and the greatest intercessor with God the Almighty, that when he rises to the praised station to intercede for all of creation until their Lord comes to decide the judgment, he says: "So I prostrate to God the Almighty, and He will leave me as long as God wills to leave me, and He will open for me praises that I cannot count now. Then it will be said: O Muhammad, raise your head and speak and you will hear, ask and you will be given, and intercede and your intercession will be accepted." The hadith in full.

And the saying of God the Almighty: **Until, when fear has departed from their hearts, they say**, What did your Lord say? **They say**, The truth." This also represents a lofty station of majesty, which is that when God the Almighty speaks with revelation and the inhabitants of the heavens hear His words, they tremble with awe until something like fainting overtakes them. This was said by Ibn Mas'ud **may God be pleased with him**, Masruq and others. "Until, when fear has departed from their hearts" means that fear has been removed from them. Ibn Abbas, Ibn Umar **may God be pleased with them**, Abu Abd al-Rahman al-Sulami, al-Sha'bi, Ibrahim al-Nakha'i, al-Dahhak, al-Hasan and Qatadah said regarding the saying of God the Almighty: "Until, when fear has departed from their hearts, they say, **What did your Lord say?** They say, **The truth**. He says: It has left their hearts. Some of the early Muslims read it in the nominative case with the voiced ghayn, and it goes back to the first. So when this is the case, some of them ask one another, **What did your Lord say?** So the bearers of the Throne inform those who are next to them, then those who are next to them inform those below them, until the report reaches the inhabitants of the lowest heaven. For this reason, God the Almighty said: **They said**, The truth," meaning they reported what He said without adding or subtracting. "And He is the Most High, the Grand."

Others said: Rather, the meaning of the Almighty's statement, **Until, when fear is removed from their hearts**, refers to the polytheists at their death throes and on the Day of Resurrection, when they awaken from the heedlessness they were in in this world and their minds return to them on the Day of Resurrection, they will say: What did your Lord say? So they were told the truth and informed of it from what they were heedless of in this world. Ibn Abi Nujayh said on the authority of Mujahid, **Until, when fear is removed from their hearts**, means that the veil will be removed from them on the Day of Resurrection. Al-Hasan said, **Until, when fear is removed from their hearts**, meaning what is in them of doubt and denial. Abdur Rahman bin Zaid bin Aslam said: **Until fear is banished from their hearts**, meaning the doubts in them. He said: Satan is banished from their hearts and leaves them and their desires and that which used to lead them astray. "They said: 'What did your Lord say?' They said: 'The truth,

and He is the Most High, the Grand.'" He said: This is about the children of Adam, at death. They acknowledge it when acknowledgement will not benefit them. Ibn Jarir chose the first statement: that the pronoun refers to the angels, and this is the truth about which there is no doubt, due to the soundness of the hadiths and reports concerning it. We will mention a part of it that indicates something else.

Al-Bukhari said when interpreting this noble verse in his Sahih: Al-Humaidi told us, Sufyan told us, Amr told us: I heard Ikrimah say: I heard Abu Hurairah **may God be pleased with him** say: The Prophet of God (blessings and peace of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain on a rock. Then, when fear has departed from their hearts, they say: 'What did your Lord say?' They say: 'To the One who spoke the truth, and He is the Most High, the Great.' Then a listener hears it, and the listener listens like this, one above the other" - and Sufyan described his hand, turning it over, and spreading it between his fingers - "then he hears the word and conveys it to the one below him, then the other conveys it to the one below him, until he conveys it on the tongue of a magician or a soothsayer. Perhaps a meteor catches up with him before he utters it, and perhaps he utters it before it catches up with him, and he tells a hundred lies with it, and it is said: 'Did he not say to us on such and such a day, such and such?' So he is repelled by that word that was heard from heaven." Al-Bukhari is the only one to narrate it from this chain, not Muslim. Abu Dawud narrated it. Al-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan ibn Uyaynah, and God knows best.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far and 'Abd al-Razzaq told us: Mu'ammal told us, al-Zuhri told us, on the authority of 'Ali ibn al-Husayn, 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, was sitting with a group of his companions. 'Abd al-Razzaq said: From the Ansar, when a star was shot and it shone. The Messenger of God, may God bless him and grant him peace, said: 'What did you say when something like this happened in the Age of Ignorance?' They said: 'We used to say that a great person was born or that a great person died.' I said to al-Zuhri: 'Was it shot in the Age of Ignorance?' He said: 'Yes, but it became more severe when the Prophet, may God bless him and grant him peace, was sent.' He said: 'The Messenger of God, may God bless him and grant him peace, said: 'It is not shot for the death or life of anyone, but when our Lord, Blessed and Exalted be He, decrees a matter, the bearers of the Throne glorify Him, then the people of the heaven next to them glorify Him until the glorification reaches the lowest heaven. Then the people of the heaven next to the bearers of the Throne ask the bearers of the Throne, and those next to the bearers of the Throne ask the bearers of the Throne: 'What did your Lord say?' They tell them, and the people of each heaven tell a heaven. "Until the report

reaches this heaven and the jinn steal the hearing and they throw, so whatever they bring with it as it is the truth, but they differentiate it and add to it." This is how Imam Ahmad narrated it. Muslim included it in his Sahih from the hadith of Salih ibn Kaysan, Al-Awza'i, Yunus, and Muqal ibn Ubaydullah, all four of them from Al-Zuhri from Ali ibn Al-Husayn from Ibn Abbas **may God be pleased with them both**, from a man from the Ansar with it. Yunus said from men from the Ansar **may God be pleased with them**. Al-Nasa'i also narrated it in his Tafsir from the hadith of Al-Zubaidi from Al-Zuhri with it. Al-Tirmidhi narrated it with it from Al-Husayn ibn Harith from Al-Walid ibn Muslim from Al-Awza'i, from Al-Zuhri from Ubaydullah ibn Abdullah from Ibn Abbas **may God be pleased with them both**, from a man from the Ansar **may God be pleased with him**. And God knows best.

Another hadith Ibn Abi Hatim said: Muhammad ibn A'waf and Ahmad ibn Mansur ibn Sayyar al-Ramadi told us, and the chain of transmission is from Muhammad ibn A'waf. They said: Na'im ibn Hammad told us, al-Walid - he is Ibn Muslim - told us, on the authority of Abd al-Rahman ibn Yazid ibn Jabir, on the authority of Abdullah ibn Abi Zakariya, on the authority of Raja' ibn Haywah, on the authority of al-Nawwas ibn Sam'an, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "When God, the Blessed and Exalted, wants to reveal His command, He speaks the revelation to him. Whenever He speaks, the heavens are seized by a violent tremor - or he said, a trembling - out of fear of God Almighty. When the inhabitants of the heavens hear that, they swoon and fall down in prostration to God. The first to raise his head will be Gabriel, peace be upon him, and God will speak to him from His revelation what He wanted. Gabriel, peace be upon him, will carry him to the angels. Whenever he passes by a heaven, its angels will ask him, 'What did our Lord say, O Gabriel?' He, peace be upon him, will say, 'The Truth said, and He is the Most High, the Great.' They will all say the same as Gabriel said, and he will finish." Gabriel carried the revelation to wherever God commanded him in the heaven and the earth." This is how Ibn Jarir and Ibn Khuzaymah narrated it on the authority of Zakariya ibn Abaan al-Masri on the authority of Nu'aym ibn Hammad. Ibn Abi Hatim said: I heard my father say: This hadith is not complete on the authority of al-Walid ibn Muslim, may God have mercy on him. Ibn Abi Hatim narrated on the authority of al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, and on the authority of Qatadah that they interpreted this verse as meaning that God Almighty began His revelation to Muhammad, may God bless him and grant him peace, after the period that existed between him and Jesus, may God bless him and grant him peace. There is no doubt that this is the first thing that is included in this verse.

Fath al-Qadir

His statement: 22- "Say, 'Call upon those you claim besides God.'" This is a command to the Prophet, may God bless him and grant him peace, to say this to the infidels of Quraysh, or to the infidels in general. The objects of "claim" are omitted: that is, you claimed

them to be gods, as the context indicates them. Muqatil said: He says, "Call upon them to remove from you the harm that befell you during the years of famine. **Then God, the Exalted, answered about them, saying,** They do not possess an atom's weight in the heavens or on the earth." That is, they have no power to do good or evil, nor to bring benefit or ward off harm in any matter. He mentioned the heavens and the earth for the purpose of generalization, as they are a container for external beings. "And they have no share in them." That is, the gods in the heavens and the earth have no share in creation, ownership, or control. "And He has no supporter among them." That is, God, the Exalted, does not have among those gods any helper to assist Him in any matter of the affairs of the heavens and the earth and whoever is in them.

Tafsir al-Baghawi

22- *Say*, O Muhammad, to the infidels of Mecca, **Call upon those you claim**, that they are gods, **besides God**, and in the verse there is an ellipsis, meaning: Call upon them to remove the harm that has befallen you in the years of famine. Then he described it and said: **They do not possess an atom's weight in the heavens or on the earth**, of good and evil, benefit and harm, **and they have no**, meaning: the gods, **in them**, in the heavens and the earth, **any association**, partnership, **and God has no**, meaning: nor God, **among them any supporter**, helper.

Tafsir al-Baidawi

22- *Say* to the polytheists: **Call upon those whom you have alleged** meaning you have alleged as gods. They are two direct objects of *claimed*, the first omitted due to the length of the relative pronoun and its clause, and the second because its attribute takes its place. It is not permissible for it to be the second direct object because it does not fit with the pronoun in speech, nor **they do not possess** because they do not claim it. **besides God** means call upon them regarding what concerns you of bringing benefit or warding off harm, perhaps they will respond to you if your claim is true. Then He answered on their behalf, indicating that the answer is necessary and that He does not accept stubbornness, so He said: **they do not possess an atom's weight** of good or evil **in the heavens or on the earth** in any matter. He mentioned them for the common usage, or because some of their gods are heavenly like the angels and planets, and some are earthly like idols, or because the proximate causes of evil and good are heavenly and earthly, and the sentence is a resumption to explain their condition. **And they have no share in them** in creation or ownership.

"And he has no supporter among them" to help him manage their affairs.

Surat Saba 34:23

And no intercession will benefit with Him except for him whom He permits until, when fear is banished from their hearts, they say, "What did your Lord say?" They say, "The truth, and He is the Most High, the Grand."

Surat Saba 34:23

And no intercession will benefit with Him except for him whom He permits until, when fear is banished from their hearts, they say, **What did your Lord say?** They say, **The truth, and He is the Most High, the Grand.**

Tafsir al-Jalalayn

23 - **And no intercession will avail with Him** The Most High responded to their saying that their gods intercede with Him **except for him whom He permits** with the opening of the hamza and its closing **until, when fear is cast from their hearts** He removes the fear from them by permitting it **they said** some of them said to each other in good tidings **What did your Lord say** about it **they said** the word **the truth** meaning He has permitted it **and He is the Most High** above His creation by force **the Great** the Mighty

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the intercession of an intercessor will not benefit anyone for whom he intercedes, whoever the intercessor may be, unless he intercedes for someone for whom God has given permission to intercede. God Almighty says: So if intercessions do not benefit anyone with God except for someone for whom God has given permission to intercede, and God does not give permission to any of His friends to intercede for anyone of the disbelievers in Him, and you are people of disbelief in Him, O polytheists. So how can you worship someone you worship instead of God, claiming that you worship him so that he may bring you closer to God and intercede for you with your Lord? **So whoever** since this is the meaning of the words in His statement **except for someone for whom He has given permission**: the one for whom intercession is made.

The reciters differed in their reading of the phrase **he gave him permission**. The majority of reciters read it with a damma on the alif of **he gave him permission** as if the agent was not named. Some of the Kufians read it as **he gave him permission** with a difference of opinion about it, meaning God gave him permission.

And his saying, **until fear is removed from their hearts**, means: until fear is removed from their hearts, and it goes away.

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, **until fear is removed from their hearts**, means: it is removed.

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, **Until fear is removed from their hearts**, he said: The cover is removed from them on the Day of Resurrection.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: When it is revealed from their hearts.

The commentators differed regarding who those described with this attribute are and the reason for their hearts being frightened. Some of them said: Those whose hearts are frightened are the angels. They said: Their hearts are only frightened by the faintness that befalls them when they hear God's revelation.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, he said: Ibn Mas'ud said regarding this verse, **Until, when fear has departed from their hearts**, he said: When something happens to the Lord of the Throne, the angels below him hear a sound like the dragging of a chain on a rock, and they faint. Then, when the fear has departed from their hearts, they call out to one another, **What has your Lord said?** He said: He says: Whoever He wills. He says: The Truth, and He is the Most High, the Grand.

Ibn Abd al-A'la told us: Al-Mu'tamir told us: I heard Dawud, on the authority of Amir, on the authority of Masruq, who said: When something happens in the presence of the Lord of the Throne, the angels hear a sound like a chain being dragged on a rock. He said: Then they faint, and when fear is banished from their hearts, they say: What did your Lord say? He said: Then He says: Whoever God wills, the Truth, and He is the Most High, the Grand.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Aamer, on the authority of Ibn Mas'ud, that he said: When a matter occurs to the Lord of the Throne, then he mentioned a similar meaning except that he said: They are overcome by fear, until when that has gone from them they call out to one another: What did your Lord say?

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Abdullah ibn Masoud, regarding His statement, **until fear is banished from their hearts**, he said: When the revelation is given, the inhabitants of the heavens hear a clanging like the clanging of a chain on a rock. He said: Then they call out to each other in the heavens, **What has your Lord said?** He said: Then they call out to each other, **The Truth**, and He is the Most High, the

Grand.

And on his authority, on the authority of Mansour, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah, the same.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, who said: "The command descends from the Lord of Majesty to the lowest heaven, and the people of the lowest heaven are terrified until the command concerning which it was revealed becomes clear to them. Then some of them say to one another: What did your Lord say? They say: The truth has been said, and He is the Most High, the Grand. This is what He says: 'Until fear is banished from their hearts'... the verse."

Ahmad ibn Abdah al-Dhabi told us: Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Ikrimah, who said: Abu Hurayrah told us, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God decrees a matter in heaven, the angels beat their wings together, and there is a sound like the sound of a chain on a rocky plain. This is what He said: 'Until, when fear has departed from their hearts, they say, "What has your Lord said?" They say, "The truth. And He is the Most High, the Grand."'"

Yaqub told me, he said: Ibn Ulayyah told us, he said: Ayoub told us, on the authority of Hisham ibn Urwah, he said: "Al-Harith ibn Hisham said to the Messenger of God, may God bless him and grant him peace, 'How does revelation come to you?' He said: 'It comes to me in a ringing sound like the ringing of a bell, and then it leaves me when it leaves me and I have memorized it. And sometimes it comes in the form of a man, and speaks to me in words, and that is easier for me.'"

Zakariya ibn Abaan al-Masri told me: Na'im told us: al-Walid ibn Muslim told us, on the authority of Abd al-Rahman ibn Yazid ibn Jabir, on the authority of Ibn Abi Zakariya, on the authority of Jabir ibn Haywah, on the authority of al-Nawwas ibn Sam'an, who said: The Messenger of God, may God bless him and grant him peace, said: "When God wants to reveal something, He speaks the revelation, and the heavens tremble, or he said, a violent tremor, out of fear of God's command. When the inhabitants of the heavens hear that, they swoon and fall down in prostration to God. The first to raise his head is Gabriel, and God speaks to him from His revelation what He wills. Then Gabriel passes by the angels. Every time he passes by a heaven, the angels ask him: 'What did our Lord say, O Gabriel?' Gabriel says: 'The Truth said, and He is the Most High, the Grand.' They all say the same as Gabriel said, and Gabriel ends with the revelation where God has commanded him."

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh, who said: Ubayd told us, who said: I heard Ad-Dahhak say about His statement, **Until, when fear has been banished from their hearts...** the verse. He said: Ibn Abbas used to say: "When God wanted to reveal to Muhammad, He called Gabriel. When our Lord spoke with the revelation, his voice was like the sound of iron on a rock. When the inhabitants of the heavens heard the sound of iron, they fell down in prostration. When Gabriel brought

them the message, they raised their heads and said, 'What has your Lord said?' They said, 'The truth, and He is the Most High, the Grand.' And this is the saying of the angels."

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Until, when fear has been banished from their hearts...** to **And He is the Most High, the Grand**, he said: When God, the Most High, revealed to Muhammad, peace and blessings be upon him, He called the Messenger from the angels and sent him with the revelation. The angels heard the voice of the Almighty speaking with the revelation. When He uncovered their hearts, they asked about what God had said, and they said, **The truth**, and they knew that God only says the truth, and that He will fulfill what He promised. Ibn Abbas said: The sound of the revelation was like the sound of iron on a rock. When they heard it, they fell down in prostration. When they raised their heads, they said, **What has your Lord said?** They said, "The truth. And He is the Most High, the Grand." Then God commanded His Prophet to ask the people, **Say, 'Who provides for you from the heavens?'**... to His statement, **In manifest error**.

Ibn Bashar told us, he said: Abu Amir told us, he said: Qurra told us, on the authority of Abdullah bin Al-Qasim, regarding His statement, **Until, when fear has been banished from their hearts...** the verse, he said: The revelation descends from the sky, and when He fulfills it, "They will say, 'What did your Lord say?' They will say, 'The truth. And He is the Most High, the Grand.'"

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah, regarding His statement, **until fear is banished from their hearts**, he said: When the revelation is decreed in the corners of the heavens, he said: Like the sound of steel striking a rock. He said: They become fearful, not knowing what has happened, so they become frightened. Then when the messengers pass by them, "They say, 'What did your Lord say?' They say, 'The truth. And He is the Most High, the Grand.'"

Others, who said: Those described with this are the angels, said: What is frightening to their hearts is their fear of God's decree that He decrees, out of fear that it will be the Day of Resurrection.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Until, when fear has been removed from their hearts, they say, 'What did your Lord say?'**... the verse. He said: God inspires Gabriel, and the angels disperse, or are frightened out of fear that it is something of the Hour. Then, when it is removed from their hearts and they know that it is not of the Hour, "They say, 'What did your Lord say?' They say, 'The truth. And He is the Most High, the Grand.'"

Others said: Rather, this is the action of the angels of the heavens when the angels pass by them, fearing that the Hour has happened.

Surat Saba 34:23

And no intercession will benefit with Him except for him whom He permits until, when fear is banished from their hearts, they say, "What did your Lord say?" They say, "The truth, and He is the Most High, the Grand."

Who said that?

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 His statement, **Until fear is banished from their hearts...** the verse, Ibn Mas'ud claimed that the angels who follow one another to the earth record their deeds. When the Lord sends them and they descend, a loud sound is heard from them, and those of the angels who are below them think that it is from the matter of the Hour, so they fall down in prostration. And so it is whenever they pass by them that they do that out of fear of their Lord.

Others said: Rather, those described with this are the polytheists. They said: Rather, Satan is frightened of their hearts. He said: Rather, they say: What did your Lord say when death descended upon them?

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Until fear is banished from their hearts**, he said: Satan is banished from their hearts and departs from them and their hopes, and from what used to lead them astray. **They said, 'What did your Lord say?' They said, 'The truth, and He is the Most High, the Grand.'** He said: This is regarding the children of Adam, and this is at death, when they acknowledge it when acknowledgment does not benefit them.

The most correct of the sayings on this matter is the one reported by Al-Sha'bi on the authority of Ibn Mas'ud, due to the authenticity of the report we mentioned on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, which supports it. Since this is the case, the meaning of the statement is: Intercession with Him will not benefit anyone except for the one whom He has given permission to intercede with Him. So when God gives permission to the one whom He has given permission to intercede, he will be terrified by hearing His permission, until when the fear has left their hearts, and is removed from them, and the fear has been removed from them, they will say: What did your Lord say? The angels said: The Truth, **And He is the Most High** over all things, **The Great**, to whom nothing is below. The Arabs use the word *fazza* in two meanings. They say of the brave man who is subject to the matters that frighten him: huwa mufazza' **he is a frightened man**, and they say of the coward who is frightened by everything: in fact he is a frightened man. Likewise, they say of the man in whose favor people decide matters by dominating the one who disputes with him: huwa mughlib **he is a conqueror**, and if this meaning is intended, then he is victorious. They also say of the man who is forever defeated: mughlib **he is a conqueror**.

The reciters differed in their recitation of this verse. The majority of reciters in all regions recited it as *fāz'a* with a zay and an 'ayn, based on the interpretation we mentioned from Ibn Mas'ud and those who shared his

opinion on this. It was narrated from Al-Hasan that he recited it as **until when he was free from their hearts** with a ra' and a ghayn, based on the interpretation we mentioned from Ibn Zayd. It may be possible that the meaning of Al-Hasan's recitation of this verse could be interpreted as **until when he was free from their hearts** so they became empty of the fear that had befallen them. It was narrated from Mujahid that he recited it as *fāz'a* meaning: God removed the fear from them.

The correct reading in this regard is with the letters zay and ayn, due to the consensus of the jurists among the reciters and interpreters of the Qur'an on this, and due to the authenticity of the report that we mentioned from the Messenger of God, may God bless him and grant him peace, supporting it and indicating its authenticity.

Tafsir al-Qurtubi

God the Almighty says: **And no intercession will avail** meaning the intercession of the angels and others. **With Him** meaning with God. **Except for him whom He permits** The general reading is *adhan* with a fat-ha over the hamza because God the Almighty is mentioned first. Abu Amr, Hamza, and Al-Kisa'i read *adhan* with a damma over the hamza when the agent is not named. The one who permits is God the Almighty. It is permissible for it to refer to the intercessors, or it is permissible for it to refer to those for whom intercession is made. **Until fear is removed from their hearts** Ibn Abbas said: Fear is removed from their hearts. Qutrab said: He removes whatever fear is in them. Mujahid said: The veil will be removed from their hearts on the Day of Resurrection, meaning that intercession will not come from any of those worshipped besides God, from the angels, prophets, and idols, except that God the Almighty permits the prophets and angels to intercede while they are in extreme fear of God, as He says: **And they, out of fear of Him, are fearful** (al-Anbiya 21:28). Meaning: If they are given permission to intercede and the Word of God comes to them, they will be terrified because of the terrible matter that accompanies that state and the fear that they may fall short in carrying out what they have been given permission to do. Then, when it is released from their fear, they will say to the angels above them, who are the ones who bring them the revelation of permission: **What did your Lord say?** That is, what did God command? They will say: **They said the truth**, which is that He has given you permission to intercede for the believers. **And He is the Most High, the Grand**. So, He has the right to rule regarding His servants as He wishes. It is possible that this is permission for them in this world to intercede for other people, or it may be in the Hereafter. The statement implies that intercession will not benefit anyone except those to whom He has given permission. So, they will be terrified because of the permission that came to them out of awe of the Word of God, until, when the fear has left their hearts, they will respond with submission. It has been said that this fear is for the angels today in

every matter that the Lord commands, that is, intercession will not benefit anyone except the angels who are terrified today, obedient to God, excluding inanimate objects and devils. In Sahih al-Tirmidhi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **When God decrees a matter in heaven, the angels beat their wings in submission to His word.**

As if it were a chain on a smooth rock. Then, when fear is removed from their hearts, they say, **What did your Lord say?** They say, **The Truth, and He is the Most High, the Grand.** He said, **And the devils are one above another.** He said, **A good and authentic hadith.** Al-Nawwas ibn Sam'an said, "The Prophet, may God bless him and grant him peace, said, 'When God wants to reveal something, He speaks the revelation, and the heavens are seized by a violent trembling or shaking out of fear of God. When the people of the heavens hear that, they swoon and fall down in prostration to God, the Most High. The first to raise his head is Gabriel, and God, the Most High, speaks to him and tells him of His revelation what He wants.

Then Gabriel passes by the angels, and whenever he passes by a heaven, its angels ask him, 'What did our Lord say, O Gabriel?' Gabriel says, 'He said, 'The Truth, and He is the Most High, the Grand.' He said, 'And they all say as Gabriel said.' Then Gabriel ends with the revelation where God, the Most High, commanded him." Al-Bayhaqi reported on the authority of Ibn Abbas, regarding the verse, **until, when fear is removed from their hearts**, that he said, "Each tribe of the jinn had a seat in the heaven from which they would listen to the revelation. Whenever the revelation came down, a sound like the passing of a chain over a smooth rock was heard. It would not descend upon the people of a heaven except that they swoon." Then when fear is banished from their hearts, they say, **What did your Lord say?** They say, **The truth, and He is the Most High, the Grand.** Then He says, **The year will be such and such**, and the jinn hear it and inform the soothsayers, and the soothsayers say, **The year will be such and such**, and they find it to be so. When God sent Muhammad, may God bless him and grant him peace, they were struck by meteors. The Arabs said, when the jinn did not inform them of that, **Everyone in the sky has perished.** So the owner of the camels would slaughter a camel every day, and the owner of the cows would slaughter a cow every day, and the owner of the sheep would slaughter a sheep every day, until they hastened to dispose of their wealth. Then Thaqeef, who were the wisest of the Arabs, said, "O people, hold on to your wealth, for no one in the sky has perished, and this is not dispersion. Do you not see your landmarks, the stars, the sun, the moon, the night, and the day, as they are?" Satan said, **An event has occurred on earth today, so bring me some soil from every land.** So they brought it to him, and he began to smell it, and when he smelled the soil of Mecca, he said, **This is where the event occurred.** So they listened attentively, and behold, the Messenger of God, may God bless him and grant him peace, had been sent. This meaning has already been mentioned briefly in Surah Al-Hijr. The meaning of the statement also about pelting them with meteors and burning them with them, and the explanation of that will come in Surah Al-Jinn, God

willing. It has been said that they are only terrified by the coming of the Hour. Al-Kalbi and Ka'b said: There was a period of five hundred and fifty years between Jesus and Muhammad, peace be upon them, during which no messengers came. Then, when God Almighty sent Muhammad, peace and blessings be upon him, God Almighty spoke to Gabriel with the message. When the angels heard the speech, they thought that the Hour had come, and they were stunned by what they heard. Then, when Gabriel, peace be upon him, descended, he began to pass by each heaven, uncovering them, and they would raise their heads and say to each other, **What did your Lord say?** They did not know what He meant, but they said, **The truth has said, and He is the Most High, the Grand.** This is because Muhammad, peace be upon him, is among the signs of the Hour, according to the people of the heavens. Ad-Dahhak said: The angels who follow one another and go to the people of the earth to record their deeds. The Lord, Blessed and Exalted be He, sends them. When they descend, a loud sound is heard from them. Those who are lower than the angels think it is from the matter of the Hour, so they fall down in prostration and faint until they realize that it is not from the matter of the Hour. This is a warning from God, the Most High, and information that the angels, with their selection and elevation, cannot intercede for anyone until they are given permission. But when they are given permission and they hear, they faint, and this is their state. So how can idols intercede or how can you hope for intercession while you do not acknowledge the Day of Resurrection? Al-Hasan, Ibn Zayd and Mujahid said: Until, when the terror is removed from the hearts of the polytheists. Al-Hasan, Mujahid and Ibn Zayd said: In the Hereafter, when death descends, to establish proof against them, the angels say to them: What did your Lord say in this world? They said: The truth, and He is the Most High, the Grand. So they acknowledged it when acknowledgment would not benefit them, meaning they said: The truth said. The common reading is: Fazagh 'an qulubih **fear of their hearts**. Ibn Abbas read Faza'a 'an qulubihim **fear of their hearts** as the nominative subject, and its subject is a pronoun referring to God. Whoever constructs it as a passive participle, the preposition and its complement are in the nominative case, and the verb in meaning refers to God, the Blessed and Exalted. The meaning in both readings is: the fear was removed from their hearts, as explained above. Similar to it is: he complained about him, if he removed from him what he was complaining about. Al-Hasan read Faza'a like the common people, except that he softened the zay, and the preposition and its complement are also in the nominative case, which is like saying: he turned away from such-and-such to such-and-such. This is the meaning of Fargh lama **with a ra' and a ghayn**, and the softening is not the nominative subject. It was also narrated from Al-Hasan and Qatadah. They also narrated from them Fargh lama **with a ra' and a ghayn** as the nominative subject, and the meaning is: God emptied their hearts, i.e., He removed them, i.e., He emptied them of fear and panic. The passive participle is also referred to this in this reading. Al-Hasan also narrated Fargh with a shaddah.

Surat Saba 34:23

And no intercession will benefit with Him except for him whom He permits until, when fear is banished from their hearts, they say, "What did your Lord say?" They say, "The truth, and He is the Most High, the Grand."

Tafsir Ibn Kathir

The Blessed and Exalted made it clear that He is the One God, the Unique, the Self-Sufficient, who has no equal or partner. Rather, He is the One who is independent in the matter alone, without a partner, disputer, or opponent. He said: **Say, 'Call upon those you claim besides God.' They do not possess an atom's weight in the heavens or on the earth.'** Just as the Blessed and Exalted said: **And those you call upon besides Him do not possess so much as a date stone.** And the Most High said: **And they have no share in them.** That is, they do not possess anything independently or by way of partnership. **And He has no supporter among them.** That is, God has no supporter among these equals who can support Him in matters. Rather, all of creation is in need of Him and is His slave. Qatada said about the words of the Almighty: **And He has no supporter among them,** that is, no helper who can assist Him with anything.

Then God the Almighty said: **And no intercession will avail with Him except for him whom He permits.** That is, due to His greatness, majesty, and pride, no one dares to intercede with Him for anything except after He permits him to intercede, as He the Almighty said: **Who is he that can intercede with Him except with His permission?** And He the Almighty said: **And how many an angel is there in the heavens whose intercession will avail nothing except after God has given permission for whom He wills and is pleased with.** And He the Almighty said: **And they do not intercede except for him with whom He is pleased, and they are fearful out of fear of Him.** For this reason, it is proven in the two Sahihis from more than one chain of narration on the authority of the Messenger of God (blessings and peace of God be upon him), who is the master of the children of Adam and the greatest intercessor with God the Almighty, that when he rises to the praised station to intercede for all of creation until their Lord comes to decide the judgment, he says: "So I prostrate to God the Almighty, and He will leave me as long as God wills to leave me, and He will open for me praises that I cannot count now. Then it will be said: O Muhammad, raise your head and speak and you will hear, ask and you will be given, and intercede and your intercession will be accepted." The hadith in full.

And the saying of God the Almighty: **Until, when fear has departed from their hearts, they say, What did your Lord say? They say, The truth."** This also represents a lofty station of majesty, which is that when God the Almighty speaks with revelation and the inhabitants of the heavens hear His words, they tremble with awe until something like fainting overtakes them. This was said by Ibn Mas'ud **may God be pleased with him**, Masruq and others. "Until, when fear has departed from their hearts" means that fear has been removed from them. Ibn Abbas, Ibn Umar **may God be pleased with them**, Abu Abd al-Rahman al-Sulami, al-Sha'bi, Ibrahim al-Nakha'i, al-Dahhak, al-Hasan and Qatadah said regarding the saying of God the Almighty: "Until, when fear has departed from

their hearts, they say, **What did your Lord say?** They say, **The truth.** He says: It has left their hearts. Some of the early Muslims read it in the nominative case with the voiced ghayn, and it goes back to the first. So when this is the case, some of them ask one another, **What did your Lord say?** So the bearers of the Throne inform those who are next to them, then those who are next to them inform those below them, until the report reaches the inhabitants of the lowest heaven. For this reason, God the Almighty said: **They said, The truth,"** meaning they reported what He said without adding or subtracting. "And He is the Most High, the Grand."

Others said: Rather, the meaning of the Almighty's statement, **Until, when fear is removed from their hearts,** refers to the polytheists at their death throes and on the Day of Resurrection, when they awaken from the heedlessness they were in in this world and their minds return to them on the Day of Resurrection, they will say: What did your Lord say? So they were told the truth and informed of it from what they were heedless of in this world. Ibn Abi Nujayh said on the authority of Mujahid, **Until, when fear is removed from their hearts,** means that the veil will be removed from them on the Day of Resurrection. Al-Hasan said, **Until, when fear is removed from their hearts,** meaning what is in them of doubt and denial. Abdur Rahman bin Zaid bin Aslam said: **Until fear is banished from their hearts,** meaning the doubts in them. He said: Satan is banished from their hearts and leaves them and their desires and that which used to lead them astray. "They said: 'What did your Lord say?' They said: 'The truth, and He is the Most High, the Grand.'" He said: This is about the children of Adam, at death. They acknowledge it when acknowledgement will not benefit them. Ibn Jarir chose the first statement: that the pronoun refers to the angels, and this is the truth about which there is no doubt, due to the soundness of the hadiths and reports concerning it. We will mention a part of it that indicates something else.

Al-Bukhari said when interpreting this noble verse in his Sahih: Al-Humaidi told us, Sufyan told us, Amr told us: I heard Ikrimah say: I heard Abu Hurairah **may God be pleased with him** say: The Prophet of God (blessings and peace of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain on a rock. Then, when fear has departed from their hearts, they say: 'What did your Lord say?' They say: 'To the One who spoke the truth, and He is the Most High, the Great.' Then a listener hears it, and the listener listens like this, one above the other" - and Sufyan described his hand, turning it over, and spreading it between his fingers - "then he hears the word and conveys it to the one below him, then the other conveys it to the one below him, until he conveys it on the tongue of a magician or a soothsayer. Perhaps a meteor catches up with him before he utters it, and perhaps he utters it before it catches up with him, and he tells a hundred lies with it, and it is said: 'Did he not say to us on such and such a day, such and such?' So he is repelled by that word that was

heard from heaven." Al-Bukhari is the only one to narrate it from this chain, not Muslim. Abu Dawud narrated it. Al-Tirmidhi and Ibn Majah narrated it on the authority of Sufyan ibn Uyaynah, and God knows best.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far and 'Abd al-Razzaq told us: Mu'ammara told us, al-Zuhri told us, on the authority of 'Ali ibn al-Husayn, 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, was sitting with a group of his companions. 'Abd al-Razzaq said: From the Ansar, when a star was shot and it shone. The Messenger of God, may God bless him and grant him peace, said: 'What did you say when something like this happened in the Age of Ignorance?' They said: 'We used to say that a great person was born or that a great person died.' I said to al-Zuhri: 'Was it shot in the Age of Ignorance?' He said: 'Yes, but it became more severe when the Prophet, may God bless him and grant him peace, was sent.' He said: 'The Messenger of God, may God bless him and grant him peace, said: 'It is not shot for the death or life of anyone, but when our Lord, Blessed and Exalted be He, decrees a matter, the bearers of the Throne glorify Him, then the people of the heaven next to them glorify Him until the glorification reaches the lowest heaven. Then the people of the heaven next to the bearers of the Throne ask the bearers of the Throne, and those next to the bearers of the Throne ask the bearers of the Throne: 'What did your Lord say?' They tell them, and the people of each heaven tell a heaven. "Until the report reaches this heaven and the jinn steal the hearing and they throw, so whatever they bring with it as it is the truth, but they differentiate it and add to it." This is how Imam Ahmad narrated it. Muslim included it in his Sahih from the hadith of Salih ibn Kaysan, Al-Awza'i, Yunus, and Muqal ibn Ubaydullah, all four of them from Al-Zuhri from Ali ibn al-Husayn from Ibn Abbas **may God be pleased with them both**, from a man from the Ansar with it. Yunus said from men from the Ansar **may God be pleased with them**. Al-Nasa'i also narrated it in his Tafsir from the hadith of Al-Zubaidi from Al-Zuhri with it. Al-Tirmidhi narrated it with it from Al-Husayn ibn Harith from Al-Walid ibn Muslim from Al-Awza'i, from Al-Zuhri from Ubaydullah ibn Abdullah from Ibn Abbas **may God be pleased with them both**, from a man from the Ansar **may God be pleased with him**. And God knows best.

Another hadith Ibn Abi Hatim said: Muhammad ibn Awwf and Ahmad ibn Mansur ibn Sayyar al-Ramadi told us, and the chain of transmission is from Muhammad ibn Awwf. They said: Na'im ibn Hammad told us, al-Walid - he is Ibn Muslim - told us, on the authority of Abd al-Rahman ibn Yazid ibn Jabir, on the authority of Abdullah ibn Abi Zakariya, on the authority of Raja' ibn Haywah, on the authority of al-Nawwas ibn Sam'an, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "When God, the Blessed and Exalted, wants to reveal His command, He speaks the revelation to him. Whenever He speaks, the heavens are seized by a violent tremor - or he said, a trembling - out of fear of God Almighty. When the inhabitants of the heavens hear that, they swoon and fall down in prostration to God. The first to raise his head will be Gabriel, peace be upon him, and God will speak to him

from His revelation what He wanted. Gabriel, peace be upon him, will carry him to the angels. Whenever he passes by a heaven, its angels will ask him, 'What did our Lord say, O Gabriel?' He, peace be upon him, will say, 'The Truth said, and He is the Most High, the Great.' They will all say the same as Gabriel said, and he will finish." Gabriel carried the revelation to wherever God commanded him in the heaven and the earth." This is how Ibn Jarir and Ibn Khuzaymah narrated it on the authority of Zakariya ibn Abaan al-Masri on the authority of Nu'aym ibn Hammad. Ibn Abi Hatim said: I heard my father say: This hadith is not complete on the authority of al-Walid ibn Muslim, may God have mercy on him. Ibn Abi Hatim narrated on the authority of al-Awwf on the authority of Ibn Abbas, may God be pleased with them both, and on the authority of Qatadah that they interpreted this verse as meaning that God Almighty began His revelation to Muhammad, may God bless him and grant him peace, after the period that existed between him and Jesus, may God bless him and grant him peace. There is no doubt that this is the first thing that is included in this verse.

Fath al-Qadir

23- "And no intercession will avail with Him" meaning the intercession of those who intercede with Him from among the angels and others. His statement, "except for him for whom He permits" is an exception devoid of the most general of conditions: meaning, no intercession will avail in any situation except for those who He permits to intercede from among the angels, prophets, and similar people of knowledge and action. It is known that these do not intercede except for those who deserve intercession, not for the disbelievers. It is also possible that the meaning is: no intercession from intercessors who are qualified for it will avail in any situation except for those for whom He permits: meaning for him and regarding him from among those who deserve intercession for them, not for others who are not deserving of it. The lam in "for whom" may relate to the intercession itself. Abu al-Baqa' said: Just as you say "I interceded for him, **and it is possible for it to relate to benefit**", but it is preferable that it relates to the omitted word as we mentioned. It was said that what is meant by his saying: **Intercession is of no benefit** is that it does not exist at all except for the one who is given permission, and the negation is linked to its benefit and not to its occurrence, explicitly denying what their purpose is in its occurrence is. The majority of scholars read "adhan" with a fatha on the hamza, meaning that God, the Most High, gave him permission, because His name, Subhanahu, was mentioned before this. Abu Amr, Hamza, and Al-Kisa'i read it with a damma on the hamza, in the passive voice, and the one who gives permission is God, the Most High. An example of this verse is the saying of God, the Most High: "Who is he that can intercede with Him except by His permission?" and His saying: "And they do not intercede except for him with whom He is pleased." Then God, the Most High, informed about the fear of these intercessors and those for whom intercession is made, saying: "Until, when fear is banished from their hearts. **The majority of scholars read faza'a**" in the passive voice, and the subject is God, and what takes the place of the subject is the

Surat Saba 34:23

And no intercession will benefit with Him except for him whom He permits until, when fear is banished from their hearts, they say, "What did your Lord say?" They say, "The truth, and He is the Most High, the Grand."

preposition and noun. Ibn 'Amir read "faza'a" clarifying the subject, and its subject is a pronoun referring to God, the Most High. Both readings are with a shaddah on the zay, and the meaning of fa'l *negation*, so tafze'a means removing fear. Al-Hasan read it like the majority of scholars, except that he lightened the zay. Qatrab said: The meaning of faza'a 'an qulubhim **their hearts** is that he removed the fear that was in them, which is fear. Mujahid said: **The veil will be removed from their hearts on the Day of Resurrection.** The meaning is that intercession will not be from any of those worshipped by God, from the angels, prophets, and idols, except that God, the Exalted, gives permission to the angels, prophets, and those like them to intercede for those who deserve it, and they are extremely terrified before God, as He, the Most High, says: **And they, out of fear of Him, are fearful.** So when He gives them permission to intercede, they are terrified because of the terrible matter and intense fear that something of God's decrees might occur. So when the revelation descends upon them, they will say to the angels above them, who are the ones who bring them revelation with permission, **What did your Lord say?** That is, what did He command? They will say to them, "He said: The word is 'the truth,' which is the acceptance of your intercession for those who deserve it and no one else. And He is the Most High, the Grand." So He has the power to rule regarding His servants as He wishes and to do as He wishes. It was said that this fear is for the angels in every matter that the Lord commands. Meaning: Intercession will not benefit except from the angels who are terrified today and obedient to God, excluding inanimate objects and devils. It was said that those who say: What did your Lord say? They are the ones whose intercession will be made, and those who answer them: They are the intercessors from among the angels and prophets. Al-Hasan, Ibn Zayd and Mujahid said: The meaning of the verse is: Until, when the fear is removed from the hearts of the polytheists in the Hereafter, the angels will say to them: What did your Lord say in this world? They will say the truth, so they acknowledged it when acknowledgment would not benefit them. Ibn Umar and Qatadah read: faragh with a dhammah ra and ghayn from the word faragh. The meaning is: God emptied their hearts, meaning He removed the fear from them. Ibn Mas'ud read afraqa 'after the fa' with a dhammah ra, then a nun, then a qaf, then ayn from afranaqa ' which means scattering.

Tafsir al-Baghawi

23- And no intercession will benefit with Him except for him whom He permits. God regarding intercession, said this to refute them when they said: These are our intercessors with God. It is possible that the meaning is except for him whom God permits to intercede for. Abu Amr, Hamza, and Al-Kisa'i read: *permitted* with a damma on the hamza.

Until when fear is removed from their hearts, Ibn Amir

and Yaqub read it with a fat-ha on the fa and the zay, and the others read it with a damma on the fa and a kasra on the zay, meaning: He removed the fear and took it out from their hearts. So, tafzee' means removing fear, like tamreed and tafird.

They differed about those described with this attribute. Some people said: They are the angels. Then they differed about the reason for that. Some of them said: It is only because of the faintness that befalls their hearts that they hear the words of God, the Almighty. We narrated on the authority of Abu Hurairah that the Prophet of God, may God bless him and grant him peace, said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain beating a rock. Then when fear is removed from their hearts, they say: What did your Lord say? They say: The truth, and He is the Most High, the Grand."

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, he said: Muhammad bin Al-Fadl bin Muhammad told us, Abu Bakr Muhammad bin Ishaq bin Khuzaymah told us, Zakariya bin Yahya bin Aban Al-Masry told us, Na'im bin Hammad told us, Abu Al-Walid bin Muslim told us, on the authority of Abd Al-Rahman bin Yazid bin Jabir, on the authority of Abu Zakariya, on the authority of Raja' bin Haywah, on the authority of Al-Nawwas bin Sam'an, he said: The Messenger of God, may God bless him and grant him peace, said: "When God wants to reveal something, He speaks the revelation, and the heavens are seized by it with a tremor, or he said: a severe trembling, out of fear of God the Most High. When the people of the heavens hear that, they swoon and fall down in prostration to God. The first to raise his head is Gabriel, and God speaks to him from His revelation what He wanted. Then Gabriel passes by the angels, and whenever he passes by a heaven, its angels ask him, 'What did our Lord say, O Gabriel?' Gabriel says: 'The Truth said, and He is the Most High, the Grand.' They all say the same as Gabriel said, and Gabriel ends with the revelation where He commanded him." God".

Some of them said that they are only afraid of the Day of Resurrection.

Muqatil, Al-Kalbi and Al-Suddi said: The period between Jesus and Muhammad, peace be upon them, was five hundred and fifty years, and some say six hundred years, during which the angels did not hear any revelation. When God sent Muhammad, peace be upon him, with the message, when the angels heard it, they thought it was the Hour. When Gabriel descended, he began to pass by the inhabitants of each heaven, uncovering what they saw, and they would raise their heads and say to one another: What did your Lord say? They said: He said the truth, meaning the revelation, and He is the Most High, the Grand.

A group said: Those described as such are the polytheists.

Al-Hasan and Ibn Zayd said: When the fear was

removed from the hearts of the polytheists at the time of their death, as proof was established against them, the angels said to them, **What did your Lord say in this world?** They said, **The truth.** So they acknowledged it when acknowledgment was of no use to them.

Tafsir al-Baidawi

23- **And no intercession will benefit them with Him.** So no intercession will benefit them either, as they claim, since intercession does not benefit with God. **Except for him whom He permits.** He permits him to intercede, or He permits that intercession be made for him due to his high status, but that has not been proven. The lam in the first case is like the lam in your saying: **The generosity is for Zayd.** And in the second case it is like the lam in your saying: **I came to you for Zayd.** Abu Amr, Hamzah, and Al-Kisa'i read it with a damma over the hamzah. **Until fear is removed from their hearts.** This is the limit of the meaning of the statement, that there is a pause and awaiting permission, meaning: they wait in a state of fear until fear is removed from the hearts of the intercessors and those for whom permission is granted. It was said that the pronoun refers to the angels, and they were previously mentioned implicitly. Ibn Amir and Ya'qub read *fāz'a* in the active form. It was read *faḍarāq*, meaning the fear is negated from **faḍarāq al-ḍaḍ** when the provisions are used up. *Qalā* means some of them said to each other. **What did your Lord say?** about intercession? **They said, 'The truth.'** They said, **He said the true word,** which is permission to intercede for whomever He is pleased with, and they are the believers. It was read in the nominative case, meaning His word is the truth. **And He is the Most High, the Grand,** the Possessor of loftiness and majesty. No king or prophet from the prophets will speak on that day except with His permission.

Surat Saba 34:24

Say, "Who provides for you from the heavens and the earth?" Say, "God." And indeed, either we or you are upon right guidance or in manifest error.

Surat Saba 34:24

Say, **Who provides for you from the heavens and the earth?** Say, *God*. And indeed, either we or you are upon right guidance or in manifest error.

Tafsir al-Jalalayn

24 - (Say: Who provides for you from the heavens) the rain **and the earth** the plants? (Say: God) if they do not say it there is no answer other than it **and either we or you** meaning one of the two groups **is upon guidance or in manifest error** He made clear in the ambiguity, being gentle with them, calling them to faith if they are guided to it.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists who associate idols and statues with their Lord: Who provides for you from the heavens and the earth by sending down rain upon you from it as life for your crops and improvement for your livelihoods, and by subjecting the sun, the moon, and the stars for your benefits and as sources of your sustenance, and the earth by bringing forth from it your sustenance and the sustenance of your livestock? And He left out the information about the people's answer, sufficing with the evidence of the speech on it, then He mentioned it, which is: If they say: We do not know, then say: The one who provides for you is God, and either we or you, O people, are upon guidance or in manifest error. He says: Say to them: We are upon guidance or in error, or you are upon error or on guidance.

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

Who said that?

Bishr told us: Saeed told us, on the authority of Qatada: "Say: 'Who provides for you from the heavens and the earth?' Say: 'God.'" And indeed, either we or you are upon right guidance or in manifest error." He said: The companions of Muhammad said that to the polytheists: "By God, you and I are not on the same path. Indeed, one of the two groups is guided." And some people said: The meaning of that is: Indeed, we are upon right guidance, and indeed, you are in manifest error."

Who said that?

Ishaq bin Ibrahim Al-Shaheedi told me: Atab bin Bashir told us, on the authority of Khasif, on the authority of Ikrimah and Ziyad, regarding his statement, **And either we or you are upon guidance or in manifest error**, he said: We are upon guidance, and you are in manifest error.

The Arab scholars differed about the reason for the inclusion of *or* in this position. Some of the grammarians of Basra said: It is not because of doubt, but this is in the speech of the Arabs as if he is the one who is guided. He said: A man may say to his slave: One of us is hitting his companion, and there is no problem for the listener that the master is the one hitting.

Another of them said: The meaning of this is: We are on the right path, and you are in clear error, because the Arabs place *or* in the place of the *waw* of connection. Jarir said:

Ath'alaba of the knights or winds that have changed them, Tahya and Al-Khashab

He said: He means Tha'laba and Rayyah. He said: This was said by someone who had no doubt in his religion, and they knew that they were on the right path, and those were in error. So it is said: This, even though it was a single statement in mockery, he said this to them, and he said:

If their love is right, I will follow it, and I am not mistaken if it is wrong.

Some of the people of Kufa said: The meaning of *or* and the meaning of *and* in this place is the same, except that the evidence for something else is not *or* in the place of *and*, but it is in the delegated matter, as you say: If you wish, take a dirham or two, then he can take two or one, but he does not have the right to take three. He said: And it is according to the opinion of those who do not understand Arabic, and they make *or* in the place of *and*, and it is permissible for him to take three, because in their saying it is like your saying: Take a dirham or two. He said: The meaning of **we or you** is that we are astray or guided, and you are also astray, and he knows that his Messenger is the guided one, and that others are astray. He said: And you say in speech to a man who accuses you of lying: By God, one of us is a liar, and you mean him, and you lied to him with an undisclosed lie. And this is found in the Qur'an and the speech of the Arabs a lot, to direct speech to its best paths, if it is known, like what a speaker says to someone who says: By God, so-and-so has arrived, and he is a liar, so he says: Say: God willing, or say: I think so, so he lies to him with the best explicit lie. He said: And from the speech of the Arabs is to say: May God kill him, then it is ugly and they say: May God kill him, and may God smite him. He said: And from that are: Woe to you, and woe to you, they are in the meaning of: Woe to you, except that they are less than it.

The correct thing to say about this, in my opinion, is that it is a command from God to His Prophet to refute the one who ordered him to address him with this statement with the most beautiful refutation, just as a man says to a friend of his who is addressing him, and he wants to refute him in a piece of report he has: **One of us is a liar**. The one who said that means his friend, not himself, and for this reason the speech was made with *or*.

Tafsir al-Qurtubi

The Almighty says: "Say: 'Who provides for you from the heavens and the earth?'" When He mentioned that their gods do not possess even an atom's weight of what the Lord has power over, He confirmed this by saying: Say, O Muhammad, to the polytheists: **Who provides for you from the heavens and the earth?** That is, who creates for you these provisions that come from the heavens, meaning from the rain, sun, moon, stars, and whatever benefits they contain? And the earth, meaning from what comes out of the earth from the water and plants. That is, they cannot say, **This is the action of our gods**, saying, **We do not know**. So say, **Indeed, God does that, He who knows what is in your souls**. And if they say, **Indeed, God provides for us**, then the proof has been established that He is the One who should be worshipped. **And either we or you are upon right guidance or in manifest error**. This is to be fair in the proof, as when someone says, **One of us is a liar**, even though he knows that he is telling the truth and that his companion is a liar. Meaning: We and you are not on one matter, but on two opposing matters, and one of the two groups is guided, and that is us, and the other is astray, and that is you. So denying them is better than declaring a denial. Meaning: You are the ones who are astray when you associate partners with He who provides for you from the heavens and the earth. Or you is in apposition to the noun of *inna*. If it had been in apposition to the position, it would have been **or you**, and **on guidance** would be for the first only. And if you say **or you**, the second is more appropriate, and it is omitted from the first. It is permissible for it to be for the first, and this is the preferred choice of al-Mubarrad. He said: Its meaning is the meaning of the one who has insight to his companion, based on the validity of the threat and the support of clear evidence: One of us is lying, he has understood the meaning, just as you say: I do such-and-such and you do such-and-such, and one of us is mistaken, and he has understood that he is the one who is mistaken, so this is how it is. And we or you are on guidance or in clear misguidance. And *or* according to the Basrans is in its proper form and is not for doubt, but it is what the Arabs use in such a case when the informant does not want to clarify and he is aware of the meaning. Abu Ubaidah and Al-Farra' said: It has the meaning of *and*, and its interpretation is: And we are upon guidance, and you are in clear error. Jarir said:

A fox of the knights or winds that have adjusted them, cooking and rababa

It means fox and wind. Another said:

When the war became intense among us, we looked for winds or bundles.

Tafsir Ibn Kathir

God the Almighty says, affirming His uniqueness in creation and provision, and His uniqueness in divinity as well. Just as they used to admit that no one

provided for them from the sky and the earth, that is, from what comes down of rain and what grows of crops, except God, so let them know that there is no god but Him. And His statement, the Most High: **And indeed, either we or you are upon right guidance or in manifest error**. This is an example of twisting and spreading, meaning that one of the two groups is false, and the other is correct. There is no way for you and we to be upon right guidance or in manifest error. Rather, one of us is correct, and we have established the proof of Tawhid, so this proves the invalidity of what you are upon of associating partners with God the Most High. For this reason, He said: **And indeed, either we or you are upon right guidance or in manifest error**. Qatadah said: The companions of Muhammad (peace and blessings of God be upon him) said that to the polytheists. By God, we and they are not on the same matter. Rather, one of the two groups is guided. Ikrimah and Ziyad bin Abi Maryam said: Its meaning is that we are on the right path and you are in clear error.

God the Almighty says: **Say, 'You will not be asked about what we committed, nor will we be asked about what you do.'** This means that we disavow them, meaning you are not of us and we are not of you. Rather, we call you to God the Almighty, to His Oneness and to worshipping Him alone. If you respond, then you are of us and we are of you. If you lie, then we are innocent of you and you are innocent of us, as God the Almighty says: "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And God the Almighty says: "Say, 'O disbelievers, I do not worship what you worship, nor are you worshippers of what I worship, nor will I be a worshipper of what you worship, nor will you be worshippers of what I worship. To you is your religion, and to me is mine.'"

And the Almighty said: "Say: Our Lord will gather us together" meaning on the Day of Resurrection He will gather all creation on one plain, then He will judge between us with truth, meaning He will judge between us with justice, and He will reward every worker for his deeds, if good then good, and if evil then evil, and on that day you will know to whom belongs honor, victory, and eternal happiness, as the Almighty said: "And on the Day the Hour appears - that Day they will be separated. * As for those who believed and did righteous deeds, they will be in a garden, rejoicing. * As for those who disbelieved and denied Our verses and the meeting of the Hereafter - those will be brought to the punishment." For this reason the Almighty said: **And He is the Opener, the Knowing**, meaning the Just Judge who knows the truth of matters.

And the saying of the Most High: **Say, 'Show me those whom you have associated with Him as partners.'** That is, show me these gods that you have attributed to God as rivals and have made equal to Him. *No!* That is, He has no peer, equal, partner, or equivalent. That is why the Most High said: **Rather, He is God**, that is, the One, the Unique, who has no partner. **The Almighty, the Wise**. That is, the Possessor of might by which He has subdued all things and by which He has subdued all things. The Wise in His actions, words, laws, and decree. Blessed and Exalted is He, and He is

Surat Saba 34:24

Say, "Who provides for you from the heavens and the earth?" Say, "God." And indeed, either we or you are upon right guidance or in manifest error.

sanctified far above what they say, and God knows best.

Fath al-Qadir

Then God, the Exalted, commanded His Messenger to rebuke and rebuke the polytheists, saying: 24- "Say: Who provides for you from the heavens and the earth?" That is, who bestows upon you these provisions that you enjoy? Your gods do not possess even the weight of an atom. Provision from the sky is rain and what is beneficial from it, such as the sun, moon, and stars. Provision from the earth is plants, minerals, and the like. Since the disbelievers were unable to answer this question, and their minds did not accept attributing this provision to their gods, and they might hesitate to attribute it to God, fearing that the argument would be established against them, God, the Exalted, commanded His Messenger to answer this, saying: "Say: God," that is, He is the One who provides for you from the heavens and the earth. Then God, the Exalted, commanded him to inform them that they are astray, but in a fair manner in the argument after what preceded the establishment of who is on guidance and who is on misguidance, He said: **And indeed, we or you are upon guidance or in error.** *Mubeen* meaning: that one of the two groups of those who believe in the Oneness of God, the Creator and Provider, and single Him out for worship, and those who worship inanimate objects that are not able to create, provide sustenance, benefit, or harm, is on one of two paths of guidance or misguidance. It is known to every rational person that whoever worships the One who creates, provides, benefits, and harms is the one who is on the right path, and whoever worships the One who is not able to create, provide sustenance, benefit, or harm is the one who is on the misguidance. This statement includes a clear statement of the group of guidance, which are the Muslims, and the group of misguidance, which are the polytheists, in a way that is more eloquent than explicitly stated. Al-Mubarrad said: The meaning of this statement is the meaning of the one who has insight into the argument saying to his companion: One of us is a liar. And it is known that he is the truthful one who is right, and his companion is the liar who is mistaken. He said: "And or, according to the Basrans, is in its proper place and is not for doubt, but it is what the Arabs use in such a case if the informant does not want to clarify and he is knowledgeable of the meaning." Abu Ubaidah and Al-Farra' said: It has the meaning of *and*, and its interpretation is: And we are on guidance, and you are in clear error. From this is the saying of Jarir:

Ath'alaba of the knights or Rabah, they were equal to Tahya and Rababa

Any fox and alopecia, and so is the saying of the other:

When the war became intense among us, we hoped for profit or gain.

That is, and firmly. His saying: or you is conjoined with the subject of *in* and its predicate is the one mentioned, and the predicate of the second was deleted to

indicate it: that is, we are upon guidance or in clear error, and you are upon guidance or in clear error. The opposite is permissible: that is, the mentioned is the predicate of the second, and the predicate of the first is deleted, as was mentioned previously in His saying: **And God and His Messenger are more deserving that they should be pleased.**

Tafsir al-Baghawi

God Almighty says: 24- "Say: Who provides for you from the heavens and the earth?" So, the provision from the heavens is the rain, and from the earth is the plants. "Say: God," meaning: If they do not say: God provides for us, then say: God is your provider. **And either we or you are upon right guidance or in manifest error.** This is not by way of doubt, but rather by way of fairness in argument, as one says to another: One of us is a liar, while he knows that he is truthful and his companion is a liar.

Meaning: We and you are not on the same path, but rather one of the two groups is guided and the other is astray. So the Prophet, may God bless him and grant him peace, and those who followed him are on the right path, and those who disagreed with him are astray. So he denied them without explicitly declaring the denial.

Some of them said: Or it means the letter waw, and the alif in it is a connection, as if he said: And we and you are upon guidance or in clear misguidance, meaning: We are upon guidance and you are in misguidance.

Tafsir al-Baidawi

24- **Say, 'Who provides for you from the heavens and the earth?'** He means by this to confirm his statement, **They do not possess.** "Say, 'God,'" since there is no answer other than Him, and in it is a notification that if they are silent or falter in their answer for fear of being forced, they acknowledge it in their hearts. **And indeed, either we or you are upon right guidance or in manifest error.** That is, one of the two groups, the monotheists who are unique in their provision and innate ability to worship, and the polytheists who are inanimate and have descended to the lowest levels of possibility, is upon one of the two matters of clear guidance or error. This, after what preceded from the eloquent confirmation indicating who is upon right guidance and who is in error, is more eloquent than explicit statement because it is in the form of fairness that silences the quarrelsome opponent. Similar to it is the statement of Hassan:

I satirize him, but I am not his equal. May God sacrifice my life for you both.

It was said that it is based on wrapping and spreading, and there is a problem with it, and the difference between the two letters is because the guide is like

someone who has ascended.

A lighthouse that sees things and looks at them, or he rides a horse that runs wherever he wants, and the lost one is as if he is immersed in confused darkness, not seeing anything, or imprisoned in a dungeon from which he cannot escape.

Surat Saba 34:25

Say, "You will not be asked about what we committed, nor will we be asked about what you do."

Surat Saba 34:25

Say, **You will not be asked about what we committed, nor will we be asked about what you do.**

Tafsir al-Jalalayn

25 - (Say: You will not be asked about what we committed) our sin **nor will we be asked about what you do** because we are innocent of you.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say to these polytheists: One of our party is upon guidance and the other is astray. You will not be asked about the crimes we committed and the sins we committed, nor will we be asked about the deeds you do. Say to them: Our Lord will gather us together before Him on the Day of Resurrection, then He will judge between us with truth. He says: Then He will judge between us with justice, and at that time it will be distinguished from the one who is guided among us who is astray. **And He is the Opener, the Knowing.** He says: God is the Judge, the All-Knowing of judgment between His creation, because nothing is hidden from Him, and He does not need witnesses to know who is right from who is wrong.

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

Who said that?

Tafsir al-Qurtubi

The Almighty says: "Say, 'You will not be asked about what we have committed', that is, what we have acquired. 'Nor will we be asked about what you do', that is, I only intend what is good for you by what I am calling you to, not that I will be harmed by your disbelief. This is like His saying: 'To you be your religion, and to me mine' (al-Kafirun 109:6). And God will reward everyone. This is a verse of truce and abstention, and it was abrogated by the sword. It was said that this was revealed before the verse of the sword.

Tafsir Ibn Kathir

God the Almighty says, affirming His uniqueness in creation and provision, and His uniqueness in divinity as well. Just as they used to admit that no one provided for them from the sky and the earth, that is, from what comes down of rain and what grows of

crops, except God, so let them know that there is no god but Him. And His statement, the Most High: **And indeed, either we or you are upon right guidance or in manifest error.** This is an example of twisting and spreading, meaning that one of the two groups is false, and the other is correct. There is no way for you and we to be upon right guidance or in manifest error. Rather, one of us is correct, and we have established the proof of Tawhid, so this proves the invalidity of what you are upon of associating partners with God the Most High. For this reason, He said: **And indeed, either we or you are upon right guidance or in manifest error.** Qatadah said: The companions of Muhammad (peace and blessings of God be upon him) said that to the polytheists. By God, we and they are not on the same matter. Rather, one of the two groups is guided. Ikrimah and Ziyad bin Abi Maryam said: Its meaning is that we are on the right path and you are in clear error.

God the Almighty says: "Say, 'You will not be asked about what we committed, nor will we be asked about what you do.'" This means that we disavow them, meaning you are not of us and we are not of you. Rather, we call you to God the Almighty, to His Oneness and to worshipping Him alone. If you respond, then you are of us and we are of you. If you lie, then we are innocent of you and you are innocent of us, as God the Almighty says: "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And God the Almighty says: "Say, 'O disbelievers, I do not worship what you worship, nor are you worshippers of what I worship, nor will I be a worshipper of what you worship, nor will you be worshippers of what I worship. To you is your religion, and to me is mine.'"

And the Almighty said: "Say: Our Lord will gather us together" meaning on the Day of Resurrection He will gather all creation on one plain, then He will judge between us with truth, meaning He will judge between us with justice, and He will reward every worker for his deeds, if good then good, and if evil then evil, and on that day you will know to whom belongs honor, victory, and eternal happiness, as the Almighty said: "And on the Day the Hour appears - that Day they will be separated. * As for those who believed and did righteous deeds, they will be in a garden, rejoicing. * As for those who disbelieved and denied Our verses and the meeting of the Hereafter - those will be brought to the punishment." For this reason the Almighty said: **And He is the Opener, the Knowing,** meaning the Just Judge who knows the truth of matters.

And the saying of the Most High: **Say, 'Show me those whom you have associated with Him as partners.'** That is, show me these gods that you have attributed to God as rivals and have made equal to Him. *No!* That is, He has no peer, equal, partner, or equivalent. That is why the Most High said: **Rather, He is God,** that is, the One, the Unique, who has no partner. **The Almighty, the Wise.** That is, the Possessor of might by which He has subdued all things and by which He has subdued all things. The Wise in His actions, words, laws, and decree. Blessed and Exalted is He, and He is

sanctified far above what they say, and God knows best.

Fath al-Qadir

Then the Almighty followed up this fair statement with words more eloquent in fairness, and further from argument and quarrel, saying: 25- **Say, 'You will not be asked about what we committed, nor will we be asked about what you do.'** That is, I only call you to what is best and beneficial for you, and no harm will come to me from your disbelief and your failure to answer me.

This is like His Almighty saying: **To you be your religion, and to me mine.** And in attributing the crime to the Muslims and attributing the absolute work to those addressed, with the actions of the Muslims being pure righteousness and utter obedience, and the actions of the disbelievers being clear disobedience and obvious sin, there is a fairness that cannot be measured. What is meant is: appeasement and forbearance. This verse and others like it were abrogated by the verse of the sword.

Tafsir al-Baghawi

25- **Say, 'You will not be asked about what we committed, nor will we be asked about what you do.'**

Tafsir al-Baidawi

25- **Say, 'You will not be asked about what we committed, nor will we be asked about what you do.'**

This is more fair and more blatant in its malice, as the crime is attributed to themselves and the action to those being addressed.

Surat Saba 34:26

Say, "Our Lord will bring us together, then He will judge between us in truth. And He is the Judge, the Knowing."

Surat Saba 34:26

Say, "Our Lord will bring us together, then He will judge between us in truth. And He is the Judge, the Knowing."

Tafsir al-Jalalayn

26 - (Say: Our Lord will gather us together) on the Day of Resurrection **then He will judge** between us with truth) so that those who are right will enter Paradise and those who are wrong will enter the Fire **and He is the Opener** the Judge **the Knower** of what He judges.

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "Say: Our Lord will gather us together" on the Day of Resurrection, **then He will judge between us**: that is, He will judge between us.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And He is the Opener, the All-Knowing**, meaning: the Judge.

Tafsir al-Qurtubi

God Almighty says: **Say, 'Our Lord will gather us together'** meaning on the Day of Resurrection **then He will judge between us in truth** meaning He will judge, rewarding the guided one and punishing the misguided one. **And He is the Opener** meaning the Judge with truth, **the Knower** of the conditions of creation. All of this was abrogated by the verse of the sword.

Tafsir Ibn Kathir

God the Almighty says, affirming His uniqueness in creation and provision, and His uniqueness in divinity as well. Just as they used to admit that no one provided for them from the sky and the earth, that is, from what comes down of rain and what grows of crops, except God, so let them know that there is no god but Him. And His statement, the Most High: **And indeed, either we or you are upon right guidance or in manifest error**. This is an example of twisting and spreading, meaning that one of the two groups is false, and the other is correct. There is no way for you and we to be upon right guidance or in manifest error. Rather, one of us is correct, and we have established the proof of Tawhid, so this proves the invalidity of what you are upon of associating partners with God the Most High. For this reason, He said: **And indeed,**

either we or you are upon right guidance or in manifest error. Qatadah said: The companions of Muhammad (peace and blessings of God be upon him) said that to the polytheists. By God, we and they are not on the same matter. Rather, one of the two groups is guided. Ikrimah and Ziyad bin Abi Maryam said: Its meaning is that we are on the right path and you are in clear error.

God the Almighty says: **Say, 'You will not be asked about what we committed, nor will we be asked about what you do.'** This means that we disavow them, meaning you are not of us and we are not of you. Rather, we call you to God the Almighty, to His Oneness and to worshipping Him alone. If you respond, then you are of us and we are of you. If you lie, then we are innocent of you and you are innocent of us, as God the Almighty says: "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And God the Almighty says: "Say, 'O disbelievers, I do not worship what you worship, nor are you worshippers of what I worship, nor will I be a worshipper of what you worship, nor will you be worshippers of what I worship. To you is your religion, and to me is mine.'"

And the Almighty said: "Say: Our Lord will gather us together" meaning on the Day of Resurrection He will gather all creation on one plain, then He will judge between us with truth, meaning He will judge between us with justice, and He will reward every worker for his deeds, if good then good, and if evil then evil, and on that day you will know to whom belongs honor, victory, and eternal happiness, as the Almighty said: "And on the Day the Hour appears - that Day they will be separated. * As for those who believed and did righteous deeds, they will be in a garden, rejoicing. * As for those who disbelieved and denied Our verses and the meeting of the Hereafter - those will be brought to the punishment." For this reason the Almighty said: **And He is the Opener, the Knowing**, meaning the Just Judge who knows the truth of matters.

And the saying of the Most High: **Say, 'Show me those whom you have associated with Him as partners.'** That is, show me these gods that you have attributed to God as rivals and have made equal to Him. *No!* That is, He has no peer, equal, partner, or equivalent. That is why the Most High said: **Rather, He is God**, that is, the One, the Unique, who has no partner. **The Almighty, the Wise**. That is, the Possessor of might by which He has subdued all things and by which He has subdued all things. The Wise in His actions, words, laws, and decree. Blessed and Exalted is He, and He is sanctified far above what they say, and God knows best.

Fath al-Qadir

Then He, the Almighty, commanded him to threaten them with the punishment of the Hereafter, but in a way that was not explicitly stated, as He said: 26- **Say, 'Our Lord will gather us together'** meaning on the Day

of Resurrection **then He will judge between us in truth** meaning He will judge and decide between us in truth, rewarding the obedient and punishing the disobedient. **And He is the Opener** meaning the Judge with truth and the Judge with what is right. **The Knower** of what is related to His judgment and decision of interests. This too was abrogated by the verse of the sword.

Tafsir al-Baghawi

26- "Say: Our Lord will gather us together," meaning: on the Day of Resurrection, **then He will judge**, decide, "between us in truth. And He is the Judge, the Knowing."

Tafsir al-Baidawi

26- "Say, 'Our Lord will gather us together' on the Day of Resurrection. Then He will judge between us in truth'. He will judge and decide by admitting those who are right into Paradise and those who are wrong into Hell. 'And He is the Opener'. The Judge who decides in related cases. 'The Knower'.

Surat Saba 34:27

Say, "Show me those whom you have associated with Him as partners." No! Rather, He is God, the Exalted in Might, the Wise.

Surat Saba 34:27

Say, **Show me those whom you have associated with Him as partners.** No! Rather, He is God, the Exalted in Might, the Wise.

Tafsir al-Jalalayn

27 - (Say: Show me) inform me **those whom you have associated with Him** in worship **No! No! No! No! Rather, He is God, the Exalted in Might** the Supreme in His affair **the Wise** in His management of His creation, so He has no partner in His kingdom.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists who associate gods and idols with God: Show me, O people whom you have associated with God and made them partners with Him in your worship of them: What have they created on earth, or do they have a share in the heavens? No! God Almighty says: They lied. The matter is not as they described, nor as they made and said, that God has a partner. Rather, He is the worshipped One who has no partner, and it is not fitting that He should have a partner in His kingdom. He is the Mighty in His vengeance upon those of His creation who associate partners with Him, the Wise in His management of His creation.

Tafsir al-Qurtubi

The Almighty says: "Say: Show me those whom you have associated with Him as partners." Show me here is from seeing with the heart, so partners is the third object, meaning make me know the idols and statues which you have associated with Him, the Almighty, and have they participated in the creation of anything, then explain what it is, otherwise you would not have worshipped them. It is also possible that it is from seeing with the eyes, so partners is a condition. *No* means the matter is not as you claimed. It was said that *No* is a response to their omitted answer, as if he said: Show me those whom you have associated with Him. They said: They are the idols. So He said: No, meaning He has no partners. **Rather, He is God, the Exalted in Might, the Wise.**

Tafsir Ibn Kathir

God the Almighty says, affirming His uniqueness in creation and provision, and His uniqueness in divinity

as well. Just as they used to admit that no one provided for them from the sky and the earth, that is, from what comes down of rain and what grows of crops, except God, so let them know that there is no god but Him. And His statement, the Most High: **And indeed, either we or you are upon right guidance or in manifest error.** This is an example of twisting and spreading, meaning that one of the two groups is false, and the other is correct. There is no way for you and we to be upon right guidance or in manifest error. Rather, one of us is correct, and we have established the proof of Tawhid, so this proves the invalidity of what you are upon of associating partners with God the Most High. For this reason, He said: **And indeed, either we or you are upon right guidance or in manifest error.** Qatadah said: The companions of Muhammad (peace and blessings of God be upon him) said that to the polytheists. By God, we and they are not on the same matter. Rather, one of the two groups is guided. Ikrimah and Ziyad bin Abi Maryam said: Its meaning is that we are on the right path and you are in clear error.

God the Almighty says: **Say, 'You will not be asked about what we committed, nor will we be asked about what you do.'** This means that we disavow them, meaning you are not of us and we are not of you. Rather, we call you to God the Almighty, to His Oneness and to worshipping Him alone. If you respond, then you are of us and we are of you. If you lie, then we are innocent of you and you are innocent of us, as God the Almighty says: "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And God the Almighty says: "Say, 'O disbelievers, I do not worship what you worship, nor are you worshippers of what I worship, nor will I be a worshipper of what you worship, nor will you be worshippers of what I worship. To you is your religion, and to me is mine.'"

And the Almighty said: "Say: Our Lord will gather us together" meaning on the Day of Resurrection He will gather all creation on one plain, then He will judge between us with truth, meaning He will judge between us with justice, and He will reward every worker for his deeds, if good then good, and if evil then evil, and on that day you will know to whom belongs honor, victory, and eternal happiness, as the Almighty said: "And on the Day the Hour appears - that Day they will be separated. * As for those who believed and did righteous deeds, they will be in a garden, rejoicing. * As for those who disbelieved and denied Our verses and the meeting of the Hereafter - those will be brought to the punishment." For this reason the Almighty said: **And He is the Opener, the Knowing,** meaning the Just Judge who knows the truth of matters.

And the saying of the Most High: **Say, 'Show me those whom you have associated with Him as partners.'** That is, show me these gods that you have attributed to God as rivals and have made equal to Him. *No!* That is, He has no peer, equal, partner, or equivalent. That is why the Most High said: **Rather, He is God,** that is, the One, the Unique, who has no partner. **The Almighty,**

the Wise. That is, the Possessor of might by which He has subdued all things and by which He has subdued all things. The Wise in His actions, words, laws, and decree. Blessed and Exalted is He, and He is sanctified far above what they say, and God knows best.

Fath al-Qadir

Then He, the Almighty, commanded him to present to them another argument to demonstrate their error, saying: 27- **Say, 'Show me those whom you have associated with Him as partners.'** That is, show me those whom you have associated with God as partners. This is the third object, because the verb is transitive with the hamza to three. The first is the ya' in 'aruni', the second is the relative pronoun, and the third is partners. The pronoun of the relative pronoun is omitted: that is, you have associated them. It is also possible that it is the Basran one, and the verb is transitive with the hamza to two: the first is the ya', and the second is the relative pronoun, and partners is in the accusative case as a state. Then He responded to their claim of partners and invalidated it, saying: **No! Rather, He is God, the Exalted in Might, the Wise.** That is, be deterred from claiming to have partners. Rather, the One Who is unique in divinity is God, the Exalted in power and victory, the Wise in dazzling wisdom.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **He removed fear from their hearts**, saying, *Jali*. Ibn Abi Hatim and Ibn Mardawayh also narrated on his authority that he said: When the Almighty revealed to Muhammad, peace and blessings be upon him, he called the Messenger from the angels to send him with the revelation. The angels heard the voice of the Almighty speaking with the revelation. When He uncovered their hearts, they asked Him about what God had said. They said, **The truth**, and they knew that God only says the truth. Ibn Abbas said: The sound of the revelation was like the sound of iron on a rock. When they heard it, they fell down in prostration. When they raised their heads, they said, **What did your Lord say?** They said, **The truth, and He is the Most High, the Grand.** Abd ibn Hamid, Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority that he said: The command descends to the lowest heaven with a sound like the sound of a chain on a rock. All the inhabitants of the heavens are startled by it and say, **What did your Lord say?** Then they come to their senses and say, **The truth, and He is the Most High, the Grand.** Al-Bukhari, Abu Dawud, Al-Tirmidhi, Ibn Majah and others narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain beating a rock. But when fear departs from their hearts, they say, 'What did your Lord say?' They say, 'To He who spoke the truth, and He is the Most High, the Grand.'" The hadith and there are other similar hadiths. Sa'id ibn Mansur, 'Abd ibn Humayd ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of 'Ikrimah, regarding the statement of God, **And indeed, either we or you are upon right guidance or in manifest error**, he said: **We are upon right guidance, and indeed, you are in manifest error.** Ibn Jarir, Ibn

al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Ibn Abbas, who said: *Al-Fattah* means the judge.

Tafsir al-Baghawi

27- "Say: Show me those whom you have associated with Him as partners." That is, inform me of those whom you have associated with Him, that is, with God, as partners in worship with Him. Do they create and do they provide for themselves? *No*, they do not create and do not provide for themselves. **Rather, He is God, the Exalted in Might**, the Supreme in His affair, **the Wise** in His management of His creation. So how could He have a partner in His kingdom?

Tafsir al-Baidawi

27- **Say, 'Show me those whom you have associated with Him as partners.'** So that I may see by what attribute you have associated them with God in deserving of worship. This is an inquiry into their doubt after the proof has been imposed upon them, in order to further rebuke them. *No!* It is a deterrent to them from associating partners after invalidating the comparison. **Rather, He is God, the Exalted in Might, the Wise.** He is described as having dominance and perfect power and wisdom. These who are associated with Him are characterized by humility, refusing to accept knowledge and power directly, and the pronoun refers to God or to the matter.

Surat Saba 34:28

And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind, but most of the people do not know.

Surat Saba 34:28

And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind, but most of the people do not know.

Tafsir al-Jalalayn

28 - **And We have not sent you, [O Muhammad], except as a bringer of good tidings to mankind** giving good tidings to the believers of Paradise **and a warner** warning the disbelievers of the punishment **but most of the people** meaning the disbelievers of Mecca **do not know** that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: We did not send you, O Muhammad, to these polytheists among your people specifically, but We sent you to all of mankind, Arabs and non-Arabs, red and black, as a bringer of good tidings to those who obey you, and a warner to those who deny you. **But most people do not know** that God sent you thus to all of humanity.

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 We have not sent you except as a mercy to mankind**, he said: God sent Muhammad to the Arabs and the non-Arabs, and God honored them for him.

It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: **I am the forerunner of the Arabs, Suhaib is the forerunner of the Romans, Bilal is the forerunner of the Abyssinians, and Salman is the forerunner of the Persians.**

Tafsir al-Qurtubi

The Almighty says: **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind.** That is, We have not sent you except to all mankind, i.e., generally. Thus, there is an inversion of the truth in the speech. Al-Zajjaj said: That is, We have not sent you except to gather all mankind by warning and conveying. *Kafah* means *gatherer*. It was also said that its meaning is **sufficient for all mankind**, meaning **to suffice them**.

From their disbelief and invite them to Islam. The *ha'* is for emphasis. It was said: meaning except for that, so the complement was deleted, meaning that which

prevents people from pressing forward in conveying your message, or that which prevents them from disbelief. From this: the fold of a garment, because it is joined together. **Bringing good tidings** meaning of Paradise for those who obey. **And a warner** of the Fire for those who disbelieve. **But most people do not know** what is with God, and they are the polytheists, and at that time they were more numerous than the believers. **And they say, 'When will this promise come?'** meaning your appointment with us for the Hour to come. **If you should be truthful?** So God, the Most High, said: *Say* to them, O Muhammad: **For you is an appointment on a Day from which you will not be delayed an hour nor will you precede it.** So do not be deceived by its delay. The appointment is the appointed time. What is meant by this appointment is the time of resurrection. It was also said that it is the time of the approach of death, meaning that before the Day of Resurrection you have a specific time in which you will die and then you will know the truth of my words. It was said that what was meant by this day was the Day of Badr because that day was the appointed time for their punishment in this world according to the decree of God, the Most High. Grammarians have permitted the word **mea'id yawm** to be a subject, with *yawm* as a substitute for it, and the predicate is *lakum for you*. They have also permitted the word **mea'id yawm** to be an adverbial phrase, and the *ha* in *anhu* refers back to *yawm*. The word **mea'id yawm la stastakhjur** is not valid without a tanween. Adding *yawm* to what comes after it, if the *ha* is assumed to refer back to *yawm*, is because that is like adding something to itself because of the *ha* in the sentence. This is permissible on the condition that the *ha* is for the word **mea'id yawm** and not for the word *day*.

Tafsir Ibn Kathir

God Almighty says to His servant and Messenger Muhammad, may God bless him and grant him peace, **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind.** That is, to all of creation who are accountable, as God Almighty says: **Say, 'O mankind, indeed I am the Messenger of God to you all.'** "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner." **A bringer of good tidings and a warner.** That is, you give good tidings of Paradise to those who obey you and warn of Hellfire to those who disobey you. **But most people do not know.** As God Almighty says: **And most people will not be believers, even if you desire it.** "And if you obey most of those on the earth, they will mislead you from the way of God."

Muhammad ibn Ka'b said about the verse: {And We have not sent you, [O Muhammad], except as a mercy to mankind} meaning to all people. Qatada said about this verse: God the Almighty sent Muhammad, peace and blessings be upon him, to the Arabs and the non-Arabs, and the most honorable of them in the sight of God the Blessed and Exalted are the most obedient to God the Almighty. Ibn Abi Hatim said: Abu

Abdullah al-Dhahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam told us, meaning Ibn Abaan, on the authority of Ikrimah, who said: I heard Ibn Abbas, may God be pleased with him, say: God the Almighty favored Muhammad, peace and blessings be upon him, over the people of the heavens and over the prophets. They said: O Ibn Abbas, then why did He favor him over the prophets? He, may God be pleased with him, said: God the Almighty said: {And We have not sent any messenger except with the language of his people to state clearly to them} (Al-Baqarah 2:170) and He said to the Prophet, peace and blessings be upon him: {And We have not sent you except as a mercy to mankind}, so God the Almighty sent him to the jinn and mankind. What Ibn Abbas **may God be pleased with him** said has been proven in the two Sahihs, on the authority of Jabir **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "I have been given five things that were not given to any of the prophets before me: I have been aided by terror a distance of one month's journey; the earth has been made for me a place of prostration and purification, so whichever man of my nation is called to prayer, let him pray; spoils of war have been made lawful for me, as they were not for anyone before me; I have been given intercession; a prophet would be sent specifically to his people, but I have been sent to all of mankind." Also in the Sahih is that the Messenger of God (blessings and peace of God be upon him) said: **I have been sent to the black and the red**. Mujahid said: He means the jinn and mankind. Another said: He means the Arabs and the non-Arabs, and all are correct.

Then the Almighty said, informing about the disbelievers in their rejection of the Hour: **And they say, 'When will this promise come, if you should be truthful?'** This verse is like the Almighty's saying: **Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth.** Then the Almighty said: **Say, 'You have an appointed time on a Day from which you will not delay an hour, nor will you advance it.'** That is, you have an appointed time that is postponed, numbered, and fixed, and will not be increased or decreased. So when it comes, it will not be delayed an hour, nor brought forward, as the Almighty said: **Indeed, the term of God, when it comes, will not be delayed.** And the Almighty said: "And We do not delay it except for an appointed term. The Day it comes, no soul will speak except by His permission. So among them will be the wretched and the happy."

Fath al-Qadir

28- **All of you** has several aspects. It was said that it is in the accusative case as a state of the kaf in *Arslanaka*. Al-Zajjaj said: That is, We have not sent you except as a gatherer of people to warn and convey. Kafah means gatherer, and the ha' in it is for emphasis as a mark. Abu Hayyan said: As for Al-Zajjaj's saying that kafah means gatherer, and the ha' in it is for emphasis, the language does not support it because kaf does not mean gathering, rather it means preventing. It is said that kaf yakfu: meaning to prevent, prevents. The meaning is: except preventing them from disbelief, and from this comes the word kaf

because it prevents the exit of what is in it. It was said that it is in the accusative case as a source and the ha' is for emphasis like the consequence and well-being, and what is meant is that it is an attribute of a deleted source: that is, except a comprehensive message. It was said that it is a state of people and the interpretation is: We have not sent you except to all of people. It was said that it is a state of women and the interpretation is: We have not sent you except to all of people. It was responded that the state precedes the genitive as is established in the science of grammar. The answer to this is that Abu Ali Al-Farsi, Ibn Kaysan, and Ibn Burhan permitted it, and from this is the saying of the poet:

If a person is tired of sovereignty as a young person, then seeking it as an old person will be difficult for him.

And the other said:

I consoled myself with your memories, as if you were with me.

And the other said:

Heedless of the fact that death is exposed to a person, he is called **there is no time for refusal**

Among those who preferred that it be a state of the majrur after it is Ibn Atiyyah, and he said: It was presented for emphasis and piety. It was said that the meaning is except for the comprehensive one: that is, the one who prevents, so the complement was deleted. It was said that the lam in **for mankind** means to: that is, We did not send you to mankind except to gather them with warning and notification, or to prevent them from disbelief and sins. The accusative of **bearing good tidings and warning** is in the state: that is, bringing them good tidings of Paradise and warning them of the Fire, **but most people do not know** what benefit is with God in sending messengers.

Tafsir al-Baghawi

God Almighty said: 28- **And We have not sent you, [O Muhammad], except as a mercy to mankind**, meaning: to all mankind, both red and black, **as a bringer of good tidings and a warner**, meaning: a bringer of good tidings and a warner, **but most of the people do not know**. We narrated on the authority of Jabir that the Prophet, may God bless him and grant him peace, said: **A prophet was sent to his people specifically, but I was sent to all of mankind.**

It was said: *All* meaning: *Sufficient* that will prevent them from their disbelief, and the *ha* is for emphasis.

Tafsir al-Baidawi

28 - **And We have not sent you, [O Muhammad], except as a mercy to mankind** except as a general sending to them from the suffice, for if it is general to them then it has sufficed them from any important person leaving it, or except as a gathering of them in conveying the message, then it is a state of the kaf and the ta' for emphasis, and it is not permissible to make it

Surat Saba 34:28

And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind, but most of the people do not know.

a state of the people according to the chosen one. **As a bringer of good tidings and a warner, but most of the people do not know** so their ignorance leads them to disobey you.

Surat Saba 34:29

And they say, **When will this promise come to pass, if you should be truthful?**

Tafsir al-Jalalayn

29 - **And they say, When will this promise come to pass?** of punishment **if you should be truthful** about it?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these polytheists say when they hear God's threat to the unbelievers and what He will do to them in their place of resurrection from what God has revealed in His Book, **When will this promise come?** and at what time will it be **if you** are truthful in what you promise us of that, **that it will come to pass.**

Tafsir al-Qurtubi

And they say, **When will this promise come to pass, if you should be truthful?**

Tafsir Ibn Kathir

God Almighty says to His servant and Messenger Muhammad, may God bless him and grant him peace, **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind.** That is, to all of creation who are accountable, as God Almighty says: **Say, 'O mankind, indeed I am the Messenger of God to you all.'** "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner." **A bringer of good tidings and a warner.** That is, you give good tidings of Paradise to those who obey you and warn of Hellfire to those who disobey you. **But most people do not know.** As God Almighty says: **And most people will not be believers, even if you desire it.** "And if you obey most of those on the earth, they will mislead you from the way of God."

Muhammad ibn Ka'b said about the verse: {And We have not sent you, [O Muhammad], except as a mercy to mankind} meaning to all people. Qatada said about this verse: God the Almighty sent Muhammad, peace and blessings be upon him, to the Arabs and the non-Arabs, and the most honorable of them in the sight of God the Blessed and Exalted are the most obedient to God the Almighty. Ibn Abi Hatim said: Abu Abdullah al-Dhahrani told us, Hafs ibn Umar al-Adani told us, al-Hakam told us, meaning Ibn Abaan, on the authority of Ikrimah, who said: I heard Ibn Abbas, may God be pleased with him, say: God the Almighty favored Muhammad, peace and blessings be upon him, over the people of the heavens and over the prophets. They said: O Ibn Abbas, then why did He favor him over the prophets? He, may God be pleased

with him, said: God the Almighty said: {And We have not sent any messenger except with the language of his people to state clearly to them} (Al-Baqarah 2:170) and He said to the Prophet, peace and blessings be upon him: {And We have not sent you except as a mercy to mankind}, so God the Almighty sent him to the jinn and mankind. What Ibn Abbas **may God be pleased with him** said has been proven in the two Sahihs, on the authority of Jabir **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "I have been given five things that were not given to any of the prophets before me: I have been aided by terror a distance of one month's journey; the earth has been made for me a place of prostration and purification, so whichever man of my nation is called to prayer, let him pray; spoils of war have been made lawful for me, as they were not for anyone before me; I have been given intercession; a prophet would be sent specifically to his people, but I have been sent to all of mankind." Also in the Sahih is that the Messenger of God (blessings and peace of God be upon him) said: **I have been sent to the black and the red.** Mujahid said: He means the jinn and mankind. Another said: He means the Arabs and the non-Arabs, and all are correct.

Then the Almighty said, informing about the disbelievers in their rejection of the Hour: **And they say, 'When will this promise come, if you should be truthful?'** This verse is like the Almighty's saying: **Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth.** Then the Almighty said: **Say, 'You have an appointed time on a Day from which you will not delay an hour, nor will you advance it.'** That is, you have an appointed time that is postponed, numbered, and fixed, and will not be increased or decreased. So when it comes, it will not be delayed an hour, nor brought forward, as the Almighty said: **Indeed, the term of God, when it comes, will not be delayed.** And the Almighty said: "And We do not delay it except for an appointed term. The Day it comes, no soul will speak except by His permission. So among them will be the wretched and the happy."

Fath al-Qadir

29- **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, when will this promise that you are promising us, which is the establishment of the Hour, tell us about it if you are truthful.

Tafsir al-Baghawi

29- **And they say, 'When will this promise come to pass, if you should be truthful?'** Meaning the Resurrection.

Tafsir al-Baidawi

29- **And they say**, out of extreme ignorance, **When will this promise come?** They mean the one who brings good tidings and the one who warns.

Surat Saba 34:29

And they say, "When will this promise come to pass, if you should be truthful?"

About him or the one promised by the Almighty's saying: **Our Lord will gather us together** "if you are truthful" they are addressing the Messenger of God, may God bless him and grant him peace, and the believers with it.

Surat Saba 34:30

Say, **You have an appointed time for a Day from which you will not delay an hour, nor will you advance it.**

Tafsir al-Jalalayn

30 - (Say: You have an appointment on a Day from which you will not delay an hour, nor will you advance it) and it is the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

God said to His Prophet: *Say* to them, O Muhammad, "for you, O people, is an appointed time for a Day that will come to you. Do not delay it when it comes to you, when an hour comes to you, so look to repentance and turning back, and do not anticipate" it with punishment, because God has set a term for that for you.

Tafsir al-Qurtubi

Say to you, **'There is an appointed time for you on a Day from which you will not delay an hour, nor will you advance it.'**

Tafsir Ibn Kathir

God Almighty says to His servant and Messenger Muhammad, may God bless him and grant him peace, **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind.** That is, to all of creation who are accountable, as God Almighty says: **Say, 'O mankind, indeed I am the Messenger of God to you all.'** "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner." **A bringer of good tidings and a warner.** That is, you give good tidings of Paradise to those who obey you and warn of Hellfire to those who disobey you. **But most people do not know.** As God Almighty says: **And most people will not be believers, even if you desire it.** "And if you obey most of those on the earth, they will mislead you from the way of God."

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prophets. They said: O Ibn Abbas, then why did He favor him over the prophets? He, may God be pleased with him, said: God the Almighty said: {And We have not sent any messenger except with the language of his people to state clearly to them} (Al-Baqarah 2:170) and He said to the Prophet, peace and blessings be upon him: {And We have not sent you except as a mercy to mankind}, so God the Almighty sent him to the jinn and mankind. What Ibn Abbas **may God be pleased with him** said has been proven in the two Sahihs, on the authority of Jabir **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "I have been given five things that not given to any of the prophets before me: I have been aided by terror a distance of one month's journey; the earth has been made for me a place of prostration and purification, so whichever man of my nation is called to prayer, let him pray; spoils of war have been made lawful for me, as they were not for anyone before me; I have been given intercession; a prophet would be sent specifically to his people, but I have been sent to all of mankind." Also in the Sahih is that the Messenger of God (blessings and peace of God be upon him) said: **I have been sent to the black and the red.** Mujahid said: He means the jinn and mankind. Another said: He means the Arabs and the non-Arabs, and all are correct.

Then the Almighty said, informing about the disbelievers in their rejection of the Hour: **And they say, 'When will this promise come, if you should be truthful?'** This verse is like the Almighty's saying: **Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth.** Then the Almighty said: **Say, 'You have an appointed time on a Day from which you will not delay an hour, nor will you advance it.'** That is, you have an appointed time that is postponed, numbered, and fixed, and will not be increased or decreased. So when it comes, it will not be delayed an hour, nor brought forward, as the Almighty said: **Indeed, the term of God, when it comes, will not be delayed.** And the Almighty said: "And We do not delay it except for an appointed term. The Day it comes, no soul will speak except by His permission. So among them will be the wretched and the happy."

Fath al-Qadir

They said this as a way to mock the Messenger of God (peace and blessings of God be upon him) and the believers who were with him. So God commanded His Messenger (peace and blessings of God be upon him) to respond to them, saying: 30- **Say to you, 'An appointed time has come for you on a Day.'** That is, an appointed time has come for you on the Day of Resurrection. It was also said that it was the time of approaching death, and it was also said that it meant the Day of Badr because it was the day of their punishment in this world. In any case, this addition is for clarification. It is permissible for Ma'ad to be a verbal noun meaning promise, or it may be a noun of time. Abu Ubaidah said: The promise, the threat, and the appointed time have the same meaning. Ibn Abi Ubla recited the Quran with the tanween of Mi'ad and the nominative case, and the accusative case of Day so that Mi'ad is the subject, and Day is an adverbial

Surat Saba 34:30

Say, "You have an appointed time for a Day from which you will not delay an hour, nor will you advance it."

phrase, and the predicate is for you. Isa ibn Umar recited the Quran with the nominative case of Mi'ad and the accusative case of Day as an addition to the sentence after it. Grammarians have permitted the word **meeting day** to be raised with both nouns, with the definite article on the basis that **meeting day** is the subject and *day* is a substitute for it. The phrase **do not delay from it an hour, nor do you advance it** is an attribute of **meeting day**, meaning that you will not delay from this appointed time, nor advance from it, but it will inevitably be at the time that God has decreed for it to occur.

Tafsir al-Baghawi

30- **Say to you, 'There is an appointment for you on a Day from which you will not be delayed an hour, nor will you be brought forward.'** That is, you will not be advanced, meaning the Day of Resurrection. Ad-Dahhak said: The Day of Death from which you will not be delayed or advanced, by your lifespan being increased or decreased.

Tafsir al-Baidawi

30- **Say to you, 'An appointment is made for you on a Day.'** A promise is a day or a time. Adding it to the day is for clarification. This is supported by the fact that it was read *day* as a substitute, and it was read *day* with an implied meaning. **Do not delay it an hour, nor advance it.** If it surprises you, it is an answer to a threat that came in accordance with what they intended with their question of obstinacy and denial.

Surat Saba 34:31

And those who disbelieve say, **We will never believe in this Qur'an or in that which is before it.** And if you could but see when the wrongdoers are made to stand before their Lord, returning the statement to one another. Those who were oppressed will say to those who were arrogant, **Had it not been for you, we would have been believers.**

Tafsir al-Jalalayn

31 - **And those who disbelieved** from the people of Mecca said **We will not believe in this Qur'an nor in that which was before it** that is, before it, such as the Torah and the Gospel, which indicate the resurrection, because they denied it. God Almighty said about them **And if you could but see** O Muhammad **when the wrongdoers** the disbelievers (will be made to stand before their Lord, referring to each other's statement. Those who were oppressed) the followers **will say to those who were arrogant** the leaders **If it were not for you** you turned us away from belief **we would have been believers** in the Prophet

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And those who disbelieved** from the polytheists of the Arabs said, **We will not believe in this Qur'an** that Muhammad, may God bless him and grant him peace, brought to us, nor in the book that others brought before him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **We will not believe in this Qur'an, nor in that which was before it**, he said: The polytheists said: We will not believe in this Qur'an, nor in that which was before it of books and prophets.

And His saying, **And if you could but see when the wrongdoers are made to stand before their Lord**, blaming each other, arguing with each other. The oppressed ones in this world will say to those who were arrogant towards them in it: **If it were not for you, the leaders and the great ones in this world, we would have believed in God and His signs.**

Tafsir al-Qurtubi

God the Almighty says: **And those who disbelieve say**, meaning the disbelievers of Quraysh. **We will not believe in this Qur'an or in that which preceded it.** Sa'id said on the authority of Qatadah: "Nor in that which preceded it of the Books and Prophets, peace and blessings be upon them." It was also said that it was from the Hereafter. Ibn Jurayj said: The one who said that was Abu Jahl ibn Hisham. It was also said: The People of the Book said to the polytheists: **The description of Muhammad is in our Book, so ask him.**

When they asked him and it agreed with what the People of the Book said, the polytheists said: "We will not believe in this Qur'an or in that which was revealed before it of the Torah and the Gospel. Rather, we disbelieve in all of them." Before that, they used to consult the People of the Book and use their words as evidence. This revealed their contradictions and lack of knowledge. Then God the Blessed and Exalted informed them of their condition regarding what they have, saying: **And if you could but see**, O Muhammad, **when the wrongdoers will be made to stand before their Lord**, meaning imprisoned in the place of reckoning, exchanging words with one another, blaming and rebuking them after they had been friends and supporters in this world. The answer to *law* is omitted, meaning you would have seen a terrible and horrific matter. Then he mentioned what kind of speech they would return to, saying: **Those who were oppressed** from the disbelievers in this world **will say to those who were arrogant** who are the leaders and chiefs **Had it not been for you, we would have been believers** meaning you had led us astray and led us astray. The eloquent language is **had it not been for you**, and some Arabs say **had it not been for you**. Sibawayh narrated it in **had it not been for you** with the pronoun in the accusative case and the explicit nominative case after it being raised by the subject and its predicate being omitted. Muhammad ibn Yazid says: **Had it not been for you** is not permissible because the pronoun follows the explicit noun. Since the explicit noun is raised by consensus, the pronoun must also be raised. **Those who were arrogant will say to those who were oppressed**, "Did we avert you from guidance? This is a question with the meaning of denial, meaning we did not turn you away from guidance, nor did we force you. "After it came to you. Rather, you were criminals" meaning polytheists who persisted in disbelief. **And those who were oppressed said to those who were arrogant**, 'Rather, it is your plotting by night and by day.' The root of plotting in Arabic is deception and trickery. The verb 'to plot' means 'to plot'. Al-Akhfash said: It is based on the estimation: This is your plotting by night and by day. An-Nahhas said: The meaning, and God knows best, is 'Rather, your plotting by night and by day', meaning your conspiring with us and calling us to disbelief has led us to do this. Sufyan Ath-Thawri said: 'Rather, your work by night and by day'. Qatadah said: 'Rather, your plotting by night and by day has turned us away'. So the plotting was attributed to them because it occurred in them. It is like the statement of God Almighty: **Indeed, when the term of God comes, it cannot be delayed** Noah 7:4, so He attributed the term to Himself. Then He said: **And when their term comes, they will not remain behind an hour** Al-A'raf 7:34, since the term was theirs. This is similar to your saying: His night is standing and his day is fasting.' Al-Mubarrad said: 'Rather, your plotting is by night and by day', just as the Arabs say: His day is fasting and his night is standing.' And Jarirah recited the following verse:

We died, O Umm Ghilan, in the night, and you slept, but the night of the mounts does not sleep.

And Sibawayh recited:

I slept at night and my worries were revealed

Surat Saba 34:31

And those who disbelieve say, "We will never believe in this Qur'an or in that which is before it."
And if you could but see when the wrongdoers are made to stand before their Lord, returning the statement to one another. Those who were oppressed will say to those who were arrogant, "Had it not been for you, we would have been believers."

That is, we slept in it. And similar to it is: **and the day is seeing** (Ghafir 40:61). Qatada read: **Rather, the plotting of the night and the day** with the tanween of *makr* and the accusative of **night and day**. The meaning is: Rather, a plotting that occurs in the night and the day, so it was deleted. Sa'id ibn Jubayr read **Rather, a plotting that occurs in the night and the day**, with a fatha on the kaf and a shaddah on the ra' meaning **to repeat**, and its nominative case is with the subject and the predicate is deleted. It is permissible for it to be nominative with an implied verb indicated by **we have turned you away**, as when they said to them, **We have turned you away from guidance**, they said, **Rather, the plotting of the night and the day has turned us away**. It was narrated from Sa'id ibn Jubayr: **Rather, the plotting of the night and the day**: The night and the day passed them by and they became heedless. It was said: The length of safety in them is like His statement: **So the period was prolonged for them** (al-Hadid 57:16). Rashid read **Rather, the plotting of the night and the day** with the accusative case, as you say: **I saw him leading the pilgrims**. This is only permissible in what is known. If you had said: **I saw him leading Zayd**, an-Nahhas would not have been permissible to mention it. **When you commanded us to disbelieve in God and to attribute to Him equals**, meaning likenesses, counterparts, and equals. Muhammad ibn Yazid said: So-and-so is the equal of so-and-so, meaning like him. It is also said *nadid* and he recited:

Wherever you make me a rival, you are not my equal.

This was mentioned in Surat Al-Baqarah. **And they concealed their regret** means they showed it. This is one of the opposites that can mean both concealment and display. Imru' al-Qais said:

I have overcome the guards and the horrors of the Ali clan, who were guarding me if they had allowed my death to happen.

It was narrated that they buy. It was said: And they concealed their regret, meaning regret was evident in the secrets of their faces. It was said: Regret does not appear, but rather it is in the heart, and what is generated from it is only apparent, as was explained previously in Surah Yunus and Al Imran. It was said: Their display of regret was their saying: **If only we had another chance, we would be among the believers** (Ash-Shu'ara': 152). It was said: They concealed their regret among themselves and did not speak out loud, as He said: **And they whispered secretly** (Ta-Ha 20:62). **And We placed shackles on the necks of those who disbelieved**. Shackles is the plural of chain. It is said: There is an iron chain around his neck. From this, the woman with bad character is called a chain of lice. Its origin is that the chain was made of hair and it would become lice-prone. And his hand was chained to his neck while he was chained, so he is chained. It is said: He has no family or chain. Ghale also and ghallah: the heat of thirst, and likewise ghalil is said from it: a man ghalal yagلیلan ghallan so he is maghulul, according to

what was not named its doer according to al-Jawhari. That is, the comprehensive rules were placed on the necks of the followers and the followed. It was said from other than these two groups. And it was said that those who disbelieved will return to them. And it was said that the speech ended with his saying: **When they saw the punishment** then he began and said: **And We placed the shackles** after that on the necks of all the disbelievers. **Are they recompensed except for what they used to do?** in the world.

Tafsir Ibn Kathir

God Almighty tells us about the persistence of the disbelievers in their tyranny and their insistence on not believing in the Holy Quran and what it has informed us about the matter of the afterlife. For this reason, God Almighty said: **And those who disbelieve say, 'We will never believe in this Quran or in that which was before it.'** God Almighty said, threatening them, warning them, and informing them about their humiliating positions before Him when they quarreled and argued: "Some of them will turn their words back to others. Those who were oppressed say," meaning the followers, **to those who were arrogant**, including their leaders and masters, **Had it not been for you, we would have been believers**. That is, had it not been for you turning us away, we would have followed the messengers and believed in what they brought us. Then the leaders and masters said to them, meaning that they were the ones who were arrogant, **Did we turn you away from guidance after it had come to you?** That is, what we did to you was nothing more than invite you, and you followed us without evidence or proof, and you contradicted the evidence, proofs, and arguments that the messengers brought because of your desires and your choice for that. That is why they said, "Rather, you were criminals. And those who were oppressed said to those who were arrogant, 'Rather, it was your plotting by night and by day.'" That is, rather, you were plotting against us night and day, and you were tempting us and giving us false hope, and telling us that we were on guidance, while I was on something. Then all of that was falsehood, lies, and oaths.

Qatada and Ibn Zayd said, **Rather, it is your plotting by night and day**. He said, **Rather, your plotting by night and day**. Malik said the same from Zayd ibn Aslam, **by night and day, when you ordered us to disbelieve in God and to attribute to Him equals**, meaning equals and gods with Him, and you set up for us likenesses and impossible things with which to mislead us. **And they concealed their regret when they saw the punishment**, meaning everyone from the masters and followers, every regret for what had passed from them. **And We placed shackles on the necks of those who disbelieved**, meaning the chains that join their hands to their necks. **Are they recompensed except for what**

they used to do? meaning, "We only recompense you for your deeds, each according to his deeds? For the leaders there is a punishment according to them, and for the followers there is a punishment according to them. "He said, 'For each there is weakness, but you do not know.'" Ibn Abi Hatim said: My father told us, Farwah ibn Abi al-Mughra told us, Muhammad ibn Sulayman ibn al-Asbahani told us, on the authority of Abu Sinan Dirar ibn Sard, on the authority of Abdullah ibn Abi al-Hudhayl, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **When its people are driven to Hell, its flames meet them, then it scorches them with a scorching heat such that no flesh remains but that it falls on the heel of the ankle.** My father told us, Ahmad ibn Abi al-Hawari told us, al-Tayyib Abu al-Hasan told us, on the authority of al-Hasan ibn Yahya al-Khushani, who said: There is no house in Hell, no cave, no chain, no shackle, and no chain except that the name of its inhabitant is written on it. He said: So I told it to Abu Sulayman, meaning al-Darani, may God have mercy on him, and he wept and then said: Woe to you! What would it be like if all of this were combined against him, and he put the shackles and shackles on his hands and the chain around his neck, then he was put into the Fire and put into the cave? O God, save him.

Fath al-Qadir

Then the Almighty mentioned some of the ugly deeds of the disbelievers and a type of their disbelief, saying: **31- And those who disbelieve say, 'We will never believe in this Qur'an or in that which was before it.'** These are the ancient scriptures, such as the Torah, the Gospel, and the previous messengers. It was said that what is meant by that which is before it is the Hereafter. Then the Almighty informed about their state in the Hereafter, saying: **And if you could but see when the wrongdoers are made to stand before their Lord.** The address is to Muhammad, peace and blessings be upon him, or to everyone who is fit for it. The meaning of **made to stand before their Lord** is detained in the place of reckoning. **They will return to each other's words**, meaning they will exchange words with each other, blaming and rebuking each other after they were hostile, supportive, and loving each other in this world.

Tafsir al-Baghawi

31- And those who disbelieve say, 'We will not believe in this Qur'an or in that before it,' meaning: the Torah and the Gospel. **And if you could but see,** O Muhammad, **when the wrongdoers are stopped,** imprisoned, **before their Lord,** referring to each other in word, referring to each other in argument. **Those who were oppressed will say,** those who were despised, and they are the followers, **to those who were arrogant,** and they are the leaders and nobles, **If it were not for you, we would have been believers,** meaning: you prevented us from believing in God and His Messenger.

Tafsir al-Baidawi

31- And those who disbelieve say, 'We will not believe in this Qur'an, nor in that which was before it,' nor in what preceded it of books indicating descriptions. It was said that the disbelievers of Mecca asked the People of the Book about the Messenger, may God bless him and grant him peace, and they informed them that they found his description in their books, so they became angry and said that. It was also said that what was before him is on the Day of Resurrection. **And if you could but see when the wrongdoers are made to stand before their Lord,** that is, in the place of accountability. **Referring to each other's statement,** they discuss and exchange statements. **Those who were deemed weak will say,** the followers say. **To those who were arrogant,** to the leaders. **Had it not been for you,** had it not been for your misguidance and turning us away from faith. **We would have been believers,** by following the Messenger, may God bless him and grant him peace.

Surat Saba 34:32

Those who were arrogant said to those who were oppressed, "Did we avert you from guidance after it had come to you? Rather, you were criminals."

Surat Saba 34:32

Those who were arrogant said to those who were oppressed, **Did we avert you from guidance after it had come to you? Rather, you were criminals.**

Tafsir al-Jalalayn

32 - **Those who were arrogant said to those who were oppressed, Did we avert you from guidance after it had come to you?** No, **but you were criminals** within yourselves.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Those who were arrogant** in this world, so they led in misguidance and disbelief in God, **said to those who were oppressed** in it, so they were followers of the people of misguidance among them, when they said to them, **Had it not been for you, we would have been believers: Did we turn you away from guidance** and prevent you from following the truth **after it had come to you** from God, making it clear to you? **Rather, you were criminals.** So your preference for disbelief in God over faith prevented you from following guidance and believing in God and His Messenger.

Tafsir al-Qurtubi

Those who were arrogant said to those who were oppressed, **Did we avert you from guidance after it had come to you? Rather, you were criminals.**

Tafsir Ibn Kathir

God Almighty tells us about the persistence of the disbelievers in their tyranny and their insistence on not believing in the Holy Quran and what it has informed us about the matter of the afterlife. For this reason, God Almighty said: **And those who disbelieve say, 'We will never believe in this Quran or in that which was before it.'** God Almighty said, threatening them, warning them, and informing them about their humiliating positions before Him when they quarreled and argued: "Some of them will turn their words back to others. Those who were oppressed say," meaning the followers, **to those who were arrogant**, including their leaders and masters, **Had it not been for you, we would have been believers.** That is, had it not been for you turning us away, we would have followed the messengers and believed in what they brought us. Then the leaders and masters said to them, meaning that they were the ones who were arrogant, **Did we**

turn you away from guidance after it had come to you?

That is, what we did to you was nothing more than invite you, and you followed us without evidence or proof, and you contradicted the evidence, proofs, and arguments that the messengers brought because of your desires and your choice for that. That is why they said, "Rather, you were criminals. And those who were oppressed said to those who were arrogant, 'Rather, it was your plotting by night and by day.'" That is, rather, you were plotting against us night and day, and you were tempting us and giving us false hope, and telling us that we were on guidance, while I was on something. Then all of that was falsehood, lies, and oaths.

Qatada and Ibn Zayd said, **Rather, it is your plotting by night and day.** He said, **Rather, your plotting by night and day.** Malik said the same from Zayd ibn Aslam, **by night and day, when you ordered us to disbelieve in God and to attribute to Him equals**, meaning equals and gods with Him, and you set up for us likenesses and impossible things with which to mislead us. **And they concealed their regret when they saw the punishment**, meaning everyone from the masters and followers, every regret for what had passed from them. **And We placed shackles on the necks of those who disbelieved**, meaning the chains that join their hands to their necks. **Are they recompensed except for what they used to do?** meaning, "We only recompense you for your deeds, each according to his deeds? For the leaders there is a punishment according to them, and for the followers there is a punishment according to them." He said, "For each there is weakness, but you do not know." Ibn Abi Hatim said: My father told us, Farwah ibn Abi al-Mughra told us, Muhammad ibn Sulayman ibn al-Asbahani told us, on the authority of Abu Sinan Dirar ibn Sard, on the authority of Abdullah ibn Abi al-Hudhayl, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **When its people are driven to Hell, its flames meet them, then it scorches them with a scorching heat such that no flesh remains but that it falls on the heel of the ankle.** My father told us, Ahmad ibn Abi al-Hawari told us, al-Tayyib Abu al-Hasan told us, on the authority of al-Hasan ibn Yahya al-Khushani, who said: There is no house in Hell, no cave, no chain, no shackle, and no chain except that the name of its inhabitant is written on it. He said: So I told it to Abu Sulayman, meaning al-Darani, may God have mercy on him, and he wept and then said: Woe to you! What would it be like if all of this were combined against him, and he put the shackles and shackles on his hands and the chain around his neck, then he was put into the Fire and put into the cave? O God, save him.

Fath al-Qadir

Then the Almighty explained that review, saying: 32- **Those who were oppressed will say** - meaning the followers - **to those who were arrogant** - meaning the leaders who were followed, **If it were not for you** - who prevented us from believing in God and following His Messenger, **we would have been believers** in God,

believing in His Messenger and His Book. **Those who were arrogant will say to those who were oppressed** - responding to them, denouncing what they said, **Did we prevent you from guidance** - meaning we prevented you from believing **after it had come to you** - guidance? They said this, denying what they claimed against them of preventing them, and rejecting what they attributed to them of that. Then they explained to them that they were the ones who prevented themselves, who refused guidance after it had come to them, so they said: **Rather, you were criminals** - meaning persisting in disbelief, committing many crimes, and committing great sins.

Tafsir al-Baghawi

32- **Those who were arrogant said**, those who were followed in disbelief answered them, **to those who were oppressed**, **'Did we avert you from guidance after it had come to you? Rather, you were criminals,'** by abandoning faith.

Tafsir al-Baidawi

32- **Those who were arrogant said to those who were oppressed**, **'Did we avert you from guidance after it had come to you? Rather, you were criminals.'** They denied that they had averted them from faith and confirmed that they were the ones who averted themselves when they turned away from guidance and preferred imitation over it. Therefore, they based their denial on the name.

Surat Saba 34:33

And those who were oppressed said to those who were arrogant, "Rather, [it was] the plotting of night and day when you ordered us to disbelieve in God and to attribute to Him equals." And they concealed regret when they saw the punishment. And We placed shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?

Surat Saba 34:33

And those who were oppressed said to those who were arrogant, **Rather, [it was] the plotting of night and day when you ordered us to disbelieve in God and to attribute to Him equals.** And they concealed regret when they saw the punishment. And We placed shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?

Tafsir al-Jalalayn

33 - **And those who were oppressed said to those who were arrogant, Rather, it was the plot of the night and the day** meaning, a plot in both of them from you against us **when you ordered us to disbelieve in God and attribute to Him equals** partners **and they concealed** meaning both groups *regret* for abandoning belief in Him **when they saw the punishment** meaning, each concealed it from his companion for fear of interpretation **and We placed shackles on the necks of those who disbelieved** in the Fire **are they only recompensed** for what they used to do) in this world

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And those who were oppressed said** of the disbelievers in God in this world, so they were followers of their leaders in misguidance **to those who were arrogant** in it, so they were their leaders **Rather, it is a plot** "How much for us by **night and day** has it turned us away from guidance **when you command us to disbelieve in God and make for Him** examples and likenesses in worship and divinity, so the plot was attributed to the night and the day. The meaning is what we mentioned of the plot of the arrogant against the oppressed by night and by day, despite the breadth of the Arabs in what has been known of its meaning from their language, from transferring the description of a thing to something else, so you say to a man: O so-and-so, your day is fasting and your night is standing, and as the poet said:

I slept, but the mounts were not asleep at night

And what is similar to that which we have already explained in other places in this book of ours.

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, **Rather, it was your plotting by night and by day when you ordered us**

to disbelieve in God and attribute to Him equals, he said, rather, it was your plotting against us by night and by day, O great leaders, until you removed us from the worship of God.

It was mentioned in its interpretation on the authority of Saeed bin Jubair what:

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, **Rather, the plotting of night and day.** He said: The plotting of night and day.

And his saying, **When you command us to disbelieve in God**, means: When you command us to disbelieve in God.

And His saying, **And We make for Him equals**, means: partners.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We will make for Him equals**, meaning partners. His statement, **And they will conceal their regret when they see the punishment**, meaning: They will regret what they neglected in obeying God in this world when they saw the punishment of God that He had prepared for them.

As Bishr told us, he said: Saeed told us, on the authority of Qatada, **And they kept their regret secret** among themselves **when they saw the punishment.**

His statement, **And We have placed shackles on the necks of those who disbelieved**, and the hands of those who disbelieved in God will be shackled to their necks in Hellfire, in recompense for their disbelief in God in this world. God Almighty says: God does not do this to them except as a reward for the evil deeds they did in this world, and as a recompense for them.

Tafsir al-Qurtubi

And those who were oppressed said to those who were arrogant, **Rather, it was your plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.** And they concealed their regret when they saw the punishment. And We placed shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?

Tafsir Ibn Kathir

God Almighty tells us about the persistence of the disbelievers in their tyranny and their insistence on not believing in the Holy Quran and what it has informed us about the matter of the afterlife. For this reason, God Almighty said: **And those who disbelieve say, 'We will never believe in this Quran or in that which was before it.'** God Almighty said, threatening them,

warning them, and informing them about their humiliating positions before Him when they quarreled and argued: "Some of them will turn their words back to others. Those who were oppressed say," meaning the followers, **to those who were arrogant**, including their leaders and masters, **Had it not been for you, we would have been believers**. That is, had it not been for you turning us away, we would have followed the messengers and believed in what they brought us. Then the leaders and masters said to them, meaning that they were the ones who were arrogant, **Did we turn you away from guidance after it had come to you?** That is, what we did to you was nothing more than invite you, and you followed us without evidence or proof, and you contradicted the evidence, proofs, and arguments that the messengers brought because of your desires and your choice for that. That is why they said, "Rather, you were criminals. And those who were oppressed said to those who were arrogant, 'Rather, it was your plotting by night and by day.'" That is, rather, you were plotting against us night and day, and you were tempting us and giving us false hope, and telling us that we were on guidance, while I was on something. Then all of that was falsehood, lies, and oaths.

Qatada and Ibn Zayd said, **Rather, it is your plotting by night and day**. He said, **Rather, your plotting by night and day**. Malik said the same from Zayd ibn Aslam, **by night and day, when you ordered us to disbelieve in God and to attribute to Him equals**, meaning equals and gods with Him, and you set up for us likenesses and impossible things with which to mislead us. **And they concealed their regret when they saw the punishment**, meaning everyone from the masters and followers, every regret for what had passed from them. **And We placed shackles on the necks of those who disbelieved**, meaning the chains that join their hands to their necks. **Are they recompensed except for what they used to do?** meaning, "We only recompense you for your deeds, each according to his deeds? For the leaders there is a punishment according to them, and for the followers there is a punishment according to them." He said, 'For each there is weakness, but you do not know.'" Ibn Abi Hatim said: My father told us, Farwah ibn Abi al-Mughra told us, Muhammad ibn Sulayman ibn al-Asbahani told us, on the authority of Abu Sinan Dirar ibn Sard, on the authority of Abdullah ibn Abi al-Hudhayl, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **When its people are driven to Hell, its flames meet them, then it scorches them with a scorching heat such that no flesh remains but that it falls on the heel of the ankle**. My father told us, Ahmad ibn Abi al-Hawari told us, al-Tayyib Abu al-Hasan told us, on the authority of al-Hasan ibn Yahya al-Khushani, who said: There is no house in Hell, no cave, no chain, no shackle, and no chain except that the name of its inhabitant is written on it. He said: So I told it to Abu Sulayman, meaning al-Darani, may God have mercy on him, and he wept and then said: Woe to you! What would it be like if all of this were combined against him, and he put the shackles and shackles on his hands and the chain around his neck, then he was put into the Fire and put into the cave? O God, save him.

Fath al-Qadir

33- **And those who were oppressed said to those who were arrogant**, in response to their answer and to refute what they attributed to them of their own aversion to themselves, **Rather, it is your plotting by night and by day**. The root of plotting in Arabic speech is deception and trickery. It is said, **He plotted against him** if he deceived him and schemed against him. The meaning is, **Rather, your plotting against us by night and by day**. So the complement to it was omitted, and the adverbial phrase was used instead for the sake of expansion. Al-Akhfash said, **On this estimation, it is your plotting by night and by day**. Al-Nahhas said, **The meaning, and God knows best, is, rather, your plotting by night and by day, and your calling us to disbelief is what drove us to this**. Sufyan al-Thawri said, **Rather, your work by night and by day**. It is permissible to make night and day plotting by metaphorical attribution, as is established in the science of semantics. Al-Mubarrad said, as the Arabs say, **He fasts during the day and stands in prayer at night**. And he recited the words of Jarir:

You blamed us, O mother of Ghilan, in the night, and you slept, while the mounts were asleep.

And Sibawayh recited:

Night prayers and the relief of my worries

Qatada and Yahya ibn Ya'mar read the word by raising *makr* with a tanween, and by placing *al-Ilil* and *al-nahar* in the accusative case. The meaning is: **Rather, it is a plot that occurs at night and during the day**. Sa'id ibn Jubayr and Abu Razin read it with a fatha on the kaf and a shaddah on the ra', adding the meaning of *kurur*, from *kar yakkar* if it comes and goes. The raising of *makr* according to these readings is as a subject and its predicate is omitted: i.e., the plot of night and day turned us away, or as an agent of a omitted verb: i.e., the plot of night and day turned us away, or as a predicate of a omitted subject as previously reported by al-Akhfash. Talhah ibn Rashid read as Sa'id ibn Jubayr did, but he placed *makr* in the accusative case as a verbal noun: i.e., you repeatedly tempt us with a constant plot that you never cease, and the raising of *idh ta'amruna* as an adverbial phrase for the plot: i.e., rather, your plot against us at the time of your command to us **is that we disbelieve in God and make equals to Him** i.e., similar and similar. Al-Mubarrad said: It is said that someone is like someone, meaning he is like him. And he recited:

You make me a rival, but I have no rival to Him.

The pronoun in His statement, **And they concealed their regret when they saw the punishment**, refers to both groups. That is, both groups concealed their regret for what they had done of disbelief and hid it from others, or each of them hid it from the other for fear of gloating. It was said that what is meant by *concealed* here is *shown* because it is an opposite that can sometimes mean concealment and sometimes show. From this is the saying of Imru' al-Qais:

I have overcome the guards and the horrors of the Ali clan, who are guards to conceal my death.

It was said that the meaning of **they concealed their**

Surat Saba 34:33

And those who were oppressed said to those who were arrogant, "Rather, [it was] the plotting of night and day when you ordered us to disbelieve in God and to attribute to Him equals." And they concealed regret when they saw the punishment. And We placed shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?

regret is: regret was evident in the depths of their faces. **And We placed shackles on the necks of those who disbelieved.** Shackles is the plural of *shackle*. It is said, **There is a shackle of iron on his neck**, meaning, the shackles of iron were placed on the throats of these people in the Fire. What is meant by those who disbelieved are those mentioned previously, and the expression is for further censure or for the disbelievers in general, so these are included among them in a primary inclusion. **Are they recompensed except for what they used to do?** That is, except for the recompense for what they used to do of associating partners with God, or except for what they used to do, with the deletion of the preposition.

Ibn Abi Shaybah and Ibn Al-Mundhir narrated on the authority of Mujahid, regarding his statement, {And We have not sent you, [O Muhammad], except as a mercy to mankind}, that he said: To all of mankind. Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada, who said: God sent Muhammad to the Arabs and the non-Arabs, and the most honorable of them in the sight of God were those who were most obedient to Him. These people narrated on his authority, regarding his statement, {And those who disbelieved said, **We will not believe in this Qur'an**}, that he said: This is the statement of the polytheist Arabs who disbelieved in the Qur'an and what came before it of books and prophets.

us that was constant, night and day, until you made us blind. **When you ordered us to disbelieve in God and attribute to Him equals.** The conjunction connects it to their first statement, and the addition of *plotting* to the adverbial phrase is for expansion. **The plotting of the night** was read in the accusative case as a source, and **plotting of the night** with the tanween and the accusative case of the adverbial phrase, and **plotting of the night** is from *karur*. "And they concealed their regret when they saw the punishment." Both groups concealed their regret for misguidance and being led astray, and each group hid it from the eye of the other for fear of expressing it, or they made it apparent, as it is from opposites, as the hamza is suitable for affirmation and negation, as in **I complained about it**. "And We have placed shackles on the necks of those who disbelieved." That is, on their necks. So the word came in the apparent form to highlight their condemnation and to indicate the effect of their shackles. **Are they recompensed except for what they used to do?** That is, what is done to them is not done except as recompense for their deeds. The transitivity of *yajzi* is either to include the meaning of *qada* or by removing the preposition.

Tafsir al-Baghawi

33- **And those who were oppressed said to those who were arrogant, 'Rather, it is your plotting by night and by day.'** That is, your plotting against us by night and by day. The Arabs add the verb to night and day to expand the speech, as the poet said:

I slept, but the mounts were not asleep at night

It was said: The deceit of night and day is the length of safety and the length of hope in them, as God Almighty said: **So the period was prolonged for them, and their hearts hardened** (al-Hadid 57:16).

When you ordered us to disbelieve in God and attribute to Him equals, and they concealed their regret when they saw the punishment, and We placed shackles on the necks of those who disbelieved, in the Fire, both the followers and the followed. **Are they recompensed except for what they used to do?** of disbelief and sins in this world?

Tafsir al-Baidawi

33- **And those who were oppressed said to those who were arrogant, 'Rather, your plotting was night and day.'** This is an interruption of their interruption, meaning: It was not our crime, but your plotting against

Surat Saba 34:34

And We did not send a warner to any city except that its affluent said, **Indeed, we, in that with which you have been sent, are disbelievers.**

Tafsir al-Jalalayn

34 - **And We did not send to any city a warner but its affluent people said, Indeed, we, in that with which you have been sent, are disbelievers.**

Tafsir al-Suyuti

And Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Sufyan on the authority of Asim on the authority of Ibn Razin that there were two men who were partners, one of them went to the Levant and the other remained. When the Prophet, may God bless him and grant him peace, was sent, he wrote to his companion asking him what he should do. He wrote to him that no one from Quraysh followed him except the dregs and poor of the people, so he left his business and then came to his companion and said: Show me who he was. He was reading some books, so he came to the Prophet, may God bless him and grant him peace, and said: What do you call to? He said: To such and such. He said: I bear witness that you are the Messenger of God. He said: How do you know that? He said: No prophet was sent except that the dregs and poor of the people followed him. Then this verse was revealed: And We did not send to a city a warner but its affluent said: Indeed, we, in that with which you have been sent, are disbelievers. So the Prophet, may God bless him and grant him peace, sent to him: God has revealed confirmation of what you have said.

Tafsir al-Tabari

God Almighty says: And We did not send to the people of a city a warner, warning them that Our punishment would descend upon them because of their disobedience to Us, except that its leaders and chiefs said in error, as the polytheistic people of Pharaoh said to him: We are disbelievers in what you were sent with as a warner and what you were sent with of the Oneness of God, and disavowal of deities and rivals.

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 We did not send to any city a warner but its affluent ones said, 'Indeed, we, in that with which you have been sent, are disbelievers.'** He said: They are their leaders and their chiefs in evil.

Tafsir al-Qurtubi

God the Almighty says: **And We did not send to any city a warner but its affluent ones said,** Qatada said: meaning its rich people, leaders, tyrants, and evil

leaders to the messengers: "Indeed, we, in that with which you have been sent, disbelieve. And they said, "We are more in wealth and children," meaning, we have been given more wealth and children than you. If your Lord were not pleased with what we have of those who have been given more wealth and children, He would not have granted us that. "And we will not be punished," because whoever is kind to others, He will not punish them. So God rejected their statement and the argument they used regarding wealth, and He said to His Prophet (peace and blessings of God be upon him): "Say, 'Indeed, my Lord expands provision for whom He wills,' **meaning, He expands it,** and restricts it," meaning, He restricts it. That is, God is the One who differentiates between His servants in provisions as a test for them. None of this indicates what will be the consequences. Abundant provision in this world does not indicate happiness in the Hereafter, so do not think that your wealth and children will avail you at all tomorrow. "But most of the people do not know," because they do not reflect. Then he said in confirmation: **And it is not your wealth and your children that bring you near to Us.** Mujahid said: That is, nearness. And *zalfa* means nearness. Al-Akbfash said: That is, drawing near, and it is a verbal noun, so the position of *qirba* is accusative, as if he said **that which brings you near to Us *qanat*.** Al-Farra' claimed that **that which** refers to both wealth and children. He has another saying, which is the view of Abu Ishaq al-Zajjaj, the meaning being: It is not your wealth that brings you near to Us, nor your children that brings you near to Us. Then the predicate of the first was deleted because the second indicates it, and al-Farra' recited:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

It is permissible in places other than the Qur'an to say: **By al-laṭīn with *al-laṭayn* and by al-laṭāṭī with *al-laṭīn*** and "by al-laṭīn ... for children specifically, meaning that the amount of wealth does not increase your status or degree with Us, nor does it bring you closer to Us. "Except for he who believes and does righteousness." Sa'id ibn Jubayr said: The meaning is: Except for he who believes and does righteousness, his wealth and children will not harm him in this world. Layth narrated on the authority of Tawus that he used to say: O God, grant me faith and action, and spare me wealth and children, for I heard in what was revealed to me: **And it is not your wealth or your children that bring you near to Us, except for he who believes and does righteousness.**

I said: Tawus' statement is questionable, and the meaning - and God knows best - is: Protect me from wealth and children who are arrogant or who are not good. As for good wealth and good children for a good man, then this is good, and this has already been mentioned in Al Imran, Maryam, and Al Furqan. "Min is in the accusative case as a disjunctive exception, meaning, But whoever believes and does righteous deeds, his faith and deeds will bring him closer to Me. **Al-Zajjaj claimed that it is in the accusative case as an exception in apposition to the kaf and mim in taqaribukum.**" An-Nahhas said: This statement is wrong because the kaf and mim are for the addressee, so a apposition is not permissible. If this were permissible, then "I saw you, Zayd" would be

And We did not send a warner to any city except that its affluent said, "Indeed, we, in that with which you have been sent, are disbelievers."

permissible. Abu Ishaq's statement is also the statement of Al-Farra', except that Al-Farra' does not use a apposition because it is not from the wording of the Kufians. However, his statement leads to that, and he claimed that something like "Except he who comes to God with a sound heart **Ash-Shu'ara' 26:89 would be in the accusative case according to him because of** benefits. **Al-Farra' allowed Min to be in the nominative case meaning**, It is only he who believes," as he said, but I have not understood its meaning. **For those, there is a double reward for what they did.** This means His statement, **Whoever brings a good deed will have ten times the like thereof.** (al-An'am 6:160) *Doubt* means increase, meaning, they will have the reward of multiplication, which is a case of adding a verbal noun to a direct object. It has also been said, **They will have a double reward.** Doubt has the meaning of plural, and adding double to the reward is like adding something to itself, such as: the right of certainty, and the prayer of the first. That is, they will have the doubled reward, for one, ten to whatever increase God wills.

This verse proves the superiority of wealth over poverty. Muhammad ibn Ka'b said: If a believer is rich and pious, God will reward him twice, based on this verse. "And they will be in the upper chambers, secure. **The general reading is jaza'a al-difl**" with an addition. Az-Zuhri, Ya'qub, and Nasr ibn Asim read "jaza'a **with a definite noun in the accusative case, and al-difl in the nominative case, meaning**, those will have double as a reward," in the forward and backward sense. "Jaz'a al-difl" means that they will be rewarded double. "Jaz'a al-difl **and jaza'a al-difl are in the nominative case**, difference **is a substitute for jaza'a. The majority also read al-ghurafaat in the plural, which is the preferred choice of Abu Ubaid, based on his statement**, We will surely assign them lofty chambers in Paradise."

Al-Ankabut 29:58 Az-Zamakhshari said: "Al-ghurafaat" is read with a damma, fatha, and sukoon on the ra'. Al-A'mash, Yahya ibn Watthab, Hamzah, and Khalaf read "al-ghurfa **in the singular form, based on his statement**, Those will be rewarded the upper chamber." **Al-Furqan 25:75.** "Ghurfa" may refer to a collective noun or a generic noun. Ibn Abbas said: They are rooms of rubies, emeralds, and pearls. This has already been explained. *Safe* meaning from torment, death, illness, and sorrows. **And those who strive against Our signs** to invalidate Our evidence, proof, and Book. *Fasteners* are obstinate, thinking that they can evade Us by themselves. **Those will be brought to the punishment** meaning in Hell, where the guards will bring them there.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet, may God bless him and grant him peace, and commanding us to follow the example of the Messengers who came before him, and informing him that He did not send a prophet to a city except that its affluent denied him and their weak followed him, as the people of Noah, peace be upon him, said, **Shall we believe in you while the**

most base have followed you? "And we do not see you followed by anyone except the most base among us at first sight." And the notables of the people of Salih said, "To those who were deemed weak, to those among them who believed, 'Do you know that Salih is a messenger from his Lord?' They said, 'Indeed, we are believers in that with which he has been sent.' Those who were arrogant said, 'Indeed, we disbelieve in that in which you have believed.'" And God Almighty said, **And thus We have tried some of them by others so that they may say, 'Are these from among us whom God has bestowed favor?' Is not God most knowing of the grateful?** And God Almighty said, **And thus We have appointed in every city its greatest criminals so that they may plot therein.** And God Almighty said, **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the Word comes into effect upon it, and We destroy it with [complete] destruction.** And God Almighty said, And here it is said: **And We did not send to any city a warner** meaning a prophet or messenger **but its affluent said** and they are the ones with luxury, prestige, wealth and leadership. Qatada said: They are their tyrants, leaders and chiefs in evil **Indeed, we, in that with which you have been sent, are disbelievers** meaning we do not believe in it nor do we follow it.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Harun bin Ishaq told us, Muhammad bin Abdul Wahhab told us, on the authority of Sufyan bin Asim, on the authority of Abu Razin, who said: There were two men who were partners, one of them went out to the coast and the other stayed behind. When the Prophet, may God bless him and grant him peace, sent a message, he wrote to his companion asking him what he had done. So he wrote to him that no one from Quraysh followed him, only the most lowly and needy of the people followed him. He said: So he left his business and came to his friend and said: Guide me to him. He said: He was reading books or some books. He said: So he came to the Prophet, may God bless him and grant him peace, and said: What do you call to? He said: I call to such and such. He said: I bear witness that you are the Messenger of God. He, may God bless him and grant him peace, said: How do you know that? He said: No prophet was sent except that the most lowly and needy of the people followed him. He said: Then this verse was revealed: "And We did not send a warner to a city but its affluent said: Indeed, we, in that with which you have been sent, are disbelievers." He said: So the Prophet, may God bless him and grant him peace, sent him word that God, the Almighty, had revealed confirmation of what you had said. And this is what Heraclius said to Abu Sufyan when he asked him about those matters. He said: And I asked you, will the weak among the people follow him or their nobles? You claimed, rather, the weak among them are the followers of the Messengers.

God the Almighty said, informing us about the luxurious deniers: **And they say, 'We are more in wealth and children, and we will not be punished.'** That is, they boasted about their abundance of wealth and children, and believed that this was evidence of God's

love for them and His care for them, and that He would not give them this in this world and then punish them in the Hereafter, but that is impossible for them. God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive.** God the Almighty said: "So do not let their wealth or their children impress you. God only intends to punish them with them in the life of this world and that their souls should depart while they are disbelievers." God the Almighty said: "Leave Me and he whom I created alone * And for whom I have given abundant wealth * And children as witnesses * And have smoothed the way for him * Then he covets that I should increase * No! He was obstinate toward Our signs * I will make him climb heavily." God the Almighty informed us about the owner of those two gardens that he had wealth, fruits, and children, but they did not benefit him at all, but rather took all of that away in This world comes before the Hereafter. That is why God Almighty said here: **Say, 'Indeed, my Lord expands provision for whom He wills and restricts it.'** That is, He gives money to whom He loves and to whom He does not love. He impoverishes whom He wills and enriches whom He wills. He has the perfect and comprehensive wisdom and the decisive and conclusive proof, **but most people do not know.**

Then God the Almighty said: {And it is not your wealth and your children that bring you closer to Us in nearness} meaning, this is not evidence of Our love for you or Our concern for you. Imam Ahmad **may God have mercy on him** said: Kathir narrated to us, Ja'far narrated to us, Yazid ibn al-A'sam narrated to us from Abu Hurayrah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: {God the Almighty does not look at your outward appearance or your wealth, but rather He looks at your hearts and your deeds}. Muslim and Ibn Majah narrated it from the hadith of Kathir ibn Hisham from Ja'far ibn Burqan with this same chain of transmission. That is why God the Almighty said: {Except for those who believe and do righteousness} meaning, faith and righteous deeds bring you closer to Us. {For those, there will be a double reward for what they did} meaning, their good deeds will be multiplied tenfold to seven hundredfold. {And they will be in the upper chambers, secure} meaning, in the lofty dwellings of Paradise, secure from all hardship, fear, harm, and from all evil that they are warned against.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim and Ali ibn Musahhir told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of Al-Nu'man ibn Sa'd, 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: "Indeed, in Paradise there are rooms whose backs can be seen from their insides and whose insides can be seen from their backs. A Bedouin said: 'For whom are they?' He, **may God bless him and grant him peace**, said: 'For those who speak pleasantly, feed the poor, fast frequently, and pray at night while people are asleep.' 'And those who strive against Our verses to frustrate them' means they strive to turn people away from the path of amusement, following His messengers, and believing in His verses. 'Those will be brought to the punishment' means they

will all be rewarded according to their deeds therein.

God the Almighty said: "Say: 'Indeed, my Lord expands provision for whom He wills of His servants and restricts it for him.'" That is, according to his wealth, there is wisdom in that. He expands the wealth of this one greatly, and restricts and restricts the provision of this one greatly. And He has wisdom in that that no one else can comprehend, as God the Almighty said: "See how We have favored some of them over others. And the Hereafter will be greater in degrees and greater in preference." That is, just as they differ in this world, one is poor and one is rich and has plenty, so too will they be in the Hereafter, one in the highest chambers, and one in the lowest depths. And the best of people in this world, as the Prophet (blessings and peace of God be upon him) said: "He has succeeded who has submitted to Islam and has been provided with sufficiency and whom God has made content with what He has given him." Narrated by Muslim from the hadith of Ibn 'Amr **may God be pleased with them both.**

God the Almighty says: {And whatever you spend, He will replace it} meaning, whatever you spend of what He has commanded you and permitted you, He will replace it for you in this world with something else, and in the Hereafter with a reward and recompense, as it is proven in the hadith: "God the Almighty says: Spend, and I will spend on you." And in the hadith, two angels rise every day, one of them says: **O God, give to the miser destruction**, and the other says: **O God, give to the spender a replacement.** And the Messenger of God (peace and blessings be upon him) said: **Spend, Bilal, and do not fear poverty from the Lord of the Throne.** Ibn Abi Hatim said: My father told us, on the authority of Yazid ibn Abd al-Aziz al-Fallas, on the authority of Hisham, on the authority of al-Kawthar ibn Hakeem, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Behold, after your time there will come a time of biting. The wealthy will bite what is in their hands, fearing to spend." Then he recited this verse: {And whatever you spend, He will replace it. And He is the Best of providers.}

Al-Hafiz Abu Ya'la Al-Mawsili said: Rawh bin Hatim narrated to us, Hisham narrated to us, on the authority of Al-Kawthar bin Hakim, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him** that he said: The Messenger of God (blessings and peace of God be upon him) said: "Behold, after this time of yours there will come a time of biting. The wealthy will bite back what is in their hands, beware of spending." God the Most High said: "And whatever you spend - He will replace it, and He is the Best of providers." And in the hadith: "The worst of people are those who sell to those in need. Behold, selling to those in need is forbidden. Behold, selling to those in need is forbidden. A Muslim is a brother to a Muslim. He does not wrong him or let him down. If you have something good to do, then return it to your brother; otherwise, do not add to his destruction." This is a strange hadith from this aspect, and its chain of transmission is weak. Sufyan Ath-Thawri narrated on the authority of Abu Yunus Al-Hasan bin Yazid that Mujahid said: "None of you

Surat Saba 34:34

And We did not send a warner to any city except that its affluent said, "Indeed, we, in that with which you have been sent, are disbelievers."

should interpret this verse: 'And whatever you spend - He will replace it.' If any of you has something to support him, then let him be moderate in it, for provision is decreed."

Fath al-Qadir

When the Almighty narrated the situation of the disbelievers who came before, He exhausted His Messenger with what was consoling and clarifying that the disbelief of the previous nations in the Messengers He sent to them was a continuous occurrence in the early ages, so He said: 34- **And We did not send to any city** of the cities **a warner** to warn them and caution them of God's punishment **but its affluent ones said** meaning its leaders, rich people, tyrants, and leaders of evil to their messengers **Indeed, we are disbelievers in that with which you have been sent** meaning in what you have been sent with of monotheism and faith, and the phrase **but its affluent ones said** is in the accusative case as a state.

Tafsir al-Baghawi

34- **And We did not send to any city a warner but its affluent people said**, its leaders and rich people, **Indeed, we, in that with which you have been sent, are disbelievers.**

Tafsir al-Baidawi

34- **And We did not send to any city a warner but its affluent ones said**, 'We are disbelievers in that with which you have been sent,' as a consolation to the Messenger of God, may God bless him and grant him peace, for what he had suffered from his people, and singling out those who were affluent for denial because the greatest motive for it is arrogance and boasting about the trappings of this world, being absorbed in desires, and belittling those who have not enjoyed them. For this reason, they combined mockery and boasting with denial and said, **Indeed, we, in that with which you have been sent, are disbelievers**, contrasting the plural with the plural.

Surat Saba 34:35

And they said, **We are more numerous in wealth and children, and we will not be punished.**

Tafsir al-Jalalayn

35 - **And they said, We have more wealth and children than those who believed, and we will not be punished.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the people of arrogance against God from every city to which We sent a warner to Our prophets and messengers said: **We are more in wealth and children**, and we will not be *punished* in the Hereafter. Because if God had not been pleased with our religion and actions, He would not have given us wealth and children, nor would He have expanded our provision for us. Rather, He gave us what He gave us of that because He was pleased with our deeds, and He preferred us over others because of our superiority and our closeness to Him.

Tafsir al-Qurtubi

They said, **We have more wealth and children, and we will not be punished.**

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet, may God bless him and grant him peace, and commanding us to follow the example of the Messengers who came before him, and informing him that He did not send a prophet to a city except that its affluent denied him and their weak followed him, as the people of Noah, peace be upon him, said, **Shall we believe in you while the most base have followed you?** "And we do not see you followed by anyone except the most base among us at first sight." And the notables of the people of Salih said, "To those who were deemed weak, to those among them who believed, 'Do you know that Salih is a messenger from his Lord?' They said, 'Indeed, we are believers in that with which he has been sent.' Those who were arrogant said, 'Indeed, we disbelieve in that in which you have believed.'" And God Almighty said, **And thus We have tried some of them by others so that they may say, 'Are these from among us whom God has bestowed favor?' Is not God most knowing of the grateful?** And God Almighty said, **And thus We have appointed in every city its greatest criminals so that they may plot therein.** And God Almighty said, **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the Word comes into effect upon it, and We destroy it with [complete] destruction.** And God Almighty said, And here it is said: **And We did not send to any city a**

warnar meaning a prophet or messenger **but its affluent said** and they are the ones with luxury, prestige, wealth and leadership. Qatada said: They are their tyrants, leaders and chiefs in evil **Indeed, we, in that with which you have been sent, are disbelievers** meaning we do not believe in it nor do we follow it.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Harun bin Ishaq told us, Muhammad bin Abdul Wahhab told us, on the authority of Sufyan bin Asim, on the authority of Abu Razin, who said: There were two men who were partners, one of them went out to the coast and the other stayed behind. When the Prophet, may God bless him and grant him peace, sent a message, he wrote to his companion asking him what he had done. So he wrote to him that no one from Quraysh followed him, only the most lowly and needy of the people followed him. He said: So he left his business and came to his friend and said: Guide me to him. He said: He was reading books or some books. He said: So he came to the Prophet, may God bless him and grant him peace, and said: What do you call to? He said: I call to such and such. He said: I bear witness that you are the Messenger of God. He, may God bless him and grant him peace, said: How do you know that? He said: No prophet was sent except that the most lowly and needy of the people followed him. He said: Then this verse was revealed: "And We did not send a warner to a city but its affluent said: Indeed, we, in that with which you have been sent, are disbelievers." He said: So the Prophet, may God bless him and grant him peace, sent him word that God, the Almighty, had revealed confirmation of what you had said. This is what Heraclius said to Abu Sufyan when he asked him about those matters. He said: And I asked you, will the weak among the people follow him or their nobles? You claimed, rather, the weak among them are the followers of the Messengers.

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And they said, "We are more numerous in wealth and children, and we will not be punished."

whom He wills. He has the perfect and comprehensive wisdom and the decisive and conclusive proof, **but most people do not know.**

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God the Almighty says: {And whatever you spend, He will replace it} meaning, whatever you spend of what He has commanded you and permitted you, He will replace it for you in this world with something else, and in the Hereafter with a reward and recompense, as it is proven in the hadith: "God the Almighty says: Spend, and I will spend on you." And in the hadith, two angels rise every day, one of them says: **O God, give to the miser destruction**, and the other says: **O God, give to the spender a replacement.** And the Messenger of God (peace and blessings be upon him) said: **Spend, Bilal, and do not fear poverty from the Lord of the Throne.** Ibn Abi Hatim said: My father told us, on the authority of Yazid ibn Abd al-Aziz al-Fallas, on the authority of Hisham, on the authority of al-Kawthar ibn Hakeem, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Behold, after your time there will come a time of biting. The wealthy will bite what is in their hands, fearing to spend." Then he recited this verse: {And whatever you spend, He will replace it. And He is the Best of providers.}

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Fath al-Qadir

Then he mentioned what they boasted about of wealth and children and compared their condition in the Hereafter to their condition in this world, based on the estimation of what the messengers had warned them about. He said: 35- **And they said, 'We are more in wealth and children, and we will not be punished.'** The meaning is that God has favored us over you with wealth and children in this world, and this indicates that He is pleased with what we are upon of religion and that we will not be punished in the Hereafter after His kindness to us in this world and His pleasure with us.

Tafsir al-Baghawi

35- **And they said**, meaning: the wealthy said to the poor who believed: **We have more wealth and children**, and if God had not been pleased with our religion and deeds, He would not have granted us wealth and children, **and we will not be punished**, meaning: God has been kind to us in this world with wealth and children, so He will not punish us.

Tafsir al-Baidawi

35- **And they said**, '**We are more in wealth and children**.' So we are more deserving of what you claim, if possible. **And we will not be punished**. Either because punishment will not happen, or because He has honored us with that and will not humiliate us with punishment.

Surat Saba 34:36

Say, "Indeed, my Lord extends provision to whom He wills and restricts it, but most of the people do not know."

Surat Saba 34:36

Say, **Indeed, my Lord extends provision to whom He wills and restricts it, but most of the people do not know.**

Tafsir al-Jalalayn

36 - (Say: Verily, my Lord enlarges provision) He expands it **for whomever He wills** as a test **and restricts it** He restricts it for whomever He wills as a trial **but most of the people** that is, the disbelievers of Mecca **do not know** that.

Tafsir al-Suyuti

Tafsir al-Tabari

God says to His Prophet Muhammad, may God bless him and grant him peace: Say to them, O Muhammad, **Indeed, my Lord expands provision** of living and luxury in this world **for whomever He wills** of His creation **and restricts** it for whomever He wills, not out of love for the one for whom He expands it, nor any good in it or any favor that he deserves from Him, nor out of hatred from Him for the one over whom He restricts it, nor out of loathing, but rather He does that as a trial and trial for His servants. Most people do not know that God does that as a test for His servants, but they think that it is from Him out of love for the one for whom He expands it and hatred for the one over whom He restricts it.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And it is not your wealth and your children that bring you closer to Us...** the verse, he said: They said: We have more wealth and children, so God informed them that it is not your wealth and your children that bring you closer to Us, **except for those who believe and do righteousness.** He said: This is what the polytheists said to the Messenger of God, may God bless him and grant him peace, and his companions. They said: If God had not been pleased with us, He would not have given us this, just as Qarun said: If God had not been pleased with me and my condition, He would not have given me this. He said: **Does he not know that God destroyed generations before him?** (al-Qasas 28:78) to the end of the verse.

Tafsir al-Qurtubi

Say, 'Indeed, my Lord expands provision for whom He wills and restricts it, but most of the people do not know.'

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet, may God bless him and grant him peace, and commanding us to follow the example of the Messengers who came before him, and informing him that He did not send a prophet to a city except that its affluent denied him and their weak followed him, as the people of Noah, peace be upon him, said, **Shall we believe in you while the most base have followed you?** "And we do not see you followed by anyone except the most base among us at first sight." And the notables of the people of Salih said, "To those who were deemed weak, to those among them who believed, 'Do you know that Salih is a messenger from his Lord?' They said, 'Indeed, we are believers in that with which he has been sent.' Those who were arrogant said, 'Indeed, we disbelieve in that in which you have believed.'" And God Almighty said, **And thus We have tried some of them by others so that they may say, 'Are these from among us whom God has bestowed favor?' Is not God most knowing of the grateful?** And God Almighty said, **And thus We have appointed in every city its greatest criminals so that they may plot therein.** And God Almighty said, **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the Word comes into effect upon it, and We destroy it with [complete] destruction.** And God Almighty said, And here it is said: **And We did not send to any city a warner** meaning a prophet or messenger **but its affluent said** and they are the ones with luxury, prestige, wealth and leadership. Qatada said: They are their tyrants, leaders and chiefs in evil **Indeed, we, in that with which you have been sent, are disbelievers** meaning we do not believe in it nor do we follow it.

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said. And this is what Heraclius said to Abu Sufyan when he asked him about those matters. He said: And I asked you, will the weak among the people follow him or their nobles? You claimed, rather, the weak among them are the followers of the Messengers.

God the Almighty said, informing us about the luxurious deniers: **And they say, 'We are more in wealth and children, and we will not be punished.'** That is, they boasted about their abundance of wealth and children, and believed that this was evidence of God's love for them and His care for them, and that He would not give them this in this world and then punish them in the Hereafter, but that is impossible for them. God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive.** God the Almighty said: "So do not let their wealth or their children impress you. God only intends to punish them with them in the life of this world and that their souls should depart while they are disbelievers." God the Almighty said: "Leave Me and he whom I created alone * And for whom I have given abundant wealth * And children as witnesses * And have smoothed the way for him * Then he covets that I should increase * No! He was obstinate toward Our signs * I will make him climb heavily." God the Almighty informed us about the owner of those two gardens that he had wealth, fruits, and children, but they did not benefit him at all, but rather took all of that away in This world comes before the Hereafter. That is why God Almighty said here: **Say, 'Indeed, my Lord expands provision for whom He wills and restricts it.'** That is, He gives money to whom He loves and to whom He does not love. He impoverishes whom He wills and enriches whom He wills. He has the perfect and comprehensive wisdom and the decisive and conclusive proof, **but most people do not know.**

Then God the Almighty said: {And it is not your wealth and your children that bring you closer to Us in nearness} meaning, this is not evidence of Our love for you or Our concern for you. Imam Ahmad **may God have mercy on him** said: Kathir narrated to us, Ja'far narrated to us, Yazid ibn al-A'sam narrated to us from Abu Hurayrah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: {God the Almighty does not look at your outward appearance or your wealth, but rather He looks at your hearts and your deeds}. Muslim and Ibn Majah narrated it from the hadith of Kathir ibn Hisham from Ja'far ibn Burqan with this same chain of transmission. That is why God the Almighty said: {Except for those who believe and do righteousness} meaning, faith and righteous deeds bring you closer to Us. {For those, there will be a double reward for what they did} meaning, their good deeds will be multiplied tenfold to seven hundredfold. {And they will be in the upper chambers, secure} meaning, in the lofty dwellings of Paradise, secure from all hardship, fear, harm, and from all evil that they are warned against.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim and Ali ibn Musahhir told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of Al-Nu'man ibn Sa'd, 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: "Indeed, in Paradise there are rooms whose backs can be seen from their insides and whose insides can be seen from their backs. A Bedouin said: 'For whom are they?' He, **may God bless him and grant him peace**, said: 'For those who speak pleasantly, feed the poor, fast frequently, and pray at night while people are asleep.' 'And those who strive against Our verses to frustrate them' means they strive to turn people away from the path of amusement, following His messengers, and believing in His verses. 'Those will be brought to the punishment' means they will all be rewarded according to their deeds therein.

God the Almighty said: "Say: 'Indeed, my Lord expands provision for whom He wills of His servants and restricts it for him.'" That is, according to his wealth, there is wisdom in that. He expands the wealth of this one greatly, and restricts and restricts the provision of this one greatly. And He has wisdom in that that no one else can comprehend, as God the Almighty said: "See how We have favored some of them over others. And the Hereafter will be greater in degrees and greater in preference." That is, just as they differ in this world, one is poor and one is rich and has plenty, so too will they be in the Hereafter, one in the highest chambers, and one in the lowest depths. And the best of people in this world, as the Prophet (blessings and peace of God be upon him) said: **He has succeeded who has submitted to Islam and has been provided with sufficiency and whom God has made content with what He has given him.** Narrated by Muslim from the hadith of Ibn 'Amr **may God be pleased with them both.**

God the Almighty says: {And whatever you spend, He will replace it} meaning, whatever you spend of what He has commanded you and permitted you, He will replace it for you in this world with something else, and in the Hereafter with a reward and recompense, as it is proven in the hadith: "God the Almighty says: Spend, and I will spend on you." And in the hadith, two angels rise every day, one of them says: **O God, give to the miser destruction**, and the other says: **O God, give to the spender a replacement.** And the Messenger of God (peace and blessings be upon him) said: **Spend, Bilal, and do not fear poverty from the Lord of the Throne.** Ibn Abi Hatim said: My father told us, on the authority of Yazid ibn Abd al-Aziz al-Fallas, on the authority of Hisham, on the authority of al-Kawthar ibn Hakeem, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Behold, after your time there will come a time of biting. The wealthy will bite what is in their hands, fearing to spend." Then he recited this verse: {And whatever you spend, He will replace it. And He is the Best of providers.}

Al-Hafiz Abu Ya'la Al-Mawsili said: Rawh bin Hatim narrated to us, Hisham narrated to us, on the authority of Al-Kawthar bin Hakim, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him** that he said: The Messenger of God (blessings and peace of God be upon him) said: "Behold, after this time of yours there will come a time of biting. The wealthy will bite back what is in their hands, beware of spending." God the Most High said: **And whatever you spend - He will**

Surat Saba 34:36

Say, "Indeed, my Lord extends provision to whom He wills and restricts it, but most of the people do not know."

replace it, and He is the Best of providers. And in the hadith: "The worst of people are those who sell to those in need. Behold, selling to those in need is forbidden. Behold, selling to those in need is forbidden. A Muslim is a brother to a Muslim. He does not wrong him or let him down. If you have something good to do, then return it to your brother; otherwise, do not add to his destruction." This is a strange hadith from this aspect, and its chain of transmission is weak. Sufyan Ath-Thawri narrated on the authority of Abu Yunus Al-Hasan bin Yazid that Mujahid said: "None of you should interpret this verse: 'And whatever you spend - He will replace it.' If any of you has something to support him, then let him be moderate in it, for provision is decreed."

Fath al-Qadir

So God commanded His Prophet, may God bless him and grant him peace, to answer them and said: 36- **Say, 'Indeed, my Lord expands provision for whom He wills' that He expands it for him and restricts it'** that is, He restricts it for whom He wills. So He, glory be to Him, may provide for the unbeliever and the sinner to lure him in, and He may test the obedient believer by restricting it to save him his reward. The mere fact that He expands provision for whom He expands it for does not indicate that He is pleased with him and his work, nor does His withholding it from whom He withholds it indicate that He is not pleased and his work is not pleased. So comparing the Hereafter to the first abode in such a case is a clear error or obvious fallacy. **But most people do not know.** This, and among these are most of those who compare the matter of the Hereafter to the first abode, then this answer is further supported and confirmed.

Tafsir al-Baghawi

36- **Say, 'Indeed, my Lord expands provision for whom He wills and restricts it.'** That is, God expands provision and restricts it as a test and trial. Expansion does not indicate God's pleasure with him, nor restriction indicates His displeasure. **But most people do not know,** that it is so.

Tafsir al-Baidawi

36- *Say* for their sake. **Indeed, my Lord expands provision for whom He wills and restricts it.** Therefore, people who are similar in characteristics and attributes differ in it. If that were for the sake of honor and humiliation that they require, it would not be by His will. **But most people do not know.** They think that an abundance of money and children is for honor and dignity, and it is often for the purpose of enticement, as He said:

Surat Saba 34:37

And it is not your wealth or your children that will bring you near to Us, except for those who believe and do righteousness. For those there will be a double reward.

use of what they did, while they are in the chambers, secure.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

37 - **And it is not your wealth or your children that bring you near to Us** nearness, that is, drawing near *except* but **whoever believes and does righteousness - for those will be a double reward for what they did** that is, the reward for a good deed, for example, ten or more **and they will be in the chambers** of Paradise *secure* from death and other things. And in the reading of the chamber it means the plural.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: What is your wealth that you boast about, O people, and what is your children that you act arrogantly with, that brings you closer to Us?

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

Who said that?

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, **With Us is nearness**, he said: nearness.

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 your wealth and your children that bring you nearer to Us**, people do not consider the abundance of wealth and children, and the unbeliever may be given wealth, and it may be withheld from the believer. And He, the Most High, said, **And it is not your wealth and your children that bring you nearer to Us**, and He did not say *both*, and He mentioned wealth and children, and they are two different types because He mentioned a plural for each type that can be used to refer to *which*. If someone said that He meant one of the two types, his statement would not be far-fetched, and that would be like the saying of the poet:

We are satisfied with what we have, and you are satisfied with what you have, and the opinion differs

He did not say: satisfied.

And His statement, **Except for he who believes and does righteous deeds**, the people of interpretation differed about the meaning of that. Some of them said: The meaning of that is: It is not your wealth or your children that bring you closer to Us, except for he who believes and does righteous deeds. For their wealth and children bring them closer to Us through their obedience to God in that and their fulfillment of their right to Him in it, not the people of disbelief in God.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **Except for those who believe and do righteous deeds**, he said: Their wealth and children will not harm them in this world for the believers. And he recited, **For those who do good is the best [reward] and even more** (Yunus 10:26). So the best [reward] is Paradise, and the extra is what God gave them in this world for which He did not hold them accountable, as He held others accountable. So whoever interprets it in this way, it is an accusative case because of the occurrence of *approach* on it. And it may be possible that *of* is in the nominative case, so it is as if it was said: And it is only for those who believe and do righteous deeds.

And His statement, **For them is a double reward**, means: For them is a double reward from God for their righteous deeds, eleven times.

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

Who said that?

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **For those there is a double reward for what they did**, he said: For their eleven deeds, and in the way of God for one there are seven hundred.

His saying, **In the chambers, safe**, means: They are in the chambers of Paradise, safe from the punishment of God.

Tafsir al-Qurtubi

"It is not your wealth or your children that will bring you nearer to Us, except for those who believe and do righteousness. For those, there will be a double reward for what they did, and they will be in the chambers, secure."

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet, may God bless him and grant him peace, and commanding us to follow the example of the Messengers who came before him, and informing him that He did not send a prophet to a city except that its affluent denied him and their weak followed him, as the people of Noah, peace be upon him, said, **Shall we believe in you while the most base have followed you?** "And we do not see you

And it is not your wealth or your children that will bring you near to Us, except for those who believe and do righteousness. For those there will be a double reward.

followed by anyone except the most base among us at first sight." And the notables of the people of Salih said, "To those who were deemed weak, to those among them who believed, 'Do you know that Salih is a messenger from his Lord?' They said, 'Indeed, we are believers in that with which he has been sent.' Those who were arrogant said, 'Indeed, we disbelieve in that in which you have believed.'" And God Almighty said, **And thus We have tried some of them by others so that they may say, 'Are these from among us whom God has bestowed favor?' Is not God most knowing of the grateful?** And God Almighty said, **And thus We have appointed in every city its greatest criminals so that they may plot therein.** And God Almighty said, **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the Word comes into effect upon it, and We destroy it with [complete] destruction.** And God Almighty said, And here it is said: **And We did not send to any city a warner** meaning a prophet or messenger **but its affluent said** and they are the ones with luxury, prestige, wealth and leadership. Qatada said: They are their tyrants, leaders and chiefs in evil **Indeed, we, in that with which you have been sent, are disbelievers** meaning we do not believe in it nor do we follow it.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Harun bin Ishaq told us, Muhammad bin Abdul Wahhab told us, on the authority of Sufyan bin Asim, on the authority of Abu Razin, who said: There were two men who were partners, one of them went out to the coast and the other stayed behind. When the Prophet, may God bless him and grant him peace, sent a message, he wrote to his companion asking him what he had done. So he wrote to him that no one from Quraysh followed him, only the most lowly and needy of the people followed him. He said: So he left his business and came to his friend and said: Guide me to him. He said: He was reading books or some books. He said: So he came to the Prophet, may God bless him and grant him peace, and said: What do you call to? He said: I call to such and such. He said: I bear witness that you are the Messenger of God. He, may God bless him and grant him peace, said: How do you know that? He said: No prophet was sent except that the most lowly and needy of the people followed him. He said: Then this verse was revealed: "And We did not send a warner to a city but its affluent said: Indeed, we, in that with which you have been sent, are disbelievers." He said: So the Prophet, may God bless him and grant him peace, sent him word that God, the Almighty, had revealed confirmation of what you had said. This is what Heraclius said to Abu Sufyan when he asked him about those matters. He said: And I asked you, will the weak among the people follow him or their nobles? You claimed, rather, the weak among them are the followers of the Messengers.

God the Almighty said, informing us about the luxurious deniers: **And they say, 'We are more in wealth and children, and we will not be punished.'** That is, they boasted about their abundance of wealth and children, and believed that this was evidence of God's love for them and His care for them, and that He would

not give them this in this world and then punish them in the Hereafter, but that is impossible for them. God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive.** God the Almighty said: "So do not let their wealth or their children impress you. God only intends to punish them with them in the life of this world and that their souls should depart while they are disbelievers." God the Almighty said: "Leave Me and he whom I created alone * And for whom I have given abundant wealth * And children as witnesses * And have smoothed the way for him * Then he covets that I should increase * No! He was obstinate toward Our signs * I will make him climb heavily." God the Almighty informed us about the owner of those two gardens that he had wealth, fruits, and children, but they did not benefit him at all, but rather took all of that away in This world comes before the Hereafter. That is why God Almighty said here: **Say, 'Indeed, my Lord expands provision for whom He wills and restricts it.'** That is, He gives money to whom He loves and to whom He does not love. He impoverishes whom He wills and enriches whom He wills. He has the perfect and comprehensive wisdom and the decisive and conclusive proof, **but most people do not know.**

Then God the Almighty said: {And it is not your wealth and your children that bring you closer to Us in nearness} meaning, this is not evidence of Our love for you or Our concern for you. Imam Ahmad **may God have mercy on him** said: Kathir narrated to us, Ja'far narrated to us, Yazid ibn al-A'sam narrated to us from Abu Hurayrah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: {God the Almighty does not look at your outward appearance or your wealth, but rather He looks at your hearts and your deeds}. Muslim and Ibn Majah narrated it from the hadith of Kathir ibn Hisham from Ja'far ibn Burqan with this same chain of transmission. That is why God the Almighty said: {Except for those who believe and do righteousness} meaning, faith and righteous deeds are what bring you closer to Us. {For those, there will be a double reward for what they did} meaning, their good deeds will be multiplied tenfold to seven hundredfold. {And they will be in the upper chambers, secure} meaning, in the lofty dwellings of Paradise, secure from all hardship, fear, harm, and from all evil that they are warned against.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim and Ali ibn Musahhir told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of Al-Nu'man ibn Sa'd, 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: "Indeed, in Paradise there are rooms whose backs can be seen from their insides and whose insides can be seen from their backs. A Bedouin said: 'For whom are they?' He, may God bless him and grant him peace, said: 'For those who speak pleasantly, feed the poor, fast frequently, and pray at night while people are asleep.' 'And those who

strive against Our verses, trying to prevent them from following His messengers and believing in His verses, 'they will be brought to the punishment.' That is, all of them will be rewarded according to their deeds therein.

God the Almighty says: "Say: 'Indeed, my Lord expands provision for whom He wills of His servants and restricts it for him.'" That is, according to his wealth, there is wisdom in that. He expands the wealth of this one greatly, and restricts and restricts the provision of this one greatly. And He has wisdom in that that no one else can comprehend, as God the Almighty says: "See how We have favored some of them over others. But the Hereafter will be greater in degrees and greater in preference." That is, just as they differ in this world, one is poor and one is rich and has plenty, so too will they be in the Hereafter, one in the highest chambers, and one in the lowest depths. And the best of people in this world, as the Prophet (blessings and peace of God be upon him) said: **He has succeeded who has submitted to Islam and has been provided with sufficiency and whom God has made content with what He has given him.** Narrated by Muslim from the hadith of Ibn 'Amr **may God be pleased with them both.**

God the Almighty says: {And whatever you spend, He will replace it} meaning, whatever you spend of what He has commanded you and permitted you, He will replace it for you in this world with something else, and in the Hereafter with a reward and recompense, as it is proven in the hadith: "God the Almighty says: Spend, and I will spend on you." And in the hadith, two angels rise every day, one of them says: **O God, give to the miser destruction,** and the other says: **O God, give to the spender a replacement.** And the Messenger of God (peace and blessings be upon him) said: **Spend, Bilal, and do not fear poverty from the Lord of the Throne.** Ibn Abi Hatim said: My father told us, on the authority of Yazid ibn Abd al-Aziz al-Fallas, on the authority of Hisham, on the authority of al-Kawthar ibn Hakeem, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Behold, after your time there will come a time of biting. The wealthy will bite what is in their hands, fearing to spend." Then he recited this verse: {And whatever you spend, He will replace it. And He is the Best of providers.}

Al-Hafiz Abu Ya'la Al-Mawsili said: Rawh bin Hatim narrated to us, Hisham narrated to us, on the authority of Al-Kawthar bin Hakim, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him** that he said: The Messenger of God (blessings and peace of God be upon him) said: "Behold, after this time of yours there will come a time of biting. The wealthy will bite back what is in their hands, beware of spending." God the Most High said: **And whatever you spend - He will replace it, and He is the Best of providers.** And in the hadith: "The worst of people are those who sell to those in need. Behold, selling to those in need is forbidden. Behold, selling to those in need is forbidden. A Muslim is a brother to a Muslim. He does not wrong him or let him down. If you have something good to do, then return it to your brother; otherwise, do not add to his destruction." This is a strange hadith from this

aspect, and its chain of transmission is weak. Sufyan Ath-Thawri narrated on the authority of Abu Yunus Al-Hasan bin Yazid that Mujahid said: "None of you should interpret this verse: 'And whatever you spend - He will replace it.' If any of you has something to support him, then let him be moderate in it, for provision is decreed."

Fath al-Qadir

37- And neither your wealth nor your children are the things that bring you near to Us meaning they are not the trait that brings you near to Us. Mujahid said: Zulfi means kinship and zalfah means nearness. Al-Akhfash said: Zulfi is a verbal noun, as if he said with that which brings you near to Us, so zulfi is in the accusative case. Al-Farra' said: That which applies to both wealth and children. Al-Zajjaj said: The meaning is: It is not your wealth that brings you near to Us, nor are your children the thing that brings you near to Us. Then the predicate of the first was deleted because the second indicates it, and he recited:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

It is permissible in places other than the Qur'an to use the words *allatti which, allatti which, allatti which, and alladhi which* for children specifically: meaning, wealth will not increase you in degree or eminence with Us, nor will it bring you closer to Us. **Except for he who believes and does righteousness** is a disjunctive exception, so its place is in the accusative: meaning, but for he who believes and does righteousness, or in the place of the genitive as a substitute for the pronoun in *taqarabukum drawing closer to Us*, this is what Al-Zajjaj said. An-Nahas said: This statement is wrong, because the kaf and the meem are for the addressee, so a substitute is not permissible. If this were permissible, then I saw you Zayd would have been permissible. The answer to this is that Al-Akhfash and the Kufians permit this. He said something similar to what Al-Zajjaj and Al-Farra' said. Al-Farra' permitted it to be in the nominative case meaning **except for those who believe.** The reference in his statement, *those* is to *those*, and the plural is in consideration of its meaning, which is the subject and predicate. **For them is a double reward**, meaning an increase in reward. This is the comparison with his statement, **Whoever brings a good deed will have ten times the like thereof.** This is from adding the source to the object, meaning the double reward for good deeds. It was said to them, **The reward of doubling** because *doubleness* is in the plural sense, and the *ba* in **because of what they did** is for causality. **And they will be in the chambers, secure** from everything they dislike, meaning the chambers of Paradise. The majority read **the reward of double** with the addition, while Al-Zuhri, Ya'qub, Nasr ibn 'Asim and Qatadah read them in the nominative case, on the basis that *doubleness* is a substitute for *reward*. It was narrated from Ya'qub that he read *reward* in the accusative case with a tanween, and *doubleness* in the nominative case, assuming: **For them is double as a reward**, meaning the state of it being a reward. The majority read **in the rooms** in the plural, and Abu Ubaid chose this reading because of his saying: **We will**

Surat Saba 34:37

And it is not your wealth or your children that will bring you near to Us, except for those who believe and do righteousness. For those there will be a double reward.

surely assign them rooms in Paradise. Al-A'mash, Yahya ibn Waththab, Hamza, and Khalaf read **they will be rewarded with the room** in the singular because of his saying: **Those will be rewarded with the room.**

Tafsir al-Baghawi

37- **And it is not your wealth and your children that bring you near to Us**, meaning: nearness. Al-Akhfash said: Nearness is a verbal noun, as if he said: by that which brings you near to Us, **except for he who believes**, meaning: but he who believes, **and does righteousness**, Ibn Abbas said: He means his faith and his deeds that bring him closer to Me, **For those will be a double reward for what they did**, meaning: God will double their good deeds for them, so He will reward for one good deed ten to seven hundred. Ya'qub read: *Reward* in the accusative case, with the double being raised, meaning: For those will be a double reward. The general public read it with the addition, **and they will be in the chambers, secure**. Hamza read: in the chamber as one, and the others read it in the plural, because of His saying: **We will surely assign them chambers in Paradise** Al-Ankabut 58.

Tafsir al-Baidawi

37- **And it is not your wealth and your children that will bring you near to Us**. "Nearness" is either because what is meant is **and what is the sum of your wealth and your children**, or because it is an omitted description like piety and a characteristic. And it was read

(**By that**) meaning by the thing that brings you closer. **Except for he who believes and does righteous deeds** is an exception to the object of **brings you closer**, meaning money and children do not bring anyone closer except the righteous believer who spends his money in the way of God and teaches his children good and raises them to be righteous, or from **your money**

And your children is with the deletion of the noun. **For those is a double reward** that they will be rewarded double to ten or more, and the addition is the addition of the source to the object, and it was read with the works on the original and from Ya'qub they raised them on the substitution of the double, and the reward was placed in the accusative case on the distinction or the source for its action which it indicated for them. **For what they did while they were in the chambers safe** from the hardships, and it was read with the opening of the ra' and its sukoon, and Hamza read (**in the chamber**) to mean the genus.

Surat Saba 34:38

And those who strive against Our verses to frustrate them - those will be brought to the punishment.

Tafsir al-Jalalayn

38 - **And those who strive against Our verses** the Qur'an to invalidate **our verses** by believing that we are unable to do so and that they will escape us **those will be brought to the punishment**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who act against Our verses, meaning: against Our proofs and the verses of Our Book, seeking to invalidate it and wanting to extinguish its light as helpers, thinking that they can outsmart Us and defeat Us. **Those will be brought to the punishment**, meaning they will be brought to the punishment of Hell on the Day of Resurrection.

Tafsir al-Qurtubi

And those who strive against Our verses to frustrate them - those will be brought to the punishment.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet, may God bless him and grant him peace, and commanding us to follow the example of the Messengers who came before him, and informing him that He did not send a prophet to a city except that its affluent denied him and their weak followed him, as the people of Noah, peace be upon him, said, **Shall we believe in you while the most base have followed you?** "And we do not see you followed by anyone except the most base among us at first sight." And the notables of the people of Salih said, "To those who were deemed weak, to those among them who believed, 'Do you know that Salih is a messenger from his Lord?' They said, 'Indeed, we are believers in that with which he has been sent.' Those who were arrogant said, 'Indeed, we disbelieve in that in which you have believed.'" And God Almighty said, **And thus We have tried some of them by others so that they may say, 'Are these from among us whom God has bestowed favor?' Is not God most knowing of the grateful?** And God Almighty said, **And thus We have appointed in every city its greatest criminals so that they may plot therein.** And God Almighty said, **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the Word comes into effect upon it, and We destroy it with [complete] destruction.** And God Almighty said, And here it is said: **And We did not send to any city a warner** meaning a prophet or messenger **but its affluent said** and they are the ones with luxury,

prestige, wealth and leadership. Qatada said: They are their tyrants, leaders and chiefs in evil **Indeed, we, in that with which you have been sent, are disbelievers** meaning we do not believe in it nor do we follow it.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Harun bin Ishaq told us, Muhammad bin Abdul Wahhab told us, on the authority of Sufyan bin Asim, on the authority of Abu Razin, who said: There were two men who were partners, one of them went out to the coast and the other stayed behind. When the Prophet, may God bless him and grant him peace, sent a message, he wrote to his companion asking him what he had done. So he wrote to him that no one from Quraysh followed him, only the most lowly and needy of the people followed him. He said: So he left his business and came to his friend and said: Guide me to him. He said: He was reading books or some books. He said: So he came to the Prophet, may God bless him and grant him peace, and said: What do you call to? He said: I call to such and such. He said: I bear witness that you are the Messenger of God. He, may God bless him and grant him peace, said: How do you know that? He said: No prophet was sent except that the most lowly and needy of the people followed him. He said: Then this verse was revealed: "And We did not send a warner to a city but its affluent said: Indeed, we, in that with which you have been sent, are disbelievers." He said: So the Prophet, may God bless him and grant him peace, sent him word that God, the Almighty, had revealed confirmation of what you had said. And this is what Heraclius said to Abu Sufyan when he asked him about those matters. He said: And I asked you, will the weak among the people follow him or their nobles? You claimed, rather, the weak among them are the followers of the Messengers.

God the Almighty said, informing us about the luxurious deniers: **And they say, 'We are more in wealth and children, and we will not be punished.'** That is, they boasted about their abundance of wealth and children, and believed that this was evidence of God's love for them and His care for them, and that He would not give them this in this world and then punish them in the Hereafter, but that is impossible for them. God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive.** God the Almighty said: "So do not let their wealth or their children impress you. God only intends to punish them with them in the life of this world and that their souls should depart while they are disbelievers." God the Almighty said: "Leave Me and he whom I created alone * And for whom I have given abundant wealth * And children as witnesses * And have smoothed the way for him * Then he covets that I should increase * No! He was obstinate toward Our signs * I will make him climb heavily." God the Almighty informed us about the owner of those two gardens that he had wealth, fruits, and children, but they did not benefit him at all, but rather took all of that away in This world comes before the Hereafter. That is why God Almighty said here: **Say, 'Indeed, my Lord expands provision for whom He wills and restricts it.'** That is, He gives money to whom He loves and to whom He does not love. He impoverishes whom He wills and enriches whom He wills. He has the perfect and comprehensive wisdom and the decisive and conclusive proof, **but**

Surat Saba 34:38

And those who strive against Our verses to frustrate them - those will be brought to the punishment.

most people do not know.

Then God the Almighty said: {And it is not your wealth and your children that bring you closer to Us in nearness} meaning, this is not evidence of Our love for you or Our concern for you. Imam Ahmad **may God have mercy on him** said: Kathir narrated to us, Ja'far narrated to us, Yazid ibn al-A'sam narrated to us from Abu Hurayrah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: {God the Almighty does not look at your outward appearance or your wealth, but rather He looks at your hearts and your deeds}. Muslim and Ibn Majah narrated it from the hadith of Kathir ibn Hisham from Ja'far ibn Burqan with this same chain of transmission. That is why God the Almighty said: {Except for those who believe and do righteousness} meaning, faith and righteous deeds bring you closer to Us. {For those, there will be a double reward for what they did} meaning, their good deeds will be multiplied tenfold to seven hundredfold. {And they will be in the upper chambers, secure} meaning, in the lofty dwellings of Paradise, secure from all hardship, fear, harm, and from all evil that they are warned against.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra Al-Kindi told us, Al-Qasim and Ali ibn Musahhir told us, on the authority of Abd Al-Rahman ibn Ishaq, on the authority of Al-Nu'man ibn Sa'd, 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: "Indeed, in Paradise there are rooms whose backs can be seen from their insides and whose insides can be seen from their backs. A Bedouin said: 'For whom are they?' He, **may God bless him and grant him peace**, said: 'For those who speak pleasantly, feed the poor, fast frequently, and pray at night while people are asleep.' 'And those who strive against Our verses to frustrate them' means they strive to turn people away from the path of amusement, following His messengers, and believing in His verses. 'Those will be brought to the punishment' means they will all be rewarded according to their deeds therein.

God the Almighty said: "Say: 'Indeed, my Lord expands provision for whom He wills of His servants and restricts it for him.'" That is, according to his wealth, there is wisdom in that. He expands the wealth of this one greatly, and restricts and restricts the provision of this one greatly. And He has wisdom in that that no one else can comprehend, as God the Almighty said: "See how We have favored some of them over others. And the Hereafter will be greater in degrees and greater in preference." That is, just as they differ in this world, one is poor and one is rich and has plenty, so too will they be in the Hereafter, one in the highest chambers, and one in the lowest depths. And the best of people in this world, as the Prophet (blessings and peace of God be upon him) said: **He has succeeded who has submitted to Islam and has been provided with sufficiency and whom God has made content with what He has given him**. Narrated by Muslim from the hadith of Ibn 'Amr **may God be pleased with them both**.

God the Almighty says: {And whatever you spend, He will replace it} meaning, whatever you spend of what He has commanded you and permitted you, He will replace it for you in this world with something else, and in the Hereafter with a reward and recompense, as it is proven in the hadith: "God the Almighty says: Spend, and I will spend on you." And in the hadith, two angels rise every day, one of them says: **O God, give to the miser destruction**, and the other says: **O God, give to the spender a replacement**. And the Messenger of God (peace and blessings be upon him) said: **Spend, Bilal, and do not fear poverty from the Lord of the Throne**. Ibn Abi Hatim said: My father told us, on the authority of Yazid ibn Abd al-Aziz al-Fallas, on the authority of Hisham, on the authority of al-Kawthar ibn Hakeem, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Behold, after your time there will come a time of biting. The wealthy will bite what is in their hands, fearing to spend." Then he recited this verse: {And whatever you spend, He will replace it. And He is the Best of providers.}

Al-Hafiz Abu Ya'la Al-Mawsili said: Rawh bin Hatim narrated to us, Hisham narrated to us, on the authority of Al-Kawthar bin Hakim, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him** that he said: The Messenger of God (blessings and peace of God be upon him) said: "Behold, after this time of yours there will come a time of biting. The wealthy will bite back what is in their hands, beware of spending." God the Most High said: **And whatever you spend - He will replace it, and He is the Best of providers**. And in the hadith: "The worst of people are those who sell to those in need. Behold, selling to those in need is forbidden. Behold, selling to those in need is forbidden. A Muslim is a brother to a Muslim. He does not wrong him or let him down. If you have something good to do, then return it to your brother; otherwise, do not add to his destruction." This is a strange hadith from this aspect, and its chain of transmission is weak. Sufyan Ath-Thawri narrated on the authority of Abu Yunus Al-Hasan bin Yazid that Mujahid said: "None of you should interpret this verse: 'And whatever you spend - He will replace it.' If any of you has something to support him, then let him be moderate in it, for provision is decreed."

Fath al-Qadir

And when He, the Almighty, mentioned the state of the believers, He mentioned the state of the disbelievers, saying: 38- **And those who strive against Our signs** by rejecting them and challenging them while they are **unable to do so** racing against Us, claiming that they can outsmart Us themselves, or opposing Us with their disbelief, **those will be brought to the punishment** meaning in the punishment of Hell, the guards will bring them to it and they will find no escape from it.

Tafsir al-Baghawi

38- **And those who strive**, who work, **against Our signs**, to invalidate Our argument, **to be unable**, who are stubborn and think that they can defeat Us and elude Us, **those will be brought to the punishment.**

Tafsir al-Baidawi

38- **And those who strive against Our signs** by rejecting and challenging them. **To outshine** by racing against Our prophets or thinking that they can evade Us. **Those will be brought to the punishment.**

Surat Saba 34:39

Say, "Indeed, my Lord extends provision to whom He wills of His servants and restricts it for him. And whatever thing you spend - He will replace it. And He is the best of providers."

Surat Saba 34:39

Say, "Indeed, my Lord extends provision to whom He wills of His servants and restricts it for him. And whatever thing you spend - He will replace it. And He is the best of providers."

Tafsir al-Jalalayn

39 - (Say: Verily, my Lord expands provision) He expands it **for whomever He wills of His servants** as a test **and restricts it** He restricts it **for him** after the expansion or for whomever He wills to test **and whatever you spend** in good (He will replace it. And He is the Best of providers) It is said that every person provides for his family, that is, with God's provision.

Tafsir al-Suyuti

Tafsir al-Tabari

Say, 'Indeed, my Lord expands provision for whomever He wills of His servants.' God Almighty says: Say, O Muhammad, 'Indeed, my Lord expands provision for whomever He wills of His creation. He expands it for him as an honor to him or otherwise, and He restricts it for whomever He wills of them, making it tight and stingy, as an insult to him or otherwise, but rather as a trial and a test. 'And whatever you spend, He will replace it.'" He says: Whatever you spend, O people, in the obedience of God, God will replace it for you.

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

Who said that?

Ibn Bashir told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, **And whatever you spend, He will replace it.** He said: Whatever was neither extravagant nor miserly.

And His saying, **And He is the Best of Providers**, means: He is the best of those who are said to provide and described with, because someone other than Him may be described with that, so it is said: So-and-so provides for his family and children.

Tafsir al-Qurtubi

God Almighty said: **Say, 'Indeed, my Lord expands provision for whom He wills of His servants and restricts it for him.'** He repeated it for emphasis.

And whatever you spend, He will replace it. That is, say, O Muhammad, to those who are deceived by wealth and children, that God expands for whom He wills and restricts for whom He wills, so do not be

deceived by wealth and children, but spend them in obedience to God, for whatever you spend in obedience to God, He will replace it. This implies that He will replace it for you. It is said: **He will replace it for him** and **He will replace it for him**, meaning He will give you both a replacement and equivalent, and that replacement will be either in this world or in the Hereafter. In Sahih Muslim, on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: "There is no day on which the servants arise but two angels descend, and one of them says: 'O God, give to the one who spends a replacement and give to the one who withholds destruction.'" And also in it: "On the authority of Abu Hurairah, on the authority of the Messenger of God (peace and blessings be upon him), he said: God said to me: Spend, and I will spend on you..." The hadith. This is an indication of the replacement in this world for the same as the one who spent in it if the spending is in obedience to God. The successor may not be in this world, so it is like a supplication, as mentioned above, whether in response, atonement, or saving, and saving here is similar to it in reward.

Issue: Al-Daraqutni and Abu Ahmad ibn Adi narrated on the authority of Abdul Hamid al-Hilali, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: "Every good deed is charity. Whatever a man spends on himself and his family is recorded as charity for him. Whatever a man uses to protect his honor is charity. Whatever a man spends, God will replace it, except for what is spent on building or committing a sin." Abdul Hamid said: I said to Ibn al-Munkadir: What protects a man's honor? He said: What a poet or someone with a good tongue gives. Abdul Hamid was classed as trustworthy by Ibn Ma'in.

I said: As for what is spent in disobedience, there is no dispute that he will not be rewarded for it nor will he be compensated for it. As for buildings, whatever is necessary for a person to shelter and protect, then that is compensated for and he will be rewarded for his construction. The same applies to protecting his buildings and covering his private parts. The Prophet (peace and blessings of God be upon him) said: "The son of Adam has no right to anything other than these characteristics: a house to live in, a garment to cover his private parts, and bread and water." This meaning has already been fully explained in Al-A'raf.

God the Almighty says: **And He is the Best of Providers.** Since it is said about man: He provides for his family, and a prince provides for his army, He said: **And He is the Best of Providers.** The Provider among creation provides, but that is from wealth that he owns over them and then it is cut off. God the Almighty provides from treasures that are inexhaustible and endless. And He who is brought out from nonexistence into existence is the Provider in truth, as He said: **Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy.** (al-Dhariyat 51:58)

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet, may God bless him and grant him peace, and commanding us to follow the example of the Messengers who came before him, and informing him that He did not send a prophet to a city except that its affluent denied him and their weak followed him, as the people of Noah, peace be upon him, said, **Shall we believe in you while the most base have followed you?** "And we do not see you followed by anyone except the most base among us at first sight." And the notables of the people of Salih said, "To those who were deemed weak, to those among them who believed, 'Do you know that Salih is a messenger from his Lord?' They said, 'Indeed, we are believers in that with which he has been sent.' Those who were arrogant said, 'Indeed, we disbelieve in that in which you have believed.'" And God Almighty said, **And thus We have tried some of them by others so that they may say, 'Are these from among us whom God has bestowed favor?' Is not God most knowing of the grateful?** And God Almighty said, **And thus We have appointed in every city its greatest criminals so that they may plot therein.** And God Almighty said, **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the Word comes into effect upon it, and We destroy it with [complete] destruction.** And God Almighty said, And here it is said: **And We did not send to any city a warner** meaning a prophet or messenger **but its affluent said** and they are the ones with luxury, prestige, wealth and leadership. Qatada said: They are their tyrants, leaders and chiefs in evil **Indeed, we, in that with which you have been sent, are disbelievers** meaning we do not believe in it nor do we follow it.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Harun bin Ishaq told us, Muhammad bin Abdul Wahhab told us, on the authority of Sufyan bin Asim, on the authority of Abu Razin, who said: There were two men who were partners, one of them went out to the coast and the other stayed behind. When the Prophet, may God bless him and grant him peace, sent a message, he wrote to his companion asking him what he had done. So he wrote to him that no one from Quraysh followed him, only the most lowly and needy of the people followed him. He said: So he left his business and came to his friend and said: Guide me to him. He said: He was reading books or some books. He said: So he came to the Prophet, may God bless him and grant him peace, and said: What do you call to? He said: I call to such and such. He said: I bear witness that you are the Messenger of God. He, may God bless him and grant him peace, said: How do you know that? He said: No prophet was sent except that the most lowly and needy of the people followed him. He said: Then this verse was revealed: "And We did not send a warner to a city but its affluent said: Indeed, we, in that with which you have been sent, are disbelievers." He said: So the Prophet, may God bless him and grant him peace, sent him word that God, the Almighty, had revealed confirmation of what you had said. And this is what Heraclius said to Abu Sufyan when he asked him about those matters. He said: And I asked you, will the weak among the people follow him or their nobles? You claimed, rather, the weak among them are the followers of the Messengers.

God the Almighty said, informing us about the luxurious deniers: **And they say, 'We are more in wealth and children, and we will not be punished.'** That is, they boasted about their abundance of wealth and children, and believed that this was evidence of God's love for them and His care for them, and that He would not give them this in this world and then punish them in the Hereafter, but that is impossible for them. God the Almighty said: **Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive.** God the Almighty said: "So do not let their wealth or their children impress you. God only intends to punish them with them in the life of this world and that their souls should depart while they are disbelievers." God the Almighty said: "Leave Me and he whom I created alone * And for whom I have given abundant wealth * And children as witnesses * And have smoothed the way for him * Then he covets that I should increase * No! He was obstinate toward Our signs * I will make him climb heavily." God the Almighty informed us about the owner of those two gardens that he had wealth, fruits, and children, but they did not benefit him at all, but rather took all of that away in This world comes before the Hereafter. That is why God Almighty said here: **Say, 'Indeed, my Lord expands provision for whom He wills and restricts it.'** That is, He gives money to whom He loves and to whom He does not love. He impoverishes whom He wills and enriches whom He wills. He has the perfect and comprehensive wisdom and the decisive and conclusive proof, **but most people do not know.**

Then God the Almighty said: {And it is not your wealth and your children that bring you closer to Us in nearness} meaning, this is not evidence of Our love for you or Our concern for you. Imam Ahmad **may God have mercy on him** said: Kathir narrated to us, Ja'far narrated to us, Yazid ibn al-A'sam narrated to us from Abu Hurayrah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: {God the Almighty does not look at your outward appearance or your wealth, but rather He looks at your hearts and your deeds}. Muslim and Ibn Majah narrated it from the hadith of Kathir ibn Hisham from Ja'far ibn Burqan with this same chain of transmission. That is why God the Almighty said: {Except for those who believe and do righteousness} meaning, faith and righteous deeds bring you closer to Us. {For those, there will be a double reward for what they did} meaning, their good deeds will be multiplied tenfold to seven hundredfold. {And they will be in the upper chambers, secure} meaning, in the lofty dwellings of Paradise, secure from all hardship, fear, harm, and from all evil that they are warned against.

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pray at night while people are asleep.' 'And those who strive against Our verses to frustrate them' means they strive to turn people away from the path of amusement, following His messengers, and believing in His verses. 'Those will be brought to the punishment' means they will all be rewarded according to their deeds therein.

God the Almighty said: "Say: 'Indeed, my Lord expands provision for whom He wills of His servants and restricts it for him.'" That is, according to his wealth, there is wisdom in that. He expands the wealth of this one greatly, and restricts and restricts the provision of this one greatly. And He has wisdom in that that no one else can comprehend, as God the Almighty said: "See how We have favored some of them over others. And the Hereafter will be greater in degrees and greater in preference." That is, just as they differ in this world, one is poor and one is rich and has plenty, so too will they be in the Hereafter, one in the highest chambers, and one in the lowest depths. And the best of people in this world, as the Prophet (blessings and peace of God be upon him) said: "He has succeeded who has submitted to Islam and has been provided with sufficiency and whom God has made content with what He has given him." Narrated by Muslim from the hadith of Ibn 'Amr **may God be pleased with them both**.

God the Almighty says: {And whatever you spend, He will replace it} meaning, whatever you spend of what He has commanded you and permitted you, He will replace it for you in this world with something else, and in the Hereafter with a reward and recompense, as it is proven in the hadith: "God the Almighty says: Spend, and I will spend on you." And in the hadith, two angels rise every day, one of them says: **O God, give to the miser destruction**, and the other says: **O God, give to the spender a replacement**. And the Messenger of God (peace and blessings be upon him) said: **Spend, Bilal, and do not fear poverty from the Lord of the Throne**. Ibn Abi Hatim said: My father told us, on the authority of Yazid ibn Abd al-Aziz al-Fallas, on the authority of Hisham, on the authority of al-Kawthar ibn Hakeem, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: "Behold, after your time there will come a time of biting. The wealthy will bite what is in their hands, fearing to spend." Then he recited this verse: {And whatever you spend, He will replace it. And He is the Best of providers.}

Al-Hafiz Abu Ya'la Al-Mawsili said: Rawh bin Hatim narrated to us, Hisham narrated to us, on the authority of Al-Kawthar bin Hakim, on the authority of Makhul, who said: I was informed on the authority of Hudhayfah **may God be pleased with him** that he said: The Messenger of God (blessings and peace of God be upon him) said: "Behold, after this time of yours there will come a time of biting. The wealthy will bite back what is in their hands, beware of spending." God the Most High said: "And whatever you spend - He will replace it, and He is the Best of providers." And in the hadith: "The worst of people are those who sell to those in need. Behold, selling to those in need is

forbidden. Behold, selling to those in need is forbidden. A Muslim is a brother to a Muslim. He does not wrong him or let him down. If you have something good to do, then return it to your brother; otherwise, do not add to his destruction." This is a strange hadith from this aspect, and its chain of transmission is weak. Sufyan Ath-Thawri narrated on the authority of Abu Yunus Al-Hasan bin Yazid that Mujahid said: "None of you should interpret this verse: 'And whatever you spend - He will replace it.' If any of you has something to support him, then let him be moderate in it, for provision is decreed."

Fath al-Qadri

Then the Almighty repeated what was mentioned before in order to emphasize the argument and refute what the disbelievers said, saying: 39- "Say: Verily, my Lord enlarges the provision for whom He wills of His servants and restricts it for whom He wills." That is, He expands it for whom He wills and restricts it for whom He wills. There is no indication in that of happiness or misery. **And whatever you spend, He will replace it.** That is, He will replace it for you. It is said, **He will replace it for him or He will replace it for him** if He gives him his compensation and substitute, and that substitute is either in this world or in the Hereafter. **And He is the Best of Providers.** For the provision of the servants to one another is only by God's facilitation and decree, and they are not providers in reality but rather by way of metaphor, as it is said of a man that he provides for his family, and of a prince that he provides for his soldiers. The Provider of the prince and the one who is commanded, the great and the small, is their Creator. And whoever among the servants gives to another something of what God has provided for him, he has only disposed of God's provision for him, so he deserves, by what he gives from it, the double reward for it, by the command of God. And spend it on what God has commanded.

Tafsir al-Baghawi

39- "Say, 'Indeed, my Lord expands provision for whom He wills of His servants and restricts it for whomever He wills. And whatever you spend, He will replace it.'" That is, He will give what is replaced. Saeed bin Jubair said: Whatever was neither extravagance nor miserliness, He will replace it.

Al-Kalbi said: Whatever you give in charity or spend in good, He will replace it for the one who spent it, either by giving it to him in this world or by saving it for him in the hereafter.

"And He is the best of providers," the best of those who give and provide.

We narrated on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said: God Almighty said: Spend and I will spend on you."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ismail told us, my father told us, on the authority of Abu Sulayman - he is Ibn Bilal - on the authority of Muawiyah bin Abi Mazrad - on the authority of Abu Al-Habhab - on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "There is no day in which the servants arise except that two angels descend and one of them says: 'O God, give to the one who spends in charity a replacement,' and the other says: 'O God, give to the one who withholds destruction.'"

but their provider is not truly Him.

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, Ibn Abi Uwais told us, Abdul Aziz bin Muhammad told us, on the authority of Al-Ala' bin Abdul Rahman, 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, said: **Charity does not decrease wealth, and God does not increase a servant's forgiveness except in honor, and no one humbles himself before God except that God raises him up.**

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Abu Al-Rabi' told us, Abdul Hamid bin Al-Hasan Al-Hilali told us, Muhammad bin Al-Munkadir told us, on the authority of Jabir bin Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Every good deed is a charity, and everything a man spends on himself and his family is recorded as charity for him, and whatever a man uses to protect his honor is recorded as charity for him.' I said: 'What does it mean when a man protects his honor?' He said: 'What a poet or a man of eloquence gives to the pious, and whatever a believer spends, God is responsible for replacing it, except for what is spent on building or in disobeying God, the Almighty and Majestic.'"

He said: I said what does Abdul Hamid mean to say to Muhammad bin Al-Munkadir?

Mujahid said: If one of you has something in his hand, let him be moderate and not misinterpret this verse:

And whatever you spend - He will replace it. For sustenance is apportioned, and perhaps his sustenance is little, and he spends on the expenses of one who is well-off. The meaning of the verse is: And whatever is left behind is from him.

Tafsir al-Baidawi

39- "Say, 'Indeed, my Lord expands provision for whom He wills of His servants and restricts it for whom He wills.' He expands it for him sometimes and restricts it for him other times. This is for one person considering two times, and what came before was for two people, so there is no repetition. "And whatever you spend, He will replace it." in exchange, either sooner or later. **And He is the Best of providers.** For others are intermediate in delivering their provision,

Surat Saba 34:40

And the Day He will gather them all together, then He will say to the angels, "Were these the ones you used to worship?"

Surat Saba 34:40

And the Day He will gather them all together, then He will say to the angels, **Were these the ones you used to worship?**

Tafsir al-Jalalayn

40 - And mention **and the Day He will gather them all together** meaning the polytheists **then He will say to the angels, Was it these you** by realizing the two hamzas and replacing the first with a ya' and dropping it **they used to worship**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And on the Day We shall gather all these disbelievers in God, then We shall say to the angels: Did these worship you instead of Us? Then the angels shall disown them.

Tafsir al-Qurtubi

The Almighty's statement: **And the Day We shall gather them all together** is connected to His statement: **And if you could but see when the wrongdoers are stopped**. That is, if you could see them in this state, you would see a terrible thing. The addressee is the Prophet (peace and blessings of God be upon him), and what is meant is him and his nation. Then He says: **And if you could also see them on the Day We shall gather them all together, the worshippers and the worshipped**, that is, We shall gather them for the judgment, then We shall say to the angels, **Was it these that they worshipped?** Sa'id said on the authority of Qatadah: This is a question, like the Almighty's statement to Jesus (peace and blessings of God be upon him): **Did you tell the people to take me and my mother as gods besides God?** 5:116. An-Nahhas said: The meaning is that if the angels (peace and blessings of God be upon them) denied them, this would be a rebuke to them, so it is a question of rebuke to the worshippers. **They will say, 'Glory be to You,'** meaning, glorifying You. **You are our protector rather than them**, meaning, You are our Lord whom we protect, obey, worship, and dedicate our worship to. **Rather, they used to worship the jinn**, meaning they obeyed Satan and his helpers. In the commentaries: That Kha'a, who were called Banu Malih from Khuza'ah, used to worship the jinn, and they claimed that the jinn appeared to them, and that they were angels, and that they were the daughters of God, as He says: **And they attributed between Himself and the jinn a kinship** (al-Saffat 37:158).

Tafsir Ibn Kathir

God Almighty tells us that on the Day of Resurrection He will knock on the heads of the creation with the polytheists, and He will ask the angels whom the polytheists claimed to worship idols in their form in order to bring them closer to God. He will say to the angels, **Was it you who commanded these people to worship you?** That is, you commanded these people to worship you, as God Almighty said in Surat Al-Furqan, **Was it you who led My servants astray, or did they themselves go astray from the way?** And as He says to Jesus, peace be upon him, **Did you tell the people to take me and my mother as gods besides God?** He said, **Glory be to You! It is not for me to say what I have no right to say.** And thus the angels will say, **Glory be to You**, that is, You are too exalted and sanctified to have a god with You. **You are our protector rather than them**, that is, we are Your servants and we disavow these people before You. **Rather, they used to worship the jinn**, meaning the devils, because they were the ones who made idol worship attractive to them and led them astray. **Most of them are believers in them**, as God Almighty said, "They invoke none besides Him except Females, and they invoke none but a rebellious devil. God has cursed him. God Almighty said, "So this Day you will not possess for one another any benefit or harm." That is, no benefit will come to you from those whom you hoped to benefit from today, from the rivals and idols whose worship you saved for your hardships and distress. **This Day they will not possess for you any benefit or harm.** "And We will say to those who did wrong," that is, the polytheists, **Taste the punishment of the Fire which you used to deny.** That is, this will be said to them as a rebuke and a reprimand.

Fath al-Qadir

40- **And the Day We gather them all together** The circumstance is in the accusative case with an implied verb such as *remember*, or it is connected to His statement: **And if you could but see when the wrongdoers are stopped** meaning if you could also see them on the Day We gather them all together for the reckoning, the worshipper and the worshipped, the arrogant and the weak, **Then He will say to the angels, Was it these you that they used to worship? As a rebuke to the polytheists and a rebuke to those who worshipped other than God, the Almighty, as in His statement to Jesus, Did you tell the people to take me and my mother as deities besides God?"** He only mentioned the angels specifically even though some of the disbelievers worshipped other than them from the devils and idols because they are the most honorable of the idols worshipped by the polytheists. An-Nahhas said: The meaning is that if the angels disbelieved them, then in that there was a rebuke to the polytheists.

Tafsir al-Baghawi

God Almighty says: 40- **And the Day He will gather them together**, Ya'qub and Hafs read: He will gather them together, and the others read with a nun, **all together**, meaning: these infidels, **Then He will say to the angels, 'Was it these you who used to worship?'** in the world. Qatada said: This is a question of confirmation, like God Almighty's saying to Jesus: **Did you tell the people to take me and my mother as gods besides God? Maryam 116**, so the angels will disavow them.

Tafsir al-Baidawi

40- **And the Day We shall gather them all together** the arrogant and the oppressed. **Then He will say to the angels, 'Was it these that they used to worship you?'** As a rebuke to the polytheists, to rebuke them, and to make them despair of what they expected from their intercession. The angels were singled out because they are the most honorable of their partners and the most worthy of being addressed, and because their worship is the beginning and root of polytheism. Hafs and Ya'qub read them with the letter *ya* in both of them.

Surat Saba 34:41

They said, "Glory be to You! You are our protector rather than them." Rather, they used to worship the jinn, most of them being believers in them.

Surat Saba 34:41

They said, **Glory be to You! You are our protector rather than them.** Rather, they used to worship the jinn, most of them being believers in them.

Tafsir al-Jalalayn

41 - (They said: Glory be to You) in purity of You from having any partner **You are our protector rather than them** meaning there is no allegiance between us and them from our side *Rather* for the transition **they used to worship the jinn** the devils, meaning they obeyed them in their worship of us **Most of them are believers in them** believing in what they say to them

Tafsir al-Suyuti

Tafsir al-Tabari

"They said, 'Glory be to You, our Lord, sanctifying You and disavowing what these have attributed to You of partners and rivals. You are our protector apart from them. We will not take a protector apart from You. Rather, they used to worship the jinn.'"

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 the Day He will gather them all together and then say to the angels, 'Was it these that they used to worship?'** is a question, like His statement to Jesus, **Did you tell the people to take me and my mother as deities besides God?** (al-Ma'idah 5:116).

His saying, **Most of them are believers in them**, means: Most of them believe in the jinn, claiming that they are the daughters of God. God is far above what they say, far above.

Tafsir al-Qurtubi

They said, "Glory be to You! You are our protector rather than them. Rather, they used to worship the jinn; most of them were believers in them."

Tafsir Ibn Kathir

God Almighty tells us that on the Day of Resurrection He will knock on the heads of the creation with the polytheists, and He will ask the angels whom the polytheists claimed to worship idols in their form in order to bring them closer to God. He will say to the angels, **Was it you who commanded these people to**

worship you? That is, you commanded these people to worship you, as God Almighty said in Surat Al-Furqan, **Was it you who led My servants astray, or did they themselves go astray from the way?** And as He says to Jesus, peace be upon him, **Did you tell the people to take me and my mother as gods besides God?** He said, **Glory be to You! It is not for me to say what I have no right to say.** And thus the angels will say, **Glory be to You**, that is, You are too exalted and sanctified to have a god with You. **You are our protector rather than them**, that is, we are Your servants and we disavow these people before You. **Rather, they used to worship the jinn**, meaning the devils, because they were the ones who made idol worship attractive to them and led them astray. **Most of them are believers in them**, as God Almighty said, "They invoke none besides Him except Females, and they invoke none but a rebellious devil. God has cursed him. God Almighty said, "So this Day you will not possess for one another any benefit or harm." That is, no benefit will come to you from those whom you hoped to benefit from today, from the rivals and idols whose worship you saved for your hardships and distress. **This Day they will not possess for you any benefit or harm.** "And We will say to those who did wrong," that is, the polytheists, **Taste the punishment of the Fire which you used to deny.** That is, this will be said to them as a rebuke and a reprimand.

Fath al-Qadir

The phrase **They said, 'Glory be to You! You are our protector rather than them'** is a resumption of the answer to an implied question: that is, to glorify You! You are the one we protect, obey, and worship rather than them. We did not take them as our protectors, nor did we protect them, and we have no protector other than You. Then they stated what the polytheists worshipped, saying, **Rather, they used to worship the jinn**, meaning the devils, who are Iblis and his soldiers, and they claimed that they could see them and that they were angels and that they were the daughters of God. It was said that they used to enter the idols' chambers and gather them from them. **Most of them are believers in them**, meaning that most of the polytheists believe in the jinn and confirm them. It was said that the majority are in the meaning of all.

Tafsir al-Baghawi

41- **They said, 'Glory be to You,' glorifying You, 'You are our protector rather than them,'** meaning: We are your protector and not their protector. **Rather, they used to worship the jinn**, meaning: the devils. If it is said to them, **They used to worship the angels**, then what is the meaning of His statement, **They used to worship the jinn**, it is said: He meant the devils who made the worship of the angels attractive to them, so they used to obey the devils in worshipping the angels. So His statement, **They used to worship**, means: they obey the jinn, **Most of them are believers in them**, meaning: they believe in the devils.

Tafsir al-Baidawi

41- **They said, 'Glory be to You! You are our protector rather than them.'** You are the one we support rather than them. There is no support between us and them. It is as if they demonstrated with that their innocence of being pleased with their worship. Then they turned away from that and denied that they truly worshipped them by saying, **Rather, they used to worship the jinn**, meaning the devils, since they obeyed them in worshipping other than God. It was also said that they used to appear to them and imagine to them that they were angels, so they would worship them.

Most of them are believers in them. The first pronoun refers to humans or polytheists, and *most* means *all*, and the second refers to **the jinn**.

Surat Saba 34:42

So today none of you has power over others to benefit or harm. And We will say to those who did wrong, "Taste the punishment of the Fire which you used to deny."

Surat Saba 34:42

So today none of you has power over others to benefit or harm. And We will say to those who did wrong, **Taste the punishment of the Fire which you used to deny.**

Tafsir al-Jalalayn

42 - **So today none of you will have power over others** meaning some of the worshipped ones for some of the worshippers **of benefit** intercession **or harm** torment **and We will say to those who did wrong** who disbelieved **Taste the punishment of the Fire which you used to deny**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "So today, O angels, some of you will not possess any benefit to benefit you or any harm to reach you or you to reach them. And We will say to those who did wrong," meaning: And We will say to those who worshipped other than God, placing worship in the wrong place and making it for someone other than the one for whom it should be, **Taste the punishment of the Fire which you used to deny**, in this world. **You have already reached it.**

Tafsir al-Qurtubi

God Almighty says: **So today you have no power to benefit one another** meaning intercession and salvation. **Nor to harm** meaning torment and destruction. It was also said: meaning the angels do not have the power to ward off harm from their worshippers, so the complement was omitted. **And We will say to those who did wrong, 'Taste the punishment of the Fire which you used to deny.'** It is permissible for God or the angels to say to them: Taste.

Tafsir Ibn Kathir

God Almighty tells us that on the Day of Resurrection He will knock on the heads of the creation with the polytheists, and He will ask the angels whom the polytheists claimed to worship idols in their form in order to bring them closer to God. He will say to the angels, **Was it you who commanded these people to worship you?** That is, you commanded these people to worship you, as God Almighty said in Surat Al-Furqan, **Was it you who led My servants astray, or did they themselves go astray from the way?** And as He says to Jesus, peace be upon him, **Did you tell the people to take me and my mother as gods besides God?** He

said, **Glory be to You! It is not for me to say what I have no right to say.** And thus the angels will say, **Glory be to You**, that is, You are too exalted and sanctified to have a god with You. **You are our protector rather than them**, that is, we are Your servants and we disavow these people before You. **Rather, they used to worship the jinn**, meaning the devils, because they were the ones who made idol worship attractive to them and led them astray. **Most of them are believers in them**, as God Almighty said, "They invoke none besides Him except Females, and they invoke none but a rebellious devil. God has cursed him. God Almighty said, "So this Day you will not possess for one another any benefit or harm." That is, no benefit will come to you from those whom you hoped to benefit from today, from the rivals and idols whose worship you saved for your hardships and distress. **This Day they will not possess for you any benefit or harm.** "And We will say to those who did wrong," that is, the polytheists, **Taste the punishment of the Fire which you used to deny.** That is, this will be said to them as a rebuke and a reprimand.

Fath al-Qadir

42- **So today none of you has power to benefit or harm others** meaning the worshippers and the worshipped do not have power to benefit or harm others, and they are the worshippers *benefit* meaning intercession and salvation **nor harm** meaning torment and destruction. Rather, this statement was made to them to show their inability and shortcomings and to rebuke their worshippers. His statement: **nor harm** is an omitted addition: meaning they do not have power to ward off harm. His statement: **And We will say to those who wronged** is in apposition to His statement: **He will say to the angels** meaning to those who wronged themselves by worshipping other than God **Taste the punishment of the Fire which you used to deny** in this world.

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Razin who said: "Two men were partners. One of them went to the coast and the other stayed behind. When God sent the Prophet (peace and blessings of God be upon him), he wrote to his companion asking him what he had done. He wrote to him that no one from Quraysh followed him except the dregs and poor people. So he abandoned his business and went to his companion who said: 'Guide me to him.' He used to read books. So he came to the Prophet (peace and blessings of God be upon him) and said: 'What do you call to?' He said: 'To such and such.' He said: 'I bear witness that you are the Messenger of God.' He said: 'And how do you know that?' He said: 'No prophet was sent except that the dregs and poor people followed him.' Then these verses were revealed: 'And We did not send to a city a warner but its affluent ones said...' [The following verses were revealed]. So the Prophet (peace and blessings of God be upon him) sent him word that God had revealed confirmation of what you had said." Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Mujahid regarding his statement: 'The

reward of double': he said: 'The doubling of a good deed.' Al-Hakim Al-Tirmidhi in Nawader Al-Usul, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Muhammad bin Kaab who said: If a man is rich and pious, God will give him his reward twice over, and he recites this verse: **And neither your wealth nor your children** until His saying: **For those is a double reward.** He said: The doubling of a good deed. Sa'id bin Mansour, Al-Bukhari in Al-Adab Al-Mufrad, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Abbas regarding His statement: **And whatever you spend, He will replace it.** He said: Not in extravagance nor miserliness. A similar narration was narrated on the authority of Mujahid, and a similar narration on the authority of Al-Hasan. Al-Daraqutni and Al-Bayhaqi narrated in Al-Shu'ab on the authority of Jabir that the Prophet (peace and blessings of God be upon him) said: **Whenever a servant spends, God will replace it, except for spending in a clear way or in a sin.** Ibn 'Adi narrated something similar in Al-Kamil and Al-Bayhaqi from another chain of transmission on his authority, with a longer chain of transmission. It has been proven in Sahih from the hadith of Abu Hurayrah that the Messenger of God (peace and blessings be upon him) said: "God the Almighty said: Spend, O son of Adam, and I will spend on you." It has also been proven in Sahih from his hadith that he said: The Messenger of God (peace and blessings be upon him) said: "There is no day on which the servants arise except that two angels descend, and one of them says: 'O God, replace the one who spends,' and the other says: 'O God, destroy the one who withholds.'" Ibn Mardawayh narrated from Ali ibn Abi Talib that he heard the Messenger of God (peace and blessings be upon him) say: **Every day has an unlucky fate, so repel the unlucky fate of that day with charity.** Then he said: "Read the places where there is a chance of replacement, for I heard the Messenger of God (peace and blessings be upon him) say: 'Whatever you spend, He will replace it.'" If you do not spend, how will He replace it? Al-Hakim at-Tirmidhi narrated in Nawadir al-Usul from Abu Hurayrah that the Messenger of God (peace and blessings be upon him) said: **Indeed, assistance descends from the heavens according to the amount of your support.**

deny.' This is in apposition to **does not have power**, clarifying the purpose of its introduction.

Tafsir al-Baghawi

Then God says: 42- **So today you will not possess for one another any benefit**, by intercession, **nor any harm**, by punishment. He means that they are powerless, they will not have any benefit or harm, **and We will say to those who did wrong, 'Taste the punishment of the Fire which you used to deny.'**

Tafsir al-Baidawi

42- **So today none of you has power to benefit or harm others** as the whole matter is his, because the world is a place of recompense and He alone is the one who is rewarded. **And We will say to those who did wrong, 'Taste the punishment of the Fire which you used to**

Surat Saba 34:43

And when Our clear verses are recited to them, they say, "This is not but a man who wants to avert you from what your fathers used to worship." And they say, "This is not but a fabricated lie." And those who disbelieve say of the truth when it has come to them, "This is not but obvious magic."

Surat Saba 34:43

And when Our clear verses are recited to them, they say, **This is not but a man who wants to avert you from what your fathers used to worship.** And they say, **This is not but a fabricated lie.** And those who disbelieve say of the truth when it has come to them, **This is not but obvious magic.**

Tafsir al-Jalalayn

43 - **And when Our verses are recited to them** the Qur'an **as clear proofs** through the tongue of our Prophet Muhammad, may God bless him and grant him peace, (they say, **This is not but a man who wants to avert you from what your fathers used to worship** of idols. (And they say, *This* the Qur'an (is nothing but a lie) a lie *invented* against God. **And those who disbelieve say of the truth** the Qur'an **when it has come to them, *This* is nothing but obvious magic**" clear.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And when the verses of Our Book are recited to these polytheists as clear proofs: He says: Clear that they are the truth from Us, **They say, 'This is nothing but a man who wants to turn you away from what your fathers used to worship.'** He says: They said at that time: Do not follow Muhammad, for he is nothing but a man who wants to turn you away from what your fathers used to worship of idols, and to change your religion and the religion of your fathers. **And they say, 'This is nothing but a fabricated lie.'** God the Almighty says: And these polytheists say: What is this that you recite to us, O Muhammad, meaning the Qur'an, is nothing but a lie. He says: Except a fabricated lie: He says: Invented, conjectured. **And those who disbelieved said of the truth when it came to them, 'This is not but obvious magic.'** God Almighty says: And the disbelievers said of the truth, meaning Muhammad, may God bless him and grant him peace, when it came to them, meaning: when God sent him as a prophet: This is not but obvious magic: He says: This is not but obvious magic, making it clear to whoever saw it and contemplated it that it was magic.

Tafsir al-Qurtubi

God the Almighty says: **And when Our clear verses are recited to them,** meaning the Qur'an. **They say, 'This is not but a man,'** meaning Muhammad, peace and blessings be upon him. **He wants to avert you from what your fathers used to worship,** meaning your ancestors, the gods they used to worship. **And they say, 'This is not but a fabricated lie,'** meaning the

Qur'an, meaning it is nothing but a fabricated lie. **And those who disbelieve say of the truth when it has come to them, 'This is not but obvious magic.'** Sometimes they say magic, and sometimes they say it is a lie. It is possible that some of them said it is magic and some of them said it is a lie.

Tafsir Ibn Kathir

God tells us about the disbelievers that they deserve His punishment and painful torment, because when His clear verses were recited to them, they heard them fresh and soft from the tongue of His Messenger, may God bless him and grant him peace. **They said, 'This is nothing but a man who wants to turn you away from what your fathers used to worship.'** They mean that the religion of their fathers is the truth, and that what the Messenger brought them is, in their view, false. May the curses of God be upon them and their fathers. **And they said, 'This is nothing but a fabricated lie.'** They mean the Qur'an. **And those who disbelieved said of the truth when it came to them, 'This is nothing but obvious magic.'** God, the Most High, said, **And We did not give them any books to study, nor did We send to them before you any warner.** That is, God did not send down to the Arabs any book before the Qur'an, nor did He send to them any prophet before Muhammad, may God bless him and grant him peace. They would have liked that and said, **If a warner had come to us or a book had been sent down to us, we would have been better guided than others.** But when God bestowed that upon them, they denied it, rejected it, and were obstinate toward it.

Then God the Almighty said: **And those before them denied** meaning of the nations **and they did not attain even a tenth of what We gave them** Ibn Abbas **may God be pleased with him** said: meaning of the power in this world. Qatadah, As-Suddi and Ibn Zayd said the same, as God the Almighty said: "And We had certainly established them in that in which We have not established you, and We gave them hearing and sight and hearts. But their hearing and sight and hearts availed them not at all when they used to deny the signs of God, and that which they used to ridicule encompassed them" **Have they not traveled through the land and observed how was the end of those before them? They were more numerous than them and stronger in strength** meaning that this did not avert or repel the punishment of God from them, rather God destroyed them because they denied His messengers. For this reason He said: **So they denied My messengers, so how was My reproach** meaning how was My punishment, retaliation and victory for My messengers.

Fath al-Qadir

Then the Almighty mentioned another type of their disbelief, saying: 43- **And when Our verses are recited to them,** meaning the Qur'anic verses while they are

clear, with clear indications and obvious meanings, **they say, 'This is nothing but a man who wants to avert you from what your fathers used to worship,' meaning your ancestors of the idols they used to worship.** And they said, *Secondly*, "This is nothing but a fabricated lie," meaning a lie that was invented. And those who disbelieved said, *Thirdly*, about the truth when it came to them, meaning the matter of the religion that the Messenger of God, may God bless him and grant him peace, brought them, **This is nothing but obvious magic.** This denial from them is specific to monotheism. As for denying the Qur'an and the miracle, it was agreed upon between the People of the Book and the polytheists. It was said that what was meant by the first, which is their saying, **Except a fabricated lie**, is its meaning, and by the second, which is their saying, **This is nothing but magic.** *Mubeen* is a miraculous system. It was said that a group of them said: It is a lie, and a group said: It is magic. It was said that they all said sometimes that it is a lie, and sometimes that it is magic, and the first is more appropriate.

Tafsir al-Baghawi

43- "And when Our clear verses are recited to them, they say, 'This is nothing but a man who wants to avert you from what your fathers used to worship.' And they say, 'This is nothing but a fabricated lie.'" They mean the Qur'an. **And those who disbelieve say of the truth when it has come to them, 'This is nothing but obvious magic.'** That is, it is clear.

Tafsir al-Baidawi

43- **And when Our clear verses are recited to them, they say, 'This is not but a man who wants to turn you away from what your fathers used to worship.'** They mean Muhammad, peace and blessings be upon him, **so that he may follow you with what he has innovated.**

"And they said, 'This is nothing but a lie,'" meaning the Qur'an, because what it contains does not match reality.

Mufaray is attributed to God Almighty. **And those who disbelieved said about the truth when it came to them** regarding the matter of prophethood, or Islam, or the Qur'an. The first is based on its meaning, and the second is based on its wording and its miraculous nature.

This is nothing but obvious magic. Its magic is apparent, and in the repetition of the action and the explicit mention of the disbelievers and what is in the two lams of the reference to the qayyin and the statement about it, and what is in *lama* of the rush to decide with this statement is a great denial of it and a profound astonishment from it.

Surat Saba 34:44

And We did not give them any books to study, nor did We send to them before you any warner.

Surat Saba 34:44

And We did not give them any books to study, nor did We send to them before you any warner.

Tafsir al-Jalalayn

44 - **And We did not give them any books to study, nor did We send to them before you any warner.** So how can they deny you?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We did not send down upon the polytheists who said to Muhammad, may God bless him and grant him peace, when he came to them with Our signs: **This is obvious magic** - what they say of that - books which they study: meaning, they read them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We did not give them any books to study** means that they read them, **And We did not send to them before you any warner** means: And We did not send to these polytheists of your people, O Muhammad, regarding what they say and do before you, any prophet to warn them of Our punishment upon 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 We did not send to them before you any warner.** God did not send down a book to the Arabs before the Qur'an, nor did He send to them a prophet before Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty says: {And We gave them no books to study} meaning, they did not read in the book they were given the falsehood of what I have brought, nor did they hear it from a Messenger sent to them, as He said: {Or have We given them a scripture before it to which they cling?} (al-Zukhruf 43:21). So their denial has no basis to cling to nor any doubt attached to it, as the People of the Book say, even though they are falsifiers: We are People of the Book and laws and we rely on Messengers from the Messengers of God. Then He threatens them for their denial with His true statement: {And those before them denied} meaning, before them were people who were stronger than these in power, had more wealth and children, and lived more comfortably, so He destroyed them like Thamud and Aad. {And they did not attain} meaning,

what the people of Mecca attained, {even a tenth of what We gave them} those nations. A tenth and a tenth are the same; they are two words. It was said: a tenth is a tenth. Al-Jawhari said: A tenth of something is a tenth, and they do not say this about anything other than a tenth. It was said: Those before them did not attain even a tenth of the gratitude for what We gave them. Narrated by Al-Naqqash. It was also said: God the Almighty did not give those before them a tenth of what He gave them of knowledge, explanation, argument and proof. Ibn Abbas said: There is no nation more knowledgeable than his nation, nor is there a clearer book than his book. It was also said: A tenth is a tenth of a tenth, and a tenth is a tenth of a tenth, so it would be a part of a thousand parts. Al-Mawardi: This is the most apparent, because what is meant by it is exaggeration in reduction. **So they denied My messengers, so how was My censure** meaning My punishment to the nations, and there is something omitted in it, and its interpretation is: So We destroyed them, so how was My censure.

Tafsir Ibn Kathir

God tells us about the disbelievers that they deserve His punishment and painful torment, because when His clear verses were recited to them, they heard them fresh and soft from the tongue of His Messenger, may God bless him and grant him peace. **They said, 'This is nothing but a man who wants to turn you away from what your fathers used to worship.'** They mean that the religion of their fathers is the truth, and that what the Messenger brought them is, in their view, false. May the curses of God be upon them and their fathers. **And they said, 'This is nothing but a fabricated lie.'** They mean the Qur'an. **And those who disbelieved said of the truth when it came to them, 'This is nothing but obvious magic.'** God, the Most High, said, **And We did not give them any books to study, nor did We send to them before you any warner.** That is, God did not send down to the Arabs any book before the Qur'an, nor did He send to them any prophet before Muhammad, may God bless him and grant him peace. They would have liked that and said, **If a warner had come to us or a book had been sent down to us, we would have been better guided than others.** But when God bestowed that upon them, they denied it, rejected it, and were obstinate toward it.

Then God the Almighty said: **And those before them denied** meaning of the nations **and they did not attain even a tenth of what We gave them** Ibn Abbas may **God be pleased with him** said: meaning of the power in this world. Qatadah, As-Suddi and Ibn Zayd said the same, as God the Almighty said: "And We had certainly established them in that in which We have not established you, and We gave them hearing and sight and hearts. But their hearing and sight and hearts availed them not at all when they used to deny the signs of God, and that which they used to ridicule encompassed them" **Have they not traveled through the land and observed how was the end of those before them? They were more numerous than them**

and stronger in strength meaning that this did not avert or repel the punishment of God from them, rather God destroyed them because they denied His messengers. For this reason He said: **So they denied My messengers, so how was My reproach** meaning how was My punishment, retaliation and victory for My messengers.

Fath al-Qadir

44- **And We did not give them any books to study** meaning, We did not send down to the Arabs any heavenly books for them to study, **nor did We send to them before you any warner** calling them to the truth and warning them of the punishment. So, their denial of the Qur'an and the Messenger has no basis, nor is there any doubt to cling to. Qatada said: God did not send down a book to the Arabs before the Qur'an, nor did He send to them a prophet before Muhammad, may God bless him and grant him peace. Al-Farra' said: Meaning, how did they deny you, when no book or warner came to them about what they did?

Tafsir al-Baghawi

44- **And We did not give them**, meaning: these polytheists, **any books to study**, to read, **nor did We send to them before you any warner**, meaning: no prophet came to the Arabs before you, nor was a book sent down to them.

Tafsir al-Baidawi

44- **And We did not give them any books to study**. This is evidence of the validity of polytheism.

And We did not send to them before you any warner calling them to it and warning them against abandoning it. It had been made clear before that it had no basis, so how did they get this suspicion? This is the ultimate in making them ignorant and belittling their opinion. Then He threatened them, saying:

Surat Saba 34:45

And those before them denied, but they did not attain a tenth of what We gave them. So they denied My messengers. So how was My denunciation?

Surat Saba 34:45

And those before them denied, but they did not attain a tenth of what We gave them. So they denied My messengers. So how was My denunciation?

Tafsir al-Jalalayn

45 - **And those before them denied, and they did not attain** that is, these **a tenth of what We had given them** of strength, long life, and abundant wealth **so they denied My messengers** to them **so how was My denial** My denial of them with punishment and destruction, that is, it will take its course.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And those before them denied**, means: And those before them of the nations denied Our messengers and Our revelation. **And they did not attain a tenth of what We gave them**, means: And your people, O Muhammad, did not attain a tenth of what We gave those before them of the nations of power, strength, and might, and other blessings.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And they have not attained a tenth of what We have given them** of strength in this world.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And they have not attained even a tenth of what We have given them**, meaning: They have not exceeded a tenth of what We have bestowed upon them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And those before them denied, and they did not attain a tenth of what We gave them**, informs you that He gave the people what they were not given of strength and other things.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they have not attained even a tenth of what We gave them**, he said: These people, the nation of Muhammad, may God bless him and grant him peace, have not attained even a tenth of what We gave those before them, nor what We gave them of this world, nor what We extended to them. **So they denied My messengers, so how was My reproach?** He says: So they denied My messengers in

what they brought them of My message, so We punished them by changing for them what We had given them of blessings. So look, O Muhammad, how was My reproach. He says: How was My changing and My punishment for them.

Tafsir al-Qurtubi

"And those before them denied, but they did not attain even a tenth of what We had given them. So they denied My messengers. So how terrible was My reproach!"

Tafsir Ibn Kathir

God tells us about the disbelievers that they deserve His punishment and painful torment, because when His clear verses were recited to them, they heard them fresh and soft from the tongue of His Messenger, may God bless him and grant him peace. **They said, 'This is nothing but a man who wants to turn you away from what your fathers used to worship.'** They mean that the religion of their fathers is the truth, and that what the Messenger brought them is, in their view, false. May the curses of God be upon them and their fathers. **And they said, 'This is nothing but a fabricated lie.'** They mean the Qur'an. **And those who disbelieved said of the truth when it came to them, 'This is nothing but obvious magic.'** God, the Most High, said, **And We did not give them any books to study, nor did We send to them before you any warner.** That is, God did not send down to the Arabs any book before the Qur'an, nor did He send to them any prophet before Muhammad, may God bless him and grant him peace. They would have liked that and said, **If a warner had come to us or a book had been sent down to us, we would have been better guided than others.** But when God bestowed that upon them, they denied it, rejected it, and were obstinate toward it.

Then God the Almighty said: **And those before them denied** meaning of the nations **and they did not attain even a tenth of what We gave them** Ibn Abbas **may God be pleased with him** said: meaning of the power in this world. Qatadah, As-Suddi and Ibn Zayd said the same, as God the Almighty said: "And We had certainly established them in that in which We have not established you, and We gave them hearing and sight and hearts. But their hearing and sight and hearts availed them not at all when they used to deny the signs of God, and that which they used to ridicule encompassed them" **Have they not traveled through the land and observed how was the end of those before them? They were more numerous than them and stronger in strength** meaning that this did not avert or repel the punishment of God from them, rather God destroyed them because they denied His messengers. For this reason He said: **So they denied My messengers, so how was My reproach** meaning how was My punishment, retaliation and victory for My

messengers.

Fath al-Qadir

Then He, the Almighty, granted them power and informed them of their end and the end of those who came before them, saying: 45- **And those before them denied** of the past generations **and they did not reach even a tenth of what We gave them** meaning the polytheists of Quraysh and other Arabs did not reach a tenth of what We gave those before them of strength, abundant wealth, and long life, so God destroyed them, like Aad, Thamud, and their likes. A tenth is a tenth. Al-Jawhari said: A tenth of something is a tenth. It was also said that a tenth is a tenth of a tenth, but the first is more appropriate. It was also said that the meaning is: Those before them did not reach a tenth of what We gave these people of clear proofs and guidance. It was also said that those before them did not reach a tenth of gratitude for what We gave them. It was also said that God did not give those before them a tenth of what He gave them of knowledge, explanation, argument, and proof, but the first is more appropriate. It was also said that a tenth is a tenth of a tenth, and a tenth is a tenth of a tenth, so it would be one part of a thousand parts. Al-Mawardi said: This is more apparent because what is meant by it is exaggeration in minimization. I said that taking into account exaggeration in minimization does not allow for it to deviate from the Arabic meaning. His statement, **So they denied My messengers** is in apposition to **those before them denied** in the manner of interpretation, like His statement, **The people of Noah denied before them, so they denied Our servant** *verse*. It is better for it to be in apposition to the specific in general, because the first denial, when it was deleted from the object of the denial, indicated generality. So its meaning is: They denied the revealed books, the sent messengers, and the clear miracles. Denying the messengers is more specific than it, even though it entails it. The verbal meaning was taken into account, not the implied meaning. **So how was My denial?** That is, how was My denial of them with torment and punishment? So let these people beware of such a thing. It was said that there is an omission in the speech, and the meaning is: So We destroyed them, so how was My denial? And denial is a noun meaning denial.

Tafsir al-Baghawi

45- **And those before them denied**, of the nations, Our messengers, and they are: Aad, Thamud, the people of Abraham, the people of Lot, and others, **and they did not attain**, meaning: these polytheists, **a tenth**, meaning: a tenth, **of what We gave them**, meaning: We gave the nations that lacked strength, grace, and long life, "so they denied My messengers. So how was My denial," meaning: My denial and change of them, warning the disbelievers of this nation of the punishment of the past nations.

Tafsir al-Baidawi

45- **And those before them denied**, just as they denied. **And they did not attain a tenth of what We gave them**, just as these did not attain a tenth of what We gave those of strength, long life, and abundant wealth, or those did not attain a tenth of what We gave them of clear proofs and guidance. **So they denied My messengers, so how was My denial?** So when they denied My messengers, My denial of destruction came to them, so how was My denial of them? So let these beware of the like of it. There is no repetition in *la*, because the first is for emphasis and the second is for denial, or the first is absolute and the second is restricted, and that is why it is connected to it with *fa*.

Surat Saba 34:46

Say, "I only admonish you of one thing: that you stand before God, two or one, and then reflect. There is no madness in your companion. He is only a warner to you before a severe punishment."

Surat Saba 34:46

Say, "I only admonish you of one thing: that you stand before God, two or one, and then reflect. There is no madness in your companion. He is only a warner to you before a severe punishment."

Tafsir al-Jalalayn

46 - Say, I only admonish you of one thing which is that you stand up for God for His sake in pairs that is, two by two and singly one by one then reflect and learn what is in your companion Muhammad of madness madness he is only a warner to you before that is, before a severe punishment in the Hereafter if you disobey him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to these polytheists among your al-Nas 114: I only admonish you, O people, with one thing, which is obedience to God.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, I only admonish you of one thing, he said: Obedience to God.

His saying, That you stand up for God in pairs and individually, means: And that one thing that I advise you with is that you stand up for God in pairs, and and individually individually, so *an* is in the accusative case, translating it as *one*.

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 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, That you stand before God in pairs and individually, he said: One and two.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, "Say, 'I only admonish you of one thing: that you stand up for God in pairs and singly'" - one man and two men. It was also said that it was said, I only admonish you of one thing, and that one thing is that you stand up for God by giving sincere advice and abandoning desires. In pairs means: A man among you stands up with another and they engage in a friendly debate, "Have you ever known Muhammad (peace and blessings of God be upon him) to be

insane?" Then each one of you stands aside and thinks and considers individually whether that was the case with him, so you will know then that he is a warner to you.

His statement, Then consider that your companion is not mad, means that he is not crazy. His statement, He is only a warner to you before a severe punishment, means that Muhammad is only a warner who warns you of his punishment for your disbelief in God before the punishment of Hell before you reach it. His statement, He, is a metaphor for the name Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

God the Almighty says: Say, 'I only admonish you of one thing.' Complete the argument against the polytheists. That is, say to them, O Muhammad: I only admonish you. That is, I remind you and warn you of the evil consequences of what you are doing. With one thing means with one word that encompasses all the speech, requiring the negation of polytheism and the affirmation of deity. Mujahid said: It is there is no god but God. This is the saying of Ibn Abbas and Al-Suddi. Mujahid also said: With obedience to God. It was also said: With the Quran? Because it encompasses all the admonitions. It was also said: It is estimated as one characteristic, then He explained it by saying: That you stand up for God in pairs and individually. So *an* is in the accusative case as a substitute for *one*, or in the nominative case with an implied subject, that is, it is that you stand up. Al-Zajaj's school of thought is that it is in the accusative case meaning that you stand up. This standing means standing to seek the truth, not the standing that is the opposite of sitting, and it is like saying: So-and-so stood up for such-and-such a matter?" That is, for the sake of God and to draw closer to Him. And as God the Almighty said: And that you deal justly with orphans (An-Nisa': 127). In pairs and individually means alone and together, as Al-Suddi said. It was also said: alone in his opinion and consulting others, and this is a well-known saying. Al-Qutbi said: debating with others and thinking within himself, and all of the meanings are close. A fourth possibility is that in pairs refers to the work of the day and in pairs refers to the work of the night, because during the day one is together and at night one is alone, as Al-Mawardi said. It was also said that he said in pairs and individually because the mind is God's proof against His servants, which is the intellect, so the one with the most intellect is the one with the greatest portion from God. So if they are alone, it is a single thought, and if they are in pairs, the minds meet and they see from the knowledge that which is weaker than when they are alone, and God knows best. Then consider, there is no madness in your companion. The pause according to Abu Hatim and Ibn Al-Anbari is on then consider. It was said: It is not a pause, because the meaning is: Then think, have you experienced your companion lying, or seen madness in him, or corruption in his conditions, or has he gone to

someone who claims knowledge of magic or learned stories and read books, or have you known him to be greedy for your money, or are you able to oppose him in a single surah? So if you know with this thought that he is truthful, then what is this obstinacy? **He is only a warner to you before a severe punishment.** In Sahih Muslim, it is narrated on the authority of Ibn Abbas, who said: When this verse was revealed: **And warn your nearest kinsmen** (Ash-Shu'ara': 214), and your sincere relatives among them, the Messenger of God (peace and blessings of God be upon him) went out "until he ascended Safa and called out: 'O Sabahah!' They said: 'Who is this who is calling?' They said: 'Muhammad.' So they gathered around him. He said: 'O sons of so-and-so, O sons of so-and-so, O sons of 'Abd Manaf, O sons of 'Abd al-Muttalib.' So they gathered around him. He said: 'Do you think that if I told you that horses would emerge from the foot of this mountain, would you believe me?' They said: 'We have never known you to lie.' He said: 'Then I am a warner to you before a severe punishment.'" Abu Lahab said: 'Perish you! Did you not gather us for anything except this?' Then he said: "Then this surah was revealed: 'Perish the hands of Abu Lahab, and perish he!'" (al-Masad 111:1). This is how Al-A' mash read it until the end of the surah.

Tafsir Ibn Kathir

God the Almighty says: Say, O Muhammad, to these unbelievers who claim that you are mad, **I only admonish you of one thing**, meaning, I only command you of one thing, which is, "That you stand before God in pairs and individually, and then reflect: there is no madness in your companion." That is, stand up sincerely for God the Almighty, without passion or fanaticism, and ask one another: **Is Muhammad mad?** So advise one another. **Then reflect**, meaning, a man should look at himself regarding the matter of Muhammad (peace and blessings be upon him), and ask others about his situation if he is confused about it, and reflect on it. For this reason, God the Almighty said: "That you stand before God in pairs and individually, and then reflect: there is no madness in your companion." This is the meaning of what Mujahid, Muhammad ibn Ka'b, As-Suddi, Qatadah, and others mentioned, and this is what is meant by the verse.

As for the hadith narrated by Ibn Abi Hatim: My father told us, Hisham bin Ammar told us, Sadaqah bin Khalid told us, Uthman bin Abi Al-Atika told us, on the authority of Ali bin Zaid, on the authority of Al-Qasim, on the authority of Abu Umamah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, used to say: "I have been given three things that were not given to anyone before me, and I do not boast about them: spoils of war were made lawful for me, but they were not lawful for those before me. Before me, they used to gather their spoils and burn them. I was sent to every red and black person, and every prophet was sent specifically to his people. The earth was made a place of prostration and purification for me, so I perform tayammum with sand and pray in it whenever the time for prayer comes. God Almighty said: 'That you stand

before God in pairs and alone'. And I was aided by terror, a distance of a month's journey before me." This hadith has a weak chain of transmission, and the interpretation of the verse as standing in prayer in congregation and individually is far-fetched, and perhaps it was inserted into the hadith by some of the narrators, for its origin is established in the Sahih and elsewhere, and God knows best.

And the Almighty said: **He is only a warner to you before a severe punishment.** Al-Bukhari said then: Ali ibn Abdullah told us, Muhammad ibn Khazim told us, Al-A' mash told us, from Amr ibn Murrah, from Saeed ibn Jubayr, from Ibn Abbas, may God be pleased with them both, that he said: The Prophet, may God's prayers and peace be upon him, ascended Safa one day and said: **O morning!** The Quraysh gathered around him and said: **What is the matter with you?** He said: **Tell me, if I told you that the enemy would attack you in the morning or evening, would you not believe me?** They said: Yes. He, may God's prayers and peace be upon him, said: **Then I am a warner to you before a severe punishment.** Abu Lahab said: **Perish you! Is this why you have gathered us?** Then God, the Almighty, revealed: **Perish the hands of Abu Lahab, and perish!** It was mentioned earlier when God, the Almighty, said: **And warn your nearest relatives.**

Imam Ahmad said: Abu Nu'aym told us, Bashir ibn al-Muhajir told us, Abdullah ibn Buraydah told me 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) came out to us one day and called out three times, saying: 'O people, do you know what my example is and your example?' They said: 'God and His Messenger know best.' He (blessings and peace of God be upon him) said: 'My example and your example is like that of a people who feared an enemy approaching them, so they sent a man to spy on them. While he was like that, he saw the enemy and approached to warn them. He feared that the enemy would catch up with him before he could warn his people, so he threw his garment down, 'O people, you have been given a gift! O people, you have been given a gift!'" With this chain of transmission, the Messenger of God (blessings and peace of God be upon him) said: **I and the Hour have been sent together, and it almost overtook me.** This was reported only by Imam Ahmad in his Musnad.

Fath al-Qadir

Then the Almighty commanded the Messenger to establish an argument against them that would stop them, so He said: 46- "Say, 'I only admonish you of one thing,' meaning I warn you and caution you of the evil consequences of what you are in, and I command you of one characteristic, which is, 'that you stand up for God in pairs and individually.' This is an explanation of the one characteristic, or a substitute for it: meaning it is your standing up and rolling up your sleeves in seeking the truth with sincere thought, separated two by two, and one by one, because gathering confuses the mind. What is meant is not standing up on two men, but what is meant is standing up in seeking the truth and being sincere in thinking about it, as it is said, 'So-and-so did such-and-such a

Say, "I only admonish you of one thing: that you stand before God, two or one, and then reflect. There is no madness in your companion. He is only a warner to you before a severe punishment."

thing,' 'then you reflect.' This is because they used to say, 'Muhammad is crazy.' So God Almighty said, 'Say to them, consider my command with one thing, which is that you stand up for God and in His essence together.' So a man says to his companion, 'Come, let us be friends. Have we seen in this man any madness?' meaning madness, or have we experienced him lying?' Then each one separates himself from his companion. So he thinks and considers, for in that is evidence that Muhammad, may God bless him and grant him peace, is truthful and that he is a messenger from God, and that he is not a liar, a magician, or a madman. This is the meaning of His statement: "He is only a warner to you before a severe punishment," meaning that he is only a warner to you before the Hour. It was said that the phrase **there is no madness in your companion** is a new statement from God Almighty, intended to draw attention to the method of looking and contemplating, that this great matter and great claim would not be exposed to anyone except a madman who does not care about what is said about him or what lies are attributed to him. They knew that he was the most rational of people, so it was necessary for them to believe his claim, especially with the addition of the clear miracle and their consensus that he was not one of those who fabricated lies, nor had they experienced lying from him during his life and theirs. It was said that the word "ma bisahibkum" may be an interrogative, meaning then think about what is wrong with him of the effects of madness. It was also said that what is meant by his saying, "I only admonish you with one thing **is** La ilaha illa God", as Mujahid and As-Suddi said. It was also said that it is the Qur'an because it encompasses all admonitions, and what we mentioned first is preferable. Al-Zajjaj said: The "an **in his saying**, that you stand up" is in the accusative case meaning that you stand up. As-Suddi said: The meaning of "muthanna **and** al-wādī" is: alone in his opinion and consulting others. Al-Qutaybi said: debating with his clan and thinking about himself. It was also said that "al-muhanna **refers to the work of the day and** al-wādī" refers to the work of the night. Al-Qutaybi said: debating with his clan and thinking about himself. It was also said that "al-muhanna **refers to the work of the day and** al-wādī" refers to the work of the night, as Al-Mawardi said. How cool and ineffective this statement is. Abu Hatim and Ibn al-Anbari chose to pause at the statement: **Then you reflect**. Based on this, the sentence **There is no madness in your companion** is a new sentence, as we mentioned earlier. It was said that it is not a pause, because the meaning is: Then you reflect: Have you experienced him lying, or have you seen madness, or corruption in his conditions?

is, one by one, **then reflect**, all together, that is, you gather and look and converse with one another and be alone, so you reflect on the state of Muhammad, may God bless him and grant him peace, and you learn, **There is no madness in your companion**, madness. What is meant by standing up is not the standing that is the opposite of sitting, but rather it is standing up for the matter that is in seeking the truth, like His saying: **And that you stand up for orphans with justice An-Nisa' 127. It is**, what it is, **only a warner to you before a severe punishment**. Muqatil said: The speech ended when he said: **Then you will reflect**, meaning: on the creation of the heavens and the earth, and learn that their Creator is One, with no partner. Then he began by saying: **Your companion is not possessed**.

Tafsir al-Baidawi

46- "Say, 'I only admonish you of one thing.' I guide you and advise you of one characteristic, which is what is indicated by: 'That you stand up for God.' This means standing up from the assembly of the Messenger of God, may God bless him and grant him peace, or standing up in the matter purely for the sake of God, turning away from argument and imitation.

"Two by two and one by one" Separated by two by two and one by one, for crowding confuses the mind and mixes up speech. "Then you reflect" on the matter of Muhammad, peace and blessings be upon him, and what he brought, so that you may learn its truth. Its place is in the accusative case as a substitute or clarification or nominative or accusative with the omission of "he" I mean. "There is no madness in your companion" so that you may learn what madness he has that drives him to do that, or a new statement alerting them that what they know of his sound mind is sufficient to support his truthfulness, for it does not allow him to undertake to claim a serious matter and a great matter without verification and confidence in proof, so he is disgraced in front of all witnesses and throws himself into destruction, so how is it when many miracles have been added to him? And it was said that "what" is an interrogative and the meaning is: Then you reflect on what traces of madness he has: "He is only a warner to you before a severe punishment" before him because he is sent in the breeze of the Hour.

Tafsir al-Baghawi

46- "Say, 'I only admonish you of one thing,' I command you and advise you of one thing, that is, one characteristic, then He explained that characteristic and said: "That you stand up for God," for the sake of God, **in pairs**, that is, two by two, **and individually**, that

Surat Saba 34:47

Say, "I have not asked of you any reward - it is for you. My reward is only from God, and He is Witness over all things."

Tafsir al-Jalalayn

47 - Say to them **I have not asked you** for warning and conveying **any reward, it is yours** that is, I do not ask you for any reward for it **my reward** what is my recompense **is only from God, and He is, over all things, Witness** Knowing of my truthfulness.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to your people who deny you, who reject what you have brought them from your Lord: I do not ask you for compensation for warning you of God's punishment, frightening you with His wrath, and advising you in my command to you to believe in God and know how to obey Him. It is for you, I have no need of it. Rather, the meaning of the words is: Say to them: I did not ask you for compensation for that, lest you accuse me and think that I only called you to follow what I take 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, his statement, "Say: I have not asked you for any reward" means **any reward for it is yours** meaning: I have not asked you for any reward for Islam.

His statement, **My reward is only from God**, means: What is my reward for calling you to believe in God, to know how to obey Him, and to convey His message to you, except from God? **And He is Witness over all things**, meaning: God is Witness over the truth of what I say to you, and He bears witness to it for me, and to all other things.

Tafsir al-Qurtubi

God Almighty says: "Say: Whatever reward I have asked of you" meaning, for conveying the message, **it is yours** meaning, that reward is yours if I asked you for it. **My reward is only from God, and He is, over all things, Witness** meaning, He is Watchful, All-Knowing, and Present over my deeds and your deeds. Nothing is hidden from Him, so He rewards everyone.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the polytheists, **Whatever reward I have asked of you is yours**, meaning I do not want from you any reward or gift for conveying God Almighty's message to you, advising you, and commanding you to worship God. **My reward is only from God**, meaning I only seek the reward for that from God. **And He is Witness over all things**, meaning He knows all matters, including what I am upon from my informing Him of His sending me to you and what you are upon.

And the Almighty's saying: "Say, 'Indeed, my Lord casts the truth. He is the Knower of the unseen.'" is like His Almighty's saying: **He sends the spirit by His command upon whomever He wills of His servants**. That is, He sends the angel to whomever He wills of His servants from the people of the earth, and He is the Knower of the unseen, so nothing in the heavens or on the earth is hidden from Him. And the saying of God, the Most High: **Say, 'The truth has come, and falsehood can neither originate nor restore.'** That is, the truth came from God and the great law, and falsehood has gone, vanished, and vanished, like the saying of God, the Most High: **Rather, We hurl the truth upon falsehood, and it destroys it, and thereupon it is gone**. That is why when the Messenger of God, may God bless him and grant him peace, entered the Sacred Mosque on the day of the conquest and found those idols erected around the Kaaba, he began to stab the idol with the tip of his bow and recite: "Say, 'The truth has come, and falsehood has vanished. Falsehood is [often] bound to vanish.'" **Say, 'The truth has come, and falsehood can neither originate nor restore.'** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i alone with this verse, all of them from the hadith of Al-Thawri on the authority of Ibn Abi Nujayh on the authority of Mujahid on the authority of Abu Muammar Abdullah bin Sakhbarah, on the authority of Ibn Mas'ud, may God be pleased with him, with it, meaning that falsehood has no more speech, leadership, or word. Qatada and Al-Suddi claimed that what is meant by falsehood here is Satan, that is, he does not create anyone, nor does he bring them back, nor is he able to do that. And this, even if it was... Really, but that is not what is meant here, and God knows best.

God the Almighty said: **Say, 'If I go astray, I only go astray to my own detriment, and if I am guided, it is by what my Lord reveals to me.'** That is, all good is from God, and in what God the Almighty has sent down of revelation and clear truth in which there is guidance, clarification, and righteousness. And whoever goes astray only goes astray of his own accord, as Abdullah ibn Mas'ud **may God be pleased with him** said when he was asked about that issue in Al-Mufaddalah: "I speak about it according to my opinion. If it is correct, then it is from God, and if it is wrong, then it is from me and Satan, and God and His Messenger are innocent of it." And God the Almighty said: **Indeed, He is All-Hearing, All-Near**. That is, He hears the words of His servants and is near, answering the call of the caller when he calls upon Him. An-Nasa'i narrated here the hadith of Abu Musa in the two Sahih: **You are not calling upon one who is deaf or absent, rather**

Surat Saba 34:47

Say, "I have not asked of you any reward - it is for you. My reward is only from God, and He is Witness over all things."

you are calling upon One who is All-Hearing, All-Near, and Responsive.

Fath al-Qadir

Then God, the Almighty, commanded them to inform them that he had no purpose in this world nor any desire for it, so that their doubts would be removed and their suspicions would be lifted. He said: 47- **Say, 'Whatever reward I have asked of you is yours.'** That is, whatever reward I have asked of you in return for the message, it is yours if you ask it of him. The rebellious one denies the question completely, as someone says: **Whatever I own in this, I have given it to you**, meaning that he has no ownership of it at all. Similar to this verse are His saying: **Say, 'I do not ask of you for it any reward except love for the relatives.'** And His saying: **I do not ask of you for it any reward except that whoever wills may take to his Lord a way.'** Then He explained to them that his reward is with God, the Almighty, and He said: **My reward is only from God.** That is, my reward is only from God, not from anyone else. **And He is, over all things, Witness.** That is, He is All-Knowing, and nothing is hidden from Him.

Tafsir al-Baghawi

47- "Say: I do not ask you for any reward for conveying the message, lest you accuse me." He said: Say: I do not ask you for any reward for conveying the message, lest you accuse me. The meaning of his saying: **It is for you** is: I did not ask you for anything, like someone saying: I have nothing to do with this, for I have given it to you, meaning I have nothing to do with it. **My reward**, what is my recompense, **is only from God, and He is Witness over all things.**

Tafsir al-Baidawi

47- **Say, 'I have not asked you for any reward for the message.'** That is, what I have asked you for as a reward for the message. **It is yours.** What is meant is to negate the question about it, as if making prophethood entail one of two things: either madness or the expectation of worldly benefit from it, because it is either for a purpose or something else, and whatever is required of one of them, then he negated both of them. And before *ma* is a relative pronoun meaning what he asked them with His saying: **I do not ask you for it any reward except for whoever wills to take a way to his Lord.** And His saying: **I do not ask you for it any reward except love for the relatives.** And taking the way benefits them and his relatives are their relatives. **My reward is only from God, and He is, over all things, Witness.** He knows my truthfulness and the sincerity of my intention. Ibn Kathir, Abu Bakr, Hamzah, and Al-Kisa'i read it with a sukoon on the ya'.

Surat Saba 34:48

Say, **Indeed, my Lord casts forth the truth, the Knower of the unseen.**

Tafsir al-Jalalayn

48 - (Say: My Lord casts the truth) He casts it to His prophets **and He is the Knower of the unseen** what is hidden from His creation in the heavens and the earth.

Tafsir al-Suyuti

Tafsir al-Tabari

The Most High says to His Prophet Muhammad, may God bless him and grant him peace, *Say, O Muhammad, to the polytheists of your people, **Indeed, my Lord casts the truth***, which is the revelation. He says: He sends it down from the sky, and casts it to His Prophet Muhammad, may God bless him and grant him peace. **Knower of the unseen**, He says: Knower of what is hidden from sight, and has no manifestation, and what has not been of what is to come. This is from the attributes of the Lord, except that it is raised because it comes after the predicate. And this is what the Arabs do when the description comes after the predicate, in that they follow the description with the syntactic analysis of what is in the predicate, so they say: *Indeed, your father stands up, the generous. So the generous is raised as described, and the accusative is permissible in it, because it is an attribute of the father, so its syntactic analysis is followed.*

Tafsir al-Qurtubi

The Almighty says: **Say, 'Indeed, my Lord casts the truth.'** That is, He clarifies and makes the argument clear. Qatada said: **With the truth through revelation.** And from him: **The truth is the Qur'an.** Ibn Abbas said: That is, He casts falsehood with the truth, the Knower of the unseen. Isa bin Omar read **the Knower of the unseen** not as a substitute, that is, say, **Indeed, my Lord, the Knower of the unseen, casts the truth.** Al-Zajaj said: The nominative case has two aspects: in position, because position is the position of the nominative case, or as a substitute for what is in *yadhquf*. An-Nahhas said: There are two other aspects to the nominative case: it can be a predicate after a predicate, and it can be with an implied subject. Al-Farra' claimed that the nominative case in such a case is more common in Arabic speech when it comes after the predicate of *inna* and similar to it: "Indeed, that is the truth. The People of the Fire will dispute" (p. 64). It was read: **the unseen** with the three vowel marks, so the unseen is like the houses, and the unseen is like the patient, and it is the matter that is absent and very hidden.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the polytheists, **Whatever reward I have asked of you is yours**, meaning I do not want from you any reward or gift for conveying God Almighty's message to you, advising you, and commanding you to worship God. **My reward is only from God**, meaning I only seek the reward for that from God. **And He is Witness over all things**, meaning He knows all matters, including what I am upon from my informing Him of His sending me to you and what you are upon.

And the Almighty's saying: "Say, 'Indeed, my Lord casts the truth. He is the Knower of the unseen.'" is like His Almighty's saying: **He sends the spirit by His command upon whomever He wills of His servants.** That is, He sends the angel to whomever He wills of His servants from the people of the earth, and He is the Knower of the unseen, so nothing in the heavens or on the earth is hidden from Him. And the saying of God, the Most High: **Say, 'The truth has come, and falsehood can neither originate nor restore.'** That is, the truth came from God and the great law, and falsehood has gone, vanished, and vanished, like the saying of God, the Most High: **Rather, We hurl the truth upon falsehood, and it destroys it, and thereupon it is gone.** That is why when the Messenger of God, may God bless him and grant him peace, entered the Sacred Mosque on the day of the conquest and found those idols erected around the Kaaba, he began to stab the idol with the tip of his bow and recite: "Say, 'The truth has come, and falsehood has vanished. Falsehood is [often] bound to vanish.'" **Say, 'The truth has come, and falsehood can neither originate nor restore.'** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i alone with this verse, all of them from the hadith of Al-Thawri on the authority of Ibn Abi Nujayh on the authority of Mujahid on the authority of Abu Mu'ammir Abdullah bin Sakhbarah, on the authority of Ibn Mas'ud, may God be pleased with him, with it, meaning that falsehood has no more speech, leadership, or word. Qatada and Al-Suddi claimed that what is meant by falsehood here is Satan, that is, he does not create anyone, nor does he bring them back, nor is he able to do that. And this, even if it was... Really, but that is not what is meant here, and God knows best.

God the Almighty said: **Say, 'If I go astray, I only go astray to my own detriment, and if I am guided, it is by what my Lord reveals to me.'** That is, all good is from God, and in what God the Almighty has sent down of revelation and clear truth in which there is guidance, clarification, and righteousness. And whoever goes astray only goes astray of his own accord, as Abdullah ibn Mas'ud **may God be pleased with him** said when he was asked about that issue in Al-Mufaddalah: "I speak about it according to my opinion. If it is correct, then it is from God, and if it is wrong, then it is from me and Satan, and God and His Messenger are innocent of it." And God the Almighty said: **Indeed, He is All-Hearing, All-Near.** That is, He hears the words of His servants and is near, answering the call of the caller when he calls upon Him. An-Nasa'i narrated here the hadith of Abu Musa in the two Sahih: **You are not calling upon one who is deaf or absent, rather**

Surat Saba: 48

Say, "Indeed, my Lord casts forth the truth, the Knower of the unseen."

you are calling upon One who is All-Hearing, All-Near, and Responsive.

Fath al-Qadir

48- Say, 'Indeed, my Lord casts the truth.' Casting is throwing an arrow, pebbles, or speech. Al-Kalbi said: **He throws** means he brings it. Muqatil said: He speaks the truth, which is the Qur'an and the revelation, meaning he conveys it to his prophets. Qatada said: **With the truth** means with revelation, and the meaning is that he clarifies the argument and makes it apparent to the people through the tongues of his messengers. It was also said that he throws falsehood with the truth and destroys it. **Knower of the unseen.** The majority of scholars read *Knower* in the nominative case as a second predicate for *in*, or predicate of a deleted subject, or a substitute for the pronoun in *yadhdhfi*, or in apposition to the position of the noun of *in*. Al-Zajaj said: The nominative case has two aspects: position, because the position is a position of raising, or as a substitute. Zayd ibn Ali, Isa ibn Umar, and Ibn Abi Ishaq read it in the accusative case as an attribute of the noun of *in*, or as a substitute for it, or as a praise. Al-Farra' said: The nominative case is more common in such a case, as in his saying: "Indeed, that is the truth. The dispute of the people of Hellfire will occur." Al-Ghayub was read with the three vowel marks on the letter ghayn, and it is the plural of ghayb, and ghayb is the matter that is hidden and very concealed.

Tafsir al-Baghawi

48- Say, 'Indeed, my Lord casts the truth.' Casting is throwing an arrow, pebbles, or speech. Its meaning is: He brings the truth and the revelation that He sends down from the sky and casts it to the prophets. **Knower of the unseen.** It is raised by the predicate of *that*, meaning: He is the Knower of the unseen.

Tafsir al-Baidawi

48- Say, 'Indeed, my Lord casts the truth' He casts it and sends it down upon whomever He chooses from among His servants, or He casts it with falsehood and destroys it, or He casts it to the ends of the earth, so it is a promise to make Islam prevail and spread. Nafi' and Abu Amr read it with the fatha on the ya'. **Knower of the Unseen** is an adjective carried over to the position of *in* and its noun, or a substitute for what is implied in **He casts** or a second predicate or a deleted predicate. It was read in the accusative as an adjective for **my Lord** or understood as **I mean**. Hamzah and Abu Bakr read **the Unseen** with the kasra like *houses* and with the damma like **the tithes**, and it was read with the fatha like *patient* as an exaggeration of the absent.

(al-Haqqah 69:8), meaning, you do not see.

Surat Saba 34:49

Say, **The truth has come, and falsehood can neither originate nor restore.**

Tafsir al-Jalalayn

49 - (Say: The truth has come) Islam **and falsehood does not originate** disbelief **nor does it restore** meaning no trace of it remains.

Tafsir al-Suyuti

Tafsir al-Tabari

"Say: The truth has come." He says: Say to them, O Muhammad: The Qur'an and the revelation of God have come. **And falsehood does not originate.** He says: And falsehood does not create creation. Falsehood, as the people of interpretation have explained, is Satan. **And it does not bring him back.** He says: Nor does it bring him back to life after his annihilation.

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, "Say: My Lord casts the truth": meaning the revelation. "Knower of the unseen. Say: The truth has come": meaning the Qur'an. **And falsehood does not originate, nor does it restore:** falsehood is Satan, meaning Satan does not create anyone, nor does he resurrect him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Say, 'Indeed, my Lord casts the truth upon falsehood, Knower of the unseen,'** and he recited, **Rather, We cast the truth upon falsehood** (Al-Anbiya': 18)... until His statement, **And for you is woe for that which you describe** (Al-Anbiya': 18), he said: God destroys falsehood and confirms the truth with which He stamped falsehood, He stamps the truth upon falsehood, so falsehood is destroyed and the truth is confirmed. That is His statement, **Say, 'Indeed, my Lord casts the truth upon falsehood, Knower of the unseen.'**

Tafsir al-Qurtubi

The Almighty said: **Say, 'The truth has come.'** Saeed said on the authority of Qatada: He means the Qur'an. An-Nahhas said: The meaning is, **The possessor of the truth has come,** meaning the book that contains proofs and arguments. **Nor does falsehood originate,** Qatada said: Satan, meaning Satan does not create anyone. **Nor does it restore,** so *ma* fulfills. It is permissible for it to be an interrogative meaning, **In something,** meaning, the truth has come, so in something is falsehood left until it restores and originates it, meaning, nothing of it remains, like His statement: **Do you then see for them any remnant?**

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the polytheists, **Whatever reward I have asked of you is yours,** meaning I do not want from you any reward or gift for conveying God Almighty's message to you, advising you, and commanding you to worship God. **My reward is only from God,** meaning I only seek the reward for that from God. **And He is Witness over all things,** meaning He knows all matters, including what I am upon from my informing Him of His sending me to you and what you are upon.

And the Almighty's saying: "Say, 'Indeed, my Lord casts the truth. He is the Knower of the unseen.'" is like His Almighty's saying: **He sends the spirit by His command upon whomever He wills of His servants.** That is, He sends the angel to whomever He wills of His servants from the people of the earth, and He is the Knower of the unseen, so nothing in the heavens or on the earth is hidden from Him. And the saying of God, the Most High: **Say, 'The truth has come, and falsehood can neither originate nor restore.'** That is, the truth came from God and the great law, and falsehood has gone, vanished, and vanished, like the saying of God, the Most High: **Rather, We hurl the truth upon falsehood, and it destroys it, and thereupon it is gone.** That is why when the Messenger of God, may God bless him and grant him peace, entered the Sacred Mosque on the day of the conquest and found those idols erected around the Kaaba, he began to stab the idol with the tip of his bow and recite: "Say, 'The truth has come, and falsehood has vanished. Falsehood is [often] bound to vanish.'" **Say, 'The truth has come, and falsehood can neither originate nor restore.'** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i alone with this verse, all of them from the hadith of Al-Thawri on the authority of Ibn Abi Nujayh on the authority of Mujahid on the authority of Abu Mu'ammir Abdullah bin Sakhbarah, on the authority of Ibn Mas'ud, may God be pleased with him, with it, meaning that falsehood has no more speech, leadership, or word. Qatada and Al-Suddi claimed that what is meant by falsehood here is Satan, that is, he does not create anyone, nor does he bring them back, nor is he able to do that. And this, even if it was... Really, but that is not what is meant here, and God knows best.

God the Almighty said: **Say, 'If I go astray, I only go astray to my own detriment, and if I am guided, it is by what my Lord reveals to me.'** That is, all good is from God, and in what God the Almighty has sent down of revelation and clear truth in which there is guidance, clarification, and righteousness. And whoever goes astray only goes astray of his own accord, as Abdullah ibn Mas'ud **may God be pleased with him** said when he was asked about that issue in Al-Mufaddalah: "I speak about it according to my opinion. If it is correct, then it is from God, and if it is wrong, then it is from me and Satan, and God and His Messenger are innocent of it." And God the Almighty said: **Indeed, He is All-Hearing, All-Near.** That is, He hears the words of

Surat Saba: 49

Say, "The truth has come, and falsehood can neither originate nor restore."

His servants and is near, answering the call of the caller when he calls upon Him. An-Nasa'i narrated here the hadith of Abu Musa in the two Sahihs: **You are not calling upon one who is deaf or absent, rather you are calling upon One who is All-Hearing, All-Near, and Responsive.**

Fath al-Qadir

49- "Say, 'The truth has come,' meaning Islam and monotheism. Qatada said, 'The Qur'an.' Al-Nahas said, 'The estimation is the possessor of the truth,' meaning the book that contains proofs and arguments.

I say: There is no justification for estimating the complement, as the Qur'an came as its author did: "And falsehood does not originate nor does it restore." That is, falsehood has gone away, and there remains of it no coming or going, no emergence or restoration. Qatada said: Falsehood is Satan, that is, Satan does not create in the first place nor does he resurrect. Muqatil and Al-Kalbi said the same. It was said that it is permissible for *ma* to be an interrogative: that is, what does it originate and what does it restore? The first is more appropriate.

Tafsir al-Baghawi

49- "Say, 'The truth has come,' meaning: the Qur'an and Islam, 'and falsehood can neither originate nor restore.'" That is, falsehood has gone and been swept away, and nothing remains of it that can originate or restore anything, as God Almighty said: **Rather, We hurl the truth upon falsehood, and it destroys it.** (Al-Anbiya': 48). Qatada said: Falsehood is Satan, and this is the opinion of Muqatil and Al-Kalbi. It has also been said that falsehood is idols.

Tafsir al-Baidawi

49- "Say, 'The truth has come,' meaning Islam. 'Falsehood can neither begin nor restore.' And falsehood, meaning polytheism, has perished, such that no trace of it remains. This is taken from the destruction of a living thing, for when it perishes, it has no beginning or restoration. He said:

I jump from his family slaves, for today neither shows nor returns

It was said that falsehood is Satan or an idol, and the meaning is that it does not create a creation and does not repeat it, or does not initiate good for its people and does not repeat it. It was also said that "what" is an interrogative noun governed by what follows it.

Surat Saba 34:50

Say, "If I go astray, I only go astray to my own detriment, and if I am guided, it is by what my Lord reveals to me. Indeed, He is All-Hearing, All-Near."

Tafsir al-Jalalayn

50 - (Say: If I go astray) from the truth **I only go astray to my own detriment** that is, the sin of my going astray is upon me **and if I am guided, it is by what my Lord reveals to me** of the Qur'an and wisdom **He is All-Hearing** of supplication *Near*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to your al-Nas 114: If I have strayed from guidance and taken a path other than the right path, then my straying from the right path is only to my own detriment. He says: My straying from guidance is to my own detriment. **And if I am guided** He says: And if I remain steadfast on the truth. **Then it is by what my Lord reveals to me** He says: Then it is by the revelation of God that He reveals to me, and His success in steadfastness on the path of truth and the path of guidance.

And His statement, **He is All-Hearing, All-Near**, means: My Lord has heard what I say to you, preserved it, and He will reward me for my truthfulness in that, and that is not far from me, so it is difficult for Him to hear what I say to you, what you say, and what others say. But He is close to every speaker, hearing everything he utters, closer to him than the jugular vein.

Tafsir al-Qurtubi

God the Almighty says: "Say: 'If I go astray, I only go astray to my own detriment.'" That is because the disbelievers said: **I have abandoned the religion of your fathers and have gone astray**. So God said to him: "Say, O Muhammad: 'If I have gone astray as you claim, I only go astray to my own detriment.'" The common reading of the word is *dalāl* with a fathah on the lam. Yahya ibn Wathāb and others read: "Say: If I have gone astray" with a kasrah on the lam and a fathah on the dad from *adhāla*. Error and misguidance are the opposites of guidance. **I have gone astray with a fathah on the lam and I go astray with a kasrah on the dad**. God the Almighty says: "Say: 'If I have gone astray, I only go astray to my own detriment.'" This is the dialect of Najd, which is the most eloquent. The people of Aliyah say **I have gone astray with a kasrah and I go astray**, meaning the sin of my going astray is upon myself. **And if I am guided, it is by what my Lord reveals to me** of wisdom and eloquence. **He is All-Hearing, Near**, meaning He hears and is quick to respond to those who call upon Him. It was said that the meaning of the system is: Say: My Lord casts the truth and makes clear the proof. And the error of he

who goes astray does not invalidate the proof. And if I went astray, I would harm myself. It does not invalidate God's proof. And if I am guided, then that is the grace of God, since He has established me on the proof. Indeed, He is All-Hearing, All-Near.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to say to the polytheists, **Whatever reward I have asked of you is yours**, meaning I do not want from you any reward or gift for conveying God Almighty's message to you, advising you, and commanding you to worship God. **My reward is only from God**, meaning I only seek the reward for that from God. **And He is Witness over all things**, meaning He knows all matters, including what I am upon from my informing Him of His sending me to you and what you are upon.

And the Almighty's saying: "Say, 'Indeed, my Lord casts the truth. He is the Knower of the unseen.'" is like His Almighty's saying: **He sends the spirit by His command upon whomever He wills of His servants**. That is, He sends the angel to whomever He wills of His servants from the people of the earth, and He is the Knower of the unseen, so nothing in the heavens or on the earth is hidden from Him. And the saying of God, the Most High: **Say, 'The truth has come, and falsehood can neither originate nor restore.'** That is, the truth came from God and the great law, and falsehood has gone, vanished, and vanished, like the saying of God, the Most High: **Rather, We hurl the truth upon falsehood, and it destroys it, and thereupon it is gone**. That is why when the Messenger of God, may God bless him and grant him peace, entered the Sacred Mosque on the day of the conquest and found those idols erected around the Kaaba, he began to stab the idol with the tip of his bow and recite: "Say, 'The truth has come, and falsehood has vanished. Falsehood is [often] bound to vanish.'" **Say, 'The truth has come, and falsehood can neither originate nor restore.'** Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, and Al-Nasa'i alone with this verse, all of them from the hadith of Al-Thawri on the authority of Ibn Abi Nujayh on the authority of Mujahid on the authority of Abu Mu'ammir Abdullah bin Sakhbarah, on the authority of Ibn Mas'ud, may God be pleased with him, with it, meaning that falsehood has no more speech, leadership, or word. Qatada and Al-Suddi claimed that what is meant by falsehood here is Satan, that is, he does not create anyone, nor does he bring them back, nor is he able to do that. And this, even if it was... Really, but that is not what is meant here, and God knows best.

God the Almighty said: **Say, 'If I go astray, I only go astray to my own detriment, and if I am guided, it is by what my Lord reveals to me.'** That is, all good is from God, and in what God the Almighty has sent down of revelation and clear truth in which there is guidance, clarification, and righteousness. And whoever goes astray only goes astray of his own accord, as Abdullah ibn Mas'ud **may God be pleased with him** said when he was asked about that issue in Al-Mufaddalah: "I speak about it according to my opinion. If it is correct,

Surat Saba 34:50

Say, "If I go astray, I only go astray to my own detriment, and if I am guided, it is by what my Lord reveals to me. Indeed, He is All-Hearing, All-Near."

then it is from God, and if it is wrong, then it is from me and Satan, and God and His Messenger are innocent of it." And God the Almighty said: **Indeed, He is All-Hearing, All-Near.** That is, He hears the words of His servants and is near, answering the call of the caller when he calls upon Him. An-Nasa'i narrated here the hadith of Abu Musa in the two Sahih: **You are not calling upon one who is deaf or absent, rather you are calling upon One who is All-Hearing, All-Near, and Responsive.**

Fath al-Qadir

50- "Say: If I go astray" from the clear, true path **I only go astray to my own detriment** meaning the sin of my going astray is upon myself, and that is because the disbelievers said to him: **I have abandoned the religion of your fathers and have gone astray.** So God commanded him to say this to them: **And if I am guided, then it is by what my Lord reveals to me** of wisdom, admonition, and explanation in the Qur'an. **He is All-Hearing, Near** to me and you. He knows guidance and misguidance. The majority read **go astray** with a fat-ha on the lam, and Al-Hasan and Yahya ibn Waththab read it with a kasra on the lam, and this is the language of the people of Aliyah.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, **And they have not attained even a tenth of what We have given them**, meaning: of strength in this world. Ibn Al-Mundhir narrated something similar from Ibn Jurayj. Ibn Al-Mundhir and Ibn Abi Hatim narrated from Muhammad Ibn Ka'b Al-Qurazi regarding the verse, saying: A man stands with another man or alone and thinks about what madness is in his companion. Abd Ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated from Qatadah, **There is no madness in your companion**, meaning: He is not mad. These people also narrated from him regarding his statement, **I have not asked you for any reward**, meaning: whoever makes it, it is yours. He said: I have not asked you for a reward for Islam. And regarding his statement, "Say: Indeed, my Lord casts the truth," he said: by revelation. And regarding his statement, **And falsehood does not originate, nor does it restore**, he said: Satan does not originate or restore if he perishes. These people also narrated from him regarding his statement, **And falsehood does not originate, nor does it restore**, he said: Iblis does not create anything nor resurrect it. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Omar bin Saad regarding his statement: **If I go astray, I only go astray to my own detriment**, he said: I will only be held accountable for my crime.

Tafsir al-Baghawi

50- "Say: If I go astray, I only go astray to my own detriment." That is because the infidels of Mecca were saying to him: You have gone astray when you abandoned the religion of your fathers. So God Almighty said: "Say: If I go astray, I only go astray to

my own detriment," meaning: The sin of my going astray is upon me. **And if I am guided, it is by what my Lord reveals to me**, of the Qur'an and wisdom. **He is All-Hearing, All-Near.**

Tafsir al-Baidawi

50- "Say, 'If I go astray' from the truth, 'I go astray only to my own detriment', for the consequences of my going astray are upon me because it is my own fault, for it is the one who is ignorant of itself and commands to evil. And with this consideration, He contrasted the conditional with His statement, 'And if I am guided, it is by what my Lord reveals to me', for guidance is by His guidance and success. 'Indeed, He is All-Hearing, All-Near', He comprehends the words and actions of every person who is astray or guided, even if he conceals them.

Surat Saba 34:51

And if you could but see when they are terrified, but there is no escape, and they are seized from a place nearby.

Tafsir al-Jalalayn

51 - **And if you could but see** O Muhammad **when they are terrified** at the Resurrection, you would see a tremendous matter **and there is no escape for them** from Us, meaning they will not escape Us **and they are seized from a nearby place** meaning the graves.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the Prophet Muhammad, may God bless him and grant him peace: If you could but see, O Muhammad, when they are terrified.

The commentators differed about the meanings of this verse. Some of them said: It refers to these polytheists whom God Almighty described in His saying: **And when Our clear verses are recited to them, they say, 'This is not but a man who wants to avert you from what your fathers used to worship.'** He said: What is meant by His saying: **When they are terrified, there is no escape, and they are seized from a nearby place** is when God's punishment descends upon them in this world.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And if you could but see when they are terrified, there is no escape** ... to the end of the verse, he said: This is from the torment of this world.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And they were seized from a nearby place**, that this is the torment of this world.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And if you could but see when they are terrified, there is no escape**... to the end of the surah, he said: These are the polytheists from the people of Badr, this verse was revealed about them. He said: They are the ones who exchanged the favor of God for disbelief, and made their people dwell in the abode of destruction, Hell, the people of Badr from the polytheists.

Others said: He meant that they would be swallowed up by a deserted land.

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, regarding His

statement, **And if you could but see when they are terrified, there is no escape**, he said: They are the army that will be swallowed up by the earth in the desert, and one man will remain among them to inform the people of what happened to his companions.

Issam bin Rawad bin Al Jarrah narrated to us, he said: My father narrated to me, he said: Sufyan bin Saeed narrated to us, he said: Mansur bin Al Mu'tamir narrated to me, on the authority of Rib'i bin Harash, he said: I heard Hudhayfah bin Al Yaman say: "The Messenger of God said, and he mentioned a tribulation that will occur between the people of the East and the West. He said: While they are like that, the Sufyani will emerge from the dry valley in a state of turmoil until he descends upon Damascus. He will send two armies: an army to the East, and an army to Medina, until they descend upon the land of Babylon, in the cursed city and the wicked spot. They will kill more than three thousand, and slaughter there more than one hundred women, and kill there three hundred rams from the Abbasids. Then they will descend to Kufa and destroy what is around it. Then they will go out heading towards Ash-Sham. The banner of this one will emerge from Kufa, and that army will overtake it against the two groups, and they will kill them. No one will escape from them, and they will rescue what is in their hands of captives and spoils, and his next army will evacuate Medina. They will plunder it for three days and nights, then they will leave, heading for Mecca. When they are in the desert, God will send Gabriel, who will say: "O Gabriel, go and destroy them." He will strike it with his foot, a blow that will cause the earth to swallow them up. This is what He said in Surat Saba': **And if you could but see when they are terrified, there is no escape**... the verse. None of them will escape except two men: one of them will be a bearer of good tidings, and the other a warner, and they are from Juhayna." Therefore, the saying came:

And the report is certain with Juhayna

Muhammad ibn Khalaf al-Asqalani told us: I asked Rawad ibn al-Jarrah about the hadith that he narrated on his authority, on the authority of Sufyan al-Thawri, on the authority of Mansur, on the authority of Rib'i, on the authority of Hudhayfah, on the authority of the Prophet, peace and blessings be upon him, about a story he mentioned in the Fitnah. He said: So I said to him: Tell me about this hadith that you heard from Sufyan al-Thawri? He said: No. I said: Did you recite it to him? He said: No. I said: Was it recited to him while you were present? He said: No. I said: What is its story, what is its report? He said: Some people came to me and said: We have with us a strange hadith, or some words to this effect, we recite it and you hear it. I said to them: Bring it. So they recited it to me, then they went and narrated it from me, or words to this effect.

Abu Jaafar said:

Muhammad ibn Khalaf told me some of this hadith. He said: Abd al-Aziz ibn Aban told us, on the authority of Sufyan al-Thawri, on the authority of Mansur, on the authority of Rib'i, on the authority of Hudhayfah, on the authority of the Prophet, may God bless him and grant him peace. It was a long hadith. He said: I saw it in the book of al-Husayn ibn Ali al-Sada'i, on the authority of a sheikh, on the authority of Rawad, on the authority of

Surat Saba 34:51

And if you could but see when they are terrified, but there is no escape, and they are seized from a place nearby.

Sufyan in full.

Others said: Rather, he meant the polytheists when they were frightened when they came out of their graves.

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, his statement, **And if you could but see when they are terrified**, he said: They will be terrified on the Day of Resurrection when they emerge from their graves.

Qatada said: **And if you could but see when they are terrified, but there is no escape, and they are seized from a nearby place** when they witness God's punishment.

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Ibn Ma'qil: **And if you could but see when they are terrified, there is no escape**. He said: He terrified them on the Day of Resurrection, but they did not escape.

What is more correct in interpreting this, and more similar to what is indicated by the apparent meaning of the revelation, is the statement of those who said: "God's threat to the polytheists who disbelieved in the Messenger of God (peace and blessings of God be upon him) from his people" because the verses before this verse came to inform about them and their reasons, and about God's threat to them of His consequences, and this verse is in the context of those verses, so it is more likely for it to be a report about their condition than a report about something that was not mentioned. If that is the case, then the interpretation of the statement is: **And if you could see, O Muhammad, these polytheists from your people, and witness them when they are terrified at witnessing God's punishment, "there is no escape** meaning there is no way then for them to escape themselves, or to outrun Us by fleeing, and escape from Our punishment.

As Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And if you could but see when they are terrified, there is no escape**, meaning: there is no escape.

Amr bin Abdul Hamid told us: Marwan told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement, **And if you could but see when they are terrified, there is no escape**, he said: There is no escape.

His saying, **And they were seized from a nearby place**, means: And God seized them with His punishment from a nearby place, because since they were close to God, they were not far from Him.

Tafsir al-Qurtubi

The Almighty's saying: **And if you could but see when they are terrified, there is no escape**. He mentioned the state of the disbelievers at a time when they are forced to know the truth. The meaning is: If you could see when they are terrified in this world when death descends or some other punishment from God, the Almighty. Its meaning was narrated from Ibn Abbas. Al-Hasan: It is their fear in the graves from the shout. It was narrated from him that this fear is only when they emerge from their graves, and Qatada said the same. Ibn Mughaffal said: When they witness God's punishment on the Day of Resurrection. Al-Suddi: It is their fear on the day of Badr when their necks were struck by the swords of the angels, so they were unable to flee or return to repentance. Saeed bin Khabeer: It is the army that is swallowed up in the wilderness, and one of them remains and tells the people what happened to his companions, so they are terrified. This is their fear. **There is no escape** means there is no escape, said Ibn Abbas. Mujahid: There is no escape. **And they are seized from a place nearby** meaning from the graves. It was said: Wherever they are, they are close to God, they are not absent from Him nor do they miss Him. Ibn Abbas said: It was revealed regarding eighty thousand who will attack the Kaaba at the end of time to destroy it, and as they enter the desert, the earth will swallow them up, so it is taken from a nearby place.

I said: In this meaning there is a report attributed to Hudhayfah, and we have mentioned it in the Book of Remembrance. He said: "The Messenger of God, may God bless him and grant him peace, said, and he mentioned a tribulation that will occur between the people of the East and the West: While they are like that, the Sufyani will emerge upon them from the dry valley in a state of turmoil until he descends upon Damascus. He will send two armies, an army to the East and an army to Medina. The army will march towards the East until they descend upon the land of Babylon in the cursed city and the wicked spot, meaning the city of Baghdad. He said: They will kill more than three thousand and deflower more than one hundred women and kill three hundred rams from the descendants of Abbas. Then they will go out heading towards Syria. A banner of guidance will come out from Kufa and catch up with that army there in two nights. They will kill them, and no one will escape them. They will rescue what is in their hands of captives and spoils. His second army will descend upon Medina and plunder it for three days and nights. Then they will go out heading towards Mecca until they are in the desert. God will send Gabriel, peace be upon him, and he will say: 'O Gabriel, go and destroy them.' He will strike it with his foot once." God will cause the earth to swallow them up, as God the Almighty said: **And if you could but see when they are terrified, there is no escape, and they are seized from a place nearby**. Only two men will remain from them, one of them a bearer of good tidings and the other a warner, and they are from Juhayna. That is why it was said: **And with Juhayna is the sure report**. It was also said: **They were seized**

from a place nearby, meaning their souls were seized in their places, so they could not escape death. This is according to those who say: This is the panic at the time of death. It is possible that this is from the panic that means answer. It is said: **A man was frightened**, meaning he answered the one who calls out to him when fear befalls him. And from this is the report when he said to the Ansar: **You are few when you are greedy and many when you are frightened**. Whoever said: He meant the swallowing up or killing in this world, like the day of Badr, said: They were seized in this world before they were seized in the Hereafter. Whoever said: It is the extraction on the Day of Resurrection said: They were taken from the belly of the earth to its surface. It was also said: They were taken from a place close to Hell and thrown into it.

Tafsir Ibn Kathir

God the Most High says: "And if you could but see, O Muhammad, when these deniers will be terrified on the Day of Resurrection, there will be no escape for them, no blame, and no refuge. "And they will be seized from a place nearby." That is, they will not be able to escape deeply, but will be seized from the first moment. Al-Hasan Al-Basri said: **When they emerge from their graves**. Mujahid, Atiyah Al-Awfi, and Qatadah said: **From beneath their feet**. It was narrated from Ibn Abbas **may God be pleased with them** and Ad-Dahhak: **It means their punishment in this world**. Abd Al-Rahman bin Zaid said: **It means their killing on the Day of Badr**. The correct view is that what is meant by this is the Day of Resurrection, which is the greatest catastrophe, even though what was mentioned is connected to that. Ibn Jarir narrated from some of them that he said: **What is meant by this is an army that will be swallowed up between Mecca and Medina during the days of the Abbasids may God be pleased with them**. Then he mentioned a completely fabricated hadith, but he did not point that out. This is something strange and bizarre from him. **And they will say, 'We believe in it.'** That is, on the Day of Resurrection they will say, **We believe in God, His angels, His books, and His messengers**, as God Almighty said: "And if you could but see when the criminals will hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.'" For this reason God Almighty said: **And how can they engage in faith from a distant place?** That is, how can they engage in faith when they have been far from the place where it will be accepted from them, and have gone to the Hereafter, which is the place of recompense, not the place of trial? If they had believed in this world, that would have been beneficial to them, but after their destination in the Hereafter, they will have no way to accept faith, just as there is no way for someone who engages in something from afar to obtain it.

Mujahid said: **And how can they grasp it?** He said: Grabbing it. Az-Zuhri said: Grabbing it is when faith grasps it while they are in the Hereafter and the worldly life has been cut off from them. Al-Hasan Al-Basri said: They sought the matter from a place that

cannot be attained, they grasped faith from a distant place. Ibn Abbas **may God be pleased with him** said: They sought to return to the world and repent from what they are in, but there is no time for return or repentance. Muhammad ibn Ka'b Al-Qurazi **may God have mercy on him** said the same.

And the Almighty said: **And they had disbelieved in it before** meaning, how can they have faith in the Hereafter when they had disbelieved in the truth in this world and denied the messengers? **And they cast aspersions on the unseen from a distant place** Malik said on the authority of Zayd ibn Aslam: **And they cast aspersions on the unseen** he said: with conjecture. I said: Just as the Almighty said: **casting on conjecture** so sometimes they say a poet, sometimes a soothsayer, sometimes a magician, sometimes a madman, and other false statements. And they lie about resurrection, the afterlife, and the afterlife. **We only think conjecture, and we are not certain** Qatada and Mujahid said: They cast aspersions on conjecture. There is no resurrection, no Paradise, and no Hellfire.

God the Almighty says: **And they will be prevented from what they desire**. Al-Hasan Al-Basri, Al-Dahhak and others said: This means faith. Al-Suddi said: **And they will be prevented from what they desire**, which is repentance. This is the preferred interpretation of Ibn Jarir **may God have mercy on him**. Mujahid said: **And they will be prevented from what they desire** of this world, such as wealth, prosperity and family. Something similar was narrated from Ibn Umar, Ibn Abbas and Al-Rabi' ibn Anas **may God be pleased with them**. This is the opinion of Al-Bukhari and his group. The correct view is that there is no contradiction between the two opinions, because they were prevented from their desires in this world and from what they sought in the Hereafter, so they were prevented from it.

Ibn Abi Hatim mentioned here a very strange and amazing trace, so we will mention it in full. He said: Muhammad bin Yahya told us, Bishr bin Hajar al-Sami told us, Ali bin Mansour al-Anbari told us, on the authority of al-Sharqi bin Qatami, on the authority of Saad bin Tarif, on the authority of Ikrimah, on the authority of Ibn Abbas, **may God be pleased with them** both, regarding the statement of God Almighty: **And a barrier will be placed between them and what they desire** to the end of the verse. He said: There was a man from the Children of Israel who was a conqueror, meaning God Almighty opened up wealth for him. Then he died and his son, who was worthless, meaning corrupt, inherited it. He used to spend God Almighty's wealth in disobeying God Almighty. When his father's sisters saw that, they came to the young man and rebuked and blamed him. The young man became fed up, so he sold his property to a poor person, then he traveled and came to a gushing spring, and he spent his wealth in it and built a palace. While he was sitting one day, a wind brought to him a woman who had the most beautiful face and the best scent. She said: Who are you, O servant of God? He said: I am a man from the Children of Israel. She said: So you have this palace and this wealth? He said: Yes. She said: Do you have a wife? He said: No. She said: How can you live happily without a wife? He said: That is what happened. He said: Do you have a husband?

Surat Saba 34:51

And if you could but see when they are terrified, but there is no escape, and they are seized from a place nearby.

She said: No. He said: Will you not like me unless I marry you? She said: I am a woman from you at a distance of a mile, so if tomorrow comes, take provisions for a day and come to me, and if you see terror on your way, do not be alarmed by it. So the next day, he took provisions for a day and set off. He came to a palace, and knocked on its door, and a young man with the most handsome face and the best scent came out to him. He said: Who are you, O servant of God? He said: I am an Israelite. He said: What is your need? He said: The owner of the palace invited me to herself. He said: You have spoken the truth. He said: Did you see anything terror on the way? He said: Yes, and had she not told me that there would be no harm upon me, what I saw would have alarmed me. He said: What did you see? He said: I came until the path opened for me, and behold, I saw a dog with its mouth open. I was startled and jumped up, and behold, I was behind it, and behold, its puppies were barking from its belly. The young man said to him: You will not live to see this. This will happen at the end of time. A young man will sit with the elders in their assembly, and his speech will please them. He said: Then I came until the path opened for me, and behold, I saw a hundred young goats, and behold, a kid among them was sucking them. When he finished them and thought that he had not left anything behind, he opened his mouth seeking more. He said: You will not live to see this. This will happen at the end of time, when a king will gather all the silent people, until when he thought that he had not left anything behind, he will open his mouth seeking more. He said: Then I came until the path opened for me, and behold, I saw a tree, and a branch from one of its trees was fresh and I wanted to cut it, but another tree called out to me: O servant of God, take from us, until all the trees called out to me: O servant of God, take from me. He said: You will not live to see this. This will happen at the end of time, when men will decrease and women will increase, to the point that a man will propose to a woman, and ten will invite him. And the twenty to themselves. He said: Then I came until the path opened for me, and behold, I saw a man standing at a spring, scooping water for each person. When they broke away from him, he poured it into his jug, but his jug did not stick to anything. He said: You will not attain this. This will be at the end of time, the storyteller, teaching people knowledge, then he contradicts them in committing sins against God the Most High. He said: Then I came until the path opened for me, behold, I saw a goat, and behold, people had taken hold of its legs, and behold, a man had taken hold of its horns, and behold, a man had taken hold of its tail, and behold, a rider had mounted it, and behold, a man had milked it. He said: As for the goat, it is the world, and those who took hold of its legs are falling from its livelihood. As for the one who took hold of its horns, he is dealing with its narrow livelihood. As for the one who took hold of its tail, it turned away from him. As for the one who rode it, it left it. As for the one who milked it, it went away. He said: Then I came until the path opened for me, behold, I saw a man drawing water from a well. Whenever he took out his bucket, he poured it into the basin, and it flowed. The water returned to the well. He said: This is a man to whom

God has rejected his good deeds, but He did not accept them. He said: Then I came until the path opened up for me, and behold, I saw a man sowing seed and harvesting it, and behold, it was good wheat. He said: This is a man to whom God has accepted his good deeds and made them pure for him. He said: Then I came forward until the way opened for me, and behold, I saw a man lying on his back. He said: O servant of God, come closer to me, take my hand and make me sit down, for by God I have not sat down since God created me. So I took his hand, and he stood up running until I could not see him. The young man said to him: This is the most distant Omar, I am the Angel of Death, and I am the woman who came to you. God the Most High commanded me to take the soul of the most distant in this place, then send him to the fire of Hell. He said: So this verse was revealed about him: **And a barrier will be placed between them and what they desire** *verse*. This is a strange narration, and its authenticity is questionable. The revelation of the verse about him and in his right means that all the disbelievers die and their souls are attached to the life of this world, as happened to this deluded, infatuated man. He went to seek what he wanted, and the Angel of Death suddenly came to him, and a barrier was placed between him and what he desired.

God the Almighty says: {As He did with their followers before} meaning, as happened to the past nations who denied the messengers, when God's punishment came to them, they wished that they had believed, but it was not accepted from them. {But when they saw Our punishment, they said, **We believe in God alone and disbelieve in that which we used to associate with.**} So their belief did not benefit them when they saw Our punishment. This is the way of God which has already occurred with His servants, and there the disbelievers lost out. {And they were in disquieting doubt} meaning, they were in disquieting doubt in this world, and for this reason their faith was not accepted when they witnessed the punishment. Qatadah said: Beware of doubt and suspicion, for whoever dies in doubt will be resurrected with it, and whoever dies in certainty will be resurrected with it.} [The end of the interpretation of Surah Saba'] And God the Almighty is the Grantor of success to what is correct.

Fath al-Qadir

Then the Almighty mentioned one of the states of the disbelievers, saying: 51- **And if you could but see when they are terrified**. The address is to the Messenger of God, or to anyone who is suitable for him. It was said that what is meant is their terrification when death descends upon them. Al-Hasan said: It is their terrification in the graves from the shout. Qatadah said: It is their terrification when they emerge from their graves. Al-Suddi said: It is their terrification on the day of Badr when their necks were struck by the swords of the angels, so they were unable to flee or return to repentance. Ibn Mughaffal said: It is their terrification when they witness God's punishment on the Day of Resurrection. Saeed bin Jubair said: It is the sinking that will swallow them up in the desert, and one of

them will remain and tell the people what happened to his companions, so they will be terrified. The answer to *if* is omitted: i.e. you would have seen a terrifying matter. The meaning of **so there is no escape** is that none of them will escape me, and none of them will be saved. Mujahed said: There is no escape. **And they were seized from a place nearby** from the surface of the earth, or from the graves, or from the place of judgment. It was also said: **From wherever they were**. So they are close to God, they are not far from Him nor do they miss Him. It was also said: It is permissible that this fear is the fear that means answer. It is said that a man was frightened if he answered the one crying out to them for help, like their fear of war on the Day of Badr.

Tafsir al-Baghawi

51- **And if you could but see when they are terrified**, Qatada said about the resurrection when they emerge from their graves, **there is no escape**, meaning: they will not escape Me, as He said: **and there is no time for escape** *Sad-3*. It was also said: When they are terrified, there will be no escape or salvation. **And they are seized from a place nearby**, Al-Kalbi said: from beneath their feet. It was also said: they were seized from the depths of the earth to its surface, and wherever they are, they are close to God, they will not escape Him. It was also said: from a place nearby, meaning the torment of this world. Ad-Dahhak said: on the day of Badr. Ibn Abzi said: it was swallowed up in the desert. There is an omission in the verse, the meaning of which is: And if you could see when they are terrified, you would see a matter that you would consider.

Tafsir al-Baidawi

51- **And if you could but see when they are terrified** at death, or resurrection, or on the day of Badr, and the answer

if is omitted, meaning you would have seen a terrible thing. **There is no escape**, so they do not escape God by fleeing or taking refuge. **And they were seized from a nearby place**, from the surface of the earth to its interior, or from the position to the fire, or from the desert of Badr to the well, and the conjunction is with

They were terrified or **there is no escape**, and this is supported by the fact that it was read **and took** in apposition to its place, meaning: there is no escape there and there he took.

Surat Saba 34:52

And they said, "We believe in him." But how can they engage in the dispute from a distant place?

Surat Saba 34:52

And they said, **We believe in him**. But how can they engage in the dispute from a distant place?

Tafsir al-Jalalayn

52 - **And they said, We believe in it** in Muhammad or the Qur'an **and how can they grasp it** with a waw and with a hamza as a substitute, meaning they can grasp the faith **from a distant place** from its place, since they are in the Hereafter and its place is this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these polytheists said when they saw the punishment of God, **We believe in it**, meaning: We believe in God, His Book, and His Messenger.

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 they said, 'We believe in him,'** they said: We believe in God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they said, 'We believe in it,'** at that time, meaning: when they witnessed God's punishment.

Yunus narrated, he said: Ibn Wahb informed us, he said: Ibn Zayd said, regarding His statement, **And they said, 'We believe in him,'** after the killing. And His statement, **And how can they fight?** He said: From what point of view can they fight?

The readers of the cities differed on this. The majority of the readers of Medina read it as *tanawush* without a hamza, meaning: to take, and the majority of the readers of Kufa and Basra read it as *tanawush* with a hamza, meaning: tanawush, which is to slow down. It is said from it: tanawasht al-shay': I took it from far away, and nashta: I took it from close by. From tanawush, the poet said:

Naish wished he had obeyed me, but things happened after that.

And from the Nosh is the saying of the rajaz poet:

It rushes into the basin from a height, rushing through it, crossing the desert.

In war, when some of them approached each other with spears but did not meet, it is said: The people have skirmished.

The correct thing to say about this, in my opinion, is that they are two readings known among the reciters of the regions, and they are close in meaning. That is because the meaning of that is: And they said, **We believe in God**, while what they said did not benefit them. So God said, **And how can they reach an agreement?** That is, where can they reach repentance and return? That is, they have become far from them, so they have become like a place far from which they can reach it. And that place was described as far away because they said that on the Day of Resurrection, so God said, **How can they reach an agreement?** And the accepted repentance was only in this world, and this world has gone and become far from the Hereafter. So whichever of the two readings you mentioned the reciter recites, then he is correct in that.

It may be possible that those who read it with a hamza used a hamza, and they intended the meaning of someone who did not use a hamza, but they used a hamza because of the addition of the waw, so they changed it, as was said **And when the messengers were fed** (al-Mursalat 77:11), so the waw was made from waqtat, since it was a damma, they used a hamza.

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

Who said that?

Abu Kurayb told us, he said: Ibn Atiyah told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi, he said: I said to Ibn Abbas: What do you think of the statement of God, **And how can they come to terms with each other?** He said: They ask for a response, but there is no time for a response.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas, something similar.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And how can they fight?** means: How can they respond?

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 how can they fight?** He said: The response.

Bishr told us, he said: Yazid told us, he said: Saeed told us, **And how can they approach?** He said: **from a far place.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they said, 'We believe in him,' but how can they seize him from a distant place?** He said: These are the dead of the people of Badr, those of them who were killed. And he recited, **And if you could but see when they are terrified and there is no escape, and they are seized from a place nearby, and they say, 'We believe in him,'...** the verse. He said: Seizing means grasping,

and how can they attain repentance from a distant place, when they have abandoned it in this world? He said: This is after death in the Hereafter.

He said: Ibn Zayd said about His statement, **And they said, 'We believe in him,'** after the killing, **And how can they attack him from a distant place?** And he recited, **Nor those who die while they are disbelievers** (An-Nisa': 18). He said: They have no repentance. He said: God offered them to repent once, and God would accept it from them, but they refused, or they offer repentance after death. He said: So they offer it in the Hereafter five times, and God would refuse to accept it from them. He said: And the one who repents at death has no repentance. **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord!'** (al-An'am 6:27)... the verse. And he recited, "Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain." (al-Sajdah 32:12).

Amr bin Abdul Hamid told us: Marwan told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement, **And how can they fight?** He said: And how can they return?

His saying, **from a far place**, means: from their afterlife to this world.

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, **from a distant place** from the Hereafter to this world.

Tafsir al-Qurtubi

The Almighty said: **And they said, 'We believe in it,'** meaning in the Qur'an. Mujahid said: in God Almighty. Al-Hasan: in the resurrection. Qatada: in the Messenger, may God bless him and grant him peace. **And how can they seek to return from a distant place?** Ibn Abbas and Ad-Dahhak said: The seeking is the return, meaning they seek to return to the world to believe, but that is far from them. From this is the saying of the poet:

He wished that you would return to May and not quarrel with her

Al-Suddi said: It is repentance, meaning they sought it even though it was far away, because repentance is only accepted in this world.

It was said: Taanasooh means to grab. Ibn Al-Sikkit said: When a man grabs a man to grab his head and beard, it is said: Nasha yansooh nawsh. And he recited:

It rushes into the basin from a height, rushing through it, crossing the desert.

That is, you take the water of the basin from above and drink a lot, and thus stop drinking and become deserted so that you do not need more water. He said: And from it comes the word *munawash* in battle, which

is when the two parties come close together. And a man who is *nawash* means someone who is strong. And *tanawash* is *ta'al* and *ta'al* and *ta'al* and *intiyash* are similar. The rajaz poet said:

She was touching my neck

God the Almighty said: **And how can they grasp the truth from a distant place?** Meaning: How can they attain faith in the Hereafter when they have disbelieved in this world? Abu Amr, Al-Kisa'i, Al-A'mash and Hamzah read: **And how can they grasp the truth from a distant place** with a hamza. An-Nahhas said: Abu Ubaidah finds this reading unlikely because *tanawush* with a hamza means distance, so how can it be: And how can they grasp the truth from a distant place? Abu Ja'far said: The reading is permissible and good, and it has two interpretations in Arabic speech, and this far-fetched interpretation does not apply to it. One of the two interpretations is that the original is unhamzed, then the waw is hamzated because the vowel in it is hidden, and that is common in Arabic speech. In the copy of the Qur'an that the group transmitted from the group: **And when the messengers are fed Al-Mursalat 41:11**, the original is waqat because it is derived from time. The plural of dar is ad'ur. The other interpretation was mentioned by Abu Ishaq, who said: It is derived from na'ish, which means movement in slowness, meaning how can they move when it is distant? It is said: I took something from behind, and na'ish means something slow. Al-Jawhari said: *Tanawush* **with a hamza** means delay and separation. I delayed the matter, I delayed it, so it became delayed. It is also said: He did it naishan, meaning finally. The poet said:

Naish wished he had obeyed me, but things happened after that.

Another said:

You have been away from your students for a long time, and you have come back late after the report has passed you by.

Al-Farra' said: The hamza and omission of the hamza in *tanawsh* are similar, like: *dhamtu ar-rajul wa dhamtuhu*, meaning I blamed him. **From a distant place** means from the afterlife. Abu Ishaq narrated on the authority of al-Tamimi on the authority of Ibn Abbas, who said: And how can they say: The response, they asked him, but it is not the time to respond.

Tafsir Ibn Kathir

God the Most High says: "And if you could but see, O Muhammad, when these deniers will be terrified on the Day of Resurrection, there will be no escape for them, no blame, and no refuge. "And they will be seized from a place nearby." That is, they will not be able to escape deeply, but will be seized from the first moment. Al-Hasan Al-Basri said: **When they emerge from their graves**. Mujahid, Atiyah Al-Awfi, and Qatadah said: **From beneath their feet**. It was narrated from Ibn Abbas **may God be pleased with them** and Ad-Dahhak: **It means their punishment in this world**. Abd Al-Rahman bin Zaid said: **It means their killing on the**

And they said, "We believe in him." But how can they engage in the dispute from a distant place?

Day of Badr. The correct view is that what is meant by this is the Day of Resurrection, which is the greatest catastrophe, even though what was mentioned is connected to that. Ibn Jarir narrated from some of them that he said: **What is meant by this is an army that will be swallowed up between Mecca and Medina during the days of the Abbasids may God be pleased with them.** Then he mentioned a completely fabricated hadith, but he did not point that out. This is something strange and bizarre from him. **And they will say, 'We believe in it.'** That is, on the Day of Resurrection they will say, **We believe in God, His angels, His books, and His messengers,** as God Almighty said: "And if you could but see when the criminals will hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.'" For this reason God Almighty said: **And how can they engage in faith from a distant place?** That is, how can they engage in faith when they have been far from the place where it will be accepted from them, and have gone to the Hereafter, which is the place of recompense, not the place of trial? If they had believed in this world, that would have been beneficial to them, but after their destination in the Hereafter, they will have no way to accept faith, just as there is no way for someone who engages in something from afar to obtain it.

Mujahid said: **And how can they grasp it?** He said: Grabbing it. Az-Zuhri said: Grabbing it is when faith grasps it while they are in the Hereafter and the worldly life has been cut off from them. Al-Hasan Al-Basri said: They sought the matter from a place that cannot be attained, they grasped faith from a distant place. Ibn Abbas **may God be pleased with him** said: They sought to return to the world and repent from what they are in, but there is no time for return or repentance. Muhammad ibn Ka'b Al-Qurazi **may God have mercy on him** said the same.

And the Almighty said: **And they had disbelieved in it before** meaning, how can they have faith in the Hereafter when they had disbelieved in the truth in this world and denied the messengers? **And they cast aspersions on the unseen from a distant place** Malik said on the authority of Zayd ibn Aslam. **And they cast aspersions on the unseen** he said: with conjecture. I said: Just as the Almighty said: **casting on conjecture** so sometimes they say a poet, sometimes a soothsayer, sometimes a magician, sometimes a madman, and other false statements. And they lie about resurrection, the afterlife, and the afterlife. **We only think conjecture, and we are not certain** Qatada and Mujahid said: They cast aspersions on conjecture. There is no resurrection, no Paradise, and no Hellfire.

God the Almighty says: **And they will be prevented from what they desire.** Al-Hasan Al-Basri, Al-Dahhak and others said: This means faith. Al-Suddi said: **And they will be prevented from what they desire,** which is repentance. This is the preferred interpretation of Ibn Jarir **may God have mercy on him.** Mujahid said: **And they will be prevented from what they desire** of this world, such as wealth, prosperity and family. Something similar was narrated from Ibn Umar, Ibn

Abbas and Al-Rabi' ibn Anas **may God be pleased with them.** This is the opinion of Al-Bukhari and his group. The correct view is that there is no contradiction between the two opinions, because they were prevented from their desires in this world and from what they sought in the Hereafter, so they were prevented from it.

Ibn Abi Hatim mentioned here a very strange and amazing trace, so we will mention it in full. He said: Muhammad bin Yahya told us, Bishr bin Hajar al-Sami told us, Ali bin Mansour al-Anbari told us, on the authority of al-Sharqi bin Qatami, on the authority of Saad bin Tarif, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding the statement of God Almighty: **And a barrier will be placed between them and what they desire** to the end of the verse. He said: There was a man from the Children of Israel who was a conqueror, meaning God Almighty opened up wealth for him. Then he died and his son, who was worthless, meaning corrupt, inherited it. He used to spend God Almighty's wealth in disobeying God Almighty. When his father's sisters saw that, they came to the young man and rebuked and blamed him. The young man became fed up, so he sold his property to a poor person, then he traveled and came to a gushing spring, and he spent his wealth in it and built a palace. While he was sitting one day, a wind brought to him a woman who had the most beautiful face and the best scent. She said: Who are you, O servant of God? He said: I am a man from the Children of Israel. She said: So you have this palace and this wealth? He said: Yes. She said: Do you have a wife? He said: No. She said: How can you live happily without a wife? He said: That is what happened. He said: Do you have a husband? She said: No. He said: Will you not like me unless I marry you? She said: I am a woman from you at a distance of a mile, so if tomorrow comes, take provisions for a day and come to me, and if you see terror on your way, do not be alarmed by it. So the next day, he took provisions for a day and set off. He came to a palace, and knocked on its door, and a young man with the most handsome face and the best scent came out to him. He said: Who are you, O servant of God? He said: I am an Israelite. He said: What is your need? He said: The owner of the palace invited me to herself. He said: You have spoken the truth. He said: Did you see anything terror on the way? He said: Yes, and had she not told me that there would be no harm upon me, what I saw would have alarmed me. He said: What did you see? He said: I came until the path opened for me, and behold, I saw a dog with its mouth open. I was startled and jumped up, and behold, I was behind it, and behold, its puppies were barking from its belly. The young man said to him: You will not live to see this. This will happen at the end of time. A young man will sit with the elders in their assembly, and his speech will please them. He said: Then I came until the path opened for me, and behold, I saw a hundred young goats, and behold, a kid among them was sucking them. When he finished them and thought that he had not left anything behind, he opened his mouth seeking more. He said: You will not live to see this. This will happen at the end of time, when a king will gather all

the silent people, until when he thought that he had not left anything behind, he will open his mouth seeking more. He said: Then I came until the path opened for me, and behold, I saw a tree, and a branch from one of its trees was fresh and I wanted to cut it, but another tree called out to me: O servant of God, take from us, until all the trees called out to me: O servant of God, take from me. He said: You will not live to see this.

This will happen at the end of time, when men will decrease and women will increase, to the point that a man will propose to a woman, and ten will invite him. And the twenty to themselves. He said: Then I came until the path opened for me, and behold, I saw a man standing at a spring, scooping water for each person. When they broke away from him, he poured it into his jug, but his jug did not stick to anything. He said: You will not attain this. This will be at the end of time, the storyteller, teaching people knowledge, then he contradicts them in committing sins against God the Most High. He said: Then I came until the path opened for me, behold, I saw a goat, and behold, people had taken hold of its legs, and behold, a man had taken hold of its horns, and behold, a man had taken hold of its tail, and behold, a rider had mounted it, and behold, a man had milked it. He said: As for the goat, it is the world, and those who took hold of its legs are falling from its livelihood. As for the one who took hold of its horns, he is dealing with its narrow livelihood. As for the one who took hold of its tail, it turned away from him. As for the one who rode it, it left it. As for the one who milked it, it went away. He said: Then I came until the path opened for me, behold, I saw a man drawing water from a well. Whenever he took out his bucket, he poured it into the basin, and it flowed. The water returned to the well. He said: This is a man to whom God has rejected his good deeds, but He did not accept them. He said: Then I came until the path opened up for me, and behold, I saw a man sowing seed and harvesting it, and behold, it was good wheat. He said: This is a man to whom God has accepted his good deeds and made them pure for him. He said: Then I came forward until the way opened for me, and behold, I saw a man lying on his back. He said: O servant of God, come closer to me, take my hand and make me sit down, for by God I have not sat down since God created me. So I took his hand, and he stood up running until I could not see him. The young man said to him: This is the most distant Omar, I am the Angel of Death, and I am the woman who came to you. God the Most High commanded me to take the soul of the most distant in this place, then send him to the fire of Hell. He said: So this verse was revealed about him: **And a barrier will be placed between them and what they desire** verse. This is a strange narration, and its authenticity is questionable. The revelation of the verse about him and in his right means that all the disbelievers die and their souls are attached to the life of this world, as happened to this deluded, infatuated man. He went to seek what he wanted, and the Angel of Death suddenly came to him, and a barrier was placed between him and what he desired.

God the Almighty says: {As He did with their followers before} meaning, as happened to the past nations who denied the messengers, when God's punishment came to them, they wished that they had believed, but it was not accepted from them. {But when they saw

Our punishment, they said, **We believe in God alone and disbelieve in that which we used to associate with.**} So their belief did not benefit them when they saw Our punishment. This is the way of God which has already occurred with His servants, and there the disbelievers lost out. {And they were in disquieting doubt} meaning, they were in disquieting doubt in this world, and for this reason their faith was not accepted when they witnessed the punishment. Qatadah said: Beware of doubt and suspicion, for whoever dies in doubt will be resurrected with it, and whoever dies in certainty will be resurrected with it.} [The end of the interpretation of Surah Saba] And God the Almighty is the Grantor of success to what is correct.

Fath al-Qadir

52- "And they said, 'We believe in him,' meaning in Muhammad, as Qatada said, or in the Qur'an. Mujahid said: In God Almighty. Al-Hasan said: In the resurrection. "And how can they grasp?" Grasping means taking, and it is an interchange of tanawush which is taking, and the meaning is: How can they grasp faith from afar, meaning in the hereafter when they abandoned it in this world, and this is the meaning of "from a distant place" and it is a metaphor for their state in seeking salvation after what they missed. Ibn Al-Sikkit said: It is said to a man when he grabs a man to take hold of his head or beard, "naasheh", grabbing him, and he recited:

It touches the basin with a high touch, crossing the borders of the desert.

That is, to drink the water of the basin from above, and from it comes the skirmish in combat, and it was said that the skirmish is the return: that is, how can they return to the world to believe? And from it comes the saying of the poet:

I wish you would come back to me and not argue with me

Tafsir al-Baghawi

52- **And they said, 'We believe in it,'** when they witnessed the torment. It was said: at the time of despair. And it was said: at the time of resurrection. **And how, from where, can they grasp it?** Abu Amr, Hamza, Al-Kisa'i, and Abu Bakr read: **grasping it** with a long vowel and a hamza. The others read it with a clear waw without a long vowel or a hamza. Its meaning is to grasp, i.e., how can they grasp what is far from them, which is faith and repentance, when it was close in this world and they wasted it? And whoever uses a hamza, it was said that its meaning is this as well.

It is said that tanawash with a hamza comes from nabsh, which is a movement in slowness. It is said: He came nabsh, meaning: slowly, late. The meaning is: how can they move in what they have no power over? And on the authority of Ibn Abbas, he said: They ask to be returned to the world, so it is said: how can they be returned to the world?

"From a far place", that is, from the afterlife to this

Surat Saba 34:52

And they said, "We believe in him." But how can they engage in the dispute from a distant place?

world.

Tafsir al-Baidawi

52- **And they said, 'We believe in him,'** in Muhammad, peace and blessings be upon him. This was mentioned previously in His statement, **What is with your companion?** "And how can they grasp it?" **And how can they grasp it easily?** "From a distant place," for he was in the realm of obligation and it was far from them. It is a metaphor for their state in seeking salvation through faith after its time had passed them by and it had been far from them, like the state of someone who wants to grasp something from the extreme of grasping it from an arm's length in impossibility. Abu Amr and the Kufians other than Hafs read it with a hamza, changing the waw because of its damma. Or it is from na'asht something if you seek it. Ru'bah said:

My father's neighbor, Al-Jamouh, has brought me to you with the wrath of fate

Or from naasht if she is late and from it his saying:

Nashisha wished he had obeyed me, and after that, things happened.

It means eating from a distance.

Surat Saba 34:53

And they had already disbelieved in it before, and they cast aspersions upon the unseen from a distant place.

Tafsir al-Jalalayn

53 - **And they had disbelieved in it before** in this world **and they cast** they cast **at the unseen from a distant place** that is, what was hidden from them by a distant occultation, as they said about the Prophet, he is a magician, poet, soothsayer, and in the Qur'an, he is magic, poetry, soothsaying.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And they disbelieved in it**. He says: And they disbelieved in what they asked their Lord for when the punishment descended upon them, and when they witnessed it, in terms of relieving them of it, and that is belief in God, and in Muhammad, may God bless him and grant him peace, and in what he brought them from God.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they disbelieved in it before**: meaning in faith in this world.

And his statement, **And they cast aspersions upon the unseen from a distant place**, means: Today they cast aspersions upon Muhammad from a distant place, meaning that they cast aspersions upon him and upon what he brought them of the Book of God based on conjectures and illusions. Some of them say: He is a magician, some of them a poet, and so on.

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, **And they cast the unseen from a distant place**, he said: Their statement is that of a magician, rather he is a soothsayer, rather he is a poet.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they cast doubt on the unseen from a distant place**. That is, they cast doubt on conjecture, saying: There is no resurrection, no Paradise, and no Hell.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **They are casting about the unseen from a distant place**, he said: about

the Qur'an.

Tafsir al-Qurtubi

God the Almighty says: **And they disbelieved in him** meaning in God the Almighty. It was also said: in Muhammad *before* meaning in this world. **And they cast aspersions on the unseen** The Arabs say to anyone who speaks what he does not have the right to say: He casts aspersions and throws aspersions on the unseen. **From a distant place** is an example of someone who casts aspersions but hits the mark, meaning they cast aspersions and say: There is no resurrection or revival, nor Paradise or Hellfire, casting aspersions on their part, as Qatadah said. It was also said: They cast aspersions on the Qur'an and say: Magic, poetry, and legends of the ancients. It was also said: in Muhammad, and they say: He is a magician, poet, soothsayer, or madman. **From a distant place** meaning that God has kept them from knowing the truthfulness of Muhammad. It was also said: He meant distance from the heart, meaning from a place far from their hearts. Mujahid read: **And they cast aspersions on the unseen** without the named subject, meaning they cast aspersions on it. It was also said: It is cast to them by someone who misleads and leads them astray.

Tafsir Ibn Kathir

God the Most High says: "And if you could but see, O Muhammad, when these deniers will be terrified on the Day of Resurrection, there will be no escape for them, no blame, and no refuge. "And they will be seized from a place nearby." That is, they will not be able to escape deeply, but will be seized from the first moment. Al-Hasan Al-Basri said: **When they emerge from their graves**. Mujahid, Atiyah Al-Awfi, and Qatadah said: **From beneath their feet**. It was narrated from Ibn Abbas **may God be pleased with them** and Ad-Dahhak: **It means their punishment in this world**. Abd Al-Rahman bin Zaid said: **It means their killing on the Day of Badr**. The correct view is that what is meant by this is the Day of Resurrection, which is the greatest catastrophe, even though what was mentioned is connected to that. Ibn Jarir narrated from some of them that he said: **What is meant by this is an army that will be swallowed up between Mecca and Medina during the days of the Abbasids may God be pleased with them**. Then he mentioned a completely fabricated hadith, but he did not point that out. This is something strange and bizarre from him. **And they will say, 'We believe in it.'** That is, on the Day of Resurrection they will say, **We believe in God, His angels, His books, and His messengers**, as God Almighty said: "And if you could but see when the criminals will hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.'" For this reason God Almighty said: **And how can they engage in faith from a distant place?** That is, how can they engage in faith when they have been far from the place where it will be accepted from them, and have

And they had already disbelieved in it before, and they cast aspersions upon the unseen from a distant place.

gone to the Hereafter, which is the place of recompense, not the place of trial? If they had believed in this world, that would have been beneficial to them, but after their destination in the Hereafter, they will have no way to accept faith, just as there is no way for someone who engages in something from afar to obtain it.

Mujahid said: **And how can they grasp it?** He said: Grabbing it. Az-Zuhri said: Grabbing it is when faith grasps it while they are in the Hereafter and the worldly life has been cut off from them. Al-Hasan Al-Basri said: They sought the matter from a place that cannot be attained, they grasped faith from a distant place. Ibn Abbas **may God be pleased with him** said: They sought to return to the world and repent from what they are in, but there is no time for return or repentance. Muhammad ibn Ka'b Al-Qurazi **may God have mercy on him** said the same.

And the Almighty said: **And they had disbelieved in it before** meaning, how can they have faith in the Hereafter when they had disbelieved in the truth in this world and denied the messengers? **And they cast aspersions on the unseen from a distant place** Malik said on the authority of Zayd ibn Aslam. **And they cast aspersions on the unseen** he said: with conjecture. I said: Just as the Almighty said: **casting on conjecture** so sometimes they say a poet, sometimes a soothsayer, sometimes a magician, sometimes a madman, and other false statements. And they lie about resurrection, the afterlife, and the afterlife. **We only think conjecture, and we are not certain** Qatada and Mujahid said: They cast aspersions on conjecture. There is no resurrection, no Paradise, and no Hellfire.

God the Almighty says: **And they will be prevented from what they desire.** Al-Hasan Al-Basri, Al-Dahhak and others said: This means faith. Al-Suddi said: **And they will be prevented from what they desire**, which is repentance. This is the preferred interpretation of Ibn Jarir **may God have mercy on him**. Mujahid said: **And they will be prevented from what they desire** of this world, such as wealth, prosperity and family. Something similar was narrated from Ibn Umar, Ibn Abbas and Al-Rabi' ibn Anas **may God be pleased with them**. This is the opinion of Al-Bukhari and his group. The correct view is that there is no contradiction between the two opinions, because they were prevented from their desires in this world and from what they sought in the Hereafter, so they were prevented from it.

Ibn Abi Hatim mentioned here a very strange and amazing trace, so we will mention it in full. He said: Muhammad bin Yahya told us, Bishr bin Hajar al-Sami told us, Ibn bin Mansour al-Anbari told us, on the authority of al-Sharqi bin Qatami, on the authority of Saad bin Tarif, on the authority of Ikrimah, on the authority of Ibn Abbas, **may God be pleased with them** both, regarding the statement of God Almighty: **And a barrier will be placed between them and what they desire** to the end of the verse. He said: There was a man from the Children of Israel who was a conqueror, meaning God Almighty opened up wealth for him.

Then he died and his son, who was worthless, meaning corrupt, inherited it. He used to spend God Almighty's wealth in disobeying God Almighty. When his father's sisters saw that, they came to the young man and rebuked and blamed him. The young man became fed up, so he sold his property to a poor person, then he traveled and came to a gushing spring, and he spent his wealth in it and built a palace. While he was sitting one day, a wind brought to him a woman who had the most beautiful face and the best scent. She said: Who are you, O servant of God? He said: I am a man from the Children of Israel. She said: So you have this palace and this wealth? He said: Yes. She said: Do you have a wife? He said: No. She said: How can you live happily without a wife? He said: That is what happened. He said: Do you have a husband? She said: No. He said: Will you not like me unless I marry you? She said: I am a woman from you at a distance of a mile, so if tomorrow comes, take provisions for a day and come to me, and if you see terror on your way, do not be alarmed by it. So the next day, he took provisions for a day and set off. He came to a palace, and knocked on its door, and a young man with the most handsome face and the best scent came out to him. He said: Who are you, O servant of God? He said: I am an Israelite. He said: What is your need? He said: The owner of the palace invited me to herself. He said: You have spoken the truth. He said: Did you see anything terror on the way? He said: Yes, and had she not told me that there would be no harm upon me, what I saw would have alarmed me. He said: What did you see? He said: I came until the path opened for me, and behold, I saw a dog with its mouth open. I was startled and jumped up, and behold, I was behind it, and behold, its puppies were barking from its belly. The young man said to him: You will not live to see this. This will happen at the end of time. A young man will sit with the elders in their assembly, and his speech will please them. He said: Then I came until the path opened for me, and behold, I saw a hundred young goats, and behold, a kid among them was sucking them. When he finished them and thought that he had not left anything behind, he opened his mouth seeking more. He said: You will not live to see this. This will happen at the end of time, when a king will gather all the silent people, until when he thought that he had not left anything behind, he will open his mouth seeking more. He said: Then I came until the path opened for me, and behold, I saw a tree, and a branch from one of its trees was fresh and I wanted to cut it, but another tree called out to me: O servant of God, take from us, until all the trees called out to me: O servant of God, take from me. He said: You will not live to see this. This will happen at the end of time, when men will decrease and women will increase, to the point that a man will propose to a woman, and ten will invite him. And the twenty to themselves. He said: Then I came until the path opened for me, and behold, I saw a man standing at a spring, scooping water for each person. When they broke away from him, he poured it into his jug, but his jug did not stick to anything. He said: You will not attain this. This will be at the end of time, the storyteller, teaching people knowledge, then he contradicts them in committing sins against God the

Most High. He said: Then I came until the path opened for me, behold, I saw a goat, and behold, people had taken hold of its legs, and behold, a man had taken hold of its horns, and behold, a man had taken hold of its tail, and behold, a rider had mounted it, and behold, a man had milked it. He said: As for the goat, it is the world, and those who took hold of its legs are falling from its livelihood. As for the one who took hold of its horns, he is dealing with its narrow livelihood. As for the one who took hold of its tail, it turned away from him. As for the one who rode it, it left it. As for the one who milked it, it went away. He said: Then I came until the path opened for me, behold, I saw a man drawing water from a well. Whenever he took out his bucket, he poured it into the basin, and it flowed. The water returned to the well. He said: This is a man to whom God has rejected his good deeds, but He did not accept them. He said: Then I came until the path opened up for me, and behold, I saw a man sowing seed and harvesting it, and behold, it was good wheat. He said: This is a man to whom God has accepted his good deeds and made them pure for him. He said: Then I came forward until the way opened for me, and behold, I saw a man lying on his back. He said: O servant of God, come closer to me, take my hand and make me sit down, for by God I have not sat down since God created me. So I took his hand, and he stood up running until I could not see him. The young man said to him: This is the most distant Omar, I am the Angel of Death, and I am the woman who came to you. God the Most High commanded me to take the soul of the most distant in this place, then send him to the fire of Hell. He said: So this verse was revealed about him: **And a barrier will be placed between them and what they desire** verse. This is a strange narration, and its authenticity is questionable. The revelation of the verse about him and in his right means that all the disbelievers die and their souls are attached to the life of this world, as happened to this deluded, infatuated man. He went to seek what he wanted, and the Angel of Death suddenly came to him, and a barrier was placed between him and what he desired.

God the Almighty says: {As He did with their followers before} meaning, as happened to the past nations who denied the messengers, when God's punishment came to them, they wished that they had believed, but it was not accepted from them. {But when they saw Our punishment, they said, **We believe in God alone and disbelieve in that which we used to associate with.**} So their belief did not benefit them when they saw Our punishment. This is the way of God which has already occurred with His servants, and there the disbelievers lost out. {And they were in disquieting doubt} meaning, they were in disquieting doubt in this world, and for this reason their faith was not accepted when they witnessed the punishment. Qatadah said: Beware of doubt and suspicion, for whoever dies in doubt will be resurrected with it, and whoever dies in certainty will be resurrected with it.} [The end of the interpretation of Surah Saba] And God the Almighty is the Grantor of success to what is correct.

Fath al-Qadir

And sentence 53 - **And they had disbelieved in it before** is in the accusative case as a state: meaning,

the situation is that they had disbelieved in what they believed in now before this time, and that was while they were in this world. Abu Amr, Hamza, Al-Kisa'i, and Al-A'mash read *Al-Tanawush* with a hamza, and the rest read it with a waw. Abu Ubaid and Al-Nahas ruled out the first reading, and there is no reason to rule it out, as it has been established in the Arabic language and poetry, including the saying of the poet:

You have been away from your students for a long time, and you have come back as a liar after the good has passed you by.

And you finally came. Al-Farra' said: The hamza and omission of the hamza are similar. **And they cast aspersions on the unseen** meaning they cast aspersions, saying: There is no resurrection, no revival, no Paradise, and no Hellfire. **From a distant place** meaning from a distant direction where there is no basis for their false assumptions. It was also said that the meaning is: They say false things about the Qur'an: that it is magic, poetry, and the legends of the ancients. It was also said that they say about Muhammad that he is a magician, poet, soothsayer, and madman. Abu Haywah, Mujahid, and Mahbub read on the authority of Abu Amr **they cast aspersions** in the passive form: meaning they throw what hurts them as a result of their actions from where they do not expect. It represents their state as someone who throws something he cannot see from a distant place where there is no room for illusion in its catching up. The sentence is either conjoined with **And they disbelieved in it** as a narration of the past state and a recall of its image, or it is a new sentence to explain the representation of their state.

Tafsir al-Baghawi

53- **And they had disbelieved in it before**, meaning: the Qur'an, and it was said: in Muhammad, peace and blessings be upon him, before they witnessed the punishment and the horrors of the Day of Resurrection, **and they cast aspersions upon the unseen from a distant place**, Mujahid said: They cast aspersions upon Muhammad based on conjecture, not on certainty, and this is what they say about a magician, poet, or soothsayer. The meaning of **the unseen** is conjecture because its knowledge was hidden from them, and the distant place is their distance from the knowledge of what they are saying, and the meaning is they cast aspersions upon Muhammad with what they do not know from where they do not know. Qatada said: They cast aspersions based on conjecture, saying there is no resurrection, no Paradise, and no Hellfire.

Tafsir al-Baidawi

53- **And they disbelieved in him** Muhammad, peace and blessings be upon him, or in the punishment. **Before** before that time of accountability. **And they cast aspersions in the unseen** and they cast aspersions based on conjecture and they rely on things that the Messenger, peace and blessings be upon him, did not

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And they had already disbelieved in it before, and they cast aspersions upon the unseen from a distant place.

reveal to them of accusations, or in the punishment of spreading his denial. **From a distant place** from a distant aspect of his affair, which is the doubts that they created in the affair of the Messenger, peace and blessings be upon him, or the state of the Hereafter as mentioned before. Perhaps it is a metaphor for their state in that like the state of someone who casts something that he does not see from a distant place where there is no room for suspicion of its occurrence. It was read (**and they cast aspersions**) meaning that Satan casts that upon them and prompts them to do so. The conjunction with **and they disbelieved** is to narrate the past state or to **they said**, so it is a metaphor for their state like the state of the slanderer in obtaining what they lost of faith in this world.

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And a barrier will be placed between them and what they desire, just as was done with their followers before. Indeed, they were in disquieting doubt.

Tafsir al-Jalalayn

54 - **And they will be prevented from what they desire** of faith, that is, accepting it **as was done to their followers** their likes in disbelief *before* that is, before them **indeed, they were in disquieting doubt** a place of doubt for them regarding what they believe in now and they did not pay attention to its evidence in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And a barrier was placed between these polytheists when they were terrified, so there was no escape, and they were seized from a nearby place, so they said, **We believe in it.** "And between what they desired," at that time of belief in what they had disbelieved in in the world before that, and they had no way to it.

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

Who said that?

Ismail bin Hafs Al-Abli told me: Al-Mu'tamir told us, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan, regarding His statement, **And a barrier will be placed between them and what they desire**, he said: They will be prevented from believing in God.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Abd al-Samad, he said: I heard al-Hasan, and he was asked about this verse, **And a barrier will be placed between them and what they desire**, he said: They will be prevented from faith.

Ibn Abi Ziyad told me, he said: Yazid told us, he said: Abu Al-Ashhab told us, on the authority of Al-Hasan: **And they will be prevented from what they desire.** He said: They will be prevented from faith.

Ahmad bin Abdul Samad Al-Ansari told us: Abu Usamah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And a barrier will be placed between them and what they desire.** He said: From returning to the world so that they may repent.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And a barrier will be placed between them and what they desire.** The people desired to obey God, and they would have done so in this world when they saw what they saw.

Al-Hasan bin Wadh told us, he said: Al-Hasan bin Habib told us, he said: Abu Al-Ashhab told us, on the authority of Al-Hasan, regarding his statement, **And a**

barrier will be placed between them and what they desire, he said: They will be prevented from faith.

Others said: The meaning of this is: They will be prevented from what they desire of money, children, and worldly pleasures.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, he said: 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, **And a barrier will be placed between them and what they desire**, he said: of wealth, children, or prosperity.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And a barrier will be placed between them and what they desire**, he said: In the world that they were in and in life.

We chose the statement we chose in this regard because the people only wished, when they witnessed the punishment of God, what God had told us about them wishing for, and they said, **We believe in it.** So God said, **And how can they attain that from a distant place, when they had disbelieved before that in this world?** If that is the case, then His statement, **And a barrier will be placed between them and what they desire**, is more appropriate for it to be a statement that they have no way except what they wished for than to be a statement about anything else.

And His statement, **as He did with their followers before**, means that we did with these polytheists, so we stood between them and what they desired of belief in God when God's wrath descended upon them and they witnessed His punishment, just as we did with their followers because of their disbelief in God from the disbelieving nations before them. We did not accept their belief at that time, just as we did not accept it at a similar time from their peers. *Ash'a* is the plural of *shi'a*, and *shi'a* is the plural of *shi'a*, so *ash'a* is the plural of *plural*.

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, **As He did with their followers before**, he said: the infidels before them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **as He did with their followers before**, meaning in this world, if they saw the punishment, their faith would not be accepted from them.

And His statement, **Indeed, they were in disquieting doubt**, means the Most High says: And between these polytheists, when they witnessed the punishment of God, and belief, a barrier was placed between them. **Indeed, they were before in this world in doubt** about the punishment that had descended upon them and which they witnessed. And their prophet had informed them that if they did not repent from what they were

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And a barrier will be placed between them and what they desire, just as was done with their followers before. Indeed, they were in disquieting doubt.

doing, disbelief in God and worshipping idols, God would destroy them and bring upon them His punishment in this world and the Hereafter before it descended upon them. *Disquieting* means: causing its owner who is in it what makes him doubtful of harm, from their saying: A man has become doubtful: if he has committed a doubt and committed an immoral act, as the rajaz poet said:

Oh people, what do I have to do with Abu Dhu'ayb?
When you came to him from his absence

He smells my affection and flaunts my clothes as if I
had made him suspicious

He says: It is as if I came to him with suspicion.

Tafsir al-Qurtubi

The Almighty says: **And a barrier will be placed between them and what they desire.** It was said: They will be barred from salvation from the punishment. It was also said: They will be barred from what they desire in this world of their wealth and families. Qatadah's school of thought is that the meaning is that when they saw the punishment, they desired that it would be accepted from them so that they would obey God, the Almighty and Majestic, and desist from what God commands them, but they were barred from that because that was in this world and it had passed away at that time. The original form is hawala, so the vowel of the waw was changed to the ha' and it became a ya', then its vowel was deleted due to its heaviness. **As He did with their followers.** Al-ashya' is the plural of shi'a, and shi'a is the plural of shi'a. **From before** meaning with those who passed from the previous disbelieving generations. **Indeed, they were in doubt** meaning about the matter of the messengers, the resurrection, Paradise, and Hell. It was also said: about religion and monotheism, and the meaning is the same. *Suspicious* means that one is suspicious of him. It is said: a man became suspicious, meaning he became suspicious, so he is suspicious. And whoever said that it is from doubt, which is suspicion and accusation, said: It is said suspicious doubt? Just as it is said: amazing wonder and poetic poetry in emphasis.

I have finished the Surah, praise be to God, Lord of the Worlds.

Tafsir Ibn Kathir

God the Most High says: "And if you could but see, O Muhammad, when these deniers will be terrified on the Day of Resurrection, there will be no escape for them, no blame, and no refuge. "And they will be seized from a place nearby." That is, they will not be able to escape deeply, but will be seized from the first moment. Al-Hasan Al-Basri said: **When they emerge from their graves.** Mujahid, Atiyah Al-Awfi, and Qatadah said: **From beneath their feet.** It was narrated from Ibn

Abbas **may God be pleased with them** and Ad-Dahhak: **It means their punishment in this world.** Abd Al-Rahman bin Zaid said: **It means their killing on the Day of Badr.** The correct view is that what is meant by this is the Day of Resurrection, which is the greatest catastrophe, even though what was mentioned is connected to that. Ibn Jarir narrated from some of them that he said: **What is meant by this is an army that will be swallowed up between Mecca and Medina during the days of the Abbasids may God be pleased with them.** Then he mentioned a completely fabricated hadith, but he did not point that out. This is something strange and bizarre from him. **And they will say, 'We believe in it.'** That is, on the Day of Resurrection they will say, **We believe in God, His angels, His books, and His messengers,** as God Almighty said: "And if you could but see when the criminals will hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain.'" For this reason God Almighty said: **And how can they engage in faith from a distant place?** That is, how can they engage in faith when they have been far from the place where it will be accepted from them, and have gone to the Hereafter, which is the place of recompense, not the place of trial? If they had believed in this world, that would have been beneficial to them, but after their destination in the Hereafter, they will have no way to accept faith, just as there is no way for someone who engages in something from afar to obtain it.

Mujahid said: **And how can they grasp it?** He said: Grabbing it. Az-Zuhri said: Grabbing it is when faith grasps it while they are in the Hereafter and the worldly life has been cut off from them. Al-Hasan Al-Basri said: They sought the matter from a place that cannot be attained, they grasped faith from a distant place. Ibn Abbas **may God be pleased with him** said: They sought to return to the world and repent from what they are in, but there is no time for return or repentance. Muhammad ibn Ka'b Al-Qurazi **may God have mercy on him** said the same.

And the Almighty said: **And they had disbelieved in it before** meaning, how can they have faith in the Hereafter when they had disbelieved in the truth in this world and denied the messengers? **And they cast aspersions on the unseen from a distant place** Malik said on the authority of Zayd ibn Aslam. **And they cast aspersions on the unseen** he said: with conjecture. I said: Just as the Almighty said: **casting on conjecture** so sometimes they say a poet, sometimes a soothsayer, sometimes a magician, sometimes a madman, and other false statements. And they lie about resurrection, the afterlife, and the afterlife. **We only think conjecture, and we are not certain** Qatada and Mujahid said: They cast aspersions on conjecture. There is no resurrection, no Paradise, and no Hellfire.

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Jarir **may God have mercy on him**. Mujahid said: **And they will be prevented from what they desire** of this world, such as wealth, prosperity and family. Something similar was narrated from Ibn Umar, Ibn Abbas and Al-Rabi' ibn Anas **may God be pleased with them**. This is the opinion of Al-Bukhari and his group. The correct view is that there is no contradiction between the two opinions, because they were prevented from their desires in this world and from what they sought in the Hereafter, so they were prevented from it.

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more. He said: You will not live to see this. This will happen at the end of time, when a king will gather all the silent people, until when he thought that he had not left anything behind, he will open his mouth seeking more. He said: Then I came until the path opened for me, and behold, I saw a tree, and a branch from one of its trees was fresh and I wanted to cut it, but another tree called out to me: O servant of God, take from us, until all the trees called out to me: O servant of God, take from me. He said: You will not live to see this. This will happen at the end of time, when men will decrease and women will increase, to the point that a man will propose to a woman, and ten will invite him. And the twenty to themselves. He said: Then I came until the path opened for me, and behold, I saw a man standing at a spring, scooping water for each person. When they broke away from him, he poured it into his jug, but his jug did not stick to anything. He said: You will not attain this. This will be at the end of time, the storyteller, teaching people knowledge, then he contradicts them in committing sins against God the Most High. He said: Then I came until the path opened for me, behold, I saw a goat, and behold, people had taken hold of its legs, and behold, a man had taken hold of its horns, and behold, a man had taken hold of its tail, and behold, a rider had mounted it, and behold, a man had milked it. He said: As for the goat, it is the world, and those who took hold of its legs are falling from its livelihood. As for the one who took hold of its horns, he is dealing with its narrow livelihood. As for the one who took hold of its tail, it turned away from him. As for the one who rode it, it left it. As for the one who milked it, it went away. He said: Then I came until the path opened for me, behold, I saw a man drawing water from a well. Whenever he took out his bucket, he poured it into the basin, and it flowed. The water returned to the well. He said: This is a man to whom God has rejected his good deeds, but He did not accept them. He said: Then I came until the path opened up for me, and behold, I saw a man sowing seed and harvesting it, and behold, it was good wheat. He said: This is a man to whom God has accepted his good deeds and made them pure for him. He said: Then I came forward until the way opened for me, and behold, I saw a man lying on his back. He said: O servant of God, come closer to me, take my hand and make me sit down, for by God I have not sat down since God created me. So I took his hand, and he stood up running until I could not see him. The young man said to him: This is the most distant Omar, I am the Angel of Death, and I am the woman who came to you. God the Most High commanded me to take the soul of the most distant in this place, then send him to the fire of Hell. He said: So this verse was revealed about him: **And a barrier will be placed between them and what they desire** verse. This is a strange narration, and its authenticity is questionable. The revelation of the verse about him and in his right means that all the disbelievers die and their souls are attached to the life of this world, as happened to this deluded, infatuated man. He went to seek what he wanted, and the Angel of Death suddenly came to him, and a barrier was placed between him and what he desired.

God the Almighty says: {As He did with their followers before} meaning, as happened to the past nations who denied the messengers, when God's punishment

Surat Saba 34:54

And a barrier will be placed between them and what they desire, just as was done with their followers before. Indeed, they were in disquieting doubt.

came to them, they wished that they had believed, but it was not accepted from them. {But when they saw Our punishment, they said, **We believe in God alone and disbelieve in that which we used to associate with.**} So their belief did not benefit them when they saw Our punishment. This is the way of God which has already occurred with His servants, and there the disbelievers lost out. {And they were in disquieting doubt} meaning, they were in disquieting doubt in this world, and for this reason their faith was not accepted when they witnessed the punishment. Qatadah said: Beware of doubt and suspicion, for whoever dies in doubt will be resurrected with it, and whoever dies in certainty will be resurrected with it.} [The end of the interpretation of Surah Saba'] And God the Almighty is the Grantor of success to what is correct.

Fath al-Qadir

54- **And they will be prevented from what they desire** of salvation from the punishment and they will be prevented from that. It was said that they will be prevented from what they desire in this world of their wealth and families, or they will be prevented from what they desire of returning to this world **as was done to their followers before** meaning their likes and counterparts from the disbelievers of the past nations. **Religious followers** is the plural of *sects*, and *shi'a* is the plural of *shi'a*. The phrase **they were in disquieting doubt** is an explanation of what came before it: meaning in doubt that leads to suspicion or has doubts about the matter of the messengers, the resurrection, Paradise and Hell, or about monotheism and what the messengers brought them of religion. It is said that a man is *arab* if he becomes suspicious, so he is suspicious. It was said that it is from *doubt*, which is doubt, so it is like what is said **strange wonder and poet's poetry**.

Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **There is no escape**, he said: There is no escape. Ibn Abi Hatim narrated on his authority regarding his statement: **And if you could but see when they are terrified, there is no escape and they are seized from a place nearby**, he said: It refers to the army of al-Sufyani. It was said: From where were they seized? He said: From beneath their feet. It has been proven in the Sahih that an army will be swallowed up in the desert from the hadith of Hafsa and Aishah. Outside the Sahih, it is from the hadith of Umm Salamah, Safiyah, Abu Hurayrah and Ibn Mas'ud. There is nothing in them that states that this was the reason for the revelation of this verse. But Ibn Jarir narrated on the authority of Hudhayfah bin al-Yaman the story of this swallowing up with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, and he said at the end of it: That is what God Almighty said in Surat Saba': **And if you could but see when they are terrified, there is no escape**, the verse. Al-Faryabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated **and authenticated** from Ibn Abbas regarding his statement: **And how can they approach?** He said: How can they be repelled? **From a place far away?** He

said: They ask for a response, but there is no time for response. Ibn al-Mundhir narrated on the authority of al-Taymi who said: I came to Ibn Abbas and said: What is tanaws? He said: Taking hold of something, but that is not the time for that.

Tafsir al-Baghawi

54- **And they will be prevented from what they desire**, meaning: faith, repentance, and returning to this world. It was also said: the pleasures and luxuries of this world, **as He did with their followers**, meaning: their peers and those who were in the same state as them from the disbelievers, *before*, meaning: faith and repentance were not accepted from them at the time of despair, **indeed, they were in doubt**, about the resurrection and the punishment descending upon them, *disturbing*, causing suspicion and accusation for them.

Tafsir al-Baidawi

54- **And they will be prevented from what they desire** of the benefit of faith and salvation by it from the Fire. Ibn Umar and Al-Kisa'i read it with the dammah on the ha'. **As He did with their followers before** with their likes from the disbelieving nations of the common people. **Indeed, they were in disturbing doubt** is a place of doubt, or of doubt taken from the doubter, or doubt is a description of doubt for the sake of exaggeration.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Saba', there will remain no messenger or prophet but that he will be his companion and friend on the Day of Resurrection**.

Surat Fatir 35:1

Praise be to God, the Creator of the heavens and the earth, who has made the angels messengers with wings, two or three or four. He increases in creation what He wills. Indeed, God is over all things competent.

Tafsir al-Jalalayn

1 - **Praise be to God** God Almighty praised Himself as He explained at the beginning of Saba **Creator of the heavens and the earth** their Creator without any previous example **Making the angels messengers** to the prophets (with wings, two or three or four. He increases in creation) in the angels and other things (what He wills. Indeed, God is over all things competent).

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Complete thanks to the One Who is worshipped, to whomever He wills, and to whomever He wills worship ...

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Those with wings, two, three, or four.** Some of them said: He has two wings, some of them: three, and some of them: four.

The Arabists differed about the reason for not using the dual, the *thalatha*, and the *raba'*, which is a translation of wings, and wings is indefinite. Some of the grammarians of Basra said: They were not used because they are declined from their proper forms, and that is because the dual is declined from the two, and the three from the three, and the *raba'* from the four, so it was declined like 'Umar and Zafar, as this was declined from 'Amer to 'Umar, and this from Zafar to Zafar. Some of them recited in that regard:

I killed you, praise and unity, and left once like yesterday, the one who turned away

Another of them said: It is not declined because it suggests three or four. He said: This is only used in the case of numbers. Some of the grammarians of Kufa said: They are declined from definite nouns, because the definite article does not enter them, and the addition does not enter them, and the definite article would have been indefinite, and it is a translation of the indefinite noun. He said: And the same is what is in the Qur'an, like **that you stand before God in pairs and singly** (Saba' 34:46), and likewise *wahad* and *ahad*, and what is similar to the declined numbers.

And His saying, **He increases in creation what He wills**, that is His, the Blessed and Exalted, adding to the creation of this angel of wings what He wills over another, and His decreasing from another what He likes, and likewise in all of His creation, He increases in creation what He wills of it, and He decreases from creation what He wills. His is the creation and the

command, and His is the power and authority. **Indeed, God is over all things competent**, meaning that God, the Exalted, is able to increase what He wills of that in what He wills, and to decrease what He wills of it from whomever He wills, and other than that of all things. Nothing that He wills is prevented from Him, glory be to Him, the Most High.

Tafsir al-Qurtubi

The Almighty said: **Praise be to God, Creator of the heavens and the earth.** Three scenarios are permissible for Fatir 35: the accusative as an adjective, the nominative with an implied subject, and the accusative as an expression of praise. Sibawayh said: Praise be to God, the One worthy of praise, likewise the Maker of the angels. Fatir 35: the Creator. It has already been mentioned in Joseph and others. And breaking *al-fitr*: splitting something. It is said: I broke it, so it split. And from this: the camel's fang grew, so it is a fatir camel. And breaking something means splitting. And a sword is *fatar*, meaning it has a crack in it. Antara said:

My sword is like a chariot, it is like my weapon, it does not fail or break

Al-Fitr: origination and invention. Ibn Abbas said: I did not know what Fatir al-Samawat wa al-Ard was until two Bedouins came to me arguing about a well. One of them said: I created it, meaning I initiated it. Al-Fitr is milking a camel with the forefinger and thumb. What is meant by the heavens and earth is the entire world. This indicates that whoever is able to initiate is able to repeat. **Ja'il al-Mala'ikah** does not have *tanween* because it is in the past tense. *Rusul* is a second object, and it is said with an implied verb because if the subject is in the past tense, it does not affect it. When it is used as a future tense, the *tanween* is deleted for ease. Ad-Dahhak recited **Al-Hamdu Lillah, He created the heavens and the earth** as a past tense verb. **Ja'il al-Mala'ikah as-Rasul** means the creation of angels. Among the messengers are Gabriel, Michael, Israfil, and the Angel of Death, may God bless them all. Al-Hasan recited **Ja'il al-Mala'ikah** in the nominative case. Khalid ibn Nasheet recited **Ja'il al-Mala'ikah**, both of which are clear. **Ulu Ajana** is an adjective, meaning people with wings. **Two by two, three by three, and four by four.** Qatada said: Some of them have two wings, some three, and some four, with which they descend from the sky to the earth, and ascend from the earth to the sky, and it is a journey of such-and-such in one time, meaning He made them messengers. Yahya ibn Salam said: To the prophets. Al-Suddi said: To the servants, with mercy or punishment. In Sahih Muslim, on the authority of Ibn Mas'ud, "The Prophet, may God bless him and grant him peace, saw Gabriel, peace be upon him, with six hundred wings." Al-Zuhri reported that Gabriel, peace be upon him, said to him: O Muhammad, if you saw Israfil, he would have twelve thousand wings, one wing in the east and one wing in the west, and the Throne is on his shoulders, and sometimes he becomes small before the majesty of God until he becomes like a wasp, and wasp is a small bird, until nothing carries the Throne of your Lord except His majesty. *Ulu* is the

Surat Fatir 35:1

Praise be to God, the Creator of the heavens and the earth, who has made the angels messengers with wings, two or three or four. He increases in creation what He wills. Indeed, God is over all things competent.

plural of *dhu*, just as *these* is the plural of *dha*, and their equivalents in the established form are *makhadh* and *khalafah*. We have already discussed **two by two**, “thalath,” and *raba*’ in An-Nisa’ and that they are indeclinable. **He increases in creation what He wills** meaning in the creation of the angels, according to most of the commentators, as mentioned by Al-Mahdawi. Al-Hasan said: He increases in creation, meaning in the wings of the angels, what He wills. Al-Zuhri and Ibn Jurayj said: It means a beautiful voice. This has been discussed in the introduction to the book. Al-Haytham Al-Farsi said: I saw the Prophet, peace and blessings be upon him, in my dream, and he said: You are Al-Haytham who adorned the Qur’an with your voice. May God reward you with good. Qatada said: He increases in creation what He wills: charm in the eyes, beauty in the nose, and sweetness in the mouth. It was also said: beautiful handwriting. Muhajir Al-Kila’i said: The Prophet, peace and blessings be upon him, said: **Beautiful handwriting increases the clarity of speech**. It was also said: a beautiful face. It was said in the report of this verse: it is a beautiful face, a beautiful voice, and beautiful hair. Al-Qushayri mentioned it. Al-Naqqash: it is curly hair. It was also said: the mind and discernment. It was also said: sciences and crafts. **Indeed, God is over all things competent** of decrease and increase. Al-Zamakhshari: The verse is absolute and includes every increase in creation, such as tall stature, uprightness of form, perfection of limbs, strength of grip, prudence of mind, eloquence of opinion, boldness of heart, generosity of soul, smoothness of tongue, eloquence of speech, good manners in handling affairs, and the like, which cannot be described.

Tafsir Ibn Kathir

Interpretation of Surah Fatir

It is Meccan

In the name of God, the Most Gracious, the Most Merciful

Sufyan al-Thawri narrated on the authority of Ibrahim ibn Muhajir on the authority of Mujahid on the authority of Ibn Abbas, may God be pleased with them both, who said: I did not know what Fatir al-Samawat wa’l-Ard was until two Bedouins came to me disputing about a well. One of them said to his companion: I started it, meaning I began it. Ibn Abbas, may God be pleased with them both, also said: **Fatir al-Samawat wa’l-Ard** means Originator of the heavens and the earth. Ad-Dahhak said: Everything in the Qur’an is Fatir al-Samawat wa’l-Ard, meaning He is the Creator of the heavens and the earth. And the Almighty’s saying: **He has made the angels messengers** meaning between Him and His prophets **with wings** meaning they fly with them to quickly convey what they are commanded to do **in twos, threes, or fours** meaning some of them have two wings, some have three, some

have four, and some have more than that, as came in the hadith “that the Messenger of God, may God bless him and grant him peace, saw Gabriel, peace be upon him, on the night of the Isra’ and he had six hundred wings, between each two wings is like the distance between the east and the west.” And for this reason the Almighty said: “He increases in creation what He wills. Indeed, God has power over all things.” Al-Suddi said: He increases in wings and their creation what He wills. Al-Zuhri and Ibn Jurayj said regarding the Almighty’s saying: **He increases in creation what He wills** meaning a beautiful voice. Al-Bukhari narrated it from Al-Zuhri in Al-Adab, and Ibn Abi Hatim in his Tafsir. And in the odd reading it was **He increases in creation** with a long ha’, and God knows best.

Fath al-Qadir

It is forty-five verses.

It is a Meccan surah. Al-Qurtubi said: According to everyone’s opinion. Al-Bukhari, Ibn Al-Durais, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala’il narrated on the authority of Ibn Abbas that he said: Surah Fatir was revealed in Mecca.

Fatar: to split something. It is said that he split it and it split. From this comes the word fatar **to split** a camel’s fang if it comes out, so it is a fatir camel. The thing is split and cracked. Fatar is the beginning and invention, which is what is meant here. The meaning is 1- **Praise be to God**, the Creator and Inventor of **the heavens and the earth**. The intended meaning is that He who was able to begin this great creation is able to repeat it. The majority read fatir in the active participle form, while az-Zuhri and ad-Dahhak read fatar in the past tense. According to the first reading, it is an attribute of God because its addition is mixed with its meaning in the past tense. If it is not pure, it is a substitute. The same applies to **Ja’il al-Mala’ikah rasul making the angels messengers**. Both interpretations are permissible. Rasul is in the accusative case with an implied verb according to the first interpretation, because the active participle does not function if it has a past tense meaning. Al-Kisa’i allowed it to function. According to the second interpretation, it is in the accusative case with ja’il **making the angels messengers**. Al-Hasan read it with the nominative case, while Khalil ibn Nasheet and Yahya ibn Ya’mar read it with the past tense. Al-Hasan and Hamid read it with a sukoon on the seen, which is the language of Tamim. **Ole Wings** is an adjective for rusulan. Wings is the plural of wing. **Mithna wa thalatha wa raaba**’ is an adjective for jinn. We have already discussed **Mithna wa thalatha wa raaba**’ in An-Nisa’. Qatadah said: Some of them have two wings, some three, and some four, with which they descend from the sky to the earth and ascend from the earth to the sky. Yahya ibn Salam said: God sends them to the prophets. Al-Suddi said: To His servants with His blessings or punishments. The phrase **He increases in creation as He wills** is a new sentence confirming what preceded it about the varying states of the angels. The meaning is that He

increases in the creation of the angels as He wills, which is the opinion of most of the commentators, and was chosen by Al-Farra' and Al-Zajaj. It was said that this increase in creation is not specific to the angels, so Al-Zuhri and Ibn Jurayj said: It refers to the beauty of the voice. Qatada said: Beauty is in the eyes, beauty is in the nose, sweetness is in the mouth, and it was said a beautiful face, and it was said a beautiful handwriting, and it was said curly hair, and it was said the mind and discrimination, and it was said the sciences and crafts. There is no reason to limit that to a specific type, rather it includes every increase, and the phrase **Indeed, God is over all things competent** is an explanation for what preceded it, that He increases in creation what He wills.

accordance with His will and the effect of His wisdom, not something that their essences require, because the difference of classes and types in properties and divisions, if it were due to their common essences, would necessitate a contradiction in the implications of the agreed-upon matters, and that is impossible. The verse deals with additions in form and meaning, such as a beautiful face, a beautiful voice, a shrewd mind, and a generous soul. **Indeed, God is over all things competent.** The specific attainment of some things and not others is only from the aspect of the will.

Tafsir al-Baghawi

1- **Praise be to God, the Originator of the heavens and the earth**, their Creator and Initiator without any previous example, **who has made the angels messengers with wings**, with wings **two, three, or four**. Qatada and Muqatil said: Some of them have two wings, some of them have three wings, and some of them have four wings, and He adds to them what He wills, and this is His saying, **He adds to creation what He wills**.

Ibn Masoud said about the Almighty's words: **He has certainly seen some of the greatest signs of his Lord** (al-Najm 53:18). He said that he saw Gabriel in his form with six hundred wings.

Ibn Shihab said about his statement: **He increases in creation what He wills**, he said: A beautiful voice.

On the authority of Qatada, he said: It is the beauty in the eyes. It was also said: It is the mind and discrimination.

God is capable of everything.

Tafsir al-Baidawi

1 - **Praise be to God, the Creator of the heavens and the earth**. Their Creator comes from the word *fatr* meaning to split, as if He split nothingness by bringing them out of it. The addition is pure because it has a past tense meaning. **Who has made the angels messengers**. They are intermediaries between God and His prophets and righteous servants, conveying His messages to them through revelation, inspiration, and true visions, or between Him and His creation, conveying to them the effects of His creation. **Those with wings, two, three, or four** means those with multiple wings that vary in rank, with which they descend and ascend, or with which they hasten towards whatever God has entrusted them with, and they dispose of it as He commands them. Perhaps this does not mean that they are prepared specifically and that they do not still have them, because it was narrated that "He, peace and blessings be upon him, saw Gabriel on the night of the Ascension, and he had six hundred wings." **He increases in creation as He wills** is a new indication that their variation in that is in

Surat Fatir 35:2

Whatever mercy God opens to mankind, none can withhold it, and whatever He withholds, none can release it after Him. And He is the Exalted in Might, the Wise.

Surat Fatir 35:2

Whatever mercy God opens to mankind, none can withhold it, and whatever He withholds, none can release it after Him. And He is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

2 - **Whatever mercy God opens for mankind** such as provision and rain **no one can withhold it, and whatever He withholds** of that **no one can release it after it** that is, after He withholds it **and He is the Exalted in Might** dominant over His affair **the Wise** in His actions.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The keys and locks of goodness are all in His hand. Whatever goodness God opens for people, no one can close it or withhold it from them, because that is His command and no one can control it. Likewise, whatever goodness He closes for them, He does not extend it to them or open it for them. No one can open it but Him, because all matters are up to Him and for 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: **Whatever mercy God opens for mankind** means good. **There is none who can withhold it** so no one can stop it. **And whatever He withholds, there is none who can release it after Him.** And God Almighty said: **There is none who can withhold it.** So He made *what* feminine because of the mention of mercy after Him. And He said: **And whatever He withholds, there is none who can release it after Him.** So He made *what* masculine because its wording is masculine. If it were made feminine in place of masculine for the meaning, and masculine in place of feminine for the wording, it would be permissible. However, the most eloquent of speech is the feminine if it appears after what indicates its femininity, and the masculine if that does not appear.

And His statement, **And He is the Exalted in Might, the Wise**, means: He is the Exalted in His vengeance upon those of His creation who took vengeance upon Him by withholding His mercy and goodness from them, the Wise in the management of His creation, and in His opening up mercy to them if opening it up is good, and in His withholding it from them if His withholding it is wisdom.

Tafsir al-Qurtubi

The Almighty said: **Whatever mercy God opens to mankind, no one can withhold it.** Grammarians have permitted, in places other than the Qur'an, **no one can withhold it** using the word *ma* and *laha* in the meaning. They have also permitted **what is withheld, no one can send it.** They have also permitted **what God opens to mankind of mercy in the nominative case** to be *ma* in the sense of *who*. That is, the messengers were sent as a mercy to mankind, and no one has the power to send them except God. It has also been said: Whatever God brings them of rain or provision, no one can withhold it, and whatever He withholds of that, no one can send it. It has also been said: It is supplication, as Ad-Dahhak said. Ibn Abbas: From repentance. It has also been said: From success and guidance.

I said: The word mercy encompasses all of that, as it is indefinite due to being widespread and ambiguous, so it includes every mercy as an alternative, so it is general in all that was mentioned. In the Muwatta' of Malik: It reached him that Abu Hurairah used to say when he woke up and the people had broken their fast: We broke our fast with the rising star of victory, then he would recite this verse: **Whatever mercy God opens for mankind, none can withhold it.** "And He is the Exalted in Might, the Wise." It was mentioned above.

Tafsir Ibn Kathir

God the Almighty informs us that whatever He wills happens, and whatever He does not will does not happen, and that there is no one who can prevent what He gives and no one who can give what He prevents. Imam Ahmad said: Ali bin Asim told us, Mughira told us, Amir told us, on the authority of Warrad, the freed slave of Mughira bin Shu'ba, who said: Mu'awiyah wrote to Mughira bin Shu'ba, "Write for me what you heard from the Messenger of God (peace and blessings of God be upon him)." Mughira called me and I wrote to him: "I heard the Messenger of God (peace and blessings of God be upon him) say when he finished the prayer: 'There is no god but God alone, with no partner. His is the dominion and His is the praise, and He is over all things omnipotent. O God, there is no one who can prevent what You give and no one who can give what You prevent. And wealth does not benefit one from You.' And I heard him forbid idle talk, excessive questioning, wasting wealth, burying daughters alive, disobeying mothers, and withholding and giving." And they narrated it through various chains of narration on the authority of Warrad. It was proven in Sahih Muslim on the authority of Abu Sa'id Al-Khudri **may God be pleased with him** who said: "Whenever the Messenger of God (blessings and peace of God be upon him) raised his head from bowing, he would say: 'God hears those who praise Him. O God, our Lord, to You is praise that fills the heavens and the earth, and that which You will thereafter. O God, the One worthy of praise and glory. What the servant has said is more true than what you

have given, and we are all Your servants. O God, there is no one who can withhold what You have given, nor can there be a giver of what You have withheld. And wealth does not benefit a wealthy person against You.” This verse is similar to the saying of God, the Most Blessed, the Most High: **And if God should touch you with adversity, there is none who can remove it except Him; and if He intends for you good, there is none who can repel His favor.** And there are many similar verses. Imam Malik **may God have mercy on him** said: When Abu Hurairah **may God be pleased with him** was visited by rain, he would say: **We have been rained upon by the star of victory.** Then he would recite this verse: “Whatever mercy God opens for mankind, none can withhold it; and whatever He withholds, none can release it thereafter. And He is the Exalted in Might, the Wise.” Ibn Abi Hatim narrated it on the authority of Yunus on the authority of Ibn Wahb on his authority.

Fath al-Qadir

2- Whatever mercy God opens to mankind, no one can withhold it. That is, whatever God gives them of rain and provision, no one can withhold it. **And whatever He withholds** of that, no one can send after withholding it. It was said that the meaning is: The messengers were sent as a mercy to mankind, and no one can send them except God. It was also said that it refers to supplication, repentance, and success and guidance. There is no basis for this specification, rather the meaning is: Everything God opens to mankind from the treasures of His mercy includes every blessing that He bestows upon His creation. Similarly, withholding includes everything that God withholds from His blessings. He, glory be to Him, is the Giver, the Withholder, the Constrictor, the Expander. There is no giver or bestower other than Him. Then God, glory be to Him, commanded His servants to remember His abundant blessings upon them, which are countless and innumerable. **And if you should count the favors of God, you could not enumerate them.** The meaning of this command to them to remember is to guide them to be grateful for its continuity and to ask for more of it.

Tafsir al-Baghawi

2- Whatever mercy God opens to mankind, it was said: of rain and provisions, **no one can withhold it,** no one can stop it, “and whatever He withholds, no one can release it after Him. And He is the Exalted in Might,” in what He withheld, **the Wise.** In what He sent.

Imam Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi told us, Abu al-Hasan Ahmad ibn Muhammad ibn Musa ibn al-Salt told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, Abdullah ibn Asbat told us, my father told us, Abd al-Malik ibn Umair told us, on the authority of Warad, on the authority of al-Mughira ibn Shu'ba, “That the Messenger of God, may God bless him and grant him peace, used to say after every prescribed prayer: ‘There is no god but God alone, with no partner for Him. His is the dominion and His is the praise, and He has power over all things. O God, there is no one who can

withhold what You have given, nor give what You have withheld, and wealth does not benefit one who is wealthy from You.”

Tafsir al-Baidawi

2 - What God opens to mankind means what He releases and sends to them, and this is from the use of the cause for the effect. **Of mercy** such as blessing, security, health, knowledge, and prophecy. **There is none who can withhold it** He thinks it is. **And what He withholds, there is none who can send it** He releases it, and the difference between the two pronouns is because the first relative pronoun is explained by mercy and the second is absolute in including it and anger, and in that is an indication that His mercy preceded His anger. **After it** means after His withholding. **And He is the Exalted in Might** He prevails over whatever He wills, no one has the right to dispute with Him in that. **The Wise** He does not act except with knowledge and mastery. Then after He explained that He is the One who created the kingdom and the kingdom of heaven and who disposes of them absolutely, He commanded the people to be grateful for His blessings, saying:

Surat Fatir 35:3

O mankind, remember the favor of God upon you. Is there any creator other than God who provides for you from the heaven and the earth? There is no deity except Him, so how are you deluded?

Surat Fatir 35:3

O mankind, remember the favor of God upon you. Is there any creator other than God who provides for you from the heaven and the earth? There is no deity except Him, so how are you deluded?

Tafsir al-Jalalayn

3 - **O mankind** the people of Mecca **remember the favor of God upon you** by making you reside in the sanctuary and preventing raids from coming upon you **Is there a creator** *min* redundant and *khalīq* is the subject **other than God** in the nominative and genitive cases, describing the creator in terms of wording and location and predicate of the subject **who provides for you from the sky** rain and from **the earth** plants and the question is for confirmation, meaning there is no creator and provider other than Him **there is no god except Him, so how are you turned away** from where are you diverted from His oneness while you acknowledge that He is the Creator and Provider

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the polytheists among the people of the Messenger of God, may God bless him and grant him peace, from Quraysh, **O mankind, remembering the favor of God** which He bestowed **upon you** by opening for you of His goodness what He opened and by extending for you of life what He extended, and reflect and see, is there a Creator other than the Creator of the heavens and the earth, in whose hand are the keys to your provisions and their locks? **He provides for you from the heaven and the earth** so that you worship Him instead of Him. **There is no god but Him** meaning: There is no deity worthy of worship except the One who created the heavens and the earth, who is able to do all things, in whose hand are the keys to things and their treasures, and the locks of all of that. So do not worship, O people, anything other than Him, for no one is able to benefit or harm you other than Him, so worship Him sincerely, and single Him out for divinity. **How then are you turned away?** He says: So which direction do you turn away from your Creator and Provider, in whose hand is your benefit and harm.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **How are you then deceived?** means that a man says: He is deceiving me with such and such. I have explained the meaning of deceit and the interpretation of his statement, **you are deceived**, previously with supporting evidence that makes it unnecessary to repeat it.

Tafsir al-Qurtubi

The Almighty said: **O mankind, remember the favor of God upon you.** The meaning of this remembrance is gratitude. **Is there a creator other than?** It is permissible in other than the nominative, accusative, and genitive cases. The nominative case has two aspects: One of them: It means is there a creator other than God, meaning there is no creator but God. The second aspect: It is to be an adjective in position because the meaning is: is there a creator other than God? And *min* is redundant. The accusative case is for exception. The genitive case is for the wording. Hamid al-Tawil said: I said to al-Hasan: Who created evil? He said: Glory be to God, is there a creator other than God, the Almighty, who created good and evil. Hamzah and al-Kisa'i read: Is there a creator other than God in the genitive case. The rest read it in the nominative case. **He provides for you from the sky** meaning rain. **And the earth** meaning plants. **There is no god but Him, so how are you turned away?** From *afka* with a fat-ha, which means turning away? It is said: **Ma afka 'an kida** what turned you away from such-and-such, meaning **What turned you away from it?** It was said: It is from *ifk* with *kasra*, which means lying. This also goes back to what was mentioned above, because it is a statement that is diverted from truth and correctness, i.e., how can you deny the Oneness of God? The verse is an argument against the Qadarites because it denies a creator other than God, while they affirm two creators along with Him, as mentioned above in more than one place.

Tafsir Ibn Kathir

The Almighty warns His servants and guides them to prove His Oneness by singling out worship for Him alone, just as He is the One who is independent in creation and provision, so too should He be singled out for worship and not be associated with anyone else from idols, rivals, and statues. For this reason, the Almighty said: **There is no god but He, so how are you deluded?** That is, how can you be deluded after this clarification and the clarity of this proof, and after this you worship rivals and idols? And God knows best.

Fath al-Qadir

3- **Is there a creator other than God?** "Min is redundant, *Khalīq* is the subject, and other than God" is an adjective. Al-Zajaj said: Raising "Ghayr means Is there a creator other than God? **because** Min is a redundant word, and lowering Ghayr" makes it an adjective based on the word. The majority of scholars read "Ghayr" in the nominative case, while Hamzah and Al-Kisa'i read it in the genitive case. Al-Fadl ibn Ibrahim read it in the accusative case as an exception. The phrase "He provides for you from the sky and the

earth" is the predicate of the subject, or a renewed sentence or another adjective for the Creator, and its predicate is omitted. Provision is from the sky in the form of rain, and from the earth in the form of plants and other things. The phrase "There is no god but He **is renewed to confirm the negation derived from the question** Fana tu'afkun **from afk**" with a fatha, which means to deflect. It is said "ma afkaka 'an kadha": meaning "what diverted you": meaning "how do you deflect? **It is also said that it is taken from ifk**" with a kasra, which means to lie because it is diverted from the truth. Al-Zajjaj said: That is, how can you slander and deny the Oneness of God and the Resurrection, while you acknowledge that God created you and provided for you?

Tafsir al-Baghawi

3- "O mankind, remember the favor of God upon you. Is there a creator other than God?" Hamzah and Al-Kisa'i read it with the genitive case of the ra', while the others read it with the genitive case, meaning, **Is there a creator other than God?** because *min* is an addition. This is a question on the path of confirmation, as if he said: There is no creator other than God. **He provides for you from the sky and the earth**, meaning: from the sky is rain and from the earth is vegetation. **There is no god except Him, so how are you deluded?**

Tafsir al-Baidawi

3 - "O mankind, remember the favor of God upon you." Preserve it by knowing its right, acknowledging it, and obeying its Master. Then he denied that anyone other than Him had a role in that, and thus deserved to be associated with Him, by saying: "Is there a creator other than God who provides for you from the heaven and the earth? There is no god but Him, so how are you deluded? **So how are you turned away from monotheism to associating anyone other than Him with Him? The raising of other is to carry it on the place of who is the Creator as a description or a substitute, since the question is in the meaning of negation, or because it is the subject of Creator**" and Hamza and Al-Kisa'i made it genitive based on its wording. It was made accusative as an exception, and "provides for you **is an attribute of Creator**" or a new explanation of it or a new statement. According to the latter, the use of "is there a Creator" prevents it from being applied to anyone other than God.

Surat Fatir 35:4

And if they deny you, [O Muhammad], [other] messengers were denied before you, and to God are matters returned.

Surat Fatir 35:4

And if they deny you, [O Muhammad], [other] messengers were denied before you, and to God are matters returned.

Tafsir al-Jalalayn

4 - **And if they deny you** O Muhammad, regarding your coming with monotheism, resurrection, accountability, and punishment **the messengers before you were denied** regarding that, so be patient as they were patient **and to God are returned all matters** in the Hereafter, so He will reward the deniers and grant victory to the messengers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, peace and blessings be upon him: "And if these polytheists from your people deny you, O Muhammad, that should not grieve you, nor should it be a burden to you, for that was the way of their peers from the nations who disbelieved in God before them and denied the Messengers of God whom He sent to them before you. And the polytheists of your people will not be like them, and will follow their path in denying you, and will take their way." **And to God return all matters.** God Almighty says: And to God is the return of your matter and their matter, so punish them if they do not return to our obedience in following you, and acknowledging your prophethood, and accepting the advice you called them to, similar to what We made permissible for their peers from the nations who denied their Messengers before you, and your savior and your followers from that, our way with those before you with our Messengers and our friends.

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 they deny you, then messengers before you were denied**, consoling his Prophet as you hear.

Tafsir al-Qurtubi

The Almighty says: **And if they deny you** meaning the infidels of Quraysh. **Messengers before you were also denied** He consoles and comforts His Prophet (peace and blessings be upon him) and to take as an example those who came before him in their patience. **And to God all matters are returned** Al-Hasan, Al-A'raj, Ya'qub, Ibn 'Amir, Abu Haywah, Ibn Muhaisin, Hamid,

Al-A'mash, Hamzah, and Yahya read it. Al-Kisa'i and Khalaf read it **with a fat-ha on the ta'** as the named subject. Abu 'Ubaid chose it based on the Almighty's saying: **Unquestionably, to God do all matters return** (al-Shura 42:53). The rest read it as a passive verb.

Tafsir Ibn Kathir

And the Blessed and Exalted says: And if these polytheists deny you, O Muhammad, and oppose you in what you have brought them of monotheism, then you have an example in the messengers who came before you, for they also came to their people with clear proofs and commanded them to monotheism, but they denied them and opposed them. **And to God are all matters returned**, meaning, We will reward them for that with the greatest reward. Then the Almighty said: **O mankind, indeed the promise of God is true**, meaning the Resurrection will inevitably happen. **So let not the worldly life delude you**, meaning, the lowly life in comparison to what God has prepared for His friends and followers of His messengers of great good, so do not be distracted from that everlasting by this transient flower. **And let not the Deceiver deceive you about God**, meaning Satan, as Ibn Abbas, may God be pleased with them, said, meaning, let not Satan tempt you and turn you away from following the messengers of God and believing in His words, for he is a deceitful, lying liar. This verse is like the verse at the end of Luqman 31: **So let not the worldly life delude you, and let not the Deceiver deceive you about God**, and Malik said on the authority of Zayd ibn Aslam is the devil, as the believers will say to the hypocrites on the Day of Resurrection when they will be "put up between them a wall with a door, inside of which is mercy, but outside of it is torment. They will call out to them, "Were we not with you?" They will say, **Yes, but you tempted yourselves and waited and doubted, and wishful thinking deceived you until the command of God came, and the Deceiver deceived you about God.**

Then God the Almighty explained the enmity of Satan to the son of Adam, saying: **Indeed, Satan is an enemy to you, so take him as an enemy.** That is, he is a rival to you in enmity, so be his most intense enmity, oppose him, and deny what he deceives you with. **He only invites his party to be among the companions of the Blaze.** That is, he only intends to mislead you so that you enter with him into the punishment of the Blaze. This is the clear enemy. We ask God the Strong, the Almighty to make us enemies of Satan and to grant us the ability to follow the Book of God and to imitate the path of His Messengers. He is capable of whatever He wills and is worthy of answering. This is like His Almighty saying: "And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis. He was one of the jinn and disobeyed the command of his Lord. Then will you take him and his descendants as allies instead of Me while they are an enemy to you? An evil exchange for the wrongdoers."

Fath al-Qadir

Then God, the Almighty, consoled His Prophet, peace and blessings be upon him, saying: 4- **And if they deny you, [O Muhammad], [other] messengers were denied before you**, so that he might take an example from the prophets before him and console himself for the denial of the Arab disbelievers. **And to God are returned all matters**, not to anyone else, so that He may reward each one according to what he deserves. Al-Hasan, Al-A'raj, Ya'qub, Ibn 'Amir, Abu Haywah, Ibn Muhaisin, Hamid, Al-A'mash, Yahya ibn Waththab, Hamzah, Al-Kisa'i, and Khalaf read *tarja'* with a fatha on the first letter as an active participle, while the rest read it with a damma on the second letter as a passive participle.

Tafsir al-Baghawi

4- **And if they deny you, [O Muhammad], [other] messengers before you were denied**, he consoled his Prophet, may God bless him and grant him peace, **and to God all matters are returned**.

Tafsir al-Baidawi

4 - **And if they deny you, [O Muhammad], [other] messengers were denied before you**. That is, take them as an example in your patience with their denial. The use of **you have been denied** is to dispense with the effect, and the indefiniteness of *messengers* is to emphasize the importance of consolation and to encourage patience. **And to God are returned all matters**. So He will reward you and them for your patience and denial.

Surat Fatir 35:5

O mankind, indeed the promise of God is truth, so let not the worldly life delude you and be not deceived about God by the Deceiver.

Surat Fatir 35:5

O mankind, indeed the promise of God is truth, so let not the worldly life delude you and be not deceived about God by the Deceiver.

Tafsir al-Jalalayn

5 - **O mankind, indeed the promise of God of resurrection and other things is true, so do not let the worldly life delude you** from believing in that **and do not let the Deceiver, Satan, delude you about God** in His forbearance and respite.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **O mankind, indeed the promise of God is true**, is that God, the Exalted, says to the polytheists of Quraysh, who denied the Messenger of God, may God bless him and grant him peace: O mankind, indeed God's promise to you of His punishment for your persistence in disbelieving in Him and denying His Messenger Muhammad, may God bless him and grant him peace, and His warning you of the descent of His wrath upon you for that is true, so be certain of that, and hasten to face your punishment by repenting and returning to obeying God and believing in Him and His Messenger. **So let not the life of this world deceive you**, meaning: do not let the life you are in in this world and the leadership you have over your weak ones in it deceive you from following Muhammad and believing. **And let not the Deceiver deceive you about God**, meaning: do not let Satan deceive you about God, giving you false hopes, promising you false promises from God, and leading you to persist in your disbelief in God.

As Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And let not the Deceiver deceive you concerning God**, he said: Satan.

Tafsir al-Qurtubi

The Almighty says: **O mankind, indeed the promise of God is true**. This is an exhortation to those who deny the Messenger after clarifying the evidence for the truth of His statement: Indeed, resurrection, reward, and punishment are true. **So let not the worldly life deceive you**. Sa'id ibn Jubayr said: The deception of worldly life is that a person is preoccupied with its pleasures and delights so much that he forgets to work for the Hereafter, to the point that he says, **Oh, if only I had sent ahead for my life**. "And let not the Deceiver deceive you about God." Ibn al-Sikkit and Abu Hatim said: Deceiver is the devil. "Ghorr is the plural of

ghar, and ghar" is a verbal noun. "Ghorr can be a verbal noun, but this is far-fetched according to those other than Abu Ishaq, because gharratuhu is transitive, and a transitive verbal noun is usually in the form of fa'l, such as darabatuhu" **I struck him striking**, except in minor matters that cannot be compared to them. They said: "I adhered to him adheringly, **and** the disease exhausted him severely." As for the meaning of the preposition, the best that has been said about it is what Sa'id ibn Jubayr said: Deceit about God is that a person commits sins and then hopes for forgiveness from God. The general reading of the word is al-Ghurur with a fatha on the ghayn, which refers to the devil, meaning, **Do not let him deceive you with his whispers that he will overlook your faults because of your virtue**. Abu Haywah, Abu al-Samal al-Adawi, and Muhammad ibn al-Samiq' read it as al-Ghurur with a damma on the ghayn, which refers to falsehood, meaning, **Do not let falsehood deceive you**. Ibn al-Sikkit said: **Al-Ghurur with a damma is what one is deceived by of the pleasures of this world**. Al-Zajaj said: **Al-Ghurur may be the plural of Ghar, like Qa'id and Qa'ud**. An-Nahhas said: "Or the plural of Ghar, or it is similar to their saying: The disease has worn him down, wearing him down, and he adhered to him a adherence." Az-Zamakhsari said: **Or it is a source of ghara, like luzum and nahawk**.

Tafsir Ibn Kathir

And the Blessed and Exalted says: And if these polytheists deny you, O Muhammad, and oppose you in what you have brought them of monotheism, then you have an example in the messengers who came before you, for they also came to their people with clear proofs and commanded them to monotheism, but they denied them and opposed them. **And to God are all matters returned**, meaning, We will reward them for that with the greatest reward. Then the Almighty said: **O mankind, indeed the promise of God is true**, meaning the Resurrection will inevitably happen. **So let not the worldly life delude you**, meaning, the lowly life in comparison to what God has prepared for His friends and followers of His messengers of great good, so do not be distracted from that everlasting by this transient flower. **And let not the Deceiver deceive you about God**, meaning Satan, as Ibn Abbas, may God be pleased with them, said, meaning, let not Satan tempt you and turn you away from following the messengers of God and believing in His words, for he is a deceitful, lying liar. This verse is like the verse at the end of Luqman 31: **So let not the worldly life delude you, and let not the Deceiver deceive you about God**, and Malik said on the authority of Zayd ibn Aslam is the devil, as the believers will say to the hypocrites on the Day of Resurrection when they will be "put up between them a wall with a door, inside of which is mercy, but outside of it is torment. They will call out to them, "Were we not with you?" They will say, **Yes, but you tempted yourselves and waited and doubted, and wishful thinking deceived you until the command of God came, and the Deceiver deceived you about God**.

Then God the Almighty explained the enmity of Satan to the son of Adam, saying: **Indeed, Satan is an enemy to you, so take him as an enemy.** That is, he is a rival to you in enmity, so be his most intense enemy, oppose him, and deny what he deceives you with. **He only invites his party to be among the companions of the Blaze.** That is, he only intends to mislead you so that you enter with him into the punishment of the Blaze. This is the clear enemy. We ask God the Strong, the Almighty to make us enemies of Satan and to grant us the ability to follow the Book of God and to imitate the path of His Messengers. He is capable of whatever He wills and is worthy of answering. This is like His Almighty saying: "And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis. He was one of the jinn and disobeyed the command of his Lord. Then will you take him and his descendants as allies instead of Me while they are an enemy to you? An evil exchange for the wrongdoers."

Fath al-Qadir

3- "O mankind, indeed the promise of God is true" meaning His promise of resurrection, judgment, punishment, Paradise and Hellfire, as indicated by His saying: "And to God all matters will return. So let not the worldly life with its adornments and pleasures deceive you.* Sa'id ibn Jubayr said: The deception of worldly life is that a person becomes preoccupied with its pleasures and delights so much that he says, **Oh, if only I had sent forth [more] for my life.**" And let not the Deceiver deceive you about God." The majority of scholars read it with a fat-ha on the ghayn: meaning the one who goes to extremes in deception, which is Satan. Ibn al-Sikkit and Abu Hatim said: Deceiver is Satan, and it may be a verbal noun, but al-Zajjaj ruled it out, because gharara bihi is transitive, and the verbal noun of a transitive verb is usually in the pattern of fa'l, like darabahu darban, except in simple, well-known matters that cannot be used as an analogy. The meaning of the verse is: Do not let Satan deceive you about God and say to you: God overlooks you and forgives you because of your virtue or the vastness of His mercy to you. Abu Haywah, Abu Al-Samak and Muhammad ibn Al-Samee' read it with a damma on the ghayn, which means falsehood. Ibn Al-Sikkit said: **Ghurur with a damma is that which deceives of the worldly pleasures.** Al-Zajjaj said: It is possible that ghurur is the plural of ghar, like qa'id and qa'ud. It is also said that it is possible that it is the verbal noun of ghara, like lazum and an-nahuk, and what Al-Zajjaj mentioned about the improbability is in it.

gathering and recompense. "is true" and will not be broken. "So do not let the worldly life delude you" so that its enjoyment distracts you from seeking and striving for the Hereafter. "And do not let the Deceiver delude you about God" the devil by promising you forgiveness while persisting in sin, for even if it is possible, the sin with this expectation is like taking poison relying on repelling nature. It is read with the dammah and it is a source or plural like qa'ud.

Tafsir al-Baghawi

5- O mankind, indeed the promise of God is true, meaning the promise of the Day of Resurrection, **so let not the worldly life deceive you, and let not the Deceiver deceive you about God,** which is Satan.

Tafsir al-Baidawi

5 - "O mankind, indeed the promise of God" of

Surat Fatir 35:6

Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze.

Surat Fatir 35:6

Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze.

Tafsir al-Jalalayn

6 - **Indeed, Satan is an enemy to you, so take him as an enemy** by obeying God and do not obey him **He only invites his party** his followers in disbelief **to be among the companions of the Blaze** the intense fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, Satan** whom I have forbidden you, O people, to be deceived by his deception of you towards God **is an enemy to you, so take him as an enemy** meaning: so treat him among yourselves as an enemy among you, and beware of him by obeying God and seeking his deception. He has warned you against your enemy whose harm you fear for yourselves, so do not obey him and do not follow his footsteps, for he only calls his party, meaning his followers, and those who obey him to obey him and accept him, and to disbelieve in God **that they may be among the companions of the Blaze** meaning: that they may be among those who abide eternally in the fire of Hell which is blazing upon its inhabitants.

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, **Indeed, Satan is an enemy to you, so take him as an enemy**, for it is the right of every Muslim to be hostile to him, and his enmity is to be hostile to him through obedience to God. **He only invites his party** - and his party: his allies **to be among the companions of the Blaze** - that is, to drive them to the Fire, so this is his enmity.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He only invites his party to be among the companions of the Blaze**, and he said: These are his party from among mankind, he says: Those are the party of Satan, and the party: his allies whom he supports and who support him, and he recited, **Indeed, my ally is God, who has sent down the Book, and He is the ally of the righteous** (al-A'raf 7:196).

Tafsir al-Qurtubi

The Almighty said: **Indeed, Satan is an enemy to you, so take him as an enemy**. That is, be hostile to him and do not obey him. And his enmity is indicated to you by his expulsion of your father from Paradise, and his guarantee of your misguidance in His statement: **And I will surely mislead them and arouse in them false hopes**. (An-Nisa': 119) And His statement: "I will surely sit in wait for them on Your straight path. Then I will come to them from before them." (al-A'raf 7:16-17) So the Almighty informed us that Satan is a clear enemy to us, and He related to us his story, and what he did to our father Adam (peace be upon him), and how he volunteered to be our enemy and deceive us before and after our existence. And we, on that basis, support him and obey him in whatever he wants from us that leads to our destruction. Al-Fudayl ibn 'Iyad used to say: **O liar, O slanderer, fear God and do not curse Satan in public while you are his friend in secret**. Ibn Al-Sammak said: **How strange that someone disobeys a doer of good after recognizing his good deeds and obeys the accursed one after recognizing his enmity**. This meaning has already been clearly stated in Surat Al-Baqarah. *Enemy* in His statement, **Indeed, Satan is an enemy to you** may mean *hostile*, so it may be dual, plural, or feminine. It may also mean *relative kinship*, so it is singular in all cases, as God, the Almighty, said, **For indeed, they are an enemy to me** (Ash-Shu'ara': 77). In the feminine form, according to this, there is also *enemy*. An-Nahhas said: "As for the statement of some grammarians that the waw is hidden and they brought the ha', this is a mistake. Rather, the waw is a letter of flogging." **He only invites his party** prevented *in* from working, so the verb came after it. *Hizbi* means his followers. **That they may be among the companions of the Blaze** so this is his enmity. **Those who disbelieve will have a severe punishment** "alladhina" could be a substitute for *ashab*, so it would be in the accusative case, or a substitute for *hizbihi*, so it would be in the nominative case. A fourth statement, and it is the best: It is in the nominative case as a subject, and its predicate is **for them is a severe punishment**, as if He, glory be to Him, explained the state of its agreement and opposition. The speech would have been completed in His statement, **of the companions of the Blaze**, then He began by saying, **those who disbelieved will have a severe punishment**. "And those who believed and did righteous deeds" is also in the nominative case as a subject, and its predicate is **for them is forgiveness**, meaning for their sins. **And a great reward**, meaning Paradise.

Tafsir Ibn Kathir

And the Blessed and Exalted says: And if these polytheists deny you, O Muhammad, and oppose you in what you have brought them of monotheism, then you have an example in the messengers who came before you, for they also came to their people with clear proofs and commanded them to monotheism, but

they denied them and opposed them. **And to God are all matters returned**, meaning, We will reward them for that with the greatest reward. Then the Almighty said: **O mankind, indeed the promise of God is true**, meaning the Resurrection will inevitably happen. **So let not the worldly life delude you**, meaning, the lowly life in comparison to what God has prepared for His friends and followers of His messengers of great good, so do not be distracted from that everlasting by this transient flower. **And let not the Deceiver deceive you about God**, meaning Satan, as Ibn Abbas, may God be pleased with them, said, meaning, let not Satan tempt you and turn you away from following the messengers of God and believing in His words, for he is a deceitful, lying liar. This verse is like the verse at the end of Luqman 31: **So let not the worldly life delude you, and let not the Deceiver deceive you about God**, and Malik said on the authority of Zayd ibn Aslam is the devil, as the believers will say to the hypocrites on the Day of Resurrection when they will be "put up between them a wall with a door, inside of which is mercy, but outside of it is torment. They will call out to them, "Were we not with you?" They will say, **Yes, but you tempted yourselves and waited and doubted, and wishful thinking deceived you until the command of God came, and the Deceiver deceived you about God.**

Then God the Almighty explained the enmity of Satan to the son of Adam, saying: **Indeed, Satan is an enemy to you, so take him as an enemy**. That is, he is a rival to you in enmity, so be his most intense enmity, oppose him, and deny what he deceives you with. **He only invites his party to be among the companions of the Blaze**. That is, he only intends to mislead you so that you enter with him into the punishment of the Blaze. This is the clear enemy. We ask God the Strong, the Almighty to make us enemies of Satan and to grant us the ability to follow the Book of God and to imitate the path of His Messengers. He is capable of whatever He wills and is worthy of answering. This is like His Almighty saying: "And when We said to the angels, 'Prostrate to Adam,' and they prostrated, except for Iblis. He was one of the jinn and disobeyed the command of his Lord. Then will you take him and his descendants as allies instead of Me while they are an enemy to you? An evil exchange for the wrongdoers."

Fath al-Qadir

Then God, the Almighty, warned His servants against Satan, saying: 4- **Indeed, Satan is an enemy to you, so take him as an enemy**. That is, be hostile to him by obeying God and do not obey him in disobeying God. Then He explained to His servants how Satan is hostile to them, saying: **He only invites his party to be among the companions of the Blaze**. That is, he only invites his followers, his supporters, and those who obey him to disobey God, the Almighty, so that they will be among the people of the Fire.

Tafsir al-Baghawi

6- **Indeed, Satan is an enemy to you, so take him as an enemy**, meaning: be hostile to him by obeying God and do not obey him. **He only invites his party**,

meaning: his followers and supporters, **to be among the companions of the Blaze**, meaning: to be in the Blaze.

Tafsir al-Baidawi

6 - **Indeed, Satan is an enemy to you** an ancient, general enmity. **So take him as an enemy** in your beliefs and actions and be wary of him in all aspects of your life. **He only invites his party to be among the companions of the Blaze** is a confirmation of his enmity and a statement of his purpose in calling his followers to follow whims and incline to this world.

Surat Fatir 35:7

Those who disbelieve will have a severe punishment, but those who believe and do righteous deeds will have forgiveness and a great reward.

Surat Fatir 35:7

Those who disbelieve will have a severe punishment, but those who believe and do righteous deeds will have forgiveness and a great reward.

Tafsir al-Jalalayn

7 - **Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and a great reward.** This is a statement for those who agree with Satan and for those who oppose him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Those who disbelieve** in God and His Messenger **will have a severe punishment** from God, and that is the punishment of Hellfire. And His statement, **and those who believe** means: And those who believed in God and His Messenger, and did what God commanded them, and refrained from what He forbade them from, **will have forgiveness** from God for their sins **and a great reward** and that is Paradise.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **For them is forgiveness and a great reward**, which is Paradise.

Tafsir al-Qurtubi

"Those who disbelieve will have a severe punishment. But those who believe and do righteous deeds will have forgiveness and a great reward."

Tafsir Ibn Kathir

When God the Almighty mentioned that the followers of Satan will be destined for Hellfire, He then mentioned that those who disbelieved will have a severe punishment, because they obeyed Satan and disobeyed the Most Gracious, and that those who believed in God and His messengers **and did righteous deeds will have forgiveness** for what they sinned **and a great reward** for the good they did. Then God the Almighty said: **Then is he to whom the evil of his deed has been made attractive so he regards it as good?** Meaning, like the disbelievers and the wicked who do evil deeds while believing and thinking that they are doing good, meaning, is it he who is like this whom God has led astray, do you have any recourse against him? **For God leaves astray whom He wills and guides whom He wills.** That is, that was by His decree. **So let not your soul perish over them in regret.** That is, do not feel sorry for that, for God is wise in His decree. He

only leaves astray whom He leads astray and guides whom He guides, because of His conclusive proof and perfect knowledge in that. That is why God the Almighty said: **Indeed, God is Knowing of what they do.**

Ibn Abi Hatim said regarding this verse: My father told us, Muhammad ibn Awf al-Himsi told us, Muhammad ibn Kathir told us, on the authority of al-Awza'i, on the authority of Yahya ibn Abi Amr al-Saybani or Rabi'ah, on the authority of Abdullah ibn al-Daylami, who said: I came to Abdullah ibn Amr, may God be pleased with them both, while he was in a garden in Taif called al-Waht. He said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty created His creation in darkness, then He cast some of His light upon them. Whoever is touched by some of His light on that day has been guided, and whoever misses it has gone astray. That is why I say, 'The pen has dried on what God Almighty has known.'" Then he said: Muhammad ibn Abdah al-Qazwini told us, Hassan ibn Hassan al-Basri told us, Ibrahim ibn Bashir told us, Yahya ibn Ma'n told us, Ibrahim al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and said: **Praise be to God, who guides from misguidance and confuses misguidance for whomever He loves.** This is also a strange hadith. very.

Fath al-Qadir

The position of the relative pronoun in His statement: 5- **For those who disbelieve is a severe punishment** is the nominative case as the subject, and **For them is a severe punishment** is its predicate, or the nominative case as a substitute for the subject of **they will be**, or the accusative case as a substitute for **his party**, or an attribute of it, or the omission of a verb that indicates blame, because after mentioning the enmity of Satan and his supplication to his party, He mentioned the state of the two groups of those who obey him and those who disobey him. So He said to the first group, **For them is a severe punishment**, and to the other group, He said, **And those who believe and do righteous deeds - for them is forgiveness and a great reward**, meaning that God forgives them because of their faith and righteous deeds, and gives them a great reward, which is Paradise.

Tafsir al-Baghawi

Then he explained the situation of those who agreed with him and those who disagreed with him, saying:

7- **Those who disbelieve will have a severe punishment, but those who believe and do righteous deeds will have forgiveness and a great reward.**

Tafsir al-Baidawi

7 - Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and a great reward. A warning to those whose prayers are answered, a promise to those who disobey him, and an end to empty hopes. The whole matter is based on faith and righteous deeds. His saying:

Surat Fatir 35:8

Is he then to whom his evil deed has been made attractive so he regards it as good? But indeed, God sends astray whom He wills and guides whom He wills. So let not your soul perish over them in regret. Indeed, God is Knowing of what they do.

Surat Fatir 35:8

Is he then to whom his evil deed has been made attractive so he regards it as good? But indeed, God sends astray whom He wills and guides whom He wills. So let not your soul perish over them in regret. Indeed, God is Knowing of what they do.

Tafsir al-Jalalayn

8 - And it was revealed about Abu Jahl and others: **Is he who has made his evil deeds seem good to him so he sees them as good?** as a subject and predicate, like someone whom God has guided but has not indicated to him. "For God misguides whom He wills and guides whom He wills. So do not let your soul perish over them in regret." With your grief that they will not believe. **For God is Knowing of what they do.** So He will punish them for it.

Tafsir al-Suyuti

Juwaybir narrated on the authority of Al-Dahhak on the authority of Ibn Abbas, who said: This verse was revealed: **Is he to whom the evil of his deeds has been made attractive?** The verse is where the Prophet, may God bless him and grant him peace, said: **O God, strengthen your religion with Umar ibn Al-Khattab or with Jahl ibn Hisham.** So God guided Umar and led Abu Jahl astray. It was about them that it was revealed.

Tafsir al-Tabari

God the Almighty says: "Is he for whom Satan has made his evil deeds seem good, such as disobeying God, disbelieving in Him, and worshipping other gods and idols, so that he sees it as good, and considers its evil to be good, and thinks its ugliness to be beautiful, because Satan has made that seem attractive to him? Has your soul perished over them in regret?" The following was omitted from the statement, as the meaning of His statement, **So let not your soul perish over them in regret** is sufficient. And His statement, **Indeed, God misguides whom He wills and guides whom He wills** means: God lets down whomever He wills from believing in Him, following you, and believing you, so He misguides him from right guidance to the truth in that, and He guides whomever He wills: meaning: He guides whomever He wills to believe in Him, follow you, and accept you, so that you guide him to the path of right guidance. **So let not your soul perish over them in regret** means: Do not destroy yourself with grief over their misguidance, disbelief in God, and their denial 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: **Is he to whom the evil of his deed has been made attractive so he regards it as good? But God misguides whom He wills and guides whom He wills.** Qatada and al-Hasan said: Satan made them slip. **So let not your soul perish over them in regret:** meaning, do not let that grieve you for them, for God misguides whom He wills and guides whom He wills.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **So let not your soul perish over them in regret**, he said: Regrets mean sadness. And he read the statement of God, **Oh, how I regretted what I neglected in my duty to God** (al-Zumar 39:56), and it occurred to him, **Indeed, God misguides whom He wills and guides whom He wills** in the place of the answer, and it is the source of the answer, because the answer is what I mentioned, so it is sufficient as an answer because it indicates the answer and the meaning of the speech.

The reciters differed in their reading of the statement, **So do not waste your soul in grief over them.** The reciters of the regions, except for Abu Ja'far al-Madani, read it as **So do not waste your soul** with a fat-ha on the ta' of **you waste** and **your soul** with a damma on it. Abu Ja'far read it as **So do not waste your soul** with a damma on the ta' of **you waste** and **your soul** with a nasb, meaning: O Muhammad, do not waste your soul.

The correct reading in this regard, according to us, is what the reciters of the regions have said, due to the consensus of the authoritative reciters on it.

And His statement, **Indeed, God is All-Knowing of what they do**, means that God Almighty says: O Muhammad, God is All-Knowing of what these people do, for whom Satan has made their deeds seem good, and He is recording them and repaying them with their punishment.

Tafsir al-Qurtubi

God the Almighty said: **Is he to whom the evil of his deed has been made attractive?** "Min" is in the nominative case as a subject and its predicate is omitted. Al-Kisa'i said: What indicates this is the statement of God the Almighty: "And let not your soul perish over them in regret." The meaning is: Is he to whom the evil of his deed has been made attractive so he sees it as good, will your soul perish over them in regret? He said: This is a novel Arabic saying that only a few know. Al-Zamakhshari mentioned it on the authority of Al-Zajaj. Al-Nahhas said: What Al-Kisa'i said is the best that has been said about the verse, because of what he mentioned of the indication of what was omitted, and the meaning is that God the Almighty forbade His Prophet from being excessively distressed and grieving over them, as He the Almighty said: "Perhaps you would kill yourself with grief" **Al-Kahf 18:6.** The commentators said: Fight. Nasr ibn Ali said: I asked Al-Asma'i about the statement of the

Prophet (peace and blessings of God be upon him) about the people of Yemen: "They are the most tender-hearted and the most miserly in obedience. **What is the meaning of miserly?**" He said: I advise. I said to him: The people of interpretation, such as Mujahid and others, say about the statement of God the Almighty: {Perhaps you would kill yourself with grief}, that it means killing yourself. He said: It is from that exact same thing, as if he killed himself from the severity of his advice to them. Al-Husayn ibn al-Fadl said: There is an inversion in it, its metaphor is: Is he to whom the evil of his deed made attractive so he sees it as good? So do not consume yourself over them in regret. Indeed, God leaves astray whom He wills and guides whom He wills. It was said: The answer is omitted in meaning: Is he to whom the evil of his deed made attractive like he who He guides? And **[The meaning is missing]**

"Indeed, God misguides whom He wills and guides whom He wills." Yazid ibn al-Qa'qa' recited: "So not your soul. **Concerning** Is he to whom the evil of his deeds has been made attractive?" there are four opinions. First: They are the Jews, Christians, and Magians, said by Abu Qilabah. And his evil deeds are opposition to the Messenger, peace and blessings be upon him. Second: They are the Khawarij, narrated by Umar ibn al-Qasim. So his evil deeds are a distortion of interpretation. Third: The devil, said by al-Hasan. And his evil deeds are seduction. Fourth: The infidels of Quraysh, said by al-Kalbi. And his evil deeds are polytheism. He said: It was revealed about al-'As ibn Wa'il as-Sahmi and al-Aswad ibn al-Muttalib. Another said: It was revealed about Abu Jahl ibn Hisham. "And he saw it as good" means correct, said al-Kalbi. It was also said: Beautiful.

I said: The statement that it refers to the disbelievers of Quraysh is the most apparent of the statements, based on the words of God the Almighty: **You are not responsible for their guidance Al-Baqarah 2:272**, and His words: **And let not those who hasten into disbelief grieve you Al-Imran 3:176**, and His words: **Perhaps you would kill yourself with grief over them, if they do not believe in this message Al-Kahf 18:6**, and His words: **Perhaps you would kill yourself with grief that they do not believe Ash-Shu'ara' 26:3**, and His words in this verse: **So do not let yourself waste away over them in regret**. This is clear and obvious, meaning that your grief over their disbelief will be of no benefit, for God has led them astray. This verse refutes the statement of the Qadarites, based on what was mentioned above, meaning, "Is one to whom evil has been made attractive so that he sees it as good, desiring to guide him? But that is up to God, not up to you, and what is up to you is the conveyance. Abu Jaafar, Shaiba and Ibn Muhaisin read: "Do not go, your soul, with a damma on the ta' and a kasra on the ha', in the accusative case as a direct object, and the two meanings are close. "Regrets" is in the accusative case as a direct object for which, meaning do not let yourself be consumed by regrets. **And upon them** is the relative clause of **goes away**, just as you say: He perished on it out of love and died on it out of grief. It is a clarification of the one who is regretting it. It is not permissible for it to be related to *regrets* because the verbal noun does not precede it with its relative clause. It is permissible for it to be a state, as if all of it became

regrets due to the excess of regret, as Jarir said:

The hot winds tore their flesh with the night-goers until they were all gone, their chests and their backs torn.

He means: They returned, both of them, all of them, and their chests, meaning that nothing remained but their whole bodies and their chests. And from this is the saying of another:

As a result of them, my soul falls in regret, and remembering them makes me sick.

Or a source. **God is All-Knowing of what they do.**

Tafsir Ibn Kathir

When God the Almighty mentioned that the followers of Satan will be destined for Hellfire, He then mentioned that those who disbelieved will have a severe punishment, because they obeyed Satan and disobeyed the Most Gracious, and that those who believed in God and His messengers **and did righteous deeds will have forgiveness for what they sinned and a great reward for the good they did**. Then God the Almighty said: **Then is he to whom the evil of his deed has been made attractive so he regards it as good?** Meaning, like the disbelievers and the wicked who do evil deeds while believing and thinking that they are doing good, meaning, is it he who is like this whom God has led astray, do you have any recourse against him? **For God leaves astray whom He wills and guides whom He wills**. That is, that was by His decree. **So let not your soul perish over them in regret**. That is, do not feel sorry for that, for God is wise in His decree. He only leaves astray whom He leads astray and guides whom He guides, because of His conclusive proof and perfect knowledge in that. That is why God the Almighty said: **Indeed, God is Knowing of what they do**.

Ibn Abi Hatim said regarding this verse: My father told us, Muhammad ibn Awf al-Himsi told us, Muhammad ibn Kathir told us, on the authority of al-Awza'i, on the authority of Yahya ibn Abi Amr al-Saybani or Rabi'ah, on the authority of Abdullah ibn al-Daylami, who said: I came to Abdullah ibn Amr, may God be pleased with them both, while he was in a garden in Taif called al-Waht. He said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty created His creation in darkness, then He cast some of His light upon them. Whoever is touched by some of His light on that day has been guided, and whoever misses it has gone astray. That is why I say, 'The pen has dried on what God Almighty has known.'" Then he said: Muhammad ibn Abdah al-Qazwini told us, Hassan ibn Hassan al-Basri told us, Ibrahim ibn Bashir told us, Yahya ibn Ma'n told us, Ibrahim al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and said: **Praise be to God, who guides from misguidance and confuses misguidance for whomever He loves**. This is also a strange hadith. very.

Surat Fatir 35:8

Is he then to whom his evil deed has been made attractive so he regards it as good? But indeed, God sends astray whom He wills and guides whom He wills. So let not your soul perish over them in regret. Indeed, God is Knowing of what they do.

Fath al-Qadir

6- "Is he who has had his evil deeds made attractive so he regards them as good?" This sentence is a resumption of what was previously mentioned about the difference between the two groups. "Min" is in the nominative case as a subject and its predicate is omitted. Al-Kisa'i said: The meaning is "your soul has perished over them in grief." He said: This is indicated by his statement: "So do not let yourself perish over them in grief." He said: This is elegant Arabic speech that only a few know. Al-Zajaj said: Its meaning is like someone who has been guided, while others have considered it like someone who has not had their evil deeds made attractive. This is more appropriate as it agrees with the wording and meaning. The author of Al-Kashshaf made a mistake and narrated from Al-Zajaj what Al-Kisa'i said. Al-Nahhas said: What Al-Kisa'i said is the best thing said about the verse, because of what he mentioned of its indication of what was omitted. The meaning is that God the Almighty forbade His Prophet (peace and blessings of God be upon him) from being excessively aggrieved by them and grieving over them, as He said: **Perhaps you would kill yourself with grief over them.** The phrase **For God leaves astray whom He wills and guides whom He wills** confirms what came before it: that is, He leaves astray whom He wills and guides whom He wills. **So do not consume yourself over them in regret.** The majority of reciters read it with a fat-ha on the first letter and the ha', referring to the self, so it would be from the same root as **La arinikka ha'nuka**. Abu Ja'far, Shaibah, Ibn Muhaysin, and Al-Ashhab recited it with a damma on the ta' and a kasra on the ha', and the accusative of **your self** and the nominative of *regrets* as a reason: that is, for the regrets. It is permissible for it to be accusative as a state as if it had all become regrets due to the intensity of regret, as narrated from Sibawayh. Al-Mubarrad said: *Inna* is a distinguishing feature. Regret is intense sadness over what has passed. **Indeed, God is All-Knowing of what they do.** Nothing of their actions or words is hidden from Him. The sentence explains what preceded it, along with the severe threat it contains.

Abu Ubaid, in his Fadhail, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated on the authority of Ibn Abbas that he said: I did not know what Fatir al-samawât wa'l-ard was until two Bedouins came to me disputing about a well. One of them said: I created it, meaning I began it. Ibn Abi Hatim narrated on his authority that he said: Fatir al-samawât means Originator of the heavens. Ibn al-Mundhir also narrated on his authority regarding His statement: He increases in creation what He wills, he said: A beautiful voice. Abd ibn Humayd and Ibn Abi Hatim also narrated on his authority regarding His statement: Whatever mercy God opens for mankind... the verse, he said: Whatever God opens for mankind by way of repentance, **there is none to withhold it**, they repent whether they wish or refuse. And whatever He withholds by way of repentance, **there is none to release it after Him**, they do not repent. Ibn al-Mundhir and Ibn Abi Hatim

narrated on the verse, he said: He says, **You have no part in the matter.** Ibn al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement, **For them is forgiveness and a great reward**, he said: Everything in the Qur'an is for them forgiveness, a great reward, and generous provision, which is Paradise. Abd ibn Humayd, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada and al-Hasan regarding his statement, **Then is he to whom the evil of his deeds has been made attractive**, he said: Satan has made misguidance attractive to them, by God. **So let not yourself perish over them in regret**, meaning do not grieve over them.

Tafsir al-Baghawi

God Almighty said: 8- **Then is he to whom the evil of his deeds has been made attractive?** Ibn Abbas said: It was revealed about Abu Jahl and the polytheists of Mecca.

Saeed bin Jubair said: It was revealed about the people of whims and innovations.

Qatada said: Among them are the Khawarij who consider the blood and money of Muslims permissible. As for the people of major sins, they are not among them, because they do not consider major sins permissible.

Is he who has made his evil deed seem good to him? That is, his ugly deed, **so he sees it as good**, Satan has made it seem good to him through whispering.

In the verse, its metaphor is omitted: Is he who has had his evil deeds made attractive to him so he sees falsehood as truth like he whom God has guided so he sees truth as truth and falsehood as falsehood? **For God misguides whom He wills and guides whom He wills?**

It was said: Its answer is under his saying: **So do not let yourself waste away in regret over them**, so its meaning is: Is it he for whom the evil of his deeds has been made pleasing to God, and God has led him astray, that your soul will waste away in regret over him? That is, you will feel regret over him, so do not let yourself waste away in regret over them.

Al-Husayn ibn al-Fadl said: It contains an inversion of the meaning of: "Then is he to whom the evil of his deed has been made attractive so he regards it as good? So let not yourself perish over them in regret. Indeed, God misguides whom He wills and guides whom He wills." Regret is intense sadness over what has passed of the matter, and the meaning of the verse: Do not be distressed by their disbelief and destruction if they do not believe.

Abu Jaafar read: **So do not go** with a damma on the ta' and a kasra on the ha', **Indeed, God is All-Knowing of what they do.**

Tafsir al-Baidawi

8 - "Is he who has made his evil deeds seem good to him so he regards them as good?" A statement for him, that is, is he who has made his evil deeds seem good to him so that his imagination and desires overcome his mind until his opinion is distorted and he sees falsehood as truth and ugly as good, like he who has not made them seem good to him but rather has been guided until he knows the truth and approves of actions and disapproves of them as they are? So the answer was omitted due to the indication of: "Indeed, God misguides whom He wills and guides whom He wills." It was said that its meaning is: Is he who has made his evil deeds seem good to him so that your soul goes away in regret over them? So the answer was omitted due to the indication of: "So do not let yourself perish over them in regret" over it and its meaning is so do not destroy yourself over them in regret over their error and their insistence on denial. The three "fa"s are for causality, but the first two are used for the cause and the third is used for the effect. The plural of "regrets" is to indicate the doubling of his grief over their conditions or the many evils of their actions that require regret. "Over them" is not a connection because the connection of the source does not precede it, but rather a connection that goes away or a statement of what is regretted. "God is All-Knowing of what they do," and He will reward them for it.

Surat Fatir 35:9

And it is God who sends the winds, and they stir up clouds, and We drive them to a dead land and revive the earth thereby after its lifelessness. Thus is the resurrection.

Surat Fatir 35:9

And it is God who sends the winds, and they stir up clouds, and We drive them to a dead land and revive the earth thereby after its lifelessness. Thus is the resurrection.

Tafsir al-Jalalayn

9 - **And it is God who sends the winds** and in the reading of the wind **and they stir up clouds** the present tense for the narration of the past situation, meaning they disturb it **and We drive it** in it a shift from the third person **to a dead land** with emphasis and without vegetation **and We revive with it the earth** of the land **after its death** its dryness, We cause crops and pasture to grow with it **thus is the resurrection** the resurrection and the revival

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And it is God who sends the winds that stir up the clouds for life and rain. **Then We drove it to a dead land** meaning: We drove it to a land barren of people, a place of land, barren with no growth or cultivation. **Then We revived the land with it after its lifelessness** meaning: We made fertile with the rain of that cloud the land to which We drove it after its barrenness, and We caused crops to grow in it after it had been barren. **Thus is the resurrection** God Almighty says: This is how God resurrects the dead after their affliction in their graves, and He revives them after their annihilation, just as We revived this land with rain after its death.

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

Who said that?

Bishr told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Salamah ibn Kuhayl, he said: Abu al-Zura' told us, on the authority of Abdullah, he said: Between the two blasts there will be whatever God wills to be, and there will be nothing of the children of Adam but that there will be some of it on the earth. He said: Then God will send water from under the Throne, semen like the semen of a man, and their bodies and flesh will grow from that, as the earth grows from the dust. Then he recited: **And God is He who sends the winds, and they stir up the clouds, and We drive them to a dead land** ... until His saying: **Thus is the resurrection**. He said: Then an angel will stand with the trumpet between the heaven and the earth, and he will blow into it, and every soul will be released to its body and enter it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his

statement, **And God is He who sends the winds, and they stir up the clouds**, he said: He sends the winds, and they drive the clouds, and God revives this dead land with this water, and thus He will resurrect it on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty said: **And it is God who sends the winds, and they stir up the clouds, and We drive them to a dead land**. Dead and dead are one and the same, and so are dead women and dead women. This is the opinion of the most skilled grammarians. Muhammad ibn Yazid said: This is the opinion of the Basrans, and he did not exclude anyone, and he supported that with conclusive evidence. He recited:

Not everyone who dies and finds rest is dead, but the dead are the dead of the living.

The dead person is the one who lives in a gloomy and depressed mood with little hope.

He said: Do you see any difference between qayt and qayt? And he recited:

Henon Lenon Aysar Banu Yasir Sawas Makrama Sons of Aysar

He said: They agreed that hinun and lainun are one and the same, and so are mayit and mayit, and sayyid and sayyid. He said: So he made it after he said: And God is the One Who sent the winds for what, and this is from the category of diversifying speech. Abu Ubaidah said: Its path is that it leads to it, because he said: Then it stirs up a cloud. Al-Zamakhshari: If you say: Why did fatathir come in the present tense and not what came before it and after it? I say: To describe the situation in which the winds stir up the clouds, and to evoke that beautiful image that indicates the divine power. And thus they do with an action that has a kind of distinction and specificity in a situation that is strange, or concerns the addressee or something else, as Ta'abbata Sharran said:

I found the ghoul falling in the steppe like a newspaper, Sahsahhan

I hit her without astonishment, and she fell down, slain by the hands and the neighbors.

Because he intended to portray to his people the state in which he was allegedly encouraged to attack the ghoul, as if he was showing them it and informing them of its true nature, in order to be amazed by his audacity in the face of every terror and his steadfastness in the face of every hardship. Likewise, the driving of the clouds to the dead land, since they were evidence of dazzling power, it was said: **We drove** and **We revived**, changing them from the third-person form to what is more specific and indicative of it. The common reading is **the winds**. Ibn Muhaisin, Ibn Kathir, Al-A' mash, Yahya, Hamzah, and Al-Kisa'i read **the wind** as a singular form. The explanation of this verse and its

discussion have already been completed. **Likewise the Resurrection** means likewise they will be revived after you have died, from **raising man a resurrection**. The kaf is in the nominative case, meaning like the revival of death is the raising of the dead. On the authority of Abu Razin al-Uqayli, who said: "I said, 'O Messenger of God, how does God bring the dead back to life, and what is the sign of that in His creation?' He said, 'Did you not pass by the valley of your people when it was barren, then pass by it when it was green and shining?' I said, 'Yes, O Messenger of God.' He said, 'Thus does God bring the dead back to life, and that is His sign in His creation.'" We have mentioned this hadith in Al-A'raf and elsewhere.

Tafsir Ibn Kathir

God Almighty often uses as evidence for the Resurrection His revival of the earth after its death, as in the beginning of Surat Al-Hajj, He reminds His servants to consider this, for the earth is dead and lifeless, with no vegetation on it. Then, when He sends clouds to it carrying water and sends it down upon it, **it quivers and swells and grows [abundantly] of every beautiful pair**. Likewise, when God Almighty wants to resurrect and raise bodies, He sends down rain from beneath the Throne that covers the entire earth, and the bodies grow in their graves as a seed grows in the earth. For this reason, it is stated in the Sahih, "Every son of Adam decays except the coccyx. From it he was created and from it he will be rebuilt." For this reason, God Almighty said, **Such is the Resurrection**. In Al-Hajj, the hadith of Abu Razin was mentioned. I said, **O Messenger of God, how does God bring the dead back to life? What is the sign of that in His creation?** He (peace and blessings of God be upon him) said, **O Abu Razin, have you not passed by a barren valley of your people, then passed by it shaking with greenery?** I said, Yes. He (peace and blessings of God be upon him) said, **That is how God brings people back to life**. The dead

And the Almighty said: **Whoever desires honor, then to God belongs all honor**. That is, whoever wants to be honored in this world and the Hereafter, let him adhere to obeying God, the Most High, for he will achieve his goal because God, the Most High, is the Owner of this world and the Hereafter, and to Him belongs all honor, as God, the Most High, said: **Those who take the disbelievers as allies instead of the believers - do they seek honor with them? But indeed, all honor belongs to God**. And the Almighty said: "And let not their statement grieve you. Indeed, all honor belongs to God." And the Almighty said: **To God belongs honor and to His Messenger and to the believers, but the hypocrites do not know**. Mujahid said: **Whoever desires honor** by worshipping idols, **to God belongs all honor**. Qatadah said: **Whoever desires honor, then to God belongs all honor**, that is, let him be honored by obeying God, the Most High. It was said: **Whoever desires knowledge of whose honor belongs, then to God belongs all honor**. Ibn Jarir narrated this.

And the words of God Almighty: **To Him ascends the good words**, meaning remembrance, recitation, and supplication. This was said by more than one of the

early Muslims. Ibn Jarir said: Muhammad bin Ismail Al-Ahmadi told us, Jaafar bin Awn told me, on the authority of Abd Al-Rahman bin Abdullah Al-Mas'udi, on the authority of Abdullah bin Al-Mukhariq, on the authority of his father Al-Mukhariq bin Saleem, who said: Abdullah - he is Ibn Mas'ud, may God be pleased with him - said to us: If we narrate to you a hadith, we will bring you confirmation of that from the Book of God Almighty, "When the Muslim slave says, 'Glory be to God and His praise, and praise be to God, and there is no god but God, and God is Greatest, blessed be God,' an angel takes them and places them under his wing, then ascends with them to the heavens, and they do not pass by a group of angels except that they ask forgiveness for the one who says them until he brings them with the face of God Almighty." Then Abdullah, may God be pleased with him, recited, **To Him ascends good speech, and righteous action raises it**. Ya'qub bin Ibrahim told us, Ibn Ulayyah told us, Sa'id Al-Jariri told us, on the authority of Abdullah bin Shaqiq, who said: Ka'b Al-Ahbar said: **Glory be to God, and praise be to God, and there is no god but God, and God is Greatest, have a buzz around the Throne like the buzzing of bees, reminding their speaker and righteous action in... Al-Khaza'in treasures**, and this is a sound chain of transmission going back to Ka'b al-Ahbar, may God have mercy on him, and it has been narrated with a chain of transmission traceable back to the Prophet.

Imam Ahmad said: Ibn Numayr told us, Musa - meaning Ibn Muslim Al-Tahhan - told us, on the authority of Awn Ibn Abdullah, on the authority of his father or his brother, on the authority of An-Nu'man Ibn Bashir, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Those who remember the majesty of God, by glorifying Him, praising Him, and declaring His oneness, gather around the Throne, making a buzz like the buzzing of bees, reminding one of their companion. Wouldn't any of you like to always have something with God that reminds him of it?'" And thus Ibn Majah narrated it on the authority of Abu Bishr Khalaf, on the authority of Yahya Ibn Sa'id Al-Qattan, on the authority of Musa Ibn Abi 'Isa Al-Tahhan, on the authority of Awn Ibn Abdullah Ibn Utbah Ibn Mas'ud, on the authority of his father or his brother, on the authority of An-Nu'man Ibn Bashir, may God be pleased with him, with it.

God the Almighty said: **And righteous action elevates it**. Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both**: Good speech is the remembrance of God, which ascends to God the Almighty. Good action is performing an obligatory duty. Whoever remembers God while performing his obligatory duties, his actions and remembrance of God will be attributed to God the Almighty. Whoever remembers God but does not perform his obligatory duties, his words will be rejected based on his actions, so he is more deserving of them. Mujahid also said: Good action is elevated by good speech. Abu Al-Aliyah, Ikrimah, Ibrahim Al-Nakha'i, Al-Dahhak, Al-Suddi, Al-Rabi' bin Anas, Shahr bin Hawshab and others said the same. Iyas bin Mu'awiyah Al-Qadi said: If it were not for good action, speech would not be elevated. Al-Hasan and Qatadah said: No speech is accepted without action.

Surat Fatir 35:9

And it is God who sends the winds, and they stir up clouds, and We drive them to a dead land and revive the earth thereby after its lifelessness. Thus is the resurrection.

And the Almighty said: **And those who plot evil deeds** Mujahid, Saeed bin Jubair and Shahr bin Hawshab said: They are the hypocrites with their deeds, meaning they plot against people and give the impression that they are obeying God, the Most High, while they are hateful to God, the Most High, and they show off with their deeds. **And they do not remember God except a little.** Abdur-Rahman bin Zaid bin Aslam said: They are the polytheists. The correct view is that it is general, and the polytheists are included by a fortiori, and for this reason God, the Most High, said: **For them is a severe punishment, and the plotting of those is bound to perish** meaning it will be corrupted and nullified, and their falsehood will soon become apparent to those with insight and understanding. For no one conceals a secret except that God, the Most High, reveals it on the pages of his face and the slips of his tongue, and no one conceals a secret except that God, the Most High, clothes him in its cloak, whether good or evil. So the hypocrite's affair does not spread and persist except to a fool. As for the discerning believers, it does not spread to them, rather it will be revealed to them soon, and nothing is hidden from the Knower of the Unseen.

God the Almighty said: **And God created you from dust, then from a sperm-drop,** meaning He began the creation of your father from dust, then made his offspring from a lineage of despised water. **Then He made you mates,** meaning male and female, as a kindness and mercy from Him that He made for you mates from among your kind so that you may find tranquility in them. God the Almighty said: **And no female conceives or gives birth except with His knowledge,** meaning He knows all about that, nothing of it is hidden from Him. Rather, "not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." We have already discussed God the Almighty's saying: "God knows what every female carries and what the wombs absorb and [give], and everything with Him is by [determined] measure." * Knower of the unseen and the witnessed, the Great, the Most High."

And the Almighty said: **And no one is granted a long life, nor is there any reduction in his lifespan, except that it is in a book.** That is, what is given to some sperm of a long life, He knows it and it is with Him in the first book. **And no one is granted a long lifespan, nor is there any reduction in his lifespan.** The pronoun refers to the genus, not the entity, because a person who has a long lifespan is in the book and in the knowledge of Almighty God does not reduce his lifespan. Rather, the pronoun refers to the genus. Ibn Jarir said: This is like their saying, **I have a garment and a half of it,** meaning it is him and half of another garment. It was narrated by way of Al-Awfi from Ibn Abbas, may God be pleased with them both, regarding the Almighty's statement: "And no one is granted a long lifespan, nor is there any reduction in his lifespan, except that it is in a book. Indeed, that, for God, is easy." He said: No one for whom You have decreed a long lifespan and life will reach the book that You have

decreed, and You have decreed that for him. So he only reaches the book that You have decreed, and nothing will be added to it. And no one for whom You have decreed that his lifespan and life will reach the age, but he will reach the book that You have decreed. So that is the statement of Almighty God: "And no one is granted a long lifespan, except that it is in a book. Indeed, that, for God, is easy." He said: All of that is in a book with Him. And this is what Ad-Dahhak ibn Muzahim said.

Abdul Rahman bin Zaid bin Aslam said on the authority of his father, **And nothing is shortened from his lifespan except in a book.** He said: **The children that the wombs have expelled before they are complete.** Abdul Rahman said in its interpretation: **Don't you see that people live a hundred years and another dies as he is born? This is this.** Qatada said: **And the one whose lifespan is shortened is the one who dies before the age of sixty.** Mujahid said: **And no one is granted a long lifespan or has his lifespan shortened except in a book.** That is, in his mother's womb, that is written for him. He was not created for one lifespan, but this one has a lifespan, and this one's lifespan is less than his lifespan. So all of that is written for its owner, no matter how long he reaches it. Some of them said: Rather, its meaning is **And no one is granted a long lifespan,** that is, what is written of the term, **nor is his lifespan shortened,** which is his passing little by little. All of it is known to God, the Most High, year after year, month after month, Friday after Friday, day after day, and hour after hour. All of it is written with God, the Most High, in His book. Ibn Jarir transmitted it on the authority of Abu Malik, and Al-Suddi and Ata' Al-Khurasani adopted this view. Ibn Jarir chose the first, and it is as he said.

Al-Nasa'i said in his interpretation of this noble verse: Ahmad ibn Yahya ibn Abi Zayd ibn Sulayman told us: I heard Ibn Wahb say: Yunus told me, on the authority of Ibn Shihab, on the authority of Anas ibn Malik, may God be pleased with him, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever would like his provision to be expanded and his lifespan to be prolonged, let him maintain the ties of kinship.'" Al-Bukhari, Muslim and Abu Dawud narrated it on the authority of Yunus ibn Yazid al-Ayli.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Walid bin Al-Walid bin Abdul-Malik bin Ubaidullah Abu Sarh told us, Uthman bin Ata' told us, on the authority of Muslima bin Abdullah, on the authority of his paternal uncle Abu Mushaja bin Rib'i, on the authority of Abu Al-Darda' **may God be pleased with him,** who said: We were mentioned to the Messenger of God (peace and blessings of God be upon him), and he said: "God does not delay a soul when its appointed time has come. Rather, the extension of one's lifespan is through righteous offspring that He grants to the servant, who will supplicate for him after him, and their supplications will reach him in his grave. That is the extension of one's lifespan." And the Almighty's statement: **Indeed, that, for God, is easy** means it is easy for Him. His knowledge of that and its details is

easy for Him in all of His creation, for His knowledge is comprehensive of all, and nothing of it is hidden from Him.

Fath al-Qadir

Then the Almighty informed us about a type of His wonderful creation and great power, so that they might reflect on that and take heed from it, so He said: 9- **And God is He who sends the winds.** The majority read: **the winds**. Ibn Kathir, Ibn Muhaisin, Al-A'mash, Yahya ibn Waththab, Hamzah, and Al-Kisa'i read **the wind** in the singular. **So it stirs up a cloud.** He used the present tense after the past tense to evoke the image, because that is more relevant to the consideration of those who consider. The meaning of it stirring up the clouds is that it disturbs it from where it is. **So We drove it to a dead land.** Abu Ubaidah said: Its path, so it drives it, because he said: So it stirs up a cloud. It was said that the point of using the past tense after the present tense is to indicate realization. Al-Mubarrad said: Dead and dead are one. He said: This is the saying of the Basrans, and he recited:

Not everyone who dies and finds rest is dead, but the dead are the dead of the living.

Then We revived the earth thereby meaning, We revived the earth with rain by causing whatever grows in it to grow. Even if the mention of rain is not mentioned before, the clouds indicate it, or We revived with the clouds, because it is the cause of the rain.

After its death meaning, after its dryness. He used the metaphor of revival for plants and death for dryness.

Likewise is the resurrection meaning, likewise God revives the servants after their death, just as He revived the earth after its death. Resurrection means resurrection, from **to resurrect** man, and the kaf is in the nominative case as a predicate: meaning, like the revival of the dead earth is the revival of the dead. So how can you deny it when you have witnessed, more than once, what is like it and similar to it.

clouds, for they are the cause of the cause or the one that becomes rain. "After its death" after its drying up, and the shift in both of them from the third person to what is more appropriate in specificity is due to what they contain of further creation. "Likewise is the resurrection" meaning like the revival of the dead is the resurrection of the dead in the validity of the predestination, since there is nothing between them except the possibility of the difference in the matter in the comparison to which it is compared, and that has no bearing on it. It was said about the manner of revival that God Almighty sends water from under the throne from which the bodies of creation grow.

Tafsir al-Baghawi

9- "And it is God who sends the winds, and they stir up clouds, and We drive them to a dead land and revive the earth thereby after its lifelessness. Thus is the resurrection," from the graves.

Tafsir al-Baidawi

9 - **And it is God who sends the winds.** Ibn Kathir, Hamzah, and Al-Kisa'i read it as **the wind**. "And it stirs up clouds" as a narration of a past event, evoking that wonderful image indicating perfect wisdom, and because the intended meaning is to explain its events with this characteristic, and that is why He attributed it to it. It is also possible that the difference in the actions is to indicate the continuity of the matter. "So We drove it to a dead land." Nafi', Hamzah, Al-Kisa'i, and Hafsa read it with emphasis. "So We revived the earth thereby" with the rain descending from it, and the mention of the clouds is like its mention, or with the

Surat Fatir 35:10

Whoever desires honor, to God belongs all honor. To Him ascends the good word, and the righteous deed raises it. But those who plot evil will have a severe punishment, and the plotting of those - it is they who will perish.

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Whoever desires honor, to God belongs all honor. To Him ascends the good word, and the righteous deed raises it. But those who plot evil will have a severe punishment, and the plotting of those - it is they who will perish.

Tafsir al-Jalalayn

10 - **Whoever desires honor, then to God belongs all honor** in this world and the Hereafter, so you cannot attain it except through obeying Him, so let him obey Him **To Him ascends the good word** He teaches it, which is **There is no god but God** and the like **and the righteous deed raises it** He accepts it **and those who plot** evil plots) against the Prophet in Dar al-Nadwa, by restricting him, killing him, or expelling him, as mentioned in al-Anfal **for them is a severe punishment, and the plotting of those - it will perish** they will perish.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of his statement, **Whoever desires honor, then to God belongs all honor**. Some of them said: The meaning of this is: Whoever desires honor by worshipping gods and idols, then to God belongs all honor.

Who said that?

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Whoever desires honor**, he says: Whoever desires honor by worshipping the gods **then all honor belongs to God** (An-Nisa': 139).

Others said: The meaning of this is: Whoever wants honor should be honored by obeying God.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Whoever desires honor, then to God belongs all honor**, meaning: So let him seek honor through obedience to God.

Others said: Rather, the meaning of this is: Whoever wants to know who the glory belongs to, then it is all for God, all of it: that is, every aspect of glory is for God.

What I think is most correct of the sayings is the saying of the one who said: Whoever wants glory, let him

seek glory through God, for glory belongs entirely to God, without any of the gods and idols that are below Him.

I said: This is more correct, because the verses before this verse were about God rebuking the polytheists for their worship of idols, rebuking them, and threatening them for it. So this one also is more likely to be of the same type as urging people to abandon that, so its story was similar to its story, and it was in its context.

And His statement, **To Him ascends the good word**, means that the Almighty says: To God ascends the servant's remembrance of Him and his praise of Him. **And righteous deeds raise it up**, meaning: And the servant's remembrance of his Lord raises it up to Him through his righteous deeds, which are working in obedience to Him, performing His obligations, and adhering to what He has commanded.

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

Who said that?

Muhammad bin Ismail Al-Ahmasi told me: Jaafar bin Awn told me, on the authority of Abdur-Rahman bin Abdullah Al-Mas'udi, on the authority of Abdullah bin Al-Mukhariq, on the authority of his father Al-Mukhariq bin Saleem, who said: Abdullah said to us: If we narrate to you a hadith, we will bring you confirmation of it from the Book of God. When a Muslim slave says: Glory be to God and His praise, praise be to God, there is no god but God, and God is Greatest, blessed be God, an angel takes them and places them under his wings, then he ascends with them to the heavens. No group of angels passes by them except that they seek forgiveness for the one who says them, until the Face of the Most Merciful is revived by them. Then Abdullah recited: **To Him ascends good words, and righteous deeds raise them up**.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Saeed Al-Jariry told us, on the authority of Abdullah bin Shaiq, he said: Kaab said: Glory be to God, praise be to God, there is no god but God, and God is Greatest, have a buzz around the Throne like the buzzing of bees, reminding them of their companion, and righteous knowledge is in the treasuries.

Yunus told me, he said: Sufyan told us, on the authority of Layth bin Abi Salim, on the authority of Shahr bin Hawshab Al-Ash'ari, regarding his statement, **To Him ascends good words, and righteous deeds raise them up**. He said: Righteous deeds raise good words up.

Ali told me, on the authority of Abu Saleh, who said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, **To Him ascends good speech, and righteous action raises it**. He said: Good speech is the remembrance of God, and righteous action is the performance of His obligatory duties. So whoever remembers God, the

Exalted, in performing his obligatory duties, the remembrance of God is carried to him and ascends him to God. But whoever remembers God, but does not perform His obligatory duties, his speech is returned to his action, and that is more deserving of it.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahidin, regarding his statement, **To Him ascends good speech, and righteous action raises it.** He said: Righteous action raises good speech.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **To Him ascends good speech, and righteous action raises it.** He said: Al-Hasan and Qatada said: God does not accept a word without action. Whoever speaks and does good deeds, God will accept it from him.

And His statement, **And those who plot evil deeds,** God Almighty says: And those who commit evil deeds will have the punishment of Hell.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And those who plot evil deeds will have a severe punishment.** He said: These are the people of polytheism.

His statement, **And the plotting of those people is bound to fail,** means: The work of these polytheists will fail, become null and void and disappear, because it was not for God, so it will not benefit its doer.

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 the plotting of those is bound to fail:** that is, it will be corrupted.

Yunus told me, he said: Sufyan told us, on the authority of Layth bin Abi Salim, on the authority of Shahr bin Hawshab, **And the plotting of those is bound to fail.** He said: They are the people of hypocrisy.

Muhammad bin Amara told me, he said: Sahl bin Abi Aamer told us, he said: Jaafar Al-Ahmar told us, on the authority of Shahr bin Hawshab, regarding His statement, **And the plotting of those is doomed to fail,** he said: They are the people of hypocrisy.

Yunus narrated that Ibn Wahb told us that Ibn Zayd said, regarding His statement, **And the plotting of those is doomed to failure,** he said: It was doomed to failure, so it did not benefit them, nor did they benefit from it, and it harmed them.

Tafsir al-Qurtubi

The Almighty's saying: **Whoever desires honor, then to God belongs all honor.** Al-Farra's interpretation is: Whoever desires the knowledge of honor. This is what others among the people of knowledge said. That is, whoever desires the knowledge of honor that does not accompany humiliation, because if honor leads to humiliation, then it is exposure to humiliation, and the honor that does not accompany humiliation belongs to God, the Almighty. **All together** is in the accusative case as a state. Al-Zajaj estimated its meaning: Whoever desires honor through his worship of God, the Almighty - and honor belongs to Him, glory be to Him - then God, the Almighty, will honor him in the hereafter and in this world. I say: This is better, and it was narrated with a chain of transmission traceable to the Prophet, as will come. To God belongs all glory. This clearly indicates that the listeners despair of His glory, and that no one else can hope for what is due to Him. Thus, the definite article is for the covenant with those who know Him - glory be to Him - and what is due to Him. This is what is understood from His true statement in Surat Yunus 10: "And let not their statement grieve you. Indeed, glory belongs to God." (Yunus 10:65).

It is possible that the Almighty wants to alert those of high status and high aspirations to where honor can be attained and from where it is deserved, so the definite article is for comprehensiveness, which is understood from the verses of this surah. Whoever seeks honor from God and is sincere in seeking it with need and humility, stillness and submission, will find it with Him - God willing - not withheld or hidden from him. "The Prophet (blessings and peace of God be upon him) said: 'Whoever humbles himself before God, God will raise him up, and whoever seeks it from someone other than Him, He will leave him to the one from whom he seeks it.'" He mentioned a people who sought honor from someone other than Him, so He said: **Those who take the disbelievers as allies instead of the believers - do they seek honor from them? But indeed, honor belongs entirely to God.** (An-Nisa': 139). So I will inform you clearly and without any doubt that honor belongs to Him, with which He honors whomever He wills and humiliates whomever He wills.

And the Prophet, may God bless him and grant him peace, explained his statement: "Whoever desires honor, then to God belongs all honor. Whoever desires honor in both abodes, let him obey the Almighty." This is the meaning of what Al-Zajaj said. And he did well when he said: **And when necks are humbled in humility before You, then their honor lies in their humiliation.**

So whoever desires honor to attain the greatest victory and enter the abode of honor - and honor belongs to God - let him seek honor in God the Almighty and take pride in Him. For whoever takes pride in a servant, God will humiliate him, and whoever takes pride in God, God will give him honor. God the Almighty says: **To Him ascends good speech, and righteous action raises it.** There are two issues in this:

First: The Almighty says: **To Him ascends the good word.** And the speech is complete. Then it begins: **And**

Surat Fatir 35:10

Whoever desires honor, to God belongs all honor. To Him ascends the good word, and the righteous deed raises it. But those who plot evil will have a severe punishment, and the plotting of those - it is they who will perish.

the righteous deed raises it, meaning: God raises it, or raises its doer. It is possible that the meaning is: And the righteous deed raises the good word, so the speech would be connected as will be explained. Ascent is the movement upward, and it is also the ascension. This is not conceivable in speech because it is an accident, but its ascent is given as an example of its acceptance, because the place of reward is above, and the place of punishment is below. Al-Zajaj said: It is said that the matter ascended to the judge, meaning he knew it, so it means knowledge. He specifically mentioned the good and the good to clarify the reward for it. His saying **to Him** means it ascends to God. It was also said that it ascends to His heaven, the place where no one else's judgment applies. It was also said that it means that the book in which the servant's acts of obedience are written is carried to the heaven. The good word is the monotheism emanating from a good belief. It was also said that it is praise and glorification, remembrance of God and the like. They recited:

Do not be satisfied with a man's sweet words until he beautifies what he says with actions.

If you weigh his actions with his words, then balance them, then your brother is beauty.

Ibn al-Muqaffa said: Words without action are like a vine without fat, a cloud without rain, and a bow without a string. It was said about him:

The article is not complete without action, every word without action is in vain

Saying without action is beautiful, and marriage without a guardian is the same.

Ad-Dahhak read it with a damma on the yaa. The majority of people read it as kalam, the plural of kalima. Abu Abd ar-Rahman read it as kalam. I say: According to this, kalam can be used to mean words and vice versa. Based on this, Abu al-Qasim said: Speech is divided into three types, so he put kalam in place of kalam. And God knows best.

And righteous action elevates it. Ibn Abbas, Mujahid and others said: The meaning is, righteous action elevates good words. In the hadith, **God does not accept a word without an action, and He does not accept a word or an action without intention, and He does not accept a word, an action, or an intention without adhering to the Sunnah.** Ibn Abbas said: So if the servant remembers God and says good words and performs His obligatory duties, his words are elevated along with his actions, but if he says something but does not perform His obligatory duties, his words are rejected based on his actions.

Ibn Atiyyah said: This statement refutes the belief of the Sunnis and is not authentically reported from Ibn Abbas. The truth is that if the sinner who abandons obligatory duties remembers God and says good words, then it will be recorded for him and accepted from him, and he will have his good deeds and bear

his bad deeds. God accepts from everyone who avoids polytheism. Also, good speech is a righteous deed.

The statement of the one who says that action elevates words is correct when he interprets that it increases their elevation and good standing if it is supported by them. Just as the one who does good deeds such as prayer, fasting, etc., if his deeds are interspersed with good words and remembrance of God, then his deeds are more noble. So his statement, **and righteous deeds elevate him**, is an exhortation, a reminder, and an encouragement to do good deeds.

As for the statements that are deeds in themselves, such as Tawheed and Tasbeeh, then they are acceptable. Ibn al-Arabi said: "If a person's speech, mentioning God, is not accompanied by righteous deeds, it will not benefit him, because whoever's actions contradict his words, then that will be a burden on him. The realization of this is that if an action is a condition for the acceptance of a statement or is connected to it, then it will not be accepted without it. If there is no condition, then his good words are recorded for him and his bad deeds are recorded against him, and a balance is made between them.

Then God decides regarding victory, gain, and loss." I say: What Ibn al-Arabi said is a realization. It appears that righteous deeds are a condition for the acceptance of good words. It is reported in the narrations that when a servant says, **There is no god but God**, with sincere intention, the angels look at his deeds. If the deeds are in accordance with his words, they will all ascend, but if their deeds contradict his deeds, his words will be suspended until he repents from his deeds. Based on this, righteous deeds raise good words to God, and the euphemism in *raises* refers to good words. This is the opinion of Ibn Abbas, Shahr ibn Hawshab, Sa'id ibn Jubayr, Mujahid, Qatadah, Abu al-Aaliyah, and al-Dahhak. The good words are Tawhid, which elevates good deeds, because good deeds are not accepted except with faith and Tawhid. And the good deed is raised by the good word, so the metaphor refers to the good deed. This statement was narrated on the authority of Shahr ibn Hawshab, who said: The good word is the Quran, and the good deed is raised by the Quran. It was also said: It refers to God, the Almighty, meaning that God raises the good deed over the good word, because the deed is the realization of the word, and the one who does it is more tired than the one who says it, and this is the reality of speech, because God is the one who raises and lowers. The second and first are metaphors, but they are permissible and valid. An-Nahhas said: The first statement is better and more correct because of the elevation of the one who said it, and it is more appropriate in Arabic because the reciters are based on raising the deed. Even if the meaning was: And the good deed is raised by God, or the good deed is raised by the good word, but choosing is half the deed. We do not know of anyone who read it in the accusative case to anything. It was narrated on the authority of Isa ibn Umar that he said: Some people read it, and the good deed is raised by God. It was also said: And the good deed is raised by its doer, and he is the one who

meant honor and knew that it was sought from God, the Almighty. Al-Qushayri mentioned it.

Second: It was mentioned to Ibn Abbas that a dog breaks the prayer, so he recited this verse: **To Him ascends good speech, and righteous action raises it.** This is an argument based on generality, according to the doctrine of the Salaf in saying that it is general. Prayer has its conditions, so nothing breaks it except by proof of what necessitates that, such as what it was concluded with from the Qur'an, Sunnah, or consensus. Those who held this view relied on the saying of the Prophet (peace be upon him): **Prayer is broken by a woman, a donkey, and a black dog.** So I said: O Abu Dharr, what is the difference between a black dog and a white dog and a red dog? He said: The black dog is a devil. Narrated by Muslim.

What contradicts this is what Al-Bukhari narrated on the authority of Ibn Shihab's nephew that he asked his uncle about the prayer being interrupted by something. He said: **Nothing interrupts it.** Urwah ibn Az-Zubayr informed me that Aisha, the wife of the Prophet (peace and blessings of God be upon him), said: "The Messenger of God (peace and blessings of God be upon him) used to lie down and pray at night, and I would stand between him and the qiblah on his wife's bed." God the Almighty said: **And those who plot evil deeds.** At-Tabari mentioned in his book, Adab An-Nufus: Yunus ibn Abd Al-A'la told me: Sufyan told us, on the authority of Layth ibn Abi Sulaym, on the authority of Shahr ibn Hawshab Al-Ash'ari, regarding God the Almighty's saying: **And those who plot evil deeds will have a severe punishment, and the plotting of those - it is they who will perish.** He said: They are the people of hypocrisy, and this is the opinion of Ibn Abbas, Mujahid, Qatadah. Abu Al-A'liyyah said: They are those who plotted against the Prophet (peace and blessings of God be upon him) when they gathered in Dar An-Nadwa. Al-Kalbi said: It means those who do evil deeds in this world, fighting, meaning polytheism, so the evil deeds are done. It is said: Bar Yabur if it is destroyed and invalidated. The market is Barat, meaning it is stagnant. From this: We seek refuge in God from the destruction of the widow. And His statement: **And you were a people who were destroyed** (al-Fath 48:12). Meaning they were destroyed. And deception: is what is done by way of deception and trickery. This has already been mentioned in Saba'.

Tafsir Ibn Kathir

God Almighty often uses as evidence for the Resurrection His revival of the earth after its death, as in the beginning of Surat Al-Hajj, He reminds His servants to consider this, for the earth is dead and lifeless, with no vegetation on it. Then, when He sends clouds to it carrying water and sends it down upon it, **it quivers and swells and grows [abundantly] of every beautiful pair.** Likewise, when God Almighty wants to resurrect and raise bodies, He sends down rain from beneath the Throne that covers the entire earth, and the bodies grow in their graves as a seed grows in the earth. For this reason, it is stated in the Sahih, **Every son of Adam decays except the coccyx; from it he was created and from it he will be rebuilt.** For this reason,

God Almighty said, **Such is the Resurrection.** In Al-Hajj, the hadith of Abu Razin was mentioned. I said, **O Messenger of God, how does God bring the dead back to life? What is the sign of that in His creation?** He (peace and blessings of God be upon him) said, **O Abu Razin, have you not passed by a barren valley of your people, then passed by it quivering with greenery?** I said, Yes. He (peace and blessings of God be upon him) said, **That is how God brings people back to life.** The dead

And the Almighty said: **Whoever desires honor, then to God belongs all honor.** That is, whoever wants to be honored in this world and the Hereafter, let him adhere to obeying God, the Most High, for he will achieve his goal because God, the Most High, is the Owner of this world and the Hereafter, and to Him belongs all honor, as God, the Most High, said: **Those who take the disbelievers as allies instead of the believers - do they seek honor with them? But indeed, all honor belongs to God.** And the Almighty said: "And let not their statement grieve you. Indeed, all honor belongs to God." And the Almighty said: **To God belongs honor and to His Messenger and to the believers, but the hypocrites do not know.** Mujahid said: **Whoever desires honor by worshipping idols, to God belongs all honor.** Qatadah said: **Whoever desires honor, then to God belongs all honor,** that is, let him be honored by obeying God, the Most High. It was said: **Whoever desires knowledge of whose honor belongs, then to God belongs all honor.** Ibn Jarir narrated this.

And the words of God Almighty: **To Him ascends the good words,** meaning remembrance, recitation, and supplication. This was said by more than one of the early Muslims. Ibn Jarir said: Muhammad bin Ismail Al-Ahmasi told us, Jaafar bin Awn told me, on the authority of Abd Al-Rahman bin Abdullah Al-Mas'udi, on the authority of Abdullah bin Al-Mukhariq, on the authority of his father Al-Mukhariq bin Saleem, who said: Abdullah - he is Ibn Mas'ud, may God be pleased with him - said to us: If we narrate to you a hadith, we will bring you confirmation of that from the Book of God Almighty, "When the Muslim slave says, 'Glory be to God and His praise, and praise be to God, and there is no god but God, and God is Greatest, blessed be God,' an angel takes them and places them under his wing, then ascends with them to the heavens, and they do not pass by a group of angels except that they ask forgiveness for the one who says them until he brings them with the face of God Almighty." Then Abdullah, may God be pleased with him, recited, **To Him ascends good speech, and righteous action raises it.** Ya'qub bin Ibrahim told us, Ibn Ulayyah told us, Sa'id Al-Jariri told us, on the authority of Abdullah bin Shaqiq, who said: Ka'b Al-Ahbar said: **Glory be to God, and praise be to God, and there is no god but God, and God is Greatest, have a buzz around the Throne like the buzzing of bees, reminding their speaker and righteous action in...** Al-Khaza'in *treasuries*, and this is a sound chain of transmission going back to Ka'b al-Ahbar, may God have mercy on him, and it has been narrated with a chain of transmission traceable back to the Prophet.

Imam Ahmad said: Ibn Numayr told us, Musa - meaning Ibn Muslim Al-Tahhan - told us, on the authority of Awn Ibn Abdullah, on the authority of his

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Whoever desires honor, to God belongs all honor. To Him ascends the good word, and the righteous deed raises it. But those who plot evil will have a severe punishment, and the plotting of those - it is they who will perish.

father or his brother, on the authority of An-Nu'man Ibn Bashir, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Those who remember the majesty of God, by glorifying Him, praising Him, and declaring His oneness, gather around the Throne, making a buzz like the buzzing of bees, reminding one of their companion. Wouldn't any of you like to always have something with God that reminds him of it?'" And thus Ibn Majah narrated it on the authority of Abu Bishr Khalaf, on the authority of Yahya Ibn Sa'id Al-Qattan, on the authority of Musa Ibn Abi 'Isa Al-Tahhan, on the authority of Awn Ibn Abdullah Ibn Utbah Ibn Mas'ud, on the authority of his father or his brother, on the authority of An-Nu'man Ibn Bashir, may God be pleased with him, with it.

God the Almighty said: **And righteous action elevates it.** Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both:** Good speech is the remembrance of God, which ascends to God the Almighty. Good action is performing an obligatory duty. Whoever remembers God while performing his obligatory duties, his actions and remembrance of God will be attributed to God the Almighty. Whoever remembers God but does not perform his obligatory duties, his words will be rejected based on his actions, so he is more deserving of them. Mujahid also said: Good action is elevated by good speech. Abu Al-Aliyah, Ikrimah, Ibrahim Al-Nakha'i, Al-Dahhak, Al-Suddi, Al-Rabi' bin Anas, Shahr bin Hawshab and others said the same. Iyas bin Mu'awiyah Al-Qadi said: If it were not for good action, speech would not be elevated. Al-Hasan and Qatadah said: No speech is accepted without action.

And the Almighty said: **And those who plot evil deeds** Mujahid, Saeed bin Jubair and Shahr bin Hawshab said: They are the hypocrites with their deeds, meaning they plot against people and give the impression that they are obeying God, the Most High, while they are hateful to God, the Most High, and they show off with their deeds. **And they do not remember God except a little.** Abdur-Rahman bin Zaid bin Aslam said: They are the polytheists. The correct view is that it is general, and the polytheists are included by a fortiori, and for this reason God, the Most High, said: **For them is a severe punishment, and the plotting of those is bound to perish** meaning it will be corrupted and nullified, and their falsehood will soon become apparent to those with insight and understanding. For no one conceals a secret except that God, the Most High, reveals it on the pages of his face and the slips of his tongue, and no one conceals a secret except that God, the Most High, clothes him in its cloak, whether good or evil. So the hypocrite's affair does not spread and persist except to a fool. As for the discerning believers, it does not spread to them, rather it will be revealed to them soon, and nothing is hidden from the Knower of the Unseen.

God the Almighty said: **And God created you from dust, then from a sperm-drop,** meaning He began the

creation of your father from dust, then made his offspring from a lineage of despised water. **Then He made you mates,** meaning male and female, as a kindness and mercy from Him that He made for you mates from among your kind so that you may find tranquility in them. God the Almighty said: **And no female conceives or gives birth except with His knowledge,** meaning He knows all about that, nothing of it is hidden from Him. Rather, "not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." We have already discussed God the Almighty's saying: "God knows what every female carries and what the wombs absorb and [give], and everything with Him is by [determined] measure. * Knower of the unseen and the witnessed, the Great, the Most High."

And the Almighty said: **And no one is granted a long life, nor is there any reduction in his lifespan, except that it is in a book.** That is, what is given to some sperm of a long life, He knows it and it is with Him in the first book. **And no one is granted a long lifespan, nor is there any reduction in his lifespan.** The pronoun refers to the genus, not the entity, because a person who has a long lifespan is in the book and in the knowledge of Almighty God does not reduce his lifespan. Rather, the pronoun refers to the genus. Ibn Jarir said: This is like their saying, **I have a garment and a half of it,** meaning it is him and half of another garment. It was narrated by way of Al-Awfi from Ibn Abbas, may God be pleased with them both, regarding the Almighty's statement: "And no one is granted a long lifespan, nor is there any reduction in his lifespan, except that it is in a book. Indeed, that, for God, is easy." He said: No one for whom You have decreed a long lifespan and life will reach the book that You have decreed, and You have decreed that for him. So he only reaches the book that You have decreed, and nothing will be added to it. And no one for whom You have decreed that his lifespan and life will reach the age, but he will reach the book that You have decreed. So that is the statement of Almighty God: "And no one is granted a long lifespan, except that it is in a book. Indeed, that, for God, is easy." He said: All of that is in a book with Him. And this is what Ad-Dahhak ibn Muzahim said.

Abdul Rahman bin Zaid bin Aslam said on the authority of his father, **And nothing is shortened from his lifespan except in a book.** He said: **The children that the wombs have expelled before they are complete.** Abdul Rahman said in its interpretation: **Don't you see that people live a hundred years and another dies as he is born? This is this.** Qatadah said: **And the one whose lifespan is shortened is the one who dies before the age of sixty.** Mujahid said: **And no one is granted a long lifespan or has his lifespan shortened except in a book.** That is, in his mother's womb, that is written for him. He was not created for one lifespan, but this one has a lifespan, and this one's lifespan is less than his lifespan. So all of that is written for its owner, no matter how long he reaches it. Some

of them said: Rather, its meaning is **And no one is granted a long lifespan**, that is, what is written of the term, **nor is his lifespan shortened**, which is his passing little by little. All of it is known to God, the Most High, year after year, month after month, Friday after Friday, day after day, and hour after hour. All of it is written with God, the Most High, in His book. Ibn Jarir transmitted it on the authority of Abu Malik, and Al-Suddi and Ata' Al-Khurasani adopted this view. Ibn Jarir chose the first, and it is as he said.

Al-Nasa'i said in his interpretation of this noble verse: Ahmad ibn Yahya ibn Abi Zayd ibn Sulayman told us: I heard Ibn Wahb say: Yunus told me, on the authority of Ibn Shihab, on the authority of Anas ibn Malik, may God be pleased with him, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever would like his provision to be expanded and his lifespan to be prolonged, let him maintain the ties of kinship.'" Al-Bukhari, Muslim and Abu Dawud narrated it on the authority of Yunus ibn Yazid al-Ayli.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Walid bin Al-Walid bin Abdul-Malik bin Ubaidullah Abu Sarh told us, Uthman bin Ata' told us, on the authority of Muslima bin Abdullah, on the authority of his paternal uncle Abu Mushaja bin Rib'i, on the authority of Abu Al-Darda' **may God be pleased with him**, who said: We were mentioned to the Messenger of God (peace and blessings of God be upon him), and he said: "God does not delay a soul when its appointed time has come. Rather, the extension of one's lifespan is through righteous offspring that He grants to the servant, who will supplicate for him after him, and their supplications will reach him in his grave. That is the extension of one's lifespan." And the Almighty's statement: **Indeed, that, for God, is easy** means it is easy for Him. His knowledge of that and its details is easy for Him in all of His creation, for His knowledge is comprehensive of all, and nothing of it is hidden from Him.

Fath al-Qadir

10- **Whoever desires honor** Al-Farra' said: It means whoever knows who owns honor, then it belongs entirely to God. Qatadah said: Whoever desires honor should seek honor through obedience to God, so he made the meaning of **To God belongs honor**: the call to obey the One who has honor, just as one says: Whoever desires money, then the money belongs to so-and-so, meaning let him seek it from him. Al-Zajaj said: Its meaning is: Whoever desires honor through the worship of God, and honor belongs to Him, glory be to Him, then God the Almighty will honor him in this world and the hereafter. It was said that what is meant by His statement, **Whoever desires honor** is the polytheists, for they were strengthened by worshipping idols, as in His statement, **And they took besides God gods that they might be for themselves a source of honor**. It was also said that what is meant is those who were strengthened by them from among those who believed with their tongues, "Those who take the disbelievers as allies instead of the believers. Do they seek honor from them?" The verse, **To God belongs all honor**, meaning let him seek it from Him, not from

anyone else. The apparent meaning of the verse is that whoever desires honor and seeks it should seek it from God, the Almighty and Majestic: To God belongs all honor, no one else has any of it. So the verse includes everyone who seeks honor, and its purpose is to alert those of high standing and high ambitions, from where honor can be attained, and from which direction should it be sought? **To Him ascends the good word, and the righteous deed raises it**. That is, it ascends to God and not to anyone else. The meaning of its ascension to Him is its acceptance, or the ascension of the scribes among the angels with what they write in the scrolls. The good word was specifically mentioned to indicate the reward for it. It includes every word that is characterized as being good, such as remembrance of God, enjoining what is right, forbidding what is wrong, reciting, and other things. So there is no reason to specify it with the word of monotheism, or with praise and glorification. It was said that what is meant by its ascension is its ascension to the lowest heaven. It was also said that what is meant by its ascension is God's knowledge of it. The meaning of **and the righteous deed raises it** is that the righteous deed raises the good word, as al-Hasan, Shahr ibn Hawshab, Sa'id ibn Jubayr, Mujahid, Qatadah, Abu al-'Aliyah, and al-Dahhak said. The reason is that the good word is not accepted except with the righteous deed. It was also said that the agent of **raises it** is the good word, and its object is the righteous deed. The reason for this is that the righteous deed is not accepted except with monotheism and faith. It was also said that the agent of **raises it** is a pronoun that refers to God, the Almighty. Meaning: God elevates righteous deeds over good words, because deeds confirm speech. It was said that righteous deeds elevate their doer, and that is what He intended for glory. Qatadah said: The meaning is that God elevates righteous deeds to their doer, meaning He accepts them. So His statement, **and righteous deeds**, according to this is a subject whose predicate elevates them. And similarly according to the statement of those who say elevates their doer. The majority read *yus'ud* from the triliteral verb *asada'a*. And **al-kalim al-tayyib** in the nominative case as an agent. Ali and Ibn Mas'ud read *yus'ud* with a damma on the letter of the present tense from *asada'a*, and **al-kalim al-tayyib** in the accusative case as an object. Ad-Dahhak read it in the passive form, and the majority read *al-kalam*. Abu Abd al-Rahman read *al-kalam*, and the majority read **and righteous deeds** in the nominative case as an conjunction or as a subject. Ibn Abi Ubla and Isa bin Omar read it in the accusative case, indicating preoccupation: **And those who plot evil deeds will have a severe punishment**. The accusative case of **bad deeds** is an attribute of a deleted verbal noun, meaning they plot evil deeds. This is because plotting is intransitive, and it is permissible for **they plot** to include the meaning of **they earn**, so that **bad deeds** would be the direct object. Mujahid and Qatadah said: They are the people of hypocrisy. Abu Al-'Aliyah said: They are those who plotted against the Prophet, peace and blessings be upon him, when they gathered in Dar Al-Nadwa. Al-Kalbi said: They are those who commit evil deeds in this world. Muqatil said: They are the polytheists. The meaning of **they will have a severe punishment** is that they will have a punishment of extreme severity. **And the plotting of those is to be**

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Whoever desires honor, to God belongs all honor. To Him ascends the good word, and the righteous deed raises it. But those who plot evil will have a severe punishment, and the plotting of those - it is they who will perish.

ruined, meaning it will be nullified and destroyed. From this comes the phrase **and you were a ruined people**. Plotting originally means deception and trickery. The reference in His statement: *those* is to those who plotted evil deeds, according to the different opinions in interpreting their plotting. The phrase **is to be ruined** is the predicate of the plotting of those.

Tafsir al-Baghawi

God Almighty said: 10- **Whoever desires honor, then to God belongs all honor**. Al-Farra' said: The meaning of the verse is: Whoever desires to know to whom belongs honor, then to God belongs all honor.

Qatada said: **Whoever wants honor, let him seek honor through obedience to God**. This means calling for obedience to the One who has honor, that is, let him seek honor from God through obedience to Him, just as it is said: **Whoever wants money, then the money belongs to so-and-so**, that is, let him seek it from him. This is because the disbelievers worshipped idols and sought honor through them, as God said: "And they have taken other gods besides God that they might be for them a source of honor. No!" **Maryam 19:81**. He also said: **Those who take the disbelievers as allies instead of the believers - do they seek honor with them? But indeed, honor belongs entirely to God. An-Nisa 139**.

To Him, that is, to God, **ascends the good word**, which is his saying, **There is no god but God**. It was also said that it is the man's saying, **Glory be to God, praise be to God, there is no god but God, and God is greatest**.

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Al-Hajjaj bin Nasr told us, Al-Mas'udi told us, on the authority of Abdullah bin Al-Mahariq, on the authority of his father, on the authority of Ibn Mas'ud, who said: If I narrate to you a hadith, I will inform you of its verification from the Book of God, the Almighty and Majestic: There is no Muslim slave who says five words: Glory be to God, praise be to God, there is no god but God, God is Great, and blessed be God, except that an angel takes them and places them under his wing, then ascends with them, and they do not pass by a group of angels except that they ask forgiveness for the one who says them until the face of the Lord of the Worlds is revived by them. Its verification from the Book of God, the Almighty and Majestic, is His statement: **To Him ascends the good words**, Ibn Mas'ud mentioned it.

It was said: The good word is the remembrance of God. And on the authority of Qatada: To Him ascend the good word, meaning: God accepts the good word.

The Almighty said: **And righteous deeds raise it up**, meaning: righteous deeds raise up good words. The *ha* in His statement **raises it up** refers back to good words, and this is the opinion of Ibn Abbas, Saeed bin

Jubayr, Al-Hasan, Ikrimah, and most of the commentators.

Al-Hasan and Qatada said: Good speech is the remembrance of God and righteous action is the performance of His obligations. So whoever remembers God but does not perform His obligations, his speech will be rejected based on his actions. Faith is not by wishful thinking or by adornment, but rather by what is established in the heart and confirmed by actions. So whoever says something good but does something bad, God will reject his words. And whoever says something good and does something good, God will raise him up with his actions, because God says: **To Him ascends good speech, and righteous action raises it up**. And it is stated in the hadith: **God does not accept a word without action, and no word or action without intention**.

Some people said: The *ha* in his statement **raises it** refers to the righteous deed, meaning: the good word raises the righteous deed, so no deed is accepted unless it is issued from monotheism, and this is the meaning of the statement of Al-Kalbi and Muqatil.

It was said: Elevation is an attribute of God Almighty/ its meaning is: God Almighty elevates the righteous deed.

Sufyan ibn Uyaynah said: **Righteous action is that which is pure**, meaning that sincerity is the reason for acceptance of good deeds and words. His evidence is the saying of God the Almighty: **So let him do righteous work and not associate in the worship of his Lord anyone**. (al-Kahf 18:110). He made the opposite of righteousness polytheism and hypocrisy. **And those who plot evil deeds**, Al-Kalbi said: meaning those who do evil deeds. Muqatil said: meaning polytheism. Abu Al-Aaliyah said: meaning those who plotted against the Messenger of God (peace and blessings of God be upon him) in the house of prophethood, as God the Almighty said: **And when those who disbelieved plotted against you to imprison you** (al-Anfal 8:30).

Mujahid said: Shahr bin Hawshab, they are the people of hypocrisy.

They will have a severe punishment, and their plotting will be ruined. It will be nullified and destroyed in the Hereafter.

Tafsir al-Baidawi

10 - **Whoever desires honor** meaning honor and strength. **To God belongs all honor** meaning let him seek it from Him, for it is all his. Thus, the ascension is sufficient without meaning. **To Him ascends the good words, and the righteous deed raises it** is an explanation of what honor is sought by, which is monotheism and righteous deeds. Their ascension to Him is a metaphor for His acceptance of them, or the ascension of the scribes with their scroll. What is

implied in **raises it** is for **the words**, for deeds are not accepted except with monotheism. This is supported by the fact that **the deed** is in the accusative case, or for **the deed**, for it confirms and strengthens faith, or for God, and deed is specifically designated for this honor because of the cost involved. *Ascends* is read as referring to the two constructs, and the ascender is God, the Most High, or the One who speaks it, or the angel. It is said that **the good words** includes remembrance, supplication, and reciting the Quran. "And on the authority of the Prophet, may God's prayers and peace be upon him: It is: Glory be to God, praise be to God, there is no god but God, and God is Great. When the servant says it, the angel ascends with it to the heavens and greets with it the face of the Most Merciful. If there is no righteous deed, it is not accepted." **And those who plot evil deeds** means the evil plots of the Quraysh against the Prophet, may God's prayers and peace be upon him, in Dar al-Nadwa, and they deliberated over one of three things: imprisoning him, killing him, or exiling him. **For them is a severe punishment** no attention will be paid to anything less than that. **And the plotting of those is bound to fail** it is corrupted and is not carried out because things are predestined and are not changed by it, as indicated by his saying:

Surat Fatir 35:11

And God created you from dust, then from a sperm-drop, then made you mates. And no female conceives or gives birth except with His knowledge. And no one is granted long life, nor is his life cut short, except in a register. Indeed, that, for God, is easy.

Surat Fatir 35:11

And God created you from dust, then from a sperm-drop, then made you mates. And no female conceives or gives birth except with His knowledge. And no one is granted long life, nor is his life cut short, except in a register. Indeed, that, for God, is easy.

Tafsir al-Jalalayn

11 - **And God created you from dust** by creating your father Adam from it **then from a sperm-drop** by creating his offspring from it **then made you mates** males and females **and no female conceives or gives birth except with His knowledge** a state, i.e., known to Him **and no long-lived person is granted a long life** i.e., no long-lived person is given an increase in his lifespan **or his lifespan is decreased** i.e., that long-lived person or another long-lived person (except in a book ... the Preserved Tablet (indeed, that, for God, is easy) easy.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And God created you** O people **from dust** meaning that He created their father Adam from dust, and made their father's creation from him a creation for them. **Then from a sperm-drop** meaning: Then He created you from the sperm-drop of the man and the woman. **Then He made you pairs** meaning that He paired the female from the male.

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 God created you from dust** meaning Adam, **then from a sperm-drop** meaning his offspring, **then He made you pairs** so He paired you with one another.

And His statement, **And no female conceives or gives birth except with His knowledge**, God Almighty says: And no female among you, O people, conceives of pregnancy or sperm except that He knows of her pregnancy and giving birth to it, and what it is, male or female. Nothing of that is hidden from Him.

And His statement, **And no one is granted a long life, nor is there any reduction in his lifespan, except that it is in a book**. The people of interpretation differed in their interpretation of that. Some of them said: Its meaning is: And no one is granted a long life, nor is there any reduction in the lifespan of another besides him, compared to the lifespan of this one who lived a long life, **except that it is in a book** with Him, written

before his mother conceives him, and before she gives birth to him. He has accounted for all of that and known it before He created him. Nothing is added to what is written for him, nor is anything subtracted from it.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And no one will be granted a long life...** up to a little. He said: There is no one for whom I have decreed a long life and life except that he will reach the age that I have decreed for him, and I have decreed that for him, but he will reach the book that I have decreed for him, and nothing will be added to it. And there is no one for whom I have decreed that his life and life will be short, but he will reach the book that I have decreed for him and nothing will be added to it. So that is his statement, **And no one's life will be decreased except in a book**. He said: All of that is in a book with Him.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: If someone is destined to live until he reaches old age, or to live less than that, then everyone will reach the term that has been decreed for him. All of that is in a book.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **And no one is granted a long life, nor is there any reduction in his lifespan, but that it is in a book**, he said: Don't you see the people saying: A man lives a hundred years, and another dies when he is born? So this is it. So the *ha'* in the statement, **and his lifespan is not reduced**, according to this interpretation, even though it appears to be a metaphor for the name of the first long-lived one, it is a metaphor for another name other than him. This is only good because if its owner had made it apparent, it would have appeared with the wording of the first. This is like their saying, **I have a garment and half of it**, but the meaning is: and half of the other.

Others said: Rather, the meaning of this is: No one lives long, nor does his lifespan decrease due to the passing of the days of his life. This is the decrease in his lifespan, and the *ha'* in this interpretation refers to the first one who lives long, because the meaning of the statement is: No one's lifespan is prolonged, nor does anything of his lifespan go away, nor does it decrease except that it is written in the book of the servant of God, who has counted it and known it.

Who said that?

Abu Hasin Abdullah bin Ahmad bin Yunus told me, he said: Abthar told us, he said: Hasin told us, on the authority of Abu Malik, regarding this verse: **And no one is granted longevity or has his lifespan cut short except in a book**. He said: No one spends any of the days that were counted for him except in a book.

The first of the two interpretations is the most correct in

my opinion, as that is the most obvious of its two meanings, and the most similar to the apparent meaning of the revelation.

His saying, **Indeed, that is easy for God**: God Almighty says: Confining the lives of His creation to Him is easy and simple, whether long or short, nothing of it is difficult for Him.

Tafsir al-Qurtubi

The Almighty said: **And God created you from dust, then from a sperm-drop**. Sa'id said, on the authority of Qatada, who said: He means Adam, peace be upon him. The meaning of this is: He created your origin from dust. **Then from a sperm-drop**, he said: meaning that which He brought forth from the loins of your fathers. **Then He made you mates**, he said: meaning He pairs you with one another, so the male is the mate of the female to complete her life in this world until her term ends. **And no female conceives or gives birth except with His knowledge**, meaning He made you mates, so the male marries the female and they reproduce with the knowledge of God. There is no pregnancy or birth except that God is aware of it, and nothing is outside His control. **And no one lives long, nor does anything decrease from his lifespan except that it is in a book**, He called him *lived* according to what he will become. Sa'id ibn Jubayr said, on the authority of Ibn Abbas: And no one lives long except that His age is written down, how many years it is, how many months it is, how many days it is, how many hours it is, then it is written in another book: a day is decreased from his lifespan, a month is decreased, a year is decreased, until his term is completed. Saeed bin Jubair also said: Whatever has passed of its term is what is missing, and whatever is to come is what will make it live longer. So the ha' in this case is for the one who lives longer. Saeed also said: His age is written as such and such years, then he writes below that: A day has passed, two days have passed, until he reaches the end of it. Qatada said: The one who lives longer is the one who reaches sixty years of age, and the one whose age is missing is the one who dies before sixty years. Al-Farra's view regarding the meaning of **what is missing from a long-lived person** is whatever is of his age and is not missing from his age in the sense of another long-lived person, meaning that the other does not miss from his age except in a book. So the metaphor in his lifespan refers to an end other than the first. He used the ha' as a metaphor for it as if it were the first. Similar to it is your saying: I have a dirham and a half of it, meaning another half. It was said: God has decreed the lifespan of a person as one hundred years if he obeys, and ninety if he disobeys, so whichever of them he reaches is in a book. This is similar to what the Prophet (peace and blessings be upon him) said: **Whoever would like his provision to be expanded and his lifespan to be extended, let him maintain the ties of kinship**. That is, it is written in the Preserved Tablet: **So-and-so's lifespan will be such and such years**. If he maintains the ties of kinship, his lifespan will be increased by such and such years. This was explained elsewhere in the Preserved Tablet, that he will maintain the ties of kinship; whoever looks at

the first one but not the second will think that it is an increase or a decrease. This meaning was previously mentioned in the statement of God, the Most High, **God blots out what He wills and confirms 13:39**. The metaphor in this refers to lifespan. It was also said that the meaning is **and no one who is long-lived will be old, and no one will have his lifespan reduced except in a book**, that is, by the decree of God, the Most High. This meaning was narrated from Ad-Dahhak and An-Nahhas preferred it, who said: **It is most similar to the apparent meaning of the revelation**. A similar version was narrated from Ibn Abbas. According to this, the *ha* may refer to the one who is long-lived, or it may refer to someone who is not long-lived. **Indeed, that, for God, is easy** means writing down deeds and lifespans, and it is not difficult for Him. The common reading is *yanqs* with a damma on the ya' and a fatha on the qaf. A group of them read Ya'qub yanqis, with a fatha on the ya and a damma on the qaf, meaning nothing is subtracted from his lifespan. It is said: the thing decreased by itself and someone else decreased it, and it increased by itself and someone else increased it, transitive and intransitive. Al-A'raj and Al-Zuhri read it from 'umrah' with a light meem. The rest added a damma. They are two dialects like as-sahaq and as-sahaq. And yusra'i is a counting of long and short lives, nothing is difficult for Him nor is it hidden. The verb from it is yusra. If you name a person with it, it is declined because it is fa'il.

Tafsir Ibn Kathir

God Almighty often uses as evidence for the Resurrection His revival of the earth after its death, as in the beginning of Surat Al-Hajj, He reminds His servants to consider this, for the earth is dead and lifeless, with no vegetation on it. Then, when He sends clouds to it carrying water and sends it down upon it, **it quivers and swells and grows [abundantly] of every beautiful pair**. Likewise, when God Almighty wants to resurrect and raise bodies, He sends down rain from beneath the Throne that covers the entire earth, and the bodies grow in their graves as a seed grows in the earth. For this reason, it is stated in the Sahih, **Every son of Adam decays except the coccyx; from it he was created and from it he will be rebuilt**. For this reason, God Almighty said, **Such is the Resurrection**. In Al-Hajj, the hadith of Abu Razin was mentioned. I said, **O Messenger of God, how does God bring the dead back to life? What is the sign of that in His creation?** He (peace and blessings of God be upon him) said, **O Abu Razin, have you not passed by a barren valley of your people, then passed by it quivering with greenery?** I said, **Yes**. He (peace and blessings of God be upon him) said, **That is how God brings people back to life**. The dead

And the Almighty said: **Whoever desires honor, then to God belongs all honor**. That is, whoever wants to be honored in this world and the Hereafter, let him adhere to obeying God, the Most High, for he will achieve his goal because God, the Most High, is the Owner of this world and the Hereafter, and to Him belongs all honor, as God, the Most High, said: **Those who take the disbelievers as allies instead of the believers - do they**

Surat Fatir 35:11

And God created you from dust, then from a sperm-drop, then made you mates. And no female conceives or gives birth except with His knowledge. And no one is granted long life, nor is his life cut short, except in a register. Indeed, that, for God, is easy.

seek honor with them? But indeed, all honor belongs to God. And the Almighty said: "And let not their statement grieve you. Indeed, all honor belongs to God." And the Almighty said: **To God belongs honor and to His Messenger and to the believers, but the hypocrites do not know.** Mujahid said: **Whoever desires honor** by worshipping idols, **to God belongs all honor.** Qatadah said: **Whoever desires honor, then to God belongs all honor**, that is, let him be honored by obeying God, the Most High. It was said: **Whoever desires knowledge of whose honor belongs, then to God belongs all honor.** Ibn Jarir narrated this.

And the words of God Almighty: **To Him ascends the good words**, meaning remembrance, recitation, and supplication. This was said by more than one of the early Muslims. Ibn Jarir said: Muhammad bin Ismail Al-Ahmasi told us, Jaafar bin Awn told me, on the authority of Abd Al-Rahman bin Abdullah Al-Mas'udi, on the authority of Abdullah bin Al-Mukhariq, on the authority of his father Al-Mukhariq bin Saleem, who said: Abdullah - he is Ibn Mas'ud, may God be pleased with him - said to us: If we narrate to you a hadith, we will bring you confirmation of that from the Book of God Almighty, "When the Muslim slave says, 'Glory be to God and His praise, and praise be to God, and there is no god but God, and God is Greatest, blessed be God,' an angel takes them and places them under his wing, then ascends with them to the heavens, and they do not pass by a group of angels except that they ask forgiveness for the one who says them until he brings them with the face of God Almighty." Then Abdullah, may God be pleased with him, recited, **To Him ascends good speech, and righteous action raises it.** Ya'qub bin Ibrahim told us, Ibn Ulayyah told us, Sa'id Al-Jariri told us, on the authority of Abdullah bin Shaiq, who said: Ka'b Al-Ahbar said: **Glory be to God, and praise be to God, and there is no god but God, and God is Greatest, have a buzz around the Throne like the buzzing of bees, reminding their speaker and righteous action in...** Al-Khaza'in *treasures*, and this is a sound chain of transmission going back to Ka'b al-Ahbar, may God have mercy on him, and it has been narrated with a chain of transmission traceable back to the Prophet.

Imam Ahmad said: Ibn Numayr told us, Musa - meaning Ibn Muslim Al-Tahhan - told us, on the authority of Awn Ibn Abdullah, on the authority of his father or his brother, on the authority of An-Nu'man Ibn Bashir, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Those who remember the majesty of God, by glorifying Him, praising Him, and declaring His oneness, gather around the Throne, making a buzz like the buzzing of bees, reminding one of their companion. Wouldn't any of you like to always have something with God that reminds him of it?'" And thus Ibn Majah narrated it on the authority of Abu Bishr Khalaf, on the authority of Yahya Ibn Sa'id Al-Qattan, on the authority of Musa Ibn Abi 'Isa Al-Tahhan, on the authority of Awn Ibn Abdullah Ibn Utbah Ibn Mas'ud, on the authority of his father or his brother, on the

authority of An-Nu'man Ibn Bashir, may God be pleased with him, with it.

God the Almighty said: **And righteous action elevates it.** Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with them both:** Good speech is the remembrance of God, which ascends to God the Almighty. Good action is performing an obligatory duty. Whoever remembers God while performing his obligatory duties, his actions and remembrance of God will be attributed to God the Almighty. Whoever remembers God but does not perform his obligatory duties, his words will be rejected based on his actions, so he is more deserving of them. Mujahid also said: Good action is elevated by good speech. Abu Al-Aliyah, Ikrimah, Ibrahim Al-Nakha'i, Al-Dahhak, Al-Suddi, Al-Rabi' bin Anas, Shahr bin Hawshab and others said the same. Iyas bin Mu'awiyah Al-Qadi said: If it were not for good action, speech would not be elevated. Al-Hasan and Qatadah said: No speech is accepted without action.

And the Almighty said: **And those who plot evil deeds** Mujahid, Saeed bin Jubair and Shahr bin Hawshab said: They are the hypocrites with their deeds, meaning they plot against people and give the impression that they are obeying God, the Most High, while they are hateful to God, the Most High, and they show off with their deeds. **And they do not remember God except a little.** Abdur-Rahman bin Zaid bin Aslam said: They are the polytheists. The correct view is that it is general, and the polytheists are included by a fortiori, and for this reason God, the Most High, said: **For them is a severe punishment, and the plotting of those is bound to perish** meaning it will be corrupted and nullified, and their falsehood will soon become apparent to those with insight and understanding. For no one conceals a secret except that God, the Most High, reveals it on the pages of his face and the slips of his tongue, and no one conceals a secret except that God, the Most High, clothes him in its cloak, whether good or evil. So the hypocrite's affair does not spread and persist except to a fool. As for the discerning believers, it does not spread to them, rather it will be revealed to them soon, and nothing is hidden from the Knower of the Unseen.

God the Almighty said: **And God created you from dust, then from a sperm-drop**, meaning He began the creation of your father from dust, then made his offspring from a lineage of despised water. **Then He made you mates**, meaning male and female, as a kindness and mercy from Him that He made for you mates from among your kind so that you may find tranquility in them. God the Almighty said: **And no female conceives or gives birth except with His knowledge**, meaning He knows all about that, nothing of it is hidden from Him. Rather, "not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register." We have already discussed God the Almighty's saying: "God knows what every female carries and what the wombs absorb

and [give], and everything with Him is by [determined] measure. * Knower of the unseen and the witnessed, the Great, the Most High."

And the Almighty said: **And no one is granted a long life, nor is there any reduction in his lifespan, except that it is in a book.** That is, what is given to some sperm of a long life, He knows it and it is with Him in the first book. **And no one is granted a long lifespan, nor is there any reduction in his lifespan.** The pronoun refers to the genus, not the entity, because a person who has a long lifespan is in the book and in the knowledge of Almighty God does not reduce his lifespan. Rather, the pronoun refers to the genus. Ibn Jarir said: This is like their saying, **I have a garment and a half of it**, meaning it is him and half of another garment. It was narrated by way of Al-Awfi from Ibn Abbas, may God be pleased with them both, regarding the Almighty's statement: "And no one is granted a long lifespan, nor is there any reduction in his lifespan, except that it is in a book. Indeed, that, for God, is easy." He said: No one for whom You have decreed a long lifespan and life will reach the book that You have decreed, and You have decreed that for him. So he only reaches the book that You have decreed, and nothing will be added to it. And no one for whom You have decreed that his lifespan and life will reach the age, but he will reach the book that You have decreed. So that is the statement of Almighty God: "And no one is granted a long lifespan, except that it is in a book. Indeed, that, for God, is easy." He said: All of that is in a book with Him. And this is what Ad-Dahhak ibn Muzahim said.

Abdul Rahman bin Zaid bin Aslam said on the authority of his father, **And nothing is shortened from his lifespan except in a book.** He said: **The children that the wombs have expelled before they are complete.** Abdul Rahman said in its interpretation: **Don't you see that people live a hundred years and another dies as he is born? This is this.** Qatada said: **And the one whose lifespan is shortened is the one who dies before the age of sixty.** Mujahid said: **And no one is granted a long lifespan or has his lifespan shortened except in a book.** That is, in his mother's womb, that is written for him. He was not created for one lifespan, but this one has a lifespan, and this one's lifespan is less than his lifespan. So all of that is written for its owner, no matter how long he reaches it. Some of them said: Rather, its meaning is **And no one is granted a long lifespan**, that is, what is written of the term, **nor is his lifespan shortened**, which is his passing little by little. All of it is known to God, the Most High, year after year, month after month, Friday after Friday, day after day, and hour after hour. All of it is written with God, the Most High, in His book. Ibn Jarir transmitted it on the authority of Abu Malik, and Al-Suddi and Ata' Al-Khurasani adopted this view. Ibn Jarir chose the first, and it is as he said.

Al-Nasa'i said in his interpretation of this noble verse: Ahmad ibn Yahya ibn Abi Zayd ibn Sulayman told us: I heard Ibn Wahb say: Yunus told me, on the authority of Ibn Shihab, on the authority of Anas ibn Malik, may God be pleased with him, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever would like his provision to be expanded and his lifespan to be prolonged, let him

maintain the ties of kinship.'" Al-Bukhari, Muslim and Abu Dawud narrated it on the authority of Yunus ibn Yazid al-Ayli.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Walid bin Al-Walid bin Abdul-Malik bin Ubaidullah Abu Sarh told us, Uthman bin Ata' told us, on the authority of Muslima bin Abdullah, on the authority of his paternal uncle Abu Mushaja bin Rib'i, on the authority of Abu Al-Darda' **may God be pleased with him**, who said: We were mentioned to the Messenger of God (peace and blessings of God be upon him), and he said: "God does not delay a soul when its appointed time has come. Rather, the extension of one's lifespan is through righteous offspring that He grants to the servant, who will supplicate for him after him, and their supplications will reach him in his grave. That is the extension of one's lifespan." And the Almighty's statement: **Indeed, that, for God, is easy** means it is easy for Him. His knowledge of that and its details is easy for Him in all of His creation, for His knowledge is comprehensive of all, and nothing of it is hidden from Him.

Fath al-Qadir

Then the Almighty mentioned another proof of resurrection and revival, saying: 11- **And God created you from dust**, meaning He created you initially within the creation of your father Adam from dust. Qatada said: It means Adam. The meaning of this is: The Creator of your first father, and your origin to whom you will return from dust. **Then from a sperm-drop** He brought it forth from the loins of your fathers. **Then He made you in pairs** meaning He paired some of you with others, so the male is the partner of the female, or He made you into types, males and females. **And no female conceives or gives birth except with His knowledge** meaning there is no pregnancy or birth except with God's knowledge, so nothing is outside His knowledge and planning. **And no one is granted a long life, nor is his lifespan shortened except in a book** meaning no one's lifespan is prolonged, nor is his lifespan shortened except in a book, meaning in the Preserved Tablet. Al-Farra' said: He means another other than the first, so He used a pronoun to refer to it as if it were the first, because if the wording of the second had been made clear, it would have been like the first, as if he had said: **And no one's lifespan is shortened**. So the pronoun in his lifespan refers to another other than the first. Similar to this is your saying, **I have a dirham and a half of it** meaning another half. It was said that he was called *long-lived* in consideration of his destination. Meaning: No one's life is extended or reduced, but not in the sense that his life is not reduced after it was increased, but rather in the sense that nothing from the beginning is made deficient except that it is in a book. Sa'id ibn Jubayr said: No one lives long except that his life is written down: how many years, how many months, how many days, how many hours, then it is written in another book: how much an hour is missing from his life, how much a day is missing from his life, how much a month is missing from his life, how much a year is missing from his life, until he completes his term. So whatever has passed is what is missing, and whatever is to come is what makes him live long. Qatada said: The

Surat Fatir 35:11

And God created you from dust, then from a sperm-drop, then made you mates. And no female conceives or gives birth except with His knowledge. And no one is granted long life, nor is his life cut short, except in a register. Indeed, that, for God, is easy.

one who has a long life is the one who reaches sixty years of age, and the one whose life is missing is the one who dies before sixty years. It was said that the meaning is: God has decreed the lifespan of a person so-and-so if he obeys, and less than that if he disobeys, so whichever of them he reaches is in a book, and the pronoun in this case refers to the one who lives long. It was said that the meaning is: No one lives long until old age, and no one decreases the lifespan of old age except in a book: that is, by God's decree. This was said by Ad-Dahhak, and chosen by An-Nahhas. He said: It is most similar to the apparent meaning of the revelation, and it is better to say that the apparent meaning of the Qur'anic system is that the lengthening and shortening of life are by the decree and predestination of God for reasons that necessitate lengthening and reasons that necessitate shortening.

Among the reasons for lengthening the lifespan are what was reported from the Prophet (peace and blessings of God be upon him) about maintaining kinship ties and the like. Among the reasons for shortening it is committing many sins against God Almighty. For example, if a man's allotted lifespan is seventy years, God may add to it if he does the reasons for increasing it, and He may subtract from it if he does the reasons for decreasing it. All of this is in a clear book, so there is no contradiction between this verse and the statement of God, the Most High: **So when their term comes, they will not remain behind an hour, nor will they precede it.** This is supported by the statement of God, the Most High: **God blots out whatever He wills and confirms, and with Him is the Mother of the Book.** We have already presented in its interpretation what adds clarity and eloquence to what we have mentioned here. The majority of scholars read *yanqṣas* in the passive voice. Ya'qub, Salam, and it was narrated from Abu Amr read *yanqṣas* in the active voice. The majority of scholars read *min 'umrah* with a dammah on the meem. Al-Hasan, Al-A'raj, and Al-Zuhri read it with a sukoon. The reference in his saying, *That* to what came before of creation and what will come after it, **is easy for God** is that nothing is difficult for Him, and nothing is too much or little, big or small, hidden from Him.

Tafsir al-Baghawi

God Almighty said: 11- **And God created you from dust**, meaning Adam, **then from a sperm-drop**, meaning his offspring, **then He made you pairs**, males and females, "and no female conceives or gives birth except with His knowledge. And no long-lived person is granted a long life," not by the length of his life, **nor does his lifespan decrease**, meaning by the lifespan of another, as it is said to someone, **I have a dirham and a half of it**, meaning another half dirham, **except in a book.** It was said that His statement, **nor does his lifespan decrease** refers to the first. Saeed bin Jubair said: It is written in the Mother of the Book, **The lifespan of so-and-so is**

such-and-such years, then it is written below that, **A day has passed, two days have passed, three days have passed**, until his lifespan comes to an end.

Ka'b al-Ahbar said when Umar **may God be pleased with him** was about to die: By God, if Umar had asked his Lord to delay his death, He would have delayed it. It was said to him that God, the Almighty, says: **And when their term comes, they will not remain behind an hour, nor will they precede it** (al-A'raf 7:34). He said: This is when the term comes. As for before that, it is permissible for it to be increased or decreased. He recited this verse: **Indeed, that, for God, is easy**, meaning: writing down the terms and deeds is easy for God.

Tafsir al-Baidawi

11 - **And God created you from dust** by creating Adam, peace be upon him, from him. **Then from a sperm-drop** by creating his offspring from it. **Then He made you mates** males and females. **And no female conceives or gives birth except with His knowledge** except that which is known to Him. **And no one lives long** nor is his life extended from his destiny to old age. **And He does not decrease his lifespan** from the lifespan of someone else by giving him a lifespan that is less than his own, or He does not decrease the lifespan of someone whose lifespan is less than his own by making it less than his own. The pronoun refers to him even though it is not mentioned to indicate its opposite or to the age in order to be lenient in it, trusting in the understanding of the listener, like their saying: God does not reward a servant nor punish him except with justice. It was said that the increase or decrease in a single lifespan is based on different reasons proven in the tablet, such as: that if Amr performs Hajj, then his lifespan is sixty years, otherwise it is forty. It was said that what is meant by decrease is what passes of his life and ends, for it is written in the book of his life day by day. And from Yaqub, **nor does it decrease** is in the active form. **Except in a book** is the knowledge of God Almighty or the Preserved Tablet or the book. **Indeed, that, for God, is easy** is an indication of preservation or increase or decrease.

Surat Fatir 35:12

And the two seas are not alike. This one is fresh and sweet, palatable to drink, and that one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear. And you see the ships therein plying [apart], that you may seek of His bounty; and perhaps you will be grateful.

Tafsir al-Jalalayn

12 - (And the two seas are not alike. This is fresh and sweet) very sweet **and pleasant to drink** and that is salty and bitter) very salty **and from each of them you eat tender meat** which is fish **and extract** from the salt and it was said from them **ornaments which you wear** which are pearls and coral **and you see** you perceive **the ships** in each of them *moving* plowing the water, that is, splitting it by their movement, coming and going with a single wind **that you may seek** ask of **His bounty** through trade **and perhaps you may be grateful** to God for that

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the two seas do not equalize, one of them is fresh and sweet, and the Euphrates is the freshest of the fresh waters, and this one is salty and bitter. He says: And the other of them is salty and bitter, and that is the green sea water, and the bitter is bitter, and it is the saltiest of the waters.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And this is salty and bitter**, and bitter means bitter.

And His statement, **From all of them you eat tender meat**, meaning: And from every sea you eat tender meat, and that fish is from their sweet Euphrates, and their salt is bitter. **And you extract ornaments which you wear**, meaning: Pearls and coral that you extract from the bitter salt. We have already explained before the reason for **you extract ornaments**, and that it is only extracted from the salt, in what has passed so that there is no need to repeat it. **And you see the ships therein plowing**, God Almighty says: And you see the ships in all of those seas plowing, ploughing the water with their bows, and that is their piercing it when one of them passes plowing, and it is said from it: it plowed, plowing, and plowing, and that is when it splits the water with its bows.

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 from each you eat tender meat**, meaning both of them, **and you extract ornaments which you wear**, these pearls, **and you see the ships therein moving forward**, meaning in it the ships coming and going with a single

wind.

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, his statement, **And you see the ships therein moving forward**, meaning: ships.

And His saying, **So that you may seek of His bounty**, means: So that you may seek, by riding these seas in ships, for your livelihood, and to use them for your trade, and to thank God for making this subservient to you, and for what He has provided you from it of good provisions and luxurious jewelry.

Tafsir al-Qurtubi

The Almighty's saying: "And the two seas are not alike. This is fresh and sweet." There are four issues: The first: Ibn Abbas said: Fresh is sweet, and bitter is bitter. Talhah read: This is salty and bitter, with a fatha on the meem and a kasra on the lam without an alif. As for salty, it is that in which salt is placed. Isa and Ibn Abi Ishaq read: His drink is like sayyid and mayyit. **And from all of them you eat tender meat**. There is no disagreement that it refers to both of them. This has been discussed previously in An-Nahl.

Second: The Almighty's saying: **And you extract ornaments which you wear**. Abu Ishaq's school of thought is that ornaments are only extracted from salt, so it was said from them because they are mixed. Another said: Shells that contain ornaments are only extracted from pearls and other places that have fresh water and salt, such as springs, so it is taken from them because in the sea there are fresh water springs, and between them pearls emerge when they mix. It was also said: from the rain from the sky. Muhammad bin Yazid said a fourth opinion, he said: Ornaments are only extracted from salt. An-Nahhas: This is the best of them, but this is not according to him, because they are mixed, but they were combined and then He spoke about one of them, as the Almighty said: **And out of His mercy He made for you the night and the day that you may rest therein and seek of His bounty** (al-Qasas 28: 73). And as you say: If you saw Al-Hasan and Al-Hajaj, you would see good and evil. And as you say: If you saw Al-Asma'i and Sibawayh, you would fill your hand with language and grammar. He knew the meaning of this, and it is a very eloquent statement, so: **And from all of them you eat tender meat and extract ornaments which you wear**, so they came together in the first and salt was isolated in the second.

Third: In His statement, **and you wear it**, there is evidence that the wearing of each thing is according to its condition. So a ring is placed on the finger, a bracelet on the arm, a necklace on the neck, and an anklet on the foot. In Al-Bukhari and Al-Nasa'i, on the authority of Ibn Sirin, he said: I said to Ubaidah: Is spreading silk like wearing it? He said: Yes. In Al-Sahih, on the authority of Anas, I stood on a mat of ours that had turned black from being worn for so long.

Fourth: The Almighty's saying: **And you will see the ships plowing through it**. An-Nahhas said: meaning salt water in particular. If it were not for that, He would

Surat Fatir 35:12

And the two seas are not alike. This one is fresh and sweet, palatable to drink, and that one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear. And you see the ships therein plying [apart], that you may seek of His bounty; and perhaps you will be grateful.

have said both. And the ship plows through the water. This has already been mentioned in Surat An-Nahl.

That you may seek of His bounty. Mujahid said: Trade in the ship to distant lands in a short period of time, as mentioned in Surat Al-Baqarah. It was also said: what is extracted from its ornaments and what is caught from its fish. **And perhaps you will be grateful** for what He has given you of His bounty. It was also said: for what He saved you from its terror.

Tafsir Ibn Kathir

God the Almighty says, pointing out His great power in creating different things: He created the two seas, the fresh and pure, which are these rivers flowing among people, large and small, according to their need in regions, cities, urban areas, deserts and wildernesses. They are fresh and pleasant to drink for whoever wants them. **And this is salty and bitter**, meaning bitter. It is the still sea in which large ships sail. It is only salty and bitter, and for this reason He said: **And this is salty and bitter**, meaning bitter. Then God the Almighty said: **And from all of them you eat tender meat**, meaning fish, **and extract ornaments which you wear**, as God the Almighty said: "From them come forth pearls and coral. So which of the favors of your Lord will you deny?"

And the saying of the Almighty: **And you will see the ships plowing through it** means plowing through it and splitting it with their girdles, which is their humped front end that resembles the prow of a bird, which is its chest. Mujahid said: The wind plows through the ships, but the wind plows through only the great ships. And the saying of the Almighty: **That you may seek of His bounty** means by your travels in trade from one country to another and one region to another. **And that you may be grateful** means that you may thank your Lord for subjecting to you this great creation, which is the sea, so that you may dispose of it as you wish, going wherever you want, and nothing of it is withheld from you. Rather, by His power, He has subjected to you whatever is in the heavens and whatever is on the earth, all from His bounty and mercy.

Fath al-Qadir

Then the Almighty mentioned another type of His wondrous creation and amazing power, saying: 12- "And the two seas are not alike. This is fresh and sweet, pleasant to drink, and this is salty and bitter." What is meant by the two seas is fresh and salty. The fresh is sweet, while the bitter is bitter. What is meant by **plain to drink** is that which goes down easily in the throat due to its sweetness. Isa bin Omar read *sayyigh* with a shaddah on the *yaa*, and it was narrated from him that it was sukoon. Talhah and Abu Nahik read *malh* with a fathah on the *mim*. "And from each **of them** you eat tender meat," which is what is hunted from their edible animals. "And you extract from them ornaments which you wear." The apparent meaning is: "And you extract from them ornaments which you

wear." Al-Mubarrad said: "The trick is only extracted from the salty." It was narrated from Al-Zajjaj that he said: "The ornaments are only extracted from them when they mix, not from each one of them separately." An-Nahhas preferred Al-Mubarrad's statement. The meaning of "you wear it" is that you wear each item of it according to its size, such as a ring on the finger, a bracelet on the arm, a necklace on the neck, an anklet on the foot, and what is worn as an ornament for the weapon carried such as a sword, shield, and the like. "And you see the ships therein" means in each of the two seas. An-Nahhas said: The pronoun refers specifically to the salt water. If that were the case, he would have said: "Therein are the ships that pass through the water. **It is said that the ship** passes through" **mukhārta safā'ih tamkhār**: if it splits the water. So the meaning is: And you see the ships in the two seas, waterways, some coming and some going, with a single wind. This has already been discussed in Surat An-Nahl. The "lām in that you may seek of His bounty" is related to what is indicated by the previous statement: that is, He did that for you to seek or for a way out. Mujahid said: Seeking bounty is trade by sea to distant countries in a short period of time, as mentioned in Surat Al-Baqarah. "And perhaps you will be grateful" to God for what He has bestowed upon you of that. Most commentators said: The verse is intended to provide an example of the believer and the unbeliever, and unbelief and faith. Just as two seas are not the same, so too the believer and the unbeliever, and unbelief and faith are not the same.

Tafsir al-Baghawi

God Almighty says: 12- "And the two seas are not alike," meaning: the fresh and the salty. Then He mentioned them and said: "This is fresh and sweet, **good**, and its drink is palatable," meaning: it passes through the throat and is pleasant, "and this is salty and bitter," very salty. Ad-Dahhak said: it is bitter. "And from each you eat tender meat," meaning: whales, from both the fresh and salty seas, "and you extract ornaments," meaning: from the salty sea but not the fresh sea, "which you wear," meaning pearls. It was said that pearls were attributed to them because in the salty sea there are fresh springs that mix with the salt, and the pearl is from between that. "And you see the ships therein steaming, **sailing ships coming and going with a single wind**, that you may seek of His bounty, **through trade**, and perhaps you will be grateful, **God for His blessings**."

Tafsir al-Baidawi

12 - The two seas are not alike. This is fresh and sweet, and its drink is pleasant, and the other is salty and bitter." An example is given for the believer and the unbeliever. The fresh is that which quenches thirst, the sweet is that which flows easily, and the bitter is

that which burns with its saltiness. It is read (*sigh*) with emphasis and (*sigh*) without emphasis, and *salt* is on the pattern of fa'l. **And from each you eat tender meat and extract ornaments which you wear.** This is a digression into the description of the two seas and the blessings they contain, or a complete illustration and meaning: Just as they share some benefits, they are not equal, since they are not equal in what is intended in itself, namely water, because one of them has been mixed with that which corrupts it and changes its natural disposition, the believer and the disbeliever are not equal, even if they share some qualities, such as bravery and generosity, because they differ in what is the greatest characteristic, which is that one of them remains in his original nature while the other does not, or the preference of the brackish water over the disbeliever in what it shares with the fresh water of benefits. What is meant by *ornament* is pearls and rubies. **And you see the ships therein** in each.

Watercourses that split the water, making it flow. **That you may seek of His bounty** of God's bounty by moving therein. The *lam* is related to *watercourses*, and it is permissible for it to be related to what is indicated by the aforementioned actions. "And perhaps you will be grateful" for that, and the letter of hope is based on what the apparent situation requires.

Surat Fatir 35:13

He merges the night into the day and merges the day into the night, and He has subjected the sun and the moon, each running [its course] for a specified term. That is God, your Lord; to Him belongs dominion. And those you invoke besides Him do not possess so much as the weight of a date stone.

Surat Fatir 35:13

He merges the night into the day and merges the day into the night, and He has subjected the sun and the moon, each running [its course] for a specified term. That is God, your Lord; to Him belongs dominion. And those you invoke besides Him do not possess so much as the weight of a date stone.

Tafsir al-Jalalayn

13 - **He causes the night to enter the day** and increases it **and causes the day to enter** and increases it **and He has subjected the sun and the moon, each of them (running in its orbit for a specified term** on the Day of Resurrection (that is God, your Lord. To Him belongs dominion. And those whom you invoke) other than Him, and they are the idols **do not possess so much as the skin of a date stone** of a date stone.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The night enters the day, and whatever is missing from the night He inserts into the day and adds to it, and He inserts the day into the night, and whatever is missing from the parts of the day He adds to the parts of the night, so He inserts it into them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **He causes the night to enter the day and causes the day to enter the night**, the increase of this is due to the decrease of this, and the decrease of this is due to the increase of this.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **He merges the night into the day and merges the day into the night**, meaning: It is the reduction of one from the other.

And His statement, **And He has subjected the sun and the moon, each running for a specified term**, means: And He has subjected the sun and the moon to you as a blessing from Him upon you, and a mercy from Him to you, so that you may know the number of years and the reckoning, and recognize the night from the day.

His saying, **Everything happens for a specified term**, means: Everything happens for a specific time.

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 for a specified term**, is a known term, and a limit that it does not fall short of or exceed.

His saying, **That is God, your Lord**, means: The One who does these actions is your God, O people, to whom worship is only appropriate, and He is God, your Lord.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **That is God, your Lord; His is the kingdom**: meaning, He is the one who does this.

And His saying, **To Him belongs the kingdom**, means that God Almighty says: To Him belongs the complete kingdom, and there is nothing but that it is in His kingdom and authority.

And His statement, **And those you call upon besides Him do not possess so much as a date stone**, God Almighty says, "And those you worship, O people, besides your Lord, who is the attribute - mentioned in these verses, who has complete dominion, who has no dominion like Him - His attribute, "do not possess so much as a date stone," meaning: they do not possess the husk of a date stone or anything above it.

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

Who said that?

Yaqub told me, he said: Hisham told us, he said: Aouf told us, on the authority of someone who told him, on the authority of Ibn Abbas, regarding his statement: **They do not possess even a date stone**, he said: It is the skin of a date pit.

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, **of a qatmir**, meaning: the skin that is on the back of the seed.

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, **what they possess of even a kernel shell** means: the husk of a date stone.

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 **from a date stone**, he said: The rolling of the seed is like the inside of an egg.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **They do not possess even a single husk**. The husk is the shell on top of the seed.

Amr bin Abdul Hamid told us: Marwan bin Muawiyah told us, on the authority of Juwaybir, on the authority of

some of his companions, regarding his statement, **what they possess of a single date stalk**, he said: It is the stalk that is on the date.

Ibn Bashar told us, he said: Abu Amer told us, he said: Marra told us, on the authority of Atiyah, he said: The qatmir is the husk of the seed.

Tafsir al-Qurtubi

The Almighty says: **He merges the night into the day and merges the day into the night**. This was mentioned previously in Al Imran and elsewhere. **And He has subjected the sun and the moon, each running [its course] for a specified term**. This was mentioned previously in Luqman. **That is God, your Lord; to Him belongs the kingdom**. That is, this is what is established from His creation. He is the Creator, the Controller, and the Able, the Powerful, so He is the One who is worshipped. **And those you invoke besides Him** means idols. **They do not possess even a single husk**. This is what most commentators said. **The husk is the thin white shell between the fruit and the pit**, this was said by Ibn Abbas. Ibn Abbas said: It is the split in the pit, and this is the preferred view of Al Mubarrad, and so was Qatadah. Qatadah also said: **The husk is the cone on top of the pit**. Al Jawhari said: It is also said that it is the white dot on the back of the pit, from which the palm tree grows.

Tafsir Ibn Kathir

This is also from His perfect power and great authority in subjecting the night with its darkness, and the day with its light. He takes from the length of one and increases it by shortening the other, so they become equal. Then He takes from this to that, so this one becomes long and this one becomes short. Then they borrow in summer and winter. **And He has subjected the sun and the moon**, that is, the moving stars, and the fixed, piercing ones, with their lights the heavenly bodies, all moving at a specific time, and according to a prescribed, regulated method, as decreed by the Almighty, the All-Knowing. **Each runs for a specified term**, that is, until the Day of Resurrection. **That is God, your Lord**, that is, the One who did this is the Great Lord, other than whom there is no god. **And those you invoke besides Him**, that is, of idols and rivals who are in the form of those you claim of the close angels, **do not possess so much as a date stone**. Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Ata', Atiya al-Awfi, al-Hasan, Qatadah, and others said: The date stone is the wrapper that is on the date stone, that is, They do not own anything of the heavens and the earth, not even the amount of this small amount.

Then God the Almighty said: {If you call upon them, they do not hear your call} meaning the deities that you call upon other than God do not hear your call, because they are inanimate with no souls. {And if they heard, they would not respond to you} meaning they are not able to do anything that you ask of them. {And on the Day of Resurrection they will disavow your association} meaning they will disown you, as God the

Almighty said: {And who is more astray than he who calls upon other than God those who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? * And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship}. And God the Almighty said: {And they have taken other than God deities that might be for them a means of honor. * No! They will disbelieve in their worship and will be opponents to them}. God the Almighty said: {And none informs you like One who is Well-Aware} meaning, none informs you of the consequences of matters, their outcome, and what they will become like One who is Well-Aware of them. Qatadah said: This means Himself, the Blessed and Exalted, for He has inevitably informed you of what will happen.

Fath al-Qadir

13- **He merges the night into the day and merges the day into the night** meaning He adds some of their parts to each other, increasing one by decreasing the other. This has been explained in Al Imran and in other places in the Noble Book. **And He has subjected the sun and the moon, each running [its course] for a specified term** which God has determined for their running, which is the Day of Resurrection. It has also been said that it is the period of time in which they travel an orbit, which is a year for the sun and a month for the moon. It has also been said that what is meant by it is the running of the sun in a day and the moon in a night. This has been fully explained in Surah Luqman. The reference in His statement, *That is* to the doer of these actions, and He is the Most High. The demonstrative pronoun is the subject and its predicate is **God, your Lord; to Him belongs the dominion**. That is, this one whose creation is what was mentioned above: He is the Creator, the Determiner, the Able, the Powerful, the Owner of the world and the One who controls it. It is permissible for His statement, **To Him belongs the dominion** to be an independent clause in opposition to His statement, **And those you invoke besides Him do not possess even a date stone**. That is, they have no power over Him or His creation. The date stone is the thin shell that is between the date and the stone and wraps around the stone like a wrapper. Al-Mubarrad said: It is the split in the stone. Qatadah said: It is the cone on top of the stone. Al-Jawhari said: It is said that it is the white dot on the back of the stone from which the palm tree grows.

Tafsir al-Baghawi

13- "He causes the night to enter the day and causes the day to enter the night. And He has subjected the sun and the moon, each running [its course] for a specified term. That is God, your Lord. To Him belongs dominion. And those you invoke besides Him do not possess so much as a speck of dust," meaning the idols, **they do not possess even the smallest particle of dust**, which is the wrapping of the seed, which is the thin shell that is on the seed.

Surat Fatir 35:13

He merges the night into the day and merges the day into the night, and He has subjected the sun and the moon, each running [its course] for a specified term. That is God, your Lord; to Him belongs dominion. And those you invoke besides Him do not possess so much as the weight of a date stone.

Tafsir al-Baidawi

13 - "He merges the night into the day and merges the day into the night. And He has subjected the sun and the moon, each running [its course] for a specified term." This is the duration of its cycle or its end or the Day of Resurrection. **That is God, your Lord; to Him belongs dominion.** This refers to the Doer of these things. This indicates that His dominion over them is required by the confirmation of the successive reports. It is possible that **To Him belongs dominion** is an introductory statement in the Qur'an. **And those you invoke besides Him do not possess so much as a date stone.** This indicates His uniqueness in divinity and lordship, and a date stone is the smallest particle.

Surat Fatir 35:14

If you call upon them, they do not hear your call. And if they heard, they would not respond to you. And on the Day of Resurrection, they will deny your association with God. And none informs you like the All-Aware.

Tafsir al-Jalalayn

14 - (If you call upon them, they do not hear your call. And if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And no one informs you of the conditions of the two abodes like the All-Knowing. He is God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, "If you call upon them, they do not hear your call. And if they heard, they would not respond to you." God Almighty says: If you call upon these gods that you worship besides God, they will not hear your call, because they are inanimate and do not understand what you say. **And if they heard, they would not respond to you.** He says: Even if they heard your call to them and understood from you that it is your speech, by giving them a hearing with which to hear, they would not respond to you, because they are not speaking, and not every hearer of speech is able to respond to it. God Almighty says to those who associate others with Him, the gods and idols: How can you worship besides God someone of this description, when there is no benefit to you from Him, and He has no power to harm you, and you call upon the worship of the One in whose hand is your benefit and harm, and He is the One who created you and bestowed favors upon 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, his statement, "If you call upon them, they do not hear your call. And if they heard, they would not respond to you," meaning they would not accept that from you, nor would they benefit you in it.

And His statement, **And on the Day of Resurrection they will deny your association with God**, God Almighty says to the polytheists who worship idols: And on the Day of Resurrection your gods that you worship besides God will disavow having ever been partners with God in this world.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And on the Day of Resurrection they will deny your association with them**, and they will not be satisfied, nor will they acknowledge it.

And His statement, **And none can inform you like the All-Knowing**, means, the Most High, the Majestic, says: And none can inform you, O Muhammad, about the gods of these polytheists and what will happen to them and to their worshippers on the Day of Resurrection, from their disavowal of them and their disbelief in them, like the One who is All-Knowing of their affairs and their affairs, and that All-Knowing is God, from whom nothing, that was or will be, is hidden, glory be to 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, **And none informs you like the All-Knowing**, God is the All-Knowing that this will be one of them on the Day of Resurrection.

Tafsir al-Qurtubi

God the Almighty says: **If you call upon them, they do not hear your call.** That is, if you seek their help in times of calamity, they will not hear your call, because they are inanimate objects that neither see nor hear. **And if they heard, they would not respond to you**, because not every hearer is capable of speaking. Qatadah said: The meaning is, **If they heard, they would not benefit you.** It was also said: If We gave them minds and life so that they heard your call, they would be more obedient to God than you, and they would not have responded to you despite their disbelief. **And on the Day of Resurrection they will deny your association with God**, that is, they will deny that you worshipped them and will disavow you. Then it is possible that this refers to those worshipped with reason, such as the angels, jinn, prophets, and devils, that is, they will deny that what you did was true, and that they commanded you to worship them, as He said about Jesus: **It is not for me to say that which I have no right to.** It is possible that idols are also included in this, meaning that God revives them until you know that they are not worthy of worship. **And none informs you like the All-Aware** is God Almighty, meaning that no one has informed you of God's creation better than God, so no one can inform you like Him in His work.

Tafsir Ibn Kathir

This is also from His perfect power and great authority in subjecting the night with its darkness, and the day with its light. He takes from the length of one and increases it by shortening the other, so they become equal. Then He takes from this to that, so this one becomes long and this one becomes short. Then they borrow in summer and winter. **And He has subjected the sun and the moon**, that is, the moving stars, and the fixed, piercing ones, with their lights the heavenly bodies, all moving at a specific time, and according to a prescribed, regulated method, as decreed by the Almighty, the All-Knowing. **Each runs for a specified term**, that is, until the Day of Resurrection. **That is God**,

Surat Fatir 35:14

If you call upon them, they do not hear your call. And if they heard, they would not respond to you. And on the Day of Resurrection, they will deny your association with God. And none informs you like the All-Aware.

your Lord, that is, the One who did this is the Great Lord, other than whom there is no god. **And those you invoke besides Him**, that is, of idols and rivals who are in the form of those you claim of the close angels, **do not possess so much as a date stone**. Ibn Abbas, may God be pleased with them both, and Mujahid, Ikrimah, Ata', Atiya al-Awfi, al-Hasan, Qatadah, and others said: The date stone is the wrapper that is on the date stone, that is, They do not own anything of the heavens and the earth, not even the amount of this small amount.

Then God the Almighty said: {If you call upon them, they do not hear your call} meaning the deities that you call upon other than God do not hear your call, because they are inanimate with no souls. {And if they heard, they would not respond to you} meaning they are not able to do anything that you ask of them. {And on the Day of Resurrection they will disavow your association} meaning they will disown you, as God the Almighty said: {And who is more astray than he who calls upon other than God those who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? * And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship}. And God the Almighty said: {And they have taken other than God deities that might be for them a means of honor. * No! They will disbelieve in their worship and will be opponents to them}. God the Almighty said: {And none informs you like One who is Well-Aware} meaning, none informs you of the consequences of matters, their outcome, and what they will become like One who is Well-Aware of them. Qatadah said: This means Himself, the Blessed and Exalted, for He has inevitably informed you of what will happen.

Fath al-Qadir

Then the Almighty explained the state of those whom they call upon other than God, that they can neither benefit nor harm, saying: 14- **If you call upon them, they do not hear your call** meaning, if you seek their aid in times of calamity, they do not hear your call, because they are inanimate objects that do not perceive anything. **And if they heard** in the manner of supposition, and the meaning is **they would not respond to you** because of their inability to do so. Qatada said: The meaning is, **And if they heard, they would not benefit you**. It was also said that the meaning is: If We gave them hearing and life, so they heard your call, they would be more obedient to God than you, and they would not respond to you in what you called them to of disbelief. **And on the Day of Resurrection they will deny your association** meaning, they will disavow your worship, and they will say: **It was not us you used to worship**. It is permissible for **and those you call upon other than Him** and what follows it to refer to those who have reason among those whom the disbelievers worshipped, and they are the angels, jinn, and devils. Meaning: They deny that what you did is true, and they deny that they ordered you to worship them. **And none can inform you like the**

One who is All-Knowing. That is, none can inform you like the One who is All-Knowing and All-Aware of things, and He is God Almighty. No one is more knowledgeable about His creation, their sayings, and their actions than He Almighty, and He is the All-Knowing of the essence and truth of things.

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud who said: An angel will stand between the heaven and the earth with the Trumpet and blow it, and no creation of God will remain in the heavens or the earth except whom God wills, except that he will die. Then God will send from beneath the Throne semen like the semen of men, and their bodies and flesh will grow from that water as the earth grows from the dust. Then Abdullah recited: **It is God who sends the winds** (the verse). Abu Dawud, al-Tayalisi, Ahmad, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Abu Razin al-'Uqayli who said: "I said, O Messenger of God, how does God bring the dead back to life? He said: Have you not passed by a barren land and then passed by one that was fertile, shaking and green? I said: Yes. He said: Thus does God bring the dead back to life, and thus is the Resurrection." Abd bin Humaid, Ibn Jarir, Ibn al-Mundhir, al-Tabarani, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Asma' wa'l-Sifat **The Names of God and the Attributes** narrated on the authority of Ibn Mas'ud who said: "When we narrate to you a hadith, we will bring you confirmation of that from the Book of God. When a Muslim slave says: 'Glory be to God and praise be to Him, and praise be to God, there is no god but God, and God is Greatest, and blessed be God,' an angel seizes them and takes them under his wing, then ascends with them to the heavens. No group of angels passes by them except that they ask forgiveness for the one who said them until they bring them to the Face of the Most Merciful. Then he recites: 'To Him ascends good speech, and righteous action raises it. ' He said: 'Performing the obligatory duties. So whoever remembers God in performing his obligatory duties, his deeds will be more deserving of being carried out. '" Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **And no one will be granted a long life...** 1:176, he said: "He says, 'There is no one for whom I have decreed a long life except that he reaches the age that I have decreed for him, and I have decreed that for him. ' So he only reaches the book that was decreed for him. ' This is what His statement: 'And nothing will be diminished from his lifespan except that it is in a book. '" He said: **All of that is in a book with Him**. Ahmad, Muslim, Abu 'Awanah, Ibn Hibban, al-Tabarani, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Hudhayfah ibn Asid al-Ghifari that he said: The Messenger of God (peace and blessings of God be upon him) said: "The angel enters upon the sperm-drop after it has settled in the womb for forty or forty-five nights and says: 'O Lord, will I be wretched or happy? Male or female?' God says and they write. Then his deeds, provision, lifespan, legacy, and calamity are written down. Then

the scroll is folded and nothing is added to it or taken away." Ibn Abi Shaybah, Muslim, al-Nasa'i, and Abu al-Shaykh narrated on the authority of 'Abdullah ibn Mas'ud that Umm Habibah said: **God granted me enjoyment through my husband the Prophet, my father Abu Sufyan, and my brother Mu'awiyah.** The Prophet (peace and blessings of God be upon him) said: "You have asked God for fixed terms, numbered days, and allotted provisions. God will not hasten anything before its time or delay anything. If you had asked God to protect you from punishment in the Fire or punishment in the grave, that would have been better and more excellent." These hadiths are specific to what was reported about the acceptance of supplication, and that it is intertwined with divine decree, and to what was reported about maintaining kinship ties increasing one's lifespan. Thus, there is no contradiction between the evidences, as we have mentioned. Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **what they possess of even a husk**, he said: The husk is the peel, and in another version: the skin that is on the back of the date pit.

Tafsir al-Baghawi

14- **If you call upon them**, meaning: if you call upon the idols, "they do not hear your call. And even if they heard, they would not respond to you," they would not answer you. **And on the Day of Resurrection they will deny your association**, they will disavow you and your worship of them, saying: **You did not worship us.** "And no one informs you like the All-Knowing," meaning Himself, meaning: no one informs you like Me, the All-Knowing, the All-Aware of things.

Tafsir al-Baidawi

14 - **If you call upon them, they do not hear your call** because they are inanimate. **And if they heard** hypothetically. **They would not respond to you** because of their inability to benefit, or because they disavow you for what you call upon them. **And on the Day of Resurrection they will deny your association** because of your association with them, they will acknowledge its falsehood or say, **You did not worship us.** "And none informs you like the All-Knowing **and no one informs you about a matter** like the All-Knowing" He informed you about it, and He is God, the Most High, the Most Great, for He is the All-Knowing about it in truth, unlike all other informants. The rebellious one is the one who confirms what he informed about the state of their gods and denies what they call upon them to do.

Surat Fatir 35:15

O mankind, you are those in need of God, while God is the Free of need, the Praiseworthy.

Surat Fatir 35:15

O mankind, you are those in need of God, while God is the Free of need, the Praiseworthy.

Tafsir al-Jalalayn

15 - **O mankind, you are those in need of God** in any case **and God is the Free of need** of His creation **the Praiseworthy** the Praised in His dealings with them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O mankind, you are those in need and poverty before your Lord, so worship Him, and hasten to please Him, and He will enrich you from your poverty, and your needs will be fulfilled by Him. **And God is the Rich** from your worship of Him, and from your service, and from other things, from you and from others. **The Praiseworthy** means: the One praised for His blessings, for every blessing you have or others has come from Him, so to Him be praise and thanks in every situation.

Tafsir al-Qurtubi

God Almighty says: **O mankind, you are those in need of God** meaning those who are in need of Him for your survival and all your affairs. Al-Zamakhshari: "If you ask, why did He define the poor? I say: He meant by that that He showed them that they are the poor type due to their intense need for Him, even though all creatures are in need of Him, people and others, because poverty is something that follows weakness, and the weaker the poor person is, the poorer he is. God Almighty testified to man's weakness in His statement, "And He created man weak," and He said, **God is He who created you from weakness**. If it had been indefinite, the meaning would have been: You are some of the poor. If you say, **The poor** are contrasted with **The Rich**, then what is the benefit of **The Praiseworthy**? I say: Since He established their need for Him and His independence from them, and not every rich person is beneficial through his wealth unless the rich person is generous and benevolent. And if he is generous and benevolent, the one who is benevolent praises him and deserves their praise - He mentioned **The Praiseworthy** to indicate that He is the Rich One who benefits His creation through His wealth, the Generous One who is benevolent toward them, and who deserves their praise through His blessings upon them." And lightening the second hamza is the best way according to Al-Khalil, and it is permissible to lighten the first one alone or to lighten both of them and make them complete. **And God is the Rich, the Praiseworthy**. "He" is redundant, so it has no syntactic position. It is a subject, so its position is nominative.

Tafsir Ibn Kathir

God the Almighty informs us of His independence from everything other than Him, and of the need and humility of all creatures before Him. God the Almighty says: "O mankind, you are those in need of God" meaning they are in need of Him in all their movements and stillness, and He the Almighty is independent of them in and of Himself. That is why He the Almighty said: "And God is the Free of need, the Praiseworthy" meaning He is the One who is alone in being rich, with no partner, and He is the Praiseworthy in all that He does, says, decrees, and legislates. And His statement the Almighty: "If He willed, He could do away with you and bring a new creation" meaning if He willed, He could do away with you, O people, and bring another people, but this is not difficult or impossible for Him. That is why God the Almighty said: "And that is not difficult for God."

And the Almighty said: **And no bearer of burdens will bear the burden of another** meaning on the Day of Resurrection. **And if a heavily laden soul calls for help to carry its burden** meaning if a soul laden with its burdens calls for help to carry what is upon it of burdens or some of it, **nothing of it will be carried, even if he is a relative** meaning even if he is a relative to her, even if he is her father or her son, everyone is preoccupied with himself and his own state. Ikrimah said about the verse: **And if you call one laden with burden to carry it** 1:17, he said: It is the neighbor who clings to his neighbor on the Day of Resurrection, and he says: O Lord, ask this one why he closed his door to me. And the unbeliever clings to the believer on the Day of Resurrection, and he says to him: O believer, I have done you a favor. You knew how I was for you in the world, and I need you today. So the believer continues to intercede for him with his Lord until He returns him to a lower position than his own, and he is in the Fire. And the father clings to his son on the Day of Resurrection and says: O my son, what a father I was to you. So he praises him well, and he says to him: O my son, I need an atom's weight of your good deeds to be saved from what you see. So his son says to him: O my father, what you asked for is easy, but I fear just as you fear, so I cannot give you anything. Then he clings to his wife and says: O so-and-so, or O so-and-so, what husband was I to you? So she praises him well, and he says to her: **I ask you to do one good deed for me, so that I may be saved from what you see**. She says: "What you have asked for is easy, but I cannot give you anything. I fear what you fear." God the Most High says: **And if a heavily laden woman calls to her burden** (al-Baqarah 2:17), and He the Most High says: **No father can avail his son, nor can a son avail his father at all**. And He the Most High says: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Each person, that Day, will have enough to make him indifferent to what he sees." Narrated by Ibn Abi Hatim, may God have mercy on him, on the authority of Abu Abdullah al-Tahrani, on the authority of Hafs ibn Umar, on the authority of al-Hakam ibn Abaan, on the

authority of Ikrimah, with this chain of transmission.

Then the Blessed and Exalted said: **You only warn those who fear their Lord unseen and establish prayer.** That is, only those with insight and understanding, who fear their Lord and do what He has commanded them, will take heed of what you have brought. **And whoever purifies himself only purifies himself for the benefit of his own soul.** That is, whoever does righteousness only benefits himself. **And to God is the final destination.** That is, to Him is the return and destination. He is swift to take account, and He will reward every worker for his work, if good then good, and if evil then evil.

Fath al-Qadir

Then the Almighty mentioned the need of His creation for Him, and their increasing need for His grace, saying: 15- **O mankind, you are those in need of God,** meaning those in need of Him in all matters of religion and this world. They are the ones in need of Him absolutely, and **He is the Rich** absolutely, **the Praiseworthy**, meaning the One deserving of praise from His servants for His kindness to them.

Tafsir al-Baghawi

15- **O mankind, you are those in need of God**, in need of God's grace and the poor, **and God is the Rich, the Praiseworthy**, the One who is rich in need of His creation and is praised for His kindness to them.

Tafsir al-Baidawi

15 - "O mankind, you are those in need of God" in yourselves and what is in your minds. The definition of "poor" is to exaggerate their poverty, as if they are the ones who are poor due to their extreme poverty and great need, and that the poverty of all other creatures is not taken into account in comparison to their poverty. Therefore, He said: "And man was created weak. And God is the Free of need, the Praiseworthy", the One who is completely free of need, the One who bestows favors upon all other creatures, so He deserves praise from them.

Surat Fatir 35:16

If He wills, He can do away with you and bring a new creation.

Surat Fatir 35:16

If He wills, He can do away with you and bring a new creation.

Tafsir al-Jalalayn

16 - **If He wills, He can do away with you and bring forth a new creation** in your place.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If He wills, He can destroy you, O people, your Lord, because He created you without any need for you. **And He will bring forth a new creation.** He says: And He will bring forth a creation other than you who will obey Him, follow His command, and refrain from what He has forbidden them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **If He wills, He can do away with you and bring forth a new creation:** meaning, He can bring forth someone other than you.

Tafsir al-Qurtubi

The Almighty's saying: **If He wills, He can take you away.** There is an ellipsis in this, the meaning is: If He wills to take you away, He will take you away, i.e., He will annihilate you. **And bring forth a new creation,** i.e., one more obedient and purer than you.

Tafsir Ibn Kathir

God the Almighty informs us of His independence from everything other than Him, and of the need and humility of all creatures before Him. God the Almighty says: **O mankind, you are those in need of God** meaning they are in need of Him in all their movements and stillness, and He the Almighty is independent of them in and of Himself. That is why He the Almighty said: **And God is the Free of need, the Praiseworthy** meaning He is the One who is alone in being rich, with no partner, and He is the Praiseworthy in all that He does, says, decrees, and legislates. And His statement the Almighty: **If He willed, He could do away with you and bring a new creation** meaning if He willed, He could do away with you, O people, and bring another people, but this is not difficult or impossible for Him. That is why God the Almighty said: **And that is not difficult for God.**

And the Almighty said: **And no bearer of burdens will bear the burden of another** meaning on the Day of Resurrection. **And if a heavily laden soul calls for help**

to carry its burden meaning if a soul laden with its burdens calls for help to carry what is upon it of burdens or some of it, **nothing of it will be carried, even if he is a relative** meaning even if he is a relative to her, even if he is her father or her son, everyone is preoccupied with himself and his own state. Ikrimah said about the verse: **And if you call one laden with burden to carry it 1:17,** he said: It is the neighbor who clings to his neighbor on the Day of Resurrection, and he says: O Lord, ask this one why he closed his door to me. And the unbeliever clings to the believer on the Day of Resurrection, and he says to him: O believer, I have done you a favor. You knew how I was for you in the world, and I need you today. So the believer continues to intercede for him with his Lord until He returns him to a lower position than his own, and he is in the Fire. And the father clings to his son on the Day of Resurrection and says: O my son, what a father I was to you. So he praises him well, and he says to him: O my son, I need an atom's weight of your good deeds to be saved from what you see. So his son says to him: O my father, what you asked for is easy, but I fear just as you fear, so I cannot give you anything. Then he clings to his wife and says: O so-and-so, or O so-and-so, what husband was I to you? So she praises him well, and he says to her: **I ask you to do one good deed for me, so that I may be saved from what you see.** She says: "What you have asked for is easy, but I cannot give you anything. I fear what you fear." God the Most High says: **And if a heavily laden woman calls to her burden** (al-Baqarah 2:17), and He the Most High says: **No father can avail his son, nor can a son avail his father at all.** And He the Most High says: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Each person, that Day, will have enough to make him indifferent to what he sees." Narrated by Ibn Abi Hatim, may God have mercy on him, on the authority of Abu Abdullah al-Tahrani, on the authority of Hafs ibn Umar, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, with this chain of transmission.

Then the Blessed and Exalted said: **You only warn those who fear their Lord unseen and establish prayer.** That is, only those with insight and understanding, who fear their Lord and do what He has commanded them, will take heed of what you have brought. **And whoever purifies himself only purifies himself for the benefit of his own soul.** That is, whoever does righteousness only benefits himself. **And to God is the final destination.** That is, to Him is the return and destination. He is swift to take account, and He will reward every worker for his work, if good then good, and if evil then evil.

Fath al-Qadir

Then the Almighty mentioned a type of the types at which their need for Him and His independence from them are realized, so He said: 16- **If He wills, He can take you away and bring forth a new creation.** That is, if He wills, He can annihilate you and replace you with a new creation that will obey Him and not disobey Him, or He can bring forth a type of creation and a world other than what you know.

Tafsir al-Baghawi

16- If He wills, He can do away with you and bring forth a new creation.

Tafsir al-Baidawi

16 - If He wills, He can do away with you and bring forth a new creation with another people more obedient than you, or with another world other than what you know.

Surat Fatir 35:17

And that is not difficult for God.

Surat Fatir 35:17

And that is not difficult for God.

Tafsir al-Jalalayn

17 - **And that is not difficult for God** severe

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And that is not difficult for God**, means: And your going away and bringing forth a creation other than yourselves is not difficult for God, rather that is easy and simple for Him. He says: So fear God, O people, and obey Him before He does that to you.

Tafsir al-Qurtubi

And that is not difficult for God meaning it is impossible, difficult, and unattainable. This was mentioned previously in (*Ibrahim*).

Tafsir Ibn Kathir

God the Almighty informs us of His independence from everything other than Him, and of the need and humility of all creatures before Him. God the Almighty says: **O mankind, you are those in need of God** meaning they are in need of Him in all their movements and stillness, and He the Almighty is independent of them in and of Himself. That is why He the Almighty said: **And God is the Free of need, the Praiseworthy** meaning He is the One who is alone in being rich, with no partner, and He is the Praiseworthy in all that He does, says, decrees, and legislates. And His statement the Almighty: **If He willed, He could do away with you and bring a new creation** meaning if He willed, He could do away with you, O people, and bring another people, but this is not difficult or impossible for Him. That is why God the Almighty said: **And that is not difficult for God**.

And the Almighty said: **And no bearer of burdens will bear the burden of another** meaning on the Day of Resurrection. **And if a heavily laden soul calls for help to carry its burden** meaning if a soul laden with its burdens calls for help to carry what is upon it of burdens or some of it, **nothing of it will be carried, even if he is a relative** meaning even if he is a relative to her, even if he is her father or her son, everyone is preoccupied with himself and his own state. Ikrimah said about the verse: **And if you call one laden with burden to carry it 1:17**, he said: It is the neighbor who clings to his neighbor on the Day of Resurrection, and he says: O Lord, ask this one why he closed his door

to me. And the unbeliever clings to the believer on the Day of Resurrection, and he says to him: O believer, I have done you a favor. You knew how I was for you in the world, and I need you today. So the believer continues to intercede for him with his Lord until He returns him to a lower position than his own, and he is in the Fire. And the father clings to his son on the Day of Resurrection and says: O my son, what a father I was to you. So he praises him well, and he says to him: O my son, I need an atom's weight of your good deeds to be saved from what you see. So his son says to him: O my father, what you asked for is easy, but I fear just as you fear, so I cannot give you anything. Then he clings to his wife and says: O so-and-so, or O so-and-so, what husband was I to you? So she praises him well, and he says to her: **I ask you to do one good deed for me, so that I may be saved from what you see**. She says: "What you have asked for is easy, but I cannot give you anything. I fear what you fear." God the Most High says: **And if a heavily laden woman calls to her burden** (al-Baqarah 2:17), and He the Most High says: **No father can avail his son, nor can a son avail his father at all**. And He the Most High says: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Each person, that Day, will have enough to make him indifferent to what he sees." Narrated by Ibn Abi Hatim, may God have mercy on him, on the authority of Abu Abdullah al-Tahrani, on the authority of Hafs ibn Umar, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, with this chain of transmission.

Then the Blessed and Exalted said: **You only warn those who fear their Lord unseen and establish prayer**. That is, only those with insight and understanding, who fear their Lord and do what He has commanded them, will take heed of what you have brought. **And whoever purifies himself only purifies himself for the benefit of his own soul**. That is, whoever does righteousness only benefits himself. **And to God is the final destination**. That is, to Him is the return and destination. He is swift to take account, and He will reward every worker for his work, if good then good, and if evil then evil.

Fath al-Qadir

17- **And that** is nothing but your going away and bringing others **is difficult for God** meaning impossible and not difficult. The explanation of this has already been mentioned in Surat Ibrahim.

Tafsir al-Baghawi

17- **And that is not difficult for God**, severe.

Tafsir al-Baidawi

17 - **And that is not difficult for God** is not difficult or hard.

Surat Fatir 35:18

And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls for another to carry its load, nothing of it will be carried, even if it were a relative. You only warn those who fear their Lord unseen and establish prayer. And whoever purifies himself only purifies himself for the benefit of his own soul. And to God is the final destination.

Tafsir al-Jalalayn

18 - **And no soul shall bear** a soul **with burdens** sinful, that is, no soul shall bear **the burden** of another soul. And if a soul *laden* with burden calls someone to bear it, he will not bear any of it, even if the one called **is a relative** such as a father or son. The lack of bearing in both parts is a ruling from God. **You can only warn those who fear their Lord unseen** that is, they fear Him and have not seen Him, because they are the ones who benefit from the warning. **And whoever purifies himself** purifies himself from polytheism and other things. **He only purifies himself for the benefit of his soul** his righteousness is specific to him. **And to God is the final destination** the reference, so the work will be rewarded in the Hereafter.)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And no bearer of burdens shall bear the burden of another**, God Almighty says: And no sinner shall bear the sin of another. **And if a heavily burdened person calls for someone to carry it, nothing of it will be borne, even if he were a close relative**, God Almighty says: And if a woman burdened with sins asks someone to bear her sins and seeks that, she will not find anyone to bear any of it, even if the one she asks is a close relative, such as a father or brother.

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 no bearer of burdens will bear the burden of another. And if a heavily laden soul calls another to bear it, nothing of it will be borne, even if he were a close relative." He said: There will be a burden upon him and he will not find anyone to bear any of his burden.

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 if a heavily laden soul calls for its load, nothing of it will be carried** is like: **No soul shall bear the burden of another**.

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

told us, on the authority of Qatada: **And if a heavily burdened soul calls for its load for its sins, no soul will be burdened with it, even if he were a relative**: meaning, a close relative to her, he will not bear any of her sins, nor will she bear any of her sins on anyone else. **And no bearer of burdens will bear the burden of another**. The accusative of *relative* is to complete *was* because the meaning of the statement is: Even if the one you ask to bear her sins was a close relative to her. The feminine form of *burdened* is used because the statement refers to the soul, as if it was said: And if a soul burdened with sins calls for its load, and it is only said thus because the soul carries out the burden on behalf of both the male and the female, as it is said: **Every soul will taste death Al Imran 3:185 - Al Anbiya 35**, meaning by that: every male and female.

And His statement, **You only warn those who fear their Lord unseen**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: You only warn, O Muhammad, those who fear God's punishment on the Day of Resurrection without witnessing it, but because of their belief in what you have brought them and their confirmation of what you have informed them about God. These are the ones who will benefit from your warning and will take heed from your admonitions, not those whose hearts God has sealed so they do not understand.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **You only warn those who fear their Lord unseen**: meaning those who fear the Fire.

His statement, **And establish prayer**, means: They performed the obligatory prayer within its limits as God imposed it upon them. His statement, **And whoever purifies himself only purifies himself for the benefit of himself**, means, the Most High says: And whoever purifies himself from the filth of disbelief and sins by repenting to God, believing in Him, and acting in obedience to Him, only purifies himself, for he will be rewarded thereby with the pleasure of God, attainment of His Paradise, and salvation from His punishment, which He has prepared for the disbelievers.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And whoever purifies himself only purifies himself for the sake of himself**: meaning, whoever does good, only does it for the sake of himself.

Tafsir al-Qurtubi

We have already discussed this, but it is disconnected from what preceded it. The original form is (*Toza*), the waw was deleted following the laser. *Wazirah* is an adjective for something deleted, i.e. a soul bearing burdens. And the same applies to **And if a heavily laden woman calls to her burden** Al-Farra' said: i.e. a heavily laden soul or an animal. He said: This applies to both males and females. Al-Akhfash said: i.e. if a heavily laden woman calls a person to carry her burden, which is her sins. The burden is what is on the back, and the burden is the woman's burden and the palm tree's burden, Al-Kisa'i narrated them both with

Surat Fatir 35:18

And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls for another to carry its load, nothing of it will be carried, even if it were a relative. You only warn those who fear their Lord unseen and establish prayer. And whoever purifies himself only purifies himself for the benefit of his own soul. And to God is the final destination.

the fatha only. Ibn Al-Sikkit narrated that the palm tree's burden is opened with the fatha or the kasra. **Nothing from it is carried, even if he was a relative** The interpretation, according to Al-Akhfash, is: Even if the person called was a relative. Al-Farra' permitted it even if he was a relative. This is permissible according to Sibawayh, and similar to it is **And if he was in hardship**, then *was* means *occurred*, or the predicate is omitted, meaning, even if among those you are asking is in hardship. Sibawayh narrated: People will be rewarded according to their deeds, if good, then good, according to this. And good, then good, according to the first. It was narrated on the authority of Ikrimah that he said: I was told that a Jew or a Christian will see a Muslim man on the Day of Resurrection and say to him: **Did I not extend a hand to you? Did I not treat you well?** He will say: *Yes*. Then God will say: **Benefit me**. So the Muslim will continue to ask God the Most High until His punishment is reduced. And a man will come to his father on the Day of Resurrection and say: "Was I not dutiful to you, concerned for you, and kind to you? And you see what I am in. So grant me one of your good deeds, or bear a bad deed for me." He will say: **What you asked of me is easy, but I fear the same as you fear**. And a father will say the same to his son, and he will respond with something similar to this. A man may say to his wife: **Did I not treat you well? Please bear a sin for me so that I may be saved**. She will say: **That is easy, but I fear what you fear**. Then Ikrimah recited: **And if a heavily laden woman calls to her burden, nothing of it will be carried, even if he were a close relative**. Al-Fudayl ibn Iyad said: It is a woman who meets her child and says: **O my son, was not my belly a vessel for you? Was not my breast a drink for you? Was not my lap a cushion for you?** He will say: **Yes, O mother**. She will say: **O my son, my sins have weighed me down, so bear one sin for me**. He will say: **Leave me alone, O mother, for I am too busy with my sin to care for you**.

God the Almighty says: **You can only warn those who fear their Lord unseen**. That is, only those who fear the punishment of God the Almighty will accept your warning. It is similar to His saying: **You can only warn those who follow the message and fear the Most Merciful unseen**.

God Almighty says: **And whoever purifies himself only purifies himself for the benefit of himself**. That is, whoever is guided only seeks guidance for the benefit of himself. It was also read: **And whoever purifies himself only purifies himself for the benefit of himself**. "And to God is the final destination." That is, to Him is the return of all creation.

Tafsir Ibn Kathir

God the Almighty informs us of His independence from everything other than Him, and of the need and

humility of all creatures before Him. God the Almighty says: **O mankind, you are those in need of God** meaning they are in need of Him in all their movements and stillness, and He the Almighty is independent of them in and of Himself. That is why He the Almighty said: **And God is the Free of need, the Praiseworthy** meaning He is the One who is alone in being rich, with no partner, and He is the Praiseworthy in all that He does, says, decrees, and legislates. And His statement the Almighty: **If He willed, He could do away with you and bring a new creation** meaning if He willed, He could do away with you, O people, and bring another people, but this is not difficult or impossible for Him. That is why God the Almighty said: **And that is not difficult for God**.

And the Almighty said: **And no bearer of burdens will bear the burden of another** meaning on the Day of Resurrection. **And if a heavily laden soul calls for help to carry its burden** meaning if a soul laden with its burdens calls for help to carry what is upon it of burdens or some of it, **nothing of it will be carried, even if he is a relative** meaning even if he is a relative to her, even if he is her father or her son, everyone is preoccupied with himself and his own state. Ikrimah said about the verse: **And if you call one laden with burden to carry it** 1:17, he said: It is the neighbor who clings to his neighbor on the Day of Resurrection, and he says: O Lord, ask this one why he closed his door to me. And the unbeliever clings to the believer on the Day of Resurrection, and he says to him: O believer, I have done you a favor. You knew how I was for you in the world, and I need you today. So the believer continues to intercede for him with his Lord until He returns him to a lower position than his own, and he is in the Fire. And the father clings to his son on the Day of Resurrection and says: O my son, what a father I was to you. So he praises him well, and he says to him: O my son, I need an atom's weight of your good deeds to be saved from what you see. So his son says to him: O my father, what you asked for is easy, but I fear just as you fear, so I cannot give you anything. Then he clings to his wife and says: O so-and-so, or O so-and-so, what husband was I to you? So she praises him well, and he says to her: **I ask you to do one good deed for me, so that I may be saved from what you see**. She says: "What you have asked for is easy, but I cannot give you anything. I fear what you fear." God the Most High says: **And if a heavily laden woman calls to her burden** (al-Baqarah 2:17), and He the Most High says: **No father can avail his son, nor can a son avail his father at all**. And He the Most High says: "The Day a man will flee from his brother, * And his mother and his father, * And his wife and his children. * Each person, that Day, will have enough to make him indifferent to what he sees." Narrated by Ibn Abi Hatim, may God have mercy on him, on the authority of Abu Abdullah al-Tahrani, on the authority of Hafs ibn Umar, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, with this chain of transmission.

Then the Blessed and Exalted said: **You only warn**

those who fear their Lord unseen and establish prayer. That is, only those with insight and understanding, who fear their Lord and do what He has commanded them, will take heed of what you have brought. **And whoever purifies himself only purifies himself for the benefit of his own soul.** That is, whoever does righteousness only benefits himself. **And to God is the final destination.** That is, to Him is the return and destination. He is swift to take account, and He will reward every worker for his work, if good then good, and if evil then evil.

Fath al-Qadir

18- **And no bearer of burdens shall bear the burden of another** meaning a bearer of burdens. The noun was omitted because it is known. The meaning of *bears* is *carries*. The meaning is: no soul shall bear the burden of another soul, meaning its sin. Rather, every soul shall bear its own burden. This verse does not contradict His statement: **And they will bear their own burdens and other burdens in addition to their own burdens**, because they only bore the burdens of their misguidance in addition to the burdens of their misguidance, and all of this is from their own burdens, not from the burdens of others. An example of this is the hadith: **Whoever establishes a bad practice will bear its burden and the burden of whoever acts upon it until the Day of Resurrection.** The one who establishes a bad practice will bear the burden of his bad practice. We have already discussed this verse in full. **And if a heavily laden soul calls upon another to carry it,** Al-Farra' said: meaning a heavily laden soul. He said: This applies to both males and females. Al-Akhfash said: **That is, if a soul burdened with sins calls another soul to bear its burden, which is its sins, "he will not bear any of it** that is, of its burden **even if he is a close relative.** That is, even if the one it calls is a relative, it will not bear any of its burden. The meaning of the verse is: "And if a soul burdened with sins calls another soul to bear any of its sins with it, that soul called will not bear any of those sins, even if it were a close relative to it, so how about others who have no relation to the one calling it?" **Those of kin** was read as complete, like His statement: **And if he is in hardship.** The phrase **You only warn those who fear their Lord unseen** is a new sentence intended to clarify who is admonished by the warning. The meaning of **they fear their Lord unseen** is that they fear Him while they are absent from His punishment, or they fear His punishment while He is absent from them, or they fear Him when they are alone with people. Al-Zajaj said: Its interpretation is that your warning only benefits those who fear their Lord, so it is as if you are warning them and not others who are not benefited by the warning, like His statement: **You are only a warner of those who fear it** and His statement: **You only warn those who follow the message and fear the Most Merciful unseen.** The meaning of **and establish prayer** is that they focused on its matter and did not distract themselves from it with anything that would distract them. **And whoever purifies himself only purifies himself for the sake of his own soul.** Purification is cleansing from the filth of polytheism and immorality. The meaning is that whoever purifies himself by abandoning sins and increasing righteous deeds only purifies himself, because the benefit of that is specific to him, just as

the burden of someone who becomes defiled is only on him and not on anyone else. The majority read, **And whoever purifies himself, only purifies himself.** Abu Amr read, **Purifies himself**, by assimilating the ta' into the zay. Ibn Mas'ud and Talhah read, **And whoever purifies himself, only purifies himself.** "And to God is the final destination," not to anyone else. God Almighty mentioned first that no one bears any of his sins that He does not bear. Then He mentioned thirdly that the reward for obedience is specific to its doer, and no one else has any of it.

Tafsir al-Baghawi

18- "And no bearer of burdens will bear the burden of another. And if you call upon another one laden with sins," meaning: a soul burdened with its sins, **to bear it**, meaning: to bear what he has of sins, **nothing of it will be borne by him, even if he were a relative**, meaning: even if the one called upon was a relative of his, his son, his father, his mother, or his brother. Ibn Abbas said: The father and mother will meet their son and say: O my son, bear some of my sins, and he will say: I am unable; what I have is sufficient for me.

You only warn those who fear their Lord unseen, who have not seen Him. Al-Akhfash said: Its interpretation is: Your warning only benefits those who fear their Lord unseen, "and establish prayer. And whoever purifies himself," is righteous and does good, **purifies himself only for [the benefit of] his own soul**, which will reward him, **and to God is the final destination.**

Tafsir al-Baidawi

18 - **And no bearer of burdens shall bear the burden of another** and no sinful soul shall bear the sin of another soul. As for His statement, **And they will bear their own burdens and burdens in addition to their burdens**, this refers to those who have gone astray and lead others astray, for they will bear the burdens of their misguidance in addition to the burdens of their misguidance, and all of that is their burdens, with nothing of the burdens of others in it. **And if a heavily burdened soul calls forth** is a soul burdened with burdens. **To bear it** carries some of its burdens. **Nothing of it shall be borne** it is not necessary to bear anything of it. He negated that its sin be borne for it, just as he negated that the sin of others be borne for it. **Even if he was a relative** even if the one called was a relative of hers, so the one called was omitted to indicate that if she calls upon him. The reading (**a relative**) was read with the predicate omitted, which is more appropriate than making the complete kana because it does not fit the structure of the speech. **You only warn those who fear their Lord unseen** absent from His punishment, or from people in their private moments, or absent from them from His punishment. **And establish prayer** for they are the ones who benefit from the warning and no one else. The difference between the two actions is due to the continuity mentioned above. **And whoever purifies himself** and whoever cleanses himself from the filth of sins **only purifies himself for [the benefit of] himself** since it

Surat Fatir 35:18

And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls for another to carry its load, nothing of it will be carried, even if it were a relative. You only warn those who fear their Lord unseen and establish prayer. And whoever purifies himself only purifies himself for the benefit of his own soul. And to God is the final destination.

benefits him. It was also read **and whoever purifies himself only purifies himself** which is an emphasised objection to their fear and their establishment of prayer because they are part of purification. **And to God is the final destination** so He will reward them for their purification.

Surat Fatir 35:19

The blind and the seeing are not alike.

Tafsir al-Jalalayn

19 - **The blind and the seeing are not alike** the disbeliever and the believer

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **The blind are not equal** to the religion of God with which He sent His Prophet Muhammad, may God bless him and grant him peace, **and the seeing** who has seen his right path, so he followed Muhammad and believed in him, and accepted from God what He sent him with.

Tafsir al-Qurtubi

The Almighty says: **The blind and the seeing are not alike**, meaning the disbeliever and the believer, the ignorant and the knowledgeable. Like: **Say, 'Not alike are the evil and the good.'**

Tafsir Ibn Kathir

God the Almighty says: Just as these different and contrasting things are not the same, such as the blind and the seeing, they are not the same, rather there is a great difference and gap between them. And just as darkness and light, shade and heat are not the same, likewise the living and the dead are not the same, as God the Almighty says: **Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, never to emerge from it?** And He the Almighty said: "The example of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison?" So the believer is seeing and hearing in light, walking on a straight path in this world and the hereafter until he settles in the gardens of shade and springs. And the disbeliever is blind and deaf, walking in darkness from which he has no exit. Rather, he wanders in his error and misguidance in this world and the hereafter until it leads him to heat, poisonous winds, scalding water, and a shade of scalding water that is neither cool nor pleasant.

God Almighty says: **God hears whom He wills**, meaning He guides them to hear the argument, accept it, and submit to it. **And you cannot make those in the graves hear** meaning, just as the dead do not benefit from guidance and calling to it after their death and return to their graves while they are disbelievers, so too these polytheists who are destined for misery, you have no power over them and cannot guide them. **You**

are only a warner meaning, your duty is only to convey the message and warn, and God misguides whom He wills and guides whom He wills. **Indeed, We have sent you with the truth as a bringer of good tidings and a warner** meaning, a bringer of good tidings to the believers and a warner to the disbelievers. **And there was no nation but that a warner had passed among them** meaning, there was no nation that passed among the children of Adam but that God sent to them a warner and removed their ills, as God the Almighty said: **You are only a warner, and for every people is a guide** and as God the Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justly decreed" [verse]. And there are many verses on this subject.

And the saying of God Almighty: "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs" meaning the dazzling miracles and conclusive evidence **and the scriptures** meaning the books **and the illuminating Book** meaning the clear and evident **Then I seized those who disbelieved** meaning, despite all of this, they denied their messengers in what they brought them, so I seized them meaning with punishment and chastisement **Then how was My denunciation** meaning, how great, severe and eloquent did you see My denunciation of them? And God knows best.

Fath al-Qadir

Then he gave an example of the believer and the disbeliever, saying: 19- **The blind are not equal** meaning the one who is deprived of the sense of sight **and the seeing** who has the faculty of sight. So he likened the disbeliever to the blind, and likened the believer to the seeing.

Tafsir al-Baghawi

19- **The blind and the seeing are not alike**, meaning: the ignorant and the knowledgeable. It was also said: the blind to guidance and the one who sees guidance, meaning: the believer and the polytheist.

Tafsir al-Baidawi

19 - **The blind and the seeing are not alike** the disbeliever and the believer, and it was said that they are two examples of the idol and God Almighty.

Surat Fatir 35:20
Neither darknesses nor light

Surat Fatir 35:20

Neither darknesses nor light

Tafsir al-Jalalayn

20 - **nor darkness** disbelief **nor light** faith

Tafsir al-Suyuti

Tafsir al-Tabari

nor the darknesses He says: The darknesses of disbelief and the light of faith are not the same.

Tafsir al-Qurtubi

Nor darkness nor light Al-Akhfash Saeed said: (*La*) is redundant, and the meaning is neither darkness nor light, nor shade nor heat. Al-Akhfash said: Heat only occurs during the day, and the toxic heat occurs at night, and it was also said the opposite. Ru'bah ibn al-'Ajaj said: Like heat, it occurs only during the day, and the toxic heat occurs only at night, as narrated by al-Mahdawi. Al-Farra' said: The toxic heat only occurs during the day, and the heat occurs during both. An-Nahhas: This is more correct, because heat is a fa'ul form of heat, and it has the meaning of abundance, meaning harmful heat.

I said: In Sahih Muslim, it was narrated on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "The Fire will say, 'O Lord, some parts of me have consumed others, so permit me to breathe.' So He permitted it two breaths: a breath in the winter and a breath in the summer. Whatever cold or bitter cold you find is from the breath of Hellfire, and whatever heat or bitter cold you find is from the breath of Hellfire." It was narrated from the hadith of Az-Zuhri on the authority of Sa'id on the authority of Abu Hurairah: **Whatever heat you find is from its poisonous winds, and the intense cold you find is from its bitter cold.** This reconciles those sayings, and that the poisonous winds and the heat occur during the night and during the day, so reflect on it. It was said that what is meant by shade and heat is Paradise and Hellfire. Paradise has permanent shade, as God Almighty said: **Its food is perpetual and so is its shade.** And Hellfire has heat, and As-Suddi said its meaning. Ibn Abbas said: It means the shade of the night and the heat of the poisonous winds during the day. Qatrab: The heat is the heat, and the shade is the cold.

Tafsir Ibn Kathir

God the Almighty says: Just as these different and contrasting things are not the same, such as the blind

and the seeing, they are not the same, rather there is a great difference and gap between them. And just as darkness and light, shade and heat are not the same, likewise the living and the dead are not the same, as God the Almighty says: **Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, never to emerge from it?** And He the Almighty said: "The example of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison?" So the believer is seeing and hearing in light, walking on a straight path in this world and the hereafter until he settles in the gardens of shade and springs. And the disbeliever is blind and deaf, walking in darkness from which he has no exit. Rather, he wanders in his error and misguidance in this world and the hereafter until it leads him to heat, poisonous winds, scalding water, and a shade of scalding water that is neither cool nor pleasant.

God Almighty says: **God hears whom He wills,** meaning He guides them to hear the argument, accept it, and submit to it. **And you cannot make those in the graves hear** meaning, just as the dead do not benefit from guidance and calling to it after their death and return to their graves while they are disbelievers, so too these polytheists who are destined for misery, you have no power over them and cannot guide them. **You are only a warner** meaning, your duty is only to convey the message and warn, and God misguides whom He wills and guides whom He wills. **Indeed, We have sent you with the truth as a bringer of good tidings and a warner** meaning, a bringer of good tidings to the believers and a warner to the disbelievers. **And there was no nation but that a warner had passed among them** meaning, there was no nation that passed among the children of Adam but that God sent to them a warner and removed their ills, as God the Almighty said: **You are only a warner, and for every people is a guide** and as God the Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justly decreed" [verse]. And there are many verses on this subject.

And the saying of God Almighty: "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs" meaning the dazzling miracles and conclusive evidence **and the scriptures** meaning the books **and the illuminating Book** meaning the clear and evident **Then I seized those who disbelieved** meaning, despite all of this, they denied their messengers in what they brought them, so I seized them meaning with punishment and chastisement **Then how was My denunciation** meaning, how great, severe and eloquent did you see My denunciation of them? And God knows best.

Fath al-Qadir

20- **Nor darkness nor light** meaning darkness and light are not the same, so he likened falsehood to darkness

and truth to light. Al-Akhfash said: **Nor in his statement 'nor light'**.

Tafsir al-Baghawi

20- **Nor darkness nor light**, meaning: disbelief and faith.

Tafsir al-Baidawi

20 - **Nor darkness nor light** nor falsehood nor truth.

Surat Fatir 35:21
Nor shade nor heat

Surat Fatir 35:21

Nor shade nor heat

Tafsir al-Jalalayn

21 - **nor shade nor heat** Heaven and Hell

Tafsir al-Suyuti

Tafsir al-Tabari

Nor shade It was said: Nor Paradise. **Nor heat** It was said: Hellfire, as if its meaning to them is: Paradise and Hellfire are not alike. And heat is like the poisonous winds, which are hot winds. Abu Ubaidah Ma'mar ibn al-Muthanna mentioned, on the authority of Ru'bah ibn al-'Aja', that he used to say: The heat is at night, and the poisonous winds are during the day. As for Abu Ubaidah, he said: The heat in this place and the day is with the sun. As for al-Farra', he used to say: The heat is at night and during the day, but the poisonous winds do not occur at night, but rather during the day.

In my opinion, the heat is during the night and during the day, but in this case it is more like the sun, as Abu Ubaidah said, because the shadow only occurs on a sunny day. This indicates that what is meant by heat is that which exists when there is a shadow.

Tafsir al-Qurtubi

Nor shade nor heat.

Tafsir Ibn Kathir

God the Almighty says: Just as these different and contrasting things are not the same, such as the blind and the seeing, they are not the same, rather there is a great difference and gap between them. And just as darkness and light, shade and heat are not the same, likewise the living and the dead are not the same, as God the Almighty says: **Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, never to emerge from it?** And He the Almighty said: "The example of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison?" So the believer is seeing and hearing in light, walking on a straight path in this world and the hereafter until he settles in the gardens of shade and springs. And the disbeliever is blind and deaf, walking in darkness from which he has no exit. Rather, he wanders in his error and misguidance in this world and the hereafter until it leads him to heat, poisonous winds, scalding water, and a shade of scalding water that is neither cool nor pleasant.

God Almighty says: **God hears whom He wills**, meaning He guides them to hear the argument, accept it, and submit to it. **And you cannot make those in the graves hear** meaning, just as the dead do not benefit from guidance and calling to it after their death and return to their graves while they are disbelievers, so too these polytheists who are destined for misery, you have no power over them and cannot guide them. **You are only a warner** meaning, your duty is only to convey the message and warn, and God misguides whom He wills and guides whom He wills. **Indeed, We have sent you with the truth as a bringer of good tidings and a warner** meaning, a bringer of good tidings to the believers and a warner to the disbelievers. **And there was no nation but that a warner had passed among them** meaning, there was no nation that passed among the children of Adam but that God sent to them a warner and removed their ills, as God the Almighty said: **You are only a warner, and for every people is a guide** and as God the Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justly decreed" [verse]. And there are many verses on this subject.

And the saying of God Almighty: "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs" meaning the dazzling miracles and conclusive evidence **and the scriptures** meaning the books **and the illuminating Book** meaning the clear and evident **Then I seized those who disbelieved** meaning, despite all of this, they denied their messengers in what they brought them, so I seized them meaning with punishment and chastisement **Then how was My denunciation** meaning, how great, severe and eloquent did you see My denunciation of them? And God knows best.

Fath al-Qadir

21- **nor heat** is redundant, and the meaning is: darkness and light are not the same, nor shade and heat. Heat is the intense heat of the sun. Al-Akhfash said: Heat only occurs during the daytime sun, and the toxic winds occur at night, and it was said the opposite. Ru'bah ibn al-'Aja' said: Heat only occurs at night, and the toxic winds occur during the day. Al-Farra' said: The toxic winds only occur during the day, and heat occurs in both. An-Nahhas said: This is more correct. Qatib said: Heat is heat, and heat is cold, and the meaning is: shade that has neither heat nor harm is not the same, and heat that harms. It was said that he meant reward and punishment, and heat was called heat to exaggerate the intense heat, because the increase in the structure indicates an increase in meaning. Al-Kalbi said: By shade he meant Paradise, and by heat he meant Hell. Ata' said: He means the shade of the night and the sun of the day. It was said that darkness was pluralized and light was singular due to the multiplicity of types of falsehood and the unity of truth.

Tafsir al-Baghawi

21- **Nor shade nor heat**, meaning: Paradise and Hell. Ibn Abbas said: Heat is the hot wind at night, and the poisonous winds during the day. It was also said that heat occurs during the day with the sun.

Tafsir al-Baidawi

21 - **Nor shade nor heat** nor reward nor punishment, and *nor* to emphasize the negation of the ascension and repeating it in both parts for more emphasis. *Hurur* is a noun from *har* which is predominantly used for *samum*. It is said that *samum* is what blows during the day and *harur* is what blows at night.

Surat Fatir 35:22

And not equal are the living and the dead. Indeed, God makes hear whom He wills, and you cannot make hear those in the graves.

Surat Fatir 35:22

And not equal are the living and the dead. Indeed, God makes hear whom He wills, and you cannot make hear those in the graves.

Tafsir al-Jalalayn

22 - **And the living and the dead are not alike** the believers and the disbelievers, and the addition of *la* in the three is for emphasis. **Indeed, God makes hear whom He wills** His guidance, so He answers him with faith. **And you cannot make hear those in the graves** meaning the disbelievers. He likened them to the dead, so they answer.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And the living are not equal to the dead**, means: The living are not equal in their hearts by their belief in God and His Messenger, and their knowledge of God's revelation, and the dead are not equal in their hearts because of the prevalence of disbelief over them, until they no longer understand God's commands and prohibitions, and do not know guidance from misguidance. All of these are examples that God has given of the believer and faith, and the disbeliever and disbelief.

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, **The blind and the seeing are not alike** *verse*, he said: It is a parable that God has given for the people of obedience and the people of disobedience, saying: The blind are not alike to darkness and heat, nor are the dead, so he is like the people of disobedience. The seeing are not alike to light, nor are the shade and the living, so he is like the people of obedience.

Bishr told us, he said: Yazig told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the blind are not equal**... the *verse*, in creation, some are superior to others. As for the believer, he is a servant whose traces are alive, whose sight is alive, whose intention is alive, whose deeds are alive. As for the disbeliever, he is a dead servant, dead in sight, dead in heart, and dead in deeds.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "And the blind and the seeing are not alike, nor are darkness and light, nor shade and heat. Nor are the living and the dead," he said: This is a parable that God has given. The

believer has sight in God's religion, and the disbeliever is blind, just as shade and heat are not alike, nor are the living and the dead. Likewise, this believer who sees his religion is not alike, nor this blind person. And he recited, **Or he who was dead and We gave him life and made for him a light by which he walks among the people? Al-An'am 6:122**. He said: The guidance with which God has guided him and given him light. This is a parable that God has given to this believer who sees his religion, and this blind disbeliever. So He made the believer alive, and made the disbeliever dead, dead of heart. **Or he who was dead and We gave him life? Al-An'am 6:122**. He said: We guided him to Islam like someone like him in darkness, blind of heart, and he is in darkness. Are these the same?

The Arabists differed about the reason for the inclusion of *la* with the conjunction in his statement: **nor darkness nor light* nor shade nor heat**. Some of the grammarians of Basra said: He said: **nor shade nor heat**. So it seems that *la* is redundant, because if you said: Amr and Zaid are not equal in this meaning, it would not be permissible unless *la* is redundant. And others said: If *la* is not included with *waw*, then it is not included because it is sufficient to include it at the beginning of the speech. So if it is included, then what is meant by the speech is that each one of them is not equal to the other. So the meaning of the speech if *la* is repeated with *waw* according to the one who says this is that the blind is not equal to the seeing, and the seeing is not equal to the blind, so each one of them is not equal to the other.

And His statement, **Indeed, God makes hear whom He wills, but you cannot make hear those in the graves**, says the Most High: Just as those in the graves are unable to hear the Book of God, and thus guide them to the path of righteousness, so too is he who is dead of heart among His living servants, from knowing God, and understanding His Book, His revelation, and the clarity of His proofs, unable to benefit from the sermons of God and the clarification of His arguments.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, God makes hear whomever He wills, but you cannot make hear those in the graves**. Likewise, the disbeliever does not hear, nor does he benefit from what he hears.

Tafsir al-Qurtubi

And the living are not alike to the dead. Ibn Qutaybah said: The living are the rational ones, and the dead are the ignorant ones. Qatadah said: All of these are examples, meaning just as these things are not alike, so too the disbeliever is not alike to the believer. **Indeed, God makes hear whom He wills**. That is, He makes hear His friends whom He created for His Paradise. **And you cannot make hear those in the graves**. That is, the disbelievers whose hearts have been killed by disbelief. That is, just as you cannot make hear those who have died, so too you cannot make hear those whose hearts have died. Al-Hasan,

Isa Al-Thaqafi, and Amr ibn Maymun read: **can make hear those in the graves** without the tanween for ease, meaning they are like the people of the graves in that they do not benefit from what they hear nor do they accept it.

Tafsir Ibn Kathir

God the Almighty says: Just as these different and contrasting things are not the same, such as the blind and the seeing, they are not the same, rather there is a great difference and gap between them. And just as darkness and light, shade and heat are not the same, likewise the living and the dead are not the same, as God the Almighty says: **Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, never to emerge from it?** And He the Almighty said: "The example of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison?" So the believer is seeing and hearing in light, walking on a straight path in this world and the hereafter until he settles in the gardens of shade and springs. And the disbeliever is blind and deaf, walking in darkness from which he has no exit. Rather, he wanders in his error and misguidance in this world and the hereafter until it leads him to heat, poisonous winds, scalding water, and a shade of scalding water that is neither cool nor pleasant.

God Almighty says: **God hears whom He wills**, meaning He guides them to hear the argument, accept it, and submit to it. **And you cannot make those in the graves hear** meaning, just as the dead do not benefit from guidance and calling to it after their death and return to their graves while they are disbelievers, so too these polytheists who are destined for misery, you have no power over them and cannot guide them. **You are only a warner** meaning, your duty is only to convey the message and warn, and God misguides whom He wills and guides whom He wills. **Indeed, We have sent you with the truth as a bringer of good tidings and a warner** meaning, a bringer of good tidings to the believers and a warner to the disbelievers. **And there was no nation but that a warner had passed among them** meaning, there was no nation that passed among the children of Adam but that God sent to them a warner and removed their ills, as God the Almighty said: **You are only a warner, and for every people is a guide** and as God the Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justly decreed" [verse]. And there are many verses on this subject.

And the saying of God Almighty: "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs" meaning the dazzling miracles and conclusive evidence **and the scriptures** meaning the books **and the illuminating Book** meaning the clear and evident **Then I seized those who disbelieved** meaning, despite all of this, they denied their messengers in what they brought

them, so I seized them meaning with punishment and chastisement **Then how was My denunciation** meaning, how great, severe and eloquent did you see My denunciation of them? And God knows best.

Fath al-Qadir

Then the Almighty mentioned another example of the believer and the disbeliever, saying: 22- **And not equal are the living and the dead**. So He likened the believers to the living, and likened the disbelievers to the dead. It was said that He meant to liken the scholars to the ignorant. Ibn Qutaybah said: The living are the rational ones, and the dead are the ignorant ones. Qatada said: All of these are examples, meaning just as these things are not equal, so too the disbeliever and the believer are not equal. **Indeed, God makes hear whom He wills** to make hear from His friends whom He created for His Paradise and guided them to His obedience. **And you cannot make hear those in the graves** meaning the disbelievers whose hearts have been killed by disbelief. Meaning, just as you cannot make hear those who have died, you cannot make hear those who died before them. The majority read *musam'* with a tanween, separating it from the addition.

Tafsir al-Baghawi

22- **The living are not equal to the dead**, meaning: the believers and the disbelievers. It was also said: the scholars and the ignorant.

God hears whom He wills, so that he may learn a lesson and respond. **But you cannot make hear those in the graves**, meaning: the disbelievers. He likened them to the dead in the graves when they did not respond.

Tafsir al-Baidawi

22 - **And the living are not alike to the dead**. Another more eloquent representation of the believers and the disbelievers than the first, and that is why the verb was repeated. It was said to both the scholars and the ignorant. **Indeed, God makes hear whom He wills**. His guidance, enabling him to understand His verses and take heed from His sermons. **And you cannot make hear those in the graves**. This is a nomination to represent those who persist in disbelief with the dead and to exaggerate His despair of them.

Surat Fatir 35:23
You are only a warner.

Surat Fatir 35:23

You are only a warner.

Tafsir al-Jalalayn

23 - **You are only a warner** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **You are only a warner**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: You are only a warner who warns these polytheists whose hearts God has sealed. Your Lord did not send you to them except to convey His message to them, and He did not charge you with a matter that you have no means to handle. As for their guidance and their acceptance of what you have brought them, that is in God's hand, not in your hand, nor in the hand of anyone else among the people. So do not waste your soul regretting them if they do not respond to you.

Tafsir al-Qurtubi

The Almighty says: **You are only a warner**, meaning a messenger who warns. You are only responsible for conveying the message. You do not have any responsibility for guidance. Guidance is in the hands of God, the Blessed and Exalted.

Tafsir Ibn Kathir

God the Almighty says: Just as these different and contrasting things are not the same, such as the blind and the seeing, they are not the same, rather there is a great difference and gap between them. And just as darkness and light, shade and heat are not the same, likewise the living and the dead are not the same, as God the Almighty says: **Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, never to emerge from it?** And He the Almighty said: "The example of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison?" So the believer is seeing and hearing in light, walking on a straight path in this world and the hereafter until he settles in the gardens of shade and springs. And the disbeliever is blind and deaf, walking in darkness from which he has no exit. Rather, he wanders in his error and misguidance in this world and the hereafter until it leads him to heat, poisonous winds, scalding water, and a shade of scalding water that is neither cool nor pleasant.

God Almighty says: **God hears whom He wills**, meaning He guides them to hear the argument, accept it, and submit to it. **And you cannot make those in the graves hear** meaning, just as the dead do not benefit from guidance and calling to it after their death and return to their graves while they are disbelievers, so too these polytheists who are destined for misery, you have no power over them and cannot guide them. **You are only a warner** meaning, your duty is only to convey the message and warn, and God misguides whom He wills and guides whom He wills. **Indeed, We have sent you with the truth as a bringer of good tidings and a warner** meaning, a bringer of good tidings to the believers and a warner to the disbelievers. **And there was no nation but that a warner had passed among them** meaning, there was no nation that passed among the children of Adam but that God sent to them a warner and removed their ills, as God the Almighty said: **You are only a warner, and for every people is a guide** and as God the Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justly decreed" [verse]. And there are many verses on this subject.

And the saying of God Almighty: "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs" meaning the dazzling miracles and conclusive evidence **and the scriptures** meaning the books **and the illuminating Book** meaning the clear and evident **Then I seized those who disbelieved** meaning, despite all of this, they denied their messengers in what they brought them, so I seized them meaning with punishment and chastisement **Then how was My denunciation** meaning, how great, severe and eloquent did you see My denunciation of them? And God knows best.

Fath al-Qadir

Al-Hasan, Isa Al-Thaqafi, and Amr bin Maymun read it with the addition of **You are only a warner**, meaning you are only a messenger and warner. You are only responsible for warning and conveying the message, and guidance and misguidance are in the hand of God Almighty.

Tafsir al-Baghawi

23- **You are only a warner**. You are only a warner who frightens them with the Fire.

Tafsir al-Baidawi

23 - **You are only a warner**. You are only responsible for warning. As for making them hear, you have no power over what is sealed in their hearts.

Surat Fatir 35:24

Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that a warner had passed among them.

Tafsir al-Jalalayn

24 - **Indeed, We have sent you with the truth** with guidance **as a bringer of good tidings** to those who respond to it **and a warner** to those who do not respond to it **and indeed** there is no nation but that a warner has passed among them) a prophet who warns them

Tafsir al-Suyuti

Tafsir al-Tabari

God, the Most High, says to His Prophet Muhammad, may God bless him and grant him peace: **Indeed, We have sent you, O Muhammad, with the truth**, which is belief in God and the religious laws that He has imposed on His servants, **as a bringer of good tidings**, meaning: bringing good tidings of Paradise to whoever believes you and accepts from you the advice you bring from God, **and a warner**, warning people against your lying and rejecting the advice you bring from God. **And there was no nation but that a warner had passed among them**, meaning: There was no nation among the nations that followed a religion but that a warner had passed among them before you, warning them of Our punishment for their disbelief in God.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And there was no nation but that a warner had passed among them**. Every nation had a messenger.

Tafsir al-Qurtubi

The Almighty says: **Indeed, We have sent you with the truth as a bringer of good tidings and a warner**. That is, as a bringer of good tidings of Paradise to those who obey Him, and a warner of Hell to those who disobey Him. **And there was no nation but that a warner had passed among them**. That is, a prophet had preceded them. Ibn Jurayj said: Except for the Arabs.

Tafsir Ibn Kathir

God the Almighty says: Just as these different and contrasting things are not the same, such as the blind and the seeing, they are not the same, rather there is a great difference and gap between them. And just as darkness and light, shade and heat are not the same, likewise the living and the dead are not the same, as God the Almighty says: **Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in**

darkness, never to emerge from it? And He the Almighty said: "The example of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison?" So the believer is seeing and hearing in light, walking on a straight path in this world and the hereafter until he settles in the gardens of shade and springs. And the disbeliever is blind and deaf, walking in darkness from which he has no exit. Rather, he wanders in his error and misguidance in this world and the hereafter until it leads him to heat, poisonous winds, scalding water, and a shade of scalding water that is neither cool nor pleasant.

God Almighty says: **God hears whom He wills**, meaning He guides them to hear the argument, accept it, and submit to it. **And you cannot make those in the graves hear** meaning, just as the dead do not benefit from guidance and calling to it after their death and return to their graves while they are disbelievers, so too these polytheists who are destined for misery, you have no power over them and cannot guide them. **You are only a warner** meaning, your duty is only to convey the message and warn, and God misguides whom He wills and guides whom He wills. **Indeed, We have sent you with the truth as a bringer of good tidings and a warner** meaning, a bringer of good tidings to the believers and a warner to the disbelievers. **And there was no nation but that a warner had passed among them** meaning, there was no nation that passed among the children of Adam but that God sent to them a warner and removed their ills, as God the Almighty said: **You are only a warner, and for every people is a guide** and as God the Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justly decreed" [verse]. And there are many verses on this subject.

And the saying of God Almighty: "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs" meaning the dazzling miracles and conclusive evidence **and the scriptures** meaning the books **and the illuminating Book** meaning the clear and evident **Then I seized those who disbelieved** meaning, despite all of this, they denied their messengers in what they brought them, so I seized them meaning with punishment and chastisement **Then how was My denunciation** meaning, how great, severe and eloquent did you see My denunciation of them? And God knows best.

Fath al-Qadir

23- **Indeed, We have sent you with the truth**. It is possible that **with the truth** is in the accusative case as a state of the subject: meaning **the truthful**, or of the object: meaning **the truthful**, or an adjective for a deleted verbal noun: meaning a sending mixed with the truth, or it is related to **good tidings**: meaning a bringer of good tidings of the true promise and a warner of the true promise. It is better for it to be an adjective for the deleted verbal noun, and the meaning of **good tidings** is: a bringer of good tidings to the people of obedience and a warner to the people of

Surat Fatir 35:24

Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that a warner had passed among them.

disobedience. **And there is no nation but that a warner has passed among them** meaning that there is no nation from the past nations but that a warner from the prophets has passed among them to warn them. The mention of the warner is limited to the mention of the bearer of good tidings, not the bearer of good tidings, because it is more appropriate to the situation.

Tafsir al-Baghawi

24- "Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation," no nation in the past **but that there passed among them a warner**, a warning prophet.

Tafsir al-Baidawi

24 - **Indeed, We have sent you with the truth** as a truthful one, or a sending accompanied by the truth. It is permissible for it to be a connection to His saying: **as a bringer of good tidings and a warner** meaning as a bringer of good tidings of the true promise and a warner of the true threat. **And there is no nation** of a time **but that there has passed** "in it a warner" of a prophet or scholar who warns about it. It is sufficient to mention it because it is known that warning is a companion to good tidings, especially since it was coupled with it before, or because warning is the most important purpose of the mission.

Surat Fatir 35:25

And if they deny you, then those before them denied. Their messengers came to them with clear proofs and scriptures and the enlightening Book.

Tafsir al-Jalalayn

25 - **And if they deny you** meaning the people of Mecca (then those before them denied. Their messengers came to them with clear proofs) miracles **and the scriptures** such as the scrolls of Abraham **and the enlightening Scripture** which is the Torah and the Gospel. So be patient as they were patient.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And if they deny you, O Muhammad, those before them denied**, God Almighty says, consoling His Prophet, may God bless him and grant him peace, regarding the denial he encountered from the polytheists of his al-Nas 114: **And if the polytheists of your people deny you, O Muhammad, those before them of the nations to whom their messengers came with clear proofs denied**: He says: with clear proofs from God, and with scriptures, He says: and came to them with books from God.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **with clear proofs and scriptures** means books, and his statement, **and the illuminating book** means: And the illuminating book came to them from God for whoever contemplates and ponders it, that it is the truth.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying **and the illuminating Book** weakens something, and it is one.

Tafsir al-Qurtubi

God the Almighty says: **And if they deny you** meaning the disbelievers of Quraysh. **Then those before them denied** their prophets, may God console the Messenger of God (peace and blessings of God be upon him). **Their messengers came to them with clear proofs** meaning obvious miracles and clear laws. **And with the scriptures** meaning the written books. **And with the enlightening book** meaning the clear one. The *scriptures* and the *book* are repeated, and they are one and the same because of the difference in the two words. It is said that the clear proofs, the scriptures, and the book all come back to one meaning, which is the books that were sent down to the prophets.

Tafsir Ibn Kathir

God the Almighty says: Just as these different and

contrasting things are not the same, such as the blind and the seeing, they are not the same, rather there is a great difference and gap between them. And just as darkness and light, shade and heat are not the same, likewise the living and the dead are not the same, as God the Almighty says: **Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, never to emerge from it?** And He the Almighty said: "The example of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison?" So the believer is seeing and hearing in light, walking on a straight path in this world and the hereafter until he settles in the gardens of shade and springs. And the disbeliever is blind and deaf, walking in darkness from which he has no exit. Rather, he wanders in his error and misguidance in this world and the hereafter until it leads him to heat, poisonous winds, scalding water, and a shade of scalding water that is neither cool nor pleasant.

God Almighty says: **God hears whom He wills**, meaning He guides them to hear the argument, accept it, and submit to it. **And you cannot make those in the graves hear** meaning, just as the dead do not benefit from guidance and calling to it after their death and return to their graves while they are disbelievers, so too these polytheists who are destined for misery, you have no power over them and cannot guide them. **You are only a warner** meaning, your duty is only to convey the message and warn, and God misguides whom He wills and guides whom He wills. **Indeed, We have sent you with the truth as a bringer of good tidings and a warner** meaning, a bringer of good tidings to the believers and a warner to the disbelievers. **And there was no nation but that a warner had passed among them** meaning, there was no nation that passed among the children of Adam but that God sent to them a warner and removed their ills, as God the Almighty said: **You are only a warner, and for every people is a guide** and as God the Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justly decreed" [verse]. And there are many verses on this subject.

And the saying of God Almighty: "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs" meaning the dazzling miracles and conclusive evidence **and the scriptures** meaning the books **and the illuminating Book** meaning the clear and evident **Then I seized those who disbelieved** meaning, despite all of this, they denied their messengers in what they brought them, so I seized them meaning with punishment and chastisement **Then how was My denunciation** meaning, how great, severe and eloquent did you see My denunciation of them? And God knows best.

Fath al-Qadir

Then he consoled and comforted his Prophet, may God bless him and grant him peace, saying: 24- **And if they deny you, then those before them denied**

Surat Fatir 35:25

And if they deny you, then those before them denied. Their messengers came to them with clear proofs and scriptures and the enlightening Book.

meaning those before them from the past nations denied their prophets **Their messengers came to them with clear proofs** meaning with clear miracles and apparent evidence **and with the scriptures** meaning the written books like the scrolls of Abraham **and with the enlightening book** like the Torah and the Gospel. It was said that the enlightening book is included under the scriptures and under the clear proofs and the conjunction is due to the difference in concepts, even though they are united in truth. It is better to specify the clear proofs with the miracles, and the scriptures with the books that contain sermons, and the book with what it contains of laws and rulings.

Tafsir al-Baghawi

25- "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs and scriptures and the enlightening Book." It is clear that the Book was repeated after mentioning the scriptures as a way of emphasis.

Tafsir al-Baidawi

25 - "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs" with miracles that testified to their prophethood. **And with the scriptures** such as the scrolls of Abraham, peace be upon him. **And with the illuminating book** such as the Torah and the Gospel, meaning the details and not the plural. It is possible that they both mean one thing, and the conjunction is due to the difference between the two descriptions.

Surat Fatir 35:26

Then I seized those who disbelieved, and how terrible was My denunciation!

Tafsir al-Jalalayn

26 - **Then I seized those who disbelieved** by their denial **so how was My reproach** My reproach of them with punishment and destruction, that is, it will take its course.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then I seized those who disbelieved, so how was My reproach?** God Almighty says: Then We destroyed those who denied the message of Our Messengers and the truth of what they called them to of Our signs, and persisted in their denial. **So how was My reproach?** He says: So look, O Muhammad, how My change was with them and how My punishment descended upon them.

Tafsir al-Qurtubi

Then I seized those who disbelieved, and how [awful] was My punishment. That is, how was My punishment for them. Warsh confirmed the ya' in (*Nakyrn*) from Nafi' and Shaibah whenever it occurred in connection but not in pause. Ya'qub confirmed it in both cases, and the others omitted it in both cases. All of this has passed, and praise be to God.

Tafsir Ibn Kathir

God the Almighty says: Just as these different and contrasting things are not the same, such as the blind and the seeing, they are not the same, rather there is a great difference and gap between them. And just as darkness and light, shade and heat are not the same, likewise the living and the dead are not the same, as God the Almighty says: **Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, never to emerge from it?** And He the Almighty said: "The example of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison?" So the believer is seeing and hearing in light, walking on a straight path in this world and the hereafter until he settles in the gardens of shade and springs. And the disbeliever is blind and deaf, walking in darkness from which he has no exit. Rather, he wanders in his error and misguidance in this world and the hereafter until it leads him to heat, poisonous winds, scalding water, and a shade of scalding water that is neither cool nor pleasant.

God Almighty says: **God hears whom He wills**, meaning He guides them to hear the argument, accept it, and submit to it. **And you cannot make those in the graves hear** meaning, just as the dead do not benefit from guidance and calling to it after their death and return to their graves while they are disbelievers, so too these polytheists who are destined for misery, you have no power over them and cannot guide them. **You are only a warner** meaning, your duty is only to convey the message and warn, and God misguides whom He wills and guides whom He wills. **Indeed, We have sent you with the truth as a bringer of good tidings and a warner** meaning, a bringer of good tidings to the believers and a warner to the disbelievers. **And there was no nation but that a warner had passed among them** meaning, there was no nation that passed among the children of Adam but that God sent to them a warner and removed their ills, as God the Almighty said: **You are only a warner, and for every people is a guide** and as God the Almighty said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.' And among them were those whom God guided, and among them were those upon whom error was justly decreed" [verse]. And there are many verses on this subject.

And the saying of God Almighty: "And if they deny you, [O Muhammad], those before them denied. Their messengers came to them with clear proofs" meaning the dazzling miracles and conclusive evidence **and the scriptures** meaning the books **and the illuminating Book** meaning the clear and evident **Then I seized those who disbelieved** meaning, despite all of this, they denied their messengers in what they brought them, so I seized them meaning with punishment and chastisement **Then how was My denunciation** meaning, how great, severe and eloquent did you see My denunciation of them? And God knows best.

Fath al-Qadir

25- **Then I seized those who disbelieved.** The placement of the apparent in place of the pronoun indicates the explicit condemnation of them with what is in the scope of the relative clause, and indicates the reason for seizing. **How was my censure?** That is, how was my censure and punishment of them? Warsh read on the authority of Nafi' and Shaibah with the addition of the ya' in **my reminder** in connection, not in pause. The meaning of this was explained shortly.

Ahmad, Al-Tirmidhi **who authenticated it**, Al-Nasa'i and Ibn Majah narrated on the authority of Amr ibn Al-Ahwas that the Messenger of God (peace and blessings of God be upon him) said during the Farewell Pilgrimage: "No sinner shall sin except against himself. No father shall sin against his child, nor shall a child sin against his father." Sa'id ibn Mansur, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, Ibn Mardawayh and Al-Bayhaqi in his Sunan narrated on the authority of Abu Rimthah who said: "I set out with my father towards the Messenger of God (peace and blessings of God be upon him). When I saw him, he said to my father: 'Is this your son?' He said: 'Yes, by the Lord of the Ka'bah.' He said: 'He will not sin against you, and you will not sin against him.' Then the

Surat Fatir 35:26

Then I seized those who disbelieved, and how terrible was My denunciation!

Messenger of God (peace and blessings of God be upon him) recited: 'And no bearer of burdens will bear the burden of another.'" Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse: **And if you call a heavily laden one to carry it, nothing of it will be borne**, that he said: **He will be burdened with a burden, and he will not find anyone to carry any of it for him.**

Tafsir al-Baghawi

26- **Then I seized those who disbelieved, and how terrible was My reproach.**

Tafsir al-Baidawi

26 - **Then I seized those who disbelieved, and how terrible was My punishment.** That is, the denial of the punishment.

Surat Fatir 35:27

Have you not seen that God sends down water from the sky, and We produce thereby fruits of varying colors? And among the mountains are streaks of white and red, of varying colors, and [others] are very black.

Tafsir al-Jalalayn

27 - **Have you not seen** you know **that God sends down water from the sky, and We bring forth with it fruits of varying colors** such as green, red, yellow, and others **and among the mountains are streaks** the plural of streak is a path in the mountain or elsewhere **white and red** and yellow **of varying colors** in intensity and weakness **and very black rocks** in apposition to streaks, meaning intense black rocks. It is often said **black streak** and rarely **black streak**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Have you not seen, O Muhammad, that God sends down rain from the sky, and We produce thereby fruits of varying colors: He says, So We watered trees on the earth with it, and We produced thereby from those trees fruits of varying colors, some of them red, some of them black, some of them yellow, and other colors. **And among the mountains are streaks of white and red.** God Almighty says: And among the mountains are paths, and they are the streaks, and they are the lines that are in the mountains white, red, and black, like paths: the singular of which is a streak, and from this is the saying of Imru' al-Qais in describing a donkey:

As if his navel and back were two mounts over which a stream of rain was running.

It means in essence: the black plan is on the back of the donkey.

His saying, **of different colors**, means: the different colors of the new ones, **and black crows**, and that is from the introduction which means the delay, and that is because the Arabs say: he is black as a crow, if they describe him with intense blackness, and blackness here is made an attribute of crows.

Tafsir al-Qurtubi

The Almighty said: **Have you not seen that God has sent down water from the sky?** This vision is the heart and the teacher, meaning, has your knowledge not ended and you have seen with your heart that God has sent down? So (*an*), its subject and its predicate fill the place of the two objects of the vision. **Then We brought forth thereby fruits** is from the category of colouring speech. **Of varying colours** The word (**Of varying**) is in the accusative case as an attribute of (*fruits*). **Of varying colours** is in the nominative case with (**Of varying colours**), and it is suitable to be an attribute of

(*fruits*)) because of what it was mentioned in. It is permissible to raise it in other than the Qur'an, and similarly I saw a man going out, his father. **With it** means with the water and it is one, and the fruits are different. **And among the mountains are streaks of white and red, of varying colours** "Al-Jadeed is the plural of Jadeed", which refers to paths of varying colours, even if they are all rocks or dust. Al-Akhfash said: If it was a new plural, he would have said: Jadda **with a damma on the jim and the dal**, like sireer and sirr. Zuhair said:

As if he had dark cheeks and long locks, and he grazes naked after the summer.

It was said: Al-Jawadid is the cutting, taken from jaddat something if you cut it, as narrated by Ibn Bahr. Al-Jawhari said: The jaddah is the line on the donkey's back that differs from its color. The jaddah is the path, and the plural is jaddah. God Almighty said: **And among the mountains are streaks white and red of varying colors** meaning paths that differ from the color of the mountain. And from this is their saying: So-and-so rode jaddah from the matter, if he saw an opinion in it. And a renewed garment: it has different lines. Al-Zamakhshari: Al-Zuhri read (*jaddad*) with the dammah, the plural of jaddah, which is jaddah, it is said: jaddah, jaddad, and jada'id, like safinah, safun, and safan. And it was interpreted by the saying of Abu Dhu'ayb:

John the Serpent has four braids.

It was narrated from him that (*jadda*) with two fat-has, which is the clear, visible path. He put it in place of the clear paths and lines that are separated from each other.

Tafsir Ibn Kathir

God Almighty says, pointing out the perfection of His power in creating various and different things from one thing, which is the water that He sends down from the sky, with which He produces fruits of different colors, from yellow, red, green, white, and other colors of fruits, as is seen from the variety of their colors, tastes, and smells, as God Almighty said in another verse: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered with one water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

And the saying of the Most High: **And among the mountains are streaks white and red, of varying colors.** That is, He created the mountains in this way, varying in color, as is also seen of white and red, and in some of them are paths, which are *jadida* the plural of *jadda*, also varying in color. Ibn Abbas **may God be pleased with him** said: **The jadid are the paths**, and so said Abu Malik, Al-Hasan, Qatadah, and Al-Suddi. And among them are *qarabib* black crows. Ikrimah said: **The qarabib are the tall, black mountains.** And so said Abu Malik, Ata' Al-Khurasani, and Qatadah. Ibn Jarir said: When the Arabs describe black as having a lot of blackness, they say: **Aswad gharibib**. For this reason, some of the commentators said about this verse: This

Surat Fatir 35:27

Have you not seen that God sends down water from the sky, and We produce thereby fruits of varying colors? And among the mountains are streaks of white and red, of varying colors, and [others] are very black.

is from the introduction and delay in the saying of the Most High: **And black crows**, meaning black as crows, and what he said is debatable.

And the Almighty said: **And among mankind and beasts and grazing livestock are different colors likewise**. That is, likewise the animals, from mankind and beasts, which is everything that creeps on legs, and livestock, by way of connecting the specific to the general, likewise they are also different. So among people are Berbers, Abyssinians, and Tomatoes who are extremely black, and Slavs and Romans who are extremely white, and the Arabs are between that and the Indians less so. For this reason the Almighty said in the other verse: "And the diversity of your languages and colors. Indeed in that are signs for those of knowledge." And likewise the beasts and livestock are different colors, even within the same species, rather one type of them is different colors, rather one animal may have a speckled color of this color and that color, so blessed be God, the best of creators.

Al-Hafiz Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Sahl narrated to us, Abdullah ibn Umar ibn Abaan ibn Salih narrated to us, Ziyad ibn Abdullah narrated to us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: Does your Lord dye? He, may God bless him and grant him peace, said: Yes, a dye that will not be shaken off: red, yellow, and white." It was narrated in mursal and mawquf forms, and God knows best. That is why God, the Most High, said after this: **Only those fear God, from among His servants, who have knowledge**. That is, only those who have knowledge of Him fear Him with the fear He should be truly feared, because the more knowledge of the Great, Powerful, All-Knowing One, who is described with attributes of perfection and described with the Most Beautiful Names, the more perfect and complete the knowledge of Him is, the greater and more intense the fear of Him will be.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **Only those fear God, from among His servants, who have knowledge**, he said: **Those who know that God has power over all things**. Ibn Lahi'ah said on the authority of Ibn Abi Umrah on the authority of Ikrimah on the authority of Ibn Abbas who said: "The one who has knowledge of the Most Merciful among His servants is the one who does not associate anything with Him, makes lawful what He has made lawful and forbids what He has forbidden, keeps His commandment, and is certain that he will meet Him and will be held accountable for his deeds." Saeed bin Jubayr said: **Fear is what stands between you and disobeying God Almighty**. Al-Hasan Al-Basri said: **The one who has knowledge is the one who fears the Most Merciful in the unseen, desires what God desires, and abstains from what God is displeased with**. Then Al-Hasan recited: "Only those fear God, from among His servants, who have knowledge.

Indeed, God is Exalted in Might and Forgiving."

It was narrated on the authority of Ibn Mas'ud **may God be pleased with him** that he said: Knowledge is not achieved by many hadiths, but rather by much fear of God. Ahmad ibn Salih al-Masri narrated on the authority of Ibn Wahb that Malik said: Knowledge is not achieved by many narrations, rather knowledge is a light that God places in the heart. Ahmad ibn Salih al-Masri said: What it means is that fear of God is not attained by many narrations, rather the knowledge that God the Almighty has commanded to be followed is the Qur'an and the Sunnah and what was narrated from the Companions **may God be pleased with them** and the Imams of the Muslims who came after them. This can only be attained by narrating. The interpretation of his statement, "light," is to mean understanding knowledge and recognizing its meanings. Sufyan al-Thawri narrated on the authority of Abu Hayyan al-Taimi that a man said: It was said that scholars are of three types: one who knows God, one who knows God's command, one who knows God's command but does not know God's command, and one who knows God's command but does not know God. The one who knows God and God's command is the one who fears God and knows the prescribed limits and obligations. The one who knows God but does not know God's command is the one who fears God but does not know the prescribed limits and obligations. The one who knows God's command is not the one who knows God's punishment and obligations but does not fear God the Almighty.

Fath al-Qadir

Then the Almighty mentioned a type of His dazzling power and one of His wondrous creations, saying: 27- **Have you not seen** - the address is to the Messenger of God, may God bless him and grant him peace, or to whoever is suitable for it - **that God sends down water from the sky** This vision is the heart-felt one: that is, do you not know? And *that* and its subject and predicate take the place of the two objects **then We brought forth thereby** - that is, with water. The point in this shift is to show the complete care given to the action because of the wondrous creation in it, and the accusative of **of varying colors** is in description of fruits, and what is meant by colors are the kinds and types: that is, some of them are white, some are red, some are yellow, some are green, and some are black. **And among the mountains are new** - *report* is the plural of *report*, which is the road. Al-Akhfash said: If it were the plural of *new* he would have said *report* with a damma on the jim and the dal, like *bedir* and *surir*. Zuhair said:

As if he had dark cheeks and new hair, he flew away and grazes himself after the summer sometimes.

It is said that the new ones are pieces, taken from the word jaddat something, meaning to cut it, as narrated by Ibn Bahr. Al-Jawhari said: The newness is the line on the back of a donkey that differs from its color, and the newness is the method, and the plural is jadis and

jadaid, and from that is the saying of Abu Dhu'ayb:

John the Serpent has four braids.

Al-Mubarrad said: Jadid: paths and lines. Al-Wahidi said: The commentators said something similar to this in the interpretation of al-Jadid. Al-Farra' said: They are the paths that are in the mountains like veins, white, black, and red, and the singular is Jadda. The meaning is that God the Almighty informed us about the Jadid of the mountains, which are their paths, or the lines in them, that the color of some of them is white and the color of others is red, and this is the meaning of His statement: **white and red, of varying colors**. The majority of scholars read *Jadad* with a damma on the jim and a fatha on the dal. Al-Zuhri read it with a damma on both of them, the plural of Jadidah. It was narrated from him that he read it with a fatha on both of them, and Abu Hatim rejected it and others authenticated it. He said: al-Jadid means the clear and evident path. **And black ravens** means intense blackness whose color resembles the color of a crow. Al-Jawhari said: You say: This is black gharib, meaning intense black, and when you say black ravens, you make aswad a substitute for ghurabib. Al-Farra' said: There is an inversion in the speech, the meaning of which is **and black crows**, because it is said **black crows**, and it is rarely said **black crows**. His statement, **of different colors**, is an attribute of *jadda*, and his statement, **and crows** is connected to *jadda* in the sense of: And among the mountains are white and reddish jades, and among the mountains are crows of one color, which is black, or of red in the sense of: And among the mountains are white, red, and black jades. It was said that it is connected to *white*, and it is necessary to estimate a deleted complement before *jadda*: that is, and among the mountains are those with jades, because *jadda* is only in the colors of each other.

Tafsir al-Baghawi

27- **Have you not seen that God sends down water from the sky, and We produce thereby fruits of varying colors? And from the mountains are streaks.** Paths and lines, the singular of which is *jadda*, like: madda and madad. **White and red of varying colors, and black raven**, meaning: black raven, in order of precedence and delay. It is said: black gharib, meaning: very black, in resemblance to the color of the raven, meaning: black paths.

Tafsir al-Baidawi

27 - "Have you not seen that God sends down water from the sky, and We produce thereby fruits of varying colors" their kinds and types, with each one of them having different kinds, or their forms of yellowness, greenness, and the like. "And among the mountains are lines" meaning lines, that is, lines and paths. It is said that a donkey has a line on its back, and it is read (*jadda*) with a damma, the plural of jadeeda, meaning newness, and (*jadda*) with two fathahs, which is the clear path. "White and red, of varying colors" with

intensity and weakness. "And black crows **is in apposition to white or to jadda**", as if it was said: And among the mountains are lines of varying colors, and among them are "crows" of the same color, and it is an implied emphasis explained by what follows it, for the ghareeb is an emphasis of black, and it is the right of emphasis to follow the emphasized, and similar to that in the description is the saying of Al-Nabigha:

And the faithful birds wipe it

And in such a case there is further confirmation of what it contains of repetition, considering the concealment and the manifestation.

Surat Fatir 35:28

And among mankind and living creatures and livestock are varying colors. Thus it is only those who have knowledge from among His servants who fear God. Indeed, God is Exalted in Might and Forgiving.

Surat Fatir 35:28

And among mankind and living creatures and livestock are varying colors. Thus it is only those who have knowledge from among His servants who fear God. Indeed, God is Exalted in Might and Forgiving.

Tafsir al-Jalalayn

28 - (And among mankind and beasts and livestock are varying colors. Likewise) like the variations in fruits and mountains **Only those fear God, from among His servants, who have knowledge** unlike the mountains like the disbelievers of Mecca **Indeed, God is Exalted in Might** in His kingdom *Forgiving* of the sins of His believing servants.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And among people, beasts, and livestock are various colors**, just as among fruits and mountains are various colors, such as red, white, black, yellow, and other things.

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, **Have you not seen that God sends down water from the sky, and We produce thereby fruits of varying colors?** "Red, green, and yellow." **And among the mountains are streaks of white**, meaning white paths. **And red of varying colors**, meaning red and white mountains. **And black crows**, meaning black, meaning its color. Just as the colors of these differ, the colors of people, animals, and livestock differ likewise.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And among the mountains are streaks of white**, there are streaks of white, red, and black, and so are people of different colors.

Amr bin Abdul Hamid Al-Amili told us: Marwan told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement, **And among the mountains are white streaks**, he said: They are red and black paths.

And His statement, **Only those fear God, from among His servants, who have knowledge**, means, the Most High, the Majestic, says: Only those who have knowledge of His ability to do whatever He wills fear God and guard against His punishment through obedience to Him, and that He does whatever He

wants, because whoever knows this is certain of His punishment for his disobedience, so he fears Him and dreads Him out of fear that He will punish him.

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

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Only those fear God, from among His servants, who have knowledge**, he said: Those who know that God is capable of all things.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Only those fear God, from among His servants, who have knowledge**. He said: It was said: Fear is sufficient as knowledge.

And His saying, **Indeed, God is Exalted in Might and Forgiving**, God Almighty says: Indeed, God is Exalted in His vengeance against those who disbelieve in Him, and Forgiving of the sins of those who believe in Him and obey Him.

Tafsir al-Qurtubi

And of people and beasts It was read: **(and beasts)** with a light pronunciation. Similar to this light pronunciation is the reading of those who read: **(nor those who have gone astray)** because each of them fled from the meeting of two sukoon, so the former moved the first of them, and this one deleted the last of them, as stated by Al-Zamakhshari. **And the livestock are of varying colors** meaning among them are red, white, black, and other than that, and all of that is evidence of a choosing Creator. He said: **(of varying colors)** so he mentioned the pronoun to take into account the *(of)*, as stated by Al-Mu'arrar. Abu Bakr bin Ayyash said: The metaphor was mentioned because it is referred back to the implied *(what)*, its meaning: And of people and beasts and livestock are those that are of varying colors, meaning white, red, and black. **And black ravens** Abu Ubaidah said: The raven is intense black, so there is an inversion in the speech, and the meaning is: And among the mountains are black ravens. The Arabs say about an extremely black color like a cal-Saff 61: **Aswad gharibib**. Al-Jawhari said: **And you say this is aswad gharibib**, meaning extremely black. And if you say **qarabib aswad**, you make aswad a substitute for qarabib because the emphasis on colors does not come first. In the hadith, "On the authority of the Prophet, may God bless him and grant him peace, it is said: 'Indeed, God hates the old crow,' meaning the one who dyes his hair black. Imru' al-Qais said:

The eye is aspiring, the hand is swimming, the foot is scorching, and the face is strange

Another one described his generosity:

One of the wonders of God's creation is a cave from which seafarers and otters are squeezed.

Likewise here is the end of the statement, meaning likewise the states of the servants differ in fear, then he resumed and said: "Only those fear God, from among His servants, who have knowledge. Indeed, God is Exalted in Might and Forgiving." He means by the scholars those who fear His power. Whoever knows that He, the Almighty and Majestic, is certain of His punishment for disobedience, as Ali ibn Abi Talhah narrated from Ibn Abbas: **Only those fear God, from among His servants, who have knowledge.** He said: Those who know that God has power over all things. Al-Rabi' ibn Anas said: Whoever does not fear God, the Almighty, is not a scholar. Mujahid said: The scholar is he who fears God, the Almighty. Ibn Mas'ud narrated: The fear of God is sufficient as knowledge, and being deceived is sufficient as ignorance. Sa'd ibn Ibrahim was asked: Who is the most knowledgeable of the people of Madinah? He said: The most pious of them to his Lord, the Almighty. Mujahid said: The scholar is he who fears God, the Almighty. On the authority of Ali **may God be pleased with him**, who said: "The true jurist is he who does not make people despair of God's mercy, nor does he allow them to commit sins against God, nor does he make them feel secure from God's punishment, nor does he abandon the Qur'an out of a desire for something else. There is no good in worship without knowledge, nor in knowledge without understanding, nor in recitation without contemplation." Ad-Darimi Abu Muhammad narrated on the authority of Makhul who said: "The Messenger of God (blessings and peace of God be upon him) said: 'The superiority of the scholar over the worshipper is like my superiority over the least of you - then he recited this verse - 'Only those fear God, from among His servants, who have knowledge.' God, His angels, the inhabitants of the heavens and the earth, and the letter 'nun' in the sea send blessings on those who teach people good.'" The report is mursal. Ad-Darimi said: Abu An-Nu'man told me, Hammad bin Zaid told us, on the authority of Yazid bin Hazim, who said: My paternal uncle Jarir bin Zaid told me that he heard Tubba' narrating on the authority of Ka'b, who said: "I find the description of a people who learn for no purpose, and who acquire jurisprudence for no purpose, and who seek this world through the work of the Hereafter, and who wear sheepskins. Their hearts are more bitter than aloes. They are deceived by Me and deceived by Me. I swear by Me that I will bring them a trial that will leave the forbearing among them bewildered." At-Tirmidhi narrated it with a chain of transmission traceable to the Prophet, on the authority of Abu Ad-Darda', and we have mentioned it in the introduction to the book. Az-Zamakhshari: If you say: What is the rationale for the reading of those who read **Only those who fear God** in the nominative case, **Among His servants who have knowledge** in the accusative case, and that is 'Umar bin 'Abd Al-'Aziz, and it is narrated from Abu Hanifa? I say: The fear in this reading is a metaphor, and the meaning is: He only respects and honors them as He respects and honors the one who is awe-inspiring among men from among all of His servants. **Indeed, God is Exalted in Might and Forgiving.** This is an explanation for the

necessity of fear, as it indicates the punishment and subjugation of the disobedient, and the reward and forgiveness of the obedient. The one who punishes and the one who rewards have the right to be feared.

Tafsir Ibn Kathir

God Almighty says, pointing out the perfection of His power in creating various and different things from one thing, which is the water that He sends down from the sky, with which He produces fruits of different colors, from yellow, red, green, white, and other colors of fruits, as is seen from the variety of their colors, tastes, and smells, as God Almighty said in another verse: "And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered with one water. And We make some of them excel others in food. Indeed in that are signs for a people who reason."

And the saying of the Most High: **And among the mountains are streaks white and red, of varying colors.** That is, He created the mountains in this way, varying in color, as is also seen of white and red, and in some of them are paths, which are *jadida* the plural of *jadda*, also varying in color. Ibn Abbas **may God be pleased with him** said: **The jadid are the paths**, and so said Abu Malik, Al-Hasan, Qatadah, and Al-Suddi. And among them are *qarabib* black crows. Ikrimah said: **The qarabib are the tall, black mountains.** And so said Abu Malik, Ata' Al-Khurasani, and Qatadah. Ibn Jarir said: When the Arabs describe black as having a lot of blackness, they say: **Aswad gharibib**. For this reason, some of the commentators said about this verse: This is from the introduction and delay in the saying of the Most High: **And black crows**, meaning black as crows, and what he said is debatable.

And the Almighty said: **And among mankind and beasts and grazing livestock are different colors likewise.** That is, likewise the animals, from mankind and beasts, which is everything that creeps on legs, and livestock, by way of connecting the specific to the general, likewise they are also different. So among people are Berbers, Abyssinians, and Tomatoes who are extremely black, and Slavs and Romans who are extremely white, and the Arabs are between that and the Indians less so. For this reason the Almighty said in the other verse: "And the diversity of your languages and colors. Indeed in that are signs for those of knowledge." And likewise the beasts and livestock are different colors, even within the same species, rather one type of them is different colors, rather one animal may have a speckled color of this color and that color, so blessed be God, the best of creators.

Al-Hafiz Abu Bakr al-Bazzar said in his Musnad: Al-Fadl ibn Sahl narrated to us, Abdullah ibn Umar ibn Abaan ibn Salih narrated to us, Ziyad ibn Abdullah narrated to us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **may God be pleased with them both**, who said: "A man came to the Prophet, **may God bless him and grant him peace**, and said: Does your Lord dye? He, **may God bless him and grant him peace**, said: Yes, a dye that will not be shaken off: red, yellow, and white."

And among mankind and living creatures and livestock are varying colors. Thus it is only those who have knowledge from among His servants who fear God. Indeed, God is Exalted in Might and Forgiving.

It was narrated in mursal and mawquf forms, and God knows best. That is why God, the Most High, said after this: **Only those fear God, from among His servants, who have knowledge.** That is, only those who have knowledge of Him fear Him with the fear He should be truly feared, because the more knowledge of the Great, Powerful, All-Knowing One, who is described with attributes of perfection and described with the Most Beautiful Names, the more perfect and complete the knowledge of Him is, the greater and more intense the fear of Him will be.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **Only those fear God, from among His servants, who have knowledge,** he said: **Those who know that God has power over all things.** Ibn Lahi'ah said on the authority of Ibn Abi Umrah on the authority of Ikrimah on the authority of Ibn Abbas who said: "The one who has knowledge of the Most Merciful among His servants is the one who does not associate anything with Him, makes lawful what He has made lawful and forbids what He has forbidden, keeps His commandment, and is certain that he will meet Him and will be held accountable for his deeds." Saeed bin Jubayr said: **Fear is what stands between you and disobeying God Almighty.** Al-Hasan Al-Basri said: **The one who has knowledge is the one who fears the Most Merciful in the unseen, desires what God desires, and abstains from what God is displeased with.** Then Al-Hasan recited: "Only those fear God, from among His servants, who have knowledge. Indeed, God is Exalted in Might and Forgiving."

It was narrated on the authority of Ibn Mas'ud **may God be pleased with him** that he said: Knowledge is not achieved by many hadiths, but rather by much fear of God. Ahmad ibn Salih al-Masri narrated on the authority of Ibn Wahb that Malik said: Knowledge is not achieved by many narrations, rather knowledge is a light that God places in the heart. Ahmad ibn Salih al-Masri said: What it means is that fear of God is not attained by many narrations, rather the knowledge that God the Almighty has commanded to be followed is the Qur'an and the Sunnah and what was narrated from the Companions **may God be pleased with them** and the Imams of the Muslims who came after them. This can only be attained by narrating. The interpretation of his statement, *light*, is to mean understanding knowledge and recognizing its meanings. Sufyan al-Thawri narrated on the authority of Abu Hayyan al-Taimi that a man said: It was said that scholars are of three types: one who knows God, one who knows God's command, one who knows God's command but does not know God's command, and one who knows God's command but does not know God. The one who knows God and God's command is the one who fears God and knows the prescribed limits and obligations. The one who knows God but does not know God's command is the one who fears God but does not know the prescribed limits and obligations. The one who knows God's command is not the one who knows God's punishment and obligations but does not fear God the Almighty.

Fath al-Qadir

28- And among mankind, beasts, and grazing livestock are of varying colors. His statement, *various*, is an attribute of an omitted noun: that is, among them is a class, or a kind, or some whose colors vary in red, black, white, green, and yellow. Al-Farra' said: That is, He created them in varying colors like the variation of fruits and mountains. God, the Almighty, only mentioned the variation of colors in these things because this variation is one of the greatest proofs of God's power and the wonder of His creation. The meaning of **like that** is different like that variation, and it is an attribute of an omitted source, and the interpretation is that its colors vary in a variation that is like that: that is, like the variation of mountains and fruits. Al-Zuhri read **and beasts** with a light ba'. Ibn as-Samee' read **their colors**. It was said that his statement **like that** is related to what comes after it: that is, like that rain. Considering God's creations and their varying colors makes those of His servants who have knowledge fear God. This is the preferred choice of Ibn 'Atiyyah, but it is rejected because what comes after only affects what comes before it. The first interpretation is more correct, and stopping at **like that** is complete. Then the speech was resumed and He, the Almighty, informed us by saying: **Only those fear God, from among His servants, who have knowledge.** Or it is a continuation of His saying: **You only warn those who fear their Lord unseen.** Meaning that only those who fear Him, the Almighty, unseen, fear Him, and those who have knowledge of Him and of His sublime attributes and beautiful actions that befit Him. In any case, He, the Almighty, has specified in this verse those who fear Him, and they are those who have knowledge of Him and glorify His power. Mujahid said: **The knowledgeable one is he who fears God, the Almighty.** Masruq said: "Fearing God is sufficient as knowledge, and being deceived is sufficient as ignorance. So whoever knows God best is the one who fears Him most." Ar-Rabi' ibn Anas said: **Whoever does not fear God is not a scholar.** Ash-Sha'bi said: **The scholar is he who fears God.** The reason for presenting the object is that the situation is one of limiting the agent, and if it were delayed, the matter would be reversed. Omar bin Abdul Aziz read it by raising the noble name and putting the scholars in the accusative. This reading was narrated on the authority of Abu Hanifa, who said in Al-Kashaf: The fear in this reading is a metaphor, and the meaning is that He respects and venerates them as He respects and honors the awe-inspiring man among the people. The phrase **Indeed, God is Exalted in Might and Forgiving** is an explanation for the necessity of fear, as it indicates that He will punish for His disobedience and forgive whoever among His servants repents.

Tafsir al-Baghawi

28- And among people, beasts, and livestock are

those whose colors vary. The metaphor was mentioned for the sake of *of*. It was said that the metaphor was returned to what was implied. Its meaning is: And among people, beasts, and livestock are those whose colors vary. *Likewise*, meaning just as the colors of fruits and mountains vary. The speech ended here, then he began and said:

Only those of His servants who have knowledge fear God. Ibn Abbas said: He means that only those who created Me fear Me because of My power, might, and authority.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Umar bin Hafs told us, Al-A'mash told us, Muslim told us, on the authority of Masruq, on the authority of Aisha, may God be pleased with her: "The Messenger of God, may God bless him and grant him peace, did something and permitted it, but some people refrained from it. report of that reached the Prophet, may God bless him and grant him peace, so he delivered a sermon, praised God, and then said: What is the matter with people who refrain from something that I do? By God, I am the most knowledgeable of them about God and the most fearful of Him."

The Prophet, may God bless him and grant him peace, said: **If you knew what I know, you would laugh little and cry much.**

Masruq said: **Fearing God is sufficient knowledge, and being deceived by God is sufficient ignorance.** A man said to Al-Sha'bi: **Give me a fatwa, O scholar.** Al-Sha'bi said: **The scholar is he who fears God, the Almighty and Majestic.**

"God is Almighty and Forgiving," meaning: Almighty in His kingdom and Forgiving of the sins of His servants.

Tafsir al-Baidawi

28 - And among people and moving creatures and livestock are different colors likewise. Like the fruits and mountains. **Only those fear God, from among His servants, who have knowledge.** The condition of fear is knowledge of the one feared and of His attributes and actions. So whoever has more knowledge of Him is more fearful of Him. For this reason, "He (peace and blessings be upon him) said: 'Indeed, I fear God most of you and am most pious to Him.'" For this reason, he followed it with mentioning His actions that indicate the perfection of His power, and he presented the object first because the intention is to limit the effectiveness. If it were delayed, the matter would be reversed. It was read with the name of God in the nominative case and the scholars in the accusative case, on the basis that fear is borrowed to indicate glorification, for the one who is glorified is awe-inspiring. **Indeed, God is Exalted in Might and Forgiving.** This is an explanation for the necessity of fear, as it indicates that He will punish the one who persists in his transgression and forgive the one who repents from his disobedience.

Surat Fatir 35:29

Indeed, those who recite the Book of God and establish prayer and spend from what We have provided them, secretly and publicly, hope for a commerce that will never fail.

Surat Fatir 35:29

Indeed, those who recite the Book of God and establish prayer and spend from what We have provided them, secretly and publicly, hope for a commerce that will never fail.

Tafsir al-Jalalayn

29 - **Indeed, those who recite** read **the Book of God and establish prayer** perform it regularly **and spend from what We have provided them, secretly and publicly** zakat and other things **hope for a commerce that will never perish** will destroy.

Tafsir al-Suyuti

And Abdul Ghani bin Saeed Al Thaqafi narrated in his interpretation on the authority of Ibn Abbas that Husayn bin Al Harith bin Abdul Muttalib bin Abdul Manaf Al Qurashi was the subject of the verse: **Indeed, those who recite the Book of God and establish prayer**

Tafsir al-Tabari

God the Almighty says: Indeed, those who recite the Book of God which He revealed to Muhammad, peace and blessings be upon him, **and establish prayer** means: and perform the obligatory prayer at its appointed times within its limits. He said: and establish prayer means: and establish prayer. His statement, **and spend from what We have provided for them, secretly and publicly** means: and give in charity from what We have given them of wealth, secretly in secret, and publicly: openly. The meaning of this is that they pay the obligatory zakat, and they also volunteer to give in charity from it after fulfilling the obligatory duty that is required of them. And His statement, **they hope for a trade that will never fail** means, God the Almighty says: By doing that, they hope for a trade that will never fail: that will never stagnate or perish, from their saying: the market has become barat *barat* if it has stagnates and the food has become barat *barat*. His statement, *trade* is an answer to the first statement.

Tafsir al-Qurtubi

The Almighty says: **Indeed, those who recite the Book of God and establish prayer and spend from what We have provided them, secretly and publicly.** This is a verse for the readers, the workers, the scholars who establish the obligatory and voluntary prayers, and the same applies to spending. The characteristics that the reader of the Quran should have been mentioned in the introduction to the book. **They hope for a commerce that will never fail.** Ahmad ibn Yahya said: The predicate of *indeed* is **they hope**. "And He will increase them from His bounty." It was said that the increase is intercession in the Hereafter. This is similar to the other verse: "Men whom neither commerce nor

sale distracts from remembrance - **to the words** - And He will increase them from His bounty." And His statement at the end of Surat An-Nisa': "But as for those who have believed and done righteous deeds, He will pay them in full their rewards and increase them from His bounty." And there we explained it. "He is Forgiving" of sins. "Appreciative" - He accepts even a little sincere work and rewards it abundantly.

Tafsir Ibn Kathir

God the Almighty tells us about His believing servants who recite His Book and believe in it, and act in accordance with what is in it of establishing prayer and spending from what God the Almighty has provided them at the prescribed times, night and day, secretly and publicly, **they hope for a trade that will never fail**, meaning they hope for a reward from God that is bound to happen, as we mentioned at the beginning of the interpretation of the virtues of the Qur'an, that He says to its companion: Every merchant is behind his trade, and you are today behind every trade. For this reason, God the Almighty said: **That He may give them their rewards in full and increase them from His bounty**, meaning that He may give them the reward for what they did and multiply it for them with increases that they had never imagined. **He is Forgiving**, meaning of their sins, *Appreciative* of their little deeds. Qatada said: When Mufraf, may God have mercy on him, would recite this verse, he would say: This is the verse of the reciters. Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Salim bin Ghailan told us: He heard Diraj Abu al-Samh narrating on the authority of Abu Saeed al-Khudri, may God be pleased with him, who said: He heard the Messenger of God, may God bless him and grant him peace, say: "When God Almighty is pleased with a servant, He praises him with seven kinds of good that he did not do, and when He is angry with a servant, He praises him with seven times the evil that he did not do." Very strange.

Fath al-Qadir

29- **Those who recite the Book of God** means they continue to recite it and are consistent with it. The Book is the Holy Quran, and there is no basis for what was said that it refers to the entirety of the Books of God. **And establish prayer** means they perform it at its appointed times with the completion of its pillars and remembrances. **And spend from what We have provided for them, secretly and publicly.** This is an urging to spend however one is prepared. If it is prepared secretly, then it is better, otherwise it should be done publicly. It does not prevent him from thinking that it is showing off. It is possible that *secret* refers to voluntary charity, and *public* refers to obligatory charity. The phrase **they hope for a trade that will never fail** is in the nominative case as a predicate of *in* as Tha'lab and others said. What is meant by trade is the reward for obedience, and the meaning of **will never fail** is that it will not be lost or destroyed. It is an attribute of trade, and informing us of their hope for the reward for what

they have done is like a promise that their hope will come true.

Tafsir al-Baghawi

God Almighty says: 29- **Indeed, those who recite the Book of God**, meaning: read the Qur'an, **and establish prayer and spend from what We have provided for them, secretly and publicly, hope for a commerce that will never fail**, that will never be corrupted or destroyed. What is meant by commerce is the reward that God has promised.

Al-Farra' said: His saying: **They return** is an answer to his saying: **Those who recite the Book of God**.

Tafsir al-Baidawi

29 - **Indeed, those who recite the Book of God** are persistent in reading it or following what is in it until it became a characteristic and a title for them. What is meant by the Book of God is the Qur'an or the type of books of God, so it is praise for the believers from the nations after the state of the disbelievers has been recounted. **And they establish prayer and spend from what We have provided for them, secretly and publicly**. How did it happen without intending them? It was said that the secret is in the recommended and the public is in the obligatory. **They hope for a trade** to obtain the reward of obedience, and it is the report of *if*. "It will never perish" will never be stagnant and will never be destroyed by loss, an attribute of the trade. His saying:

Surat Fatir 35:30

That He may give them their reward in full and increase them from His bounty. Indeed, He is Forgiving and Appreciative.

Surat Fatir 35:30

That He may give them their reward in full and increase them from His bounty. Indeed, He is Forgiving and Appreciative.

Tafsir al-Jalalayn

30 - **To give them their rewards in full** the reward for their mentioned deeds (and increase them from His bounty. Indeed, He is Forgiving) of their sins **and Appreciative** of their obedience.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **That He may give them their reward in full**, means: And God will give them, for their action, the reward for the deeds they did in this world. **And increase them from His bounty**, means: And that He may increase them, for their fulfillment, from His bounty what they are worthy of. Mutraf ibn Abdullah used to say: This is the verse of the reciters.

Muhammad bin Bashir told us: Amr bin Asim told us: Mu'tamir told us, on the authority of his father, on the authority of Qatada, who said: When Mutraf passed by this verse, **Indeed, those who recite the Book of God**, he would say: This is the verse of the reciters.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Yazid, on the authority of Mutraf Ibn 'Abdullah, that he said regarding this verse, **Indeed, those who recite the Book of God**...to the end of the verse. He said: This is the verse of the reciters.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Mutraf bin Abdullah used to say: This is the verse for the reciters: **That He may give them their reward in full and increase them from His bounty**.

His saying, **He is Forgiving and Appreciative**, means that God is Forgiving of the sins of these people who have this characteristic, and Appreciative of their good deeds.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **He is Forgiving and Appreciative**: He is Forgiving of their sins, Appreciative of their good deeds.

Tafsir al-Qurtubi

"That He may give them their reward in full and increase them from His bounty. Indeed, He is Forgiving and Appreciative."

Tafsir Ibn Kathir

God the Almighty tells us about His believing servants who recite His Book and believe in it, and act in accordance with what is in it of establishing prayer and spending from what God the Almighty has provided them at the prescribed times, night and day, secretly and publicly, **they hope for a trade that will never fail**, meaning they hope for a reward from God that is bound to happen, as we mentioned at the beginning of the interpretation of the virtues of the Qur'an, that He says to its companion: Every merchant is behind his trade, and you are today behind every trade. For this reason, God the Almighty said: **That He may give them their rewards in full and increase them from His bounty**, meaning that He may give them the reward for what they did and multiply it for them with increases that they had never imagined. **He is Forgiving**, meaning of their sins, *Appreciative* of their little deeds. Qatada said: When Mutraf, may God have mercy on him, would recite this verse, he would say: This is the verse of the reciters. Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Salim bin Ghailan told us: He heard Diraj Abu al-Samh narrating on the authority of Abu Saeed al-Khudri, may God be pleased with him, who said: He heard the Messenger of God, may God bless him and grant him peace, say: "When God Almighty is pleased with a servant, He praises him with seven kinds of good that he did not do, and when He is angry with a servant, He praises him with seven times the evil that he did not do." Very strange.

Fath al-Qadir

The lam in 30- **to pay them their wages** is connected to **will not be lost**, meaning: it will not be lost so that He will pay them their wages for their righteous deeds. Similar to this verse is the saying of the Almighty: **But as for those who have believed and done righteous deeds, He will pay them their wages in full and increase them from His bounty**. It was said that the lam is connected to something omitted that the context indicates: that is, they did that so that He would pay them in full. The meaning of **and increase them from His bounty** is that He bestows upon them an increase in their wages, which are the reward for their deeds. The phrase **He is Oft-Forgiving, Most Appreciative** is an explanation of what was mentioned about paying them in full and increasing: that is, He is Oft-Forgiving of their sins, Most Appreciative of their obedience. It was said that this phrase is the predicate of *in*, and the phrase **they hope** is in the place of a preposition as a state, but the first is more appropriate.

Tafsir al-Baghawi

30- **To give them their rewards in full**, the reward for their deeds, **and to give them more from His bounty**, Ibn Abbas said: meaning, in addition to the reward of what no eye has seen and no ear has heard, **For He is**

Forgiving and Appreciative, Ibn Abbas said: He forgives the great of their sins and is appreciative of the small of their deeds.

Tafsir al-Baidawi

30 - **That He may pay them their wages** is the reason for its meaning, that is, that it is free of stagnation and is spent with God, that He may pay them their wages for their deeds through its spending, or for the meaning of what is counted from their compliance, such as they did that, **That He may pay them** or as a consequence of **they hope**. "And increase them from His bounty" in return for their deeds. "He is Oft-Forgiving" for their excesses. "Appreciative for their obedience, that is, He will reward them for it, and it is the reason for the payment and increase or the predicate of that. And they hope **is a state of the** and **and** they spend."

Surat Fatir 35:31

And that which We have revealed to you of the Book is the truth, confirming what was before it. Indeed, God, of His servants, is Acquainted and Seeing.

Surat Fatir 35:31

And that which We have revealed to you of the Book is the truth, confirming what was before it. Indeed, God, of His servants, is Acquainted and Seeing.

Tafsir al-Jalalayn

31 - **And that which We have revealed to you of the Book the Qur'an is the truth, confirming what was before it** of the books that preceded it **Indeed, God is, of His servants, Knowing and Seeing** Knowing of the inner and outer aspects.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And that which We have revealed to you of the Book** O Muhammad, which is this Qur'an that God revealed to him **is the truth** meaning: It is the truth upon you and your nation to act upon it and follow what is in it and not any other book that was revealed to anyone other than you **confirming what was before it** meaning: It confirms what came before it, so it is before him from the books that I revealed to the messengers before you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And that which We have revealed to you of the Book is the truth, confirming what was before it** refers to the books that came before it.

And His statement, **Indeed, God is All-Knowing and All-Seeing of His servants**, God Almighty says: Indeed, God is All-Knowing and All-Aware of what His servants do, and All-Seeing of what is best for them in terms of management.

Tafsir al-Qurtubi

God Almighty says: **And that which We have revealed to you of the Book** meaning the Qur'an. **It is the truth confirming what was before it** meaning of the books. **Indeed, God is Knowing and Seeing of His servants.**

Tafsir Ibn Kathir

God Almighty says: **And that which We have revealed to you** O Muhammad, of the Book, which is the Qur'an, **is the truth, confirming what was before it** meaning of the previous books, which were true, as they testified to it with praise, and that it was sent down by the Lord of the Worlds. **Indeed, God is All-Knowing and All-Seeing of His servants** meaning He is All-Knowing of them and All-Seeing of who deserves to be

preferred over others. For this reason, He preferred the prophets and messengers over all of humanity, and He preferred some prophets over others, and He raised some of them in degrees and made the status of Muhammad, may God's prayers and peace be upon him, above all of them, may God's prayers and peace be upon them all.

Fath al-Qadir

31- **And that which We have revealed to you of the Book** meaning the Qur'an, and it was said that it is the Preserved Tablet, with *min* being a partial or introductory particle, and the phrase **It is the truth** is the predicate of the relative pronoun, **and confirming what was before it** is in the accusative case as a state: meaning in agreement with what came before it of the books, **Indeed, God is All-Knowing and All-Seeing of His servants** meaning He encompasses all their affairs.

Tafsir al-Baghawi

31- **And that which We have revealed to you of the Book**, meaning: the Qur'an, **is the truth confirming what was before it**, of the books. **Indeed, God is Knowing and Seeing of His servants.**

Tafsir al-Baidawi

31 - **And that which We have revealed to you of the Book** meaning the Qur'an. *Min* is for clarification or type, and *Min* is for partiality. **It is the truth, confirming what was before it** The most deserving of confirming what was before it from the heavenly books is a confirmed adverbial because its truthfulness necessitates its agreement with it in beliefs and fundamental legal rulings. **Indeed, God is All-Aware and All-Seeing of His servants** Knowing of the inner and outer aspects. If there was in your circumstances something that contradicted prophethood, He would not have revealed to you such a miraculous book that is a standard for all other books. The mention of *All-Aware* is to indicate that the main point in that is spiritual matters.

Surat Fatir 35:32

Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God. That is the great bounty.

Tafsir al-Jalalayn

32 - **Then We caused to inherit** We gave **the Book** the Qur'an **those We have chosen of Our servants** and they are your nation **and among them is he who wrongs himself** by falling short in acting upon it **and among them is he who is moderate** who acts upon it most of the time **and among them is he who is foremost in good deeds** he combines teaching and guidance with knowledge to action **by God's permission** by His will *that* that is, their inheritance of the Book **is the great bounty**

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of the Book that God mentioned in this verse that He gave as an inheritance to those whom He chose from among His servants, and to those who are chosen from among His servants, and to those who are unjust to themselves. Some of them said: The Book is the Book that God sent down before the Criterion, and those who are chosen from among His servants are the nation of Muhammad, may God bless him and grant him peace, and those who are unjust to themselves are the criminals among them.

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, his statement, **Then We caused the Scripture to be inherited** until his statement, **for the greater excellence**, they are the nation of Muhammad, may God bless him and grant him peace. God inherited to them every book that He revealed, so their oppressor will be forgiven, their moderate will be held to a light reckoning, and their foremost will enter Paradise without being held to account.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr bin Qais told us, on the authority of Abdullah bin Isa, on the authority of Yazid bin Al-Harith, on the authority of Shuqaiq, on the authority of Abu Wa'il, on the authority of Abdullah bin Mas'ud, that he said: This nation will be divided into three parts on the Day of al-Qiyamah 75: a third will enter Paradise without being brought to account, a third will be brought to account with a light reckoning, and a third will come with great sins, until God says: Who are these? And He, the Blessed and Exalted, knows best. Then the angels will say: These have come with great sins, except that they did not associate anything with You. Then the Lord will

say: Include these people in the breadth of My mercy. Abdullah recited this verse: **Then We caused the Book to be inherited by those We have chosen of Our servants.**

Humayd ibn Mas'adah told us: Yazid ibn Zari' told us: Awn told us: 'Abdullah ibn al-Harith bin Nawfal told us: Ka'b al-Ahbar told us that the one from this nation who wrongs himself, the moderate one, and the one who is foremost in good deeds, they will all be in Paradise. Have you not seen that God said, **Then We caused to inherit the Book those We have chosen of Our servants ...** to His saying, **all ungrateful.**

Ali bin Saeed Al-Kindi told me: Abdullah bin Al-Mubarak told us, on the authority of Aouf, on the authority of Abdullah bin Al-Harith bin Nawfal, who said: I heard Kaab say: **And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God.** He said: All of them are in Paradise, and he recited this verse: **Gardens of Eden which they will enter** (Fatir 35:33).

Al-Hasan bin Arafa narrated to us, saying: Marwan bin Muawiyah Al-Fazzari narrated to us, on the authority of Awf bin Abi Jablah, saying: Abdullah bin Al-Harith bin Nawfal narrated to us, saying: Kaab narrated to us that the oppressor of this nation, the moderate one, and the one who is foremost in good deeds are all in Paradise. Have you not seen that God said: **Then We caused to inherit the Book those We have chosen of Our servants...** until His saying: **for them is the fire of Hell.** And those who disbelieved will have the fire of Hell. Kaab said: So these are the people of Hell.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Awf, he said: I heard Abdullah bin Al-Harith say: Kaab said: Indeed, the one who wrongs himself, the moderate one, and the one who is foremost in good deeds from this nation: they will all be in Paradise. Have you not seen that God says: **Then We gave the Book as inheritance to those We have chosen of Our servants ...** until he reached His saying: **Gardens of Eden which they will enter.**

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us: Hamid told us, on the authority of Ishaq ibn Abdullah ibn al-Harith, on the authority of his father, that Ibn Abbas asked Ka'b about the words of God Almighty: **Then We caused to inherit the Book those We chose of Our servants...** to His words: **by God's permission.** He said: Their shoulders touched, by the Lord of the Ka'bah, then they were given the bounty for their deeds.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr bin Qais told us, on the authority of Abu Ishaq Al-Sabi'in, regarding this verse: **Then We gave the Book as an inheritance to those We chose.** He said: Abu Ishaq said: As for what I heard sixty years ago, all of them are saved.

He said: Amr told us, on the authority of Muhammad Ibn al-Hanafiyyah, who said: It is a nation that is shown mercy. The oppressor is forgiven, the moderate is in Paradise with God, and the one who is foremost in good deeds is in the highest ranks with God.

Others said: The book that these people inherited is the testimony that there is no god but God, and the

Surat Fatir 35:32

Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God. That is the great bounty.

chosen ones are the nation of Muhammad, may God bless him and grant him peace, and the one among them who is unjust to himself is the hypocrite, and he is in Hell, and the moderate one and the one who is foremost in good deeds is in Paradise.

Who said that?

Abu Ammar Al-Hussein bin Harith Al-Marwazi told us: Al-Fadl bin Musa told us, on the authority of Hussein bin Waqid, on the authority of Yazid, on the authority of Ikrimah, on the authority of Abdullah: **And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds.** He said: Two will be in Paradise, and one will be in Hell.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Then We gave the Book as inheritance to those We chose of Our servants** ... to the end of the verse. He said: He divided the people of faith into three levels, like His statement, **And the companions of the left are from the companions of the left** (al-Waqi'ah 56:41), **And the companions of the right - what are the companions of the right?** (al-Waqi'ah 56:27), "And the foremost, the foremost. Those are the ones brought near" (al-Waqi'ah 56:10-11). So they are on this example.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, **And among them is he who wrongs himself, and among them is he who is moderate...** the verse. He said: Two will be in Paradise, and one will be in Hell. It is like the one in al-Waqi'ah 56: **And the companions of the right - what are the companions of the right?** (al-Waqi'ah 56:27), **And the companions of the left - what are the companions of the left?** (al-Waqi'ah 56:41), **And the foremost will be the foremost.** (al-Waqi'ah 56:10).

Sahl ibn Musa told us: Abd al-Majid told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding His statement, **Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself,** he said, **They are the companions of the left**, "And among them is he who is moderate," he said, **They are the companions of the right**, "And among them is he who is foremost in good deeds," he said, **They are the foremost among all people.**

Al-Hasan bin Arafa narrated to us: Marwan bin Muawiyah narrated to us: Aouf said: Al-Hasan said: As for the one who is unjust to himself, he is the hypocrite. This is omitted. As for the moderate and the one who is foremost in good deeds, they are the companions of Paradise.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Awf, he said: Al-Hasan said: The one who is unjust to himself is the hypocrite.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **Then We caused to inherit the Book those We have chosen of Our servants**, "the testimony that there is no god but God," **and among them is he who wrongs himself**, this is the hypocrite according to Qatada and al-Hasan. **And among them is he who is moderate**, he said: This is the companion of the right. **And among them is he who is foremost in good deeds**, he said: This is the one brought near. Qatada said: People had three levels in this world, three levels at death, and three levels in the Hereafter. As for this world, they were: a believer, a hypocrite, and a polytheist. As for at death, God said, "But if he should be of those brought near, * Then will be comfort and basil and a Garden of Delight. But if he should be of the companions of the right, * Then, peace be upon you from the companions of the right. But if he should be of the deniers and those who have gone astray, * Then will be an accommodation of scalding water * And burning in Hellfire." **Al-Waqi'ah 58:88-94** As for the Hereafter, they were three pairs: (Then the companions of the right - who are the companions of the right? And the companions of the left - who are the companions of the left? And the foremost - the foremost. Those are the ones nearest to God.) (al-Waqi'ah 56:8-11).

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, **Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself,** he said: They are the companions of the left. **And among them is he who is moderate**, he said: The companions of the right. **And among them is he who is foremost in good deeds**, he said: They are the foremost among all people.

Ibn Bashar 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, **Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself** He said: This was omitted, **And among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God** He said: This one was foremost in good deeds, and this one is moderate in his footsteps.

The most correct interpretation of this is the one that says: What is meant by His statement, **Then We caused to inherit the Book those We chose of Our servants**, is the books that were revealed before the Criterion.

If someone were to say: How can this be the meaning, while the nation of Muhammad (peace and blessings of God be upon him) only recite their book, and only act according to the rulings and laws contained therein? It would be said: The meaning of this is different from what you have suggested. Rather, it means: Then We

caused faith in the book to be inherited by those We have chosen. Among them are those who believe in every book that God sent down from the heaven before their book and act according to it. This is because every book sent down from the heaven before the Criterion commands acting according to the Criterion when it is revealed, and following the one who brought it. This is the action of the one who acknowledges Muhammad (peace and blessings of God be upon him) and what he brought, and acts according to what he called for in the Qur'an and in the other books that were sent down before it.

Rather, it was said: What is meant by His statement, **Then We caused the Scripture to be inherited** is the Scriptures that we mentioned, because God, the Most High, said to His Prophet Muhammad, peace and blessings be upon him, **And that which We have revealed to you of the Scripture is the truth, confirming what was before it.** Then He followed that with His statement, **Then We caused the Scripture to be inherited by those We have chosen.** So it was known, since the meaning of inheritance is the transfer of a meaning from one people to another, and there was no nation at the time of our Prophet, peace and blessings be upon him, to whom a Scripture was transferred from a people before them other than his nation, that this is its meaning. And since that is the case, it is clear that the chosen ones from among His servants are the believers of His nation. As for the one who wrongs himself, then being among the people of sins and transgressions that are less than hypocrisy and polytheism is more similar to the meaning of the verse in my opinion than being a hypocrite or a disbeliever. This is because God, the Most High, followed this verse with His statement, **Gardens of Eden which they will enter**, so entering Paradise is general for all three categories.

If someone says: His statement, **They will enter it**, only refers to the moderate and the foremost. It is said to him: What is your proof that this is the case, whether from the report or reason? If he says: The established proof is that the oppressor of this nation will enter Hellfire, and if none of these three categories entered Hellfire, then there would be no threat for the people of faith. It is said: The verse does not state that they will not enter Hellfire, but rather it contains information from God, the Most High, that they will enter the Gardens of Eden. It is possible that the oppressor will enter it for himself after God punished him for the sins he committed in this world, and his oppression of himself therein with Hellfire, or with whatever punishment He wills, then He will admit him to Paradise, and he will be among those who are covered by the information of God, the Most High, in His statement, **Gardens of Eden which they will enter.**

It has been narrated from the Messenger of God, may God bless him and grant him peace, in a manner similar to what we have mentioned in this regard, even though there is some doubt about its chains of transmission, along with the evidence of the Book for its authenticity in the manner that I have explained.

Mentioning the narration that was reported about that:

Muhammad bin Bashir narrated to us, he said: Abu Ahmad Al-Zubayri narrated to us, he said: Sufyan

narrated to us on the authority of Al-A'mash, he said: Abu Thabit mentioned that he entered the mosque, sat next to Abu Al-Darda', and said: O God, comfort my loneliness, have mercy on my estrangement, and make a righteous companion easy for me. Abu Al-Darda' said: If you are truthful, then I am happier with him than you. I will tell you a hadith that I heard from the Messenger of God (peace and blessings of God be upon him) that I have not told since I heard him mention this verse: "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds." As for the one who is foremost in good deeds, he will enter it without being held to account. As for the moderate, he will be held to an easy account. As for the one who wrongs himself, grief and sadness will be afflicted in that place. That is His saying: **Praise be to God, who has removed from us sorrow** (Fatir 35:34).

Ibn Al-Muthanna narrated: Muhammad ibn Ja'far narrated: Shu'bah narrated from Al-Walid ibn Al-Mughirah that he heard a man from Thaqeef narrating from a man from Kinanah, from Abu Sa'eed Al-Khudri, from the Prophet (peace and blessings of God be upon him) that he said concerning this verse: "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by God's permission." He said: All of these are of one status, and all of them are in Paradise. What He meant by His statement, **those We have chosen of Our servants** is those whom We have selected for Our obedience and chosen. And His statement, **among them is he who wrongs himself** means: Among those whom We have chosen of Our servants are those who wrong themselves by committing sins, committing transgressions, and perpetrating indecencies. **And among them is he who is moderate**, who is not excessive in obeying his Lord, and not striving in what he is required to do in serving his Lord, so that his actions in that are moderate. **And among them is he who is foremost in good deeds**, who is the prominent one who has preceded the striving in serving His Lord, and the performance of his duties, so he preceded them with righteous deeds, which are the good deeds about which God Almighty said, **by God's permission**, meaning: by God's granting him success in that.

And His statement, **That is the great bounty**, God Almighty says: The precedence of this forerunner over those who preceded him in good deeds by God's permission is the great bounty by which He favored those who were falling short of their station in obeying God, from the moderate and the unjust to themselves.

Tafsir al-Qurtubi

It contains four issues:

First: This verse is problematic because God the Almighty said: **We have chosen from among Our servants**, then He said: **And among them is he who**

Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God. That is the great bounty.

wrongs himself. Scholars from the Companions, the Followers, and those who came after them have spoken about this. An-Nahhas said: "The most authentic narration on this matter is what was narrated from Ibn Abbas: **(And among them is he who wrongs himself)** He said: The disbeliever. Ibn Uyaynah narrated it from Amr ibn Dinar from Ata' also from Ibn Abbas. And from Ibn Abbas also: **(And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds)** He said: Two groups will be saved. The Arabic interpretation would be: Among them are those from among Our servants who are wrongful to themselves, meaning disbelievers. It is said: Al-Hasan means: immoral. The pronoun in **(they enter it)** refers to the moderate and the foremost, not the wrongdoer. It was narrated from Ikrimah, Qatadah, Ad-Dahhak, and Al-Farra' that the moderate is the disobedient believer, and the foremost is the pious in general. They said: This verse is similar to God's statement in Surat al-Waqi'ah 56: "And you were three groups." They said: It is unlikely that among those chosen would be a wrongdoer. Mujahid narrated from Ibn Abbas. Mujahid said: **(And among them is he who wrongs himself)** the people on the left, **(And among them is he who is moderate)** the people on the right, **(And among them is he who is foremost in good deeds)** the foremost among all people. It was said that the pronoun in **(will enter it)** refers to the three categories, provided that the wrongdoer here is neither a disbeliever nor a sinner. Among those from whom this statement was narrated are Umar, Uthman, Abu Darda, Ibn Masoud, Uqbah ibn Amr, and Aisha. The meaning according to this statement is: Where would the wrongdoer be who committed minor sins? And **the moderate** - Muhammad ibn Yazid said: He is the one who gives this world its due and the Hereafter its due, so **(Gardens of Eden which they will enter)** refers to everyone according to this explanation and clarification. It was narrated from Abu Saeed Al-Khudri. Kaab Al-Ahbar said: Their shoulders will be level - by the Lord of the Kaaba - and they will excel in their deeds. Abu Ishaq and Al-Subai'i said: As for what I heard sixty years ago, all of them will be saved. Usamah ibn Zayd narrated that the Prophet (peace and blessings of God be upon him) recited this verse and said: **All of them are in Paradise.** Umar ibn al-Khattab recited this verse and then said: "The Messenger of God (peace and blessings of God be upon him) said: 'The foremost among us will be forerunners, the moderate among us will be saved, and the wrongdoer among us will be forgiven.'" According to this statement, the object of selection in the phrase, **We gave the Book as an inheritance to those We have chosen of Our servants**, is understood to be a noun phrase that was omitted just as the noun phrase was omitted in **And ask the town, meaning, We chose their religion.** What remains is, **We chose them.** The pronoun referring to the relative pronoun was omitted just as it was omitted in the phrase, **And I do not say to those whom your eyes despise**, meaning, you look down on them. So selection is directed to

their religion, as God the Most High said, **Indeed, God has chosen for you this religion.** An-Nahhas said: A third statement is that the wrongdoer is the one who commits major sins, and the moderate one is the one who does not deserve Paradise because his good deeds outweigh his bad deeds. So, **Gardens of Eden which they will enter** is for those who preceded with good deeds and nothing else. This is the opinion of a group of people of insight, because the pronoun in reality is more appropriate for what follows it.

I said: The middle opinion is better and more correct, God willing, because the disbeliever and the hypocrite were not chosen by God's praise, nor was their religion chosen. This is the opinion of six of the Companions, and that is enough for you. We will further clarify and explain it in the rest of the verse.

Second: The Almighty's statement: **We have inherited the Book**, meaning, **We gave it.** Inheritance can be a literal or metaphorical gift, as it is said about what a person receives after the death of another. **The Book** here refers to the meanings of the Book, its knowledge, its rulings, and its beliefs. It is as if when God, the Almighty, gave the nation of Muhammad, peace and blessings be upon him, the Qur'an, which contains the meanings of the revealed books, it is as if He inherited the Book that was among the nations before us to the nation of Muhammad. **We have chosen** means, **We have selected.** It is derived from *safw*, which means being free from impurities and turbidity. Its root is *afuna*, but the *ta* was replaced with a *ta* and the *waw* with a *ya*. "Of Our servants" It was said that what is meant is the nation of Muhammad, peace and blessings be upon him, as Ibn Abbas and others said. The wording could have included all believers from every nation, except that the phrase **inheriting the Book** was only for the nation of Muhammad, peace and blessings be upon him, and the first did not inherit it. It was said: The chosen prophets inherited the Book, meaning that it was passed from one of them to another. God the Almighty said: **And Solomon inherited David**, and He said: **He will inherit me and inherit from the family of Jacob.** So if it is permissible for prophethood to be inherited, then so is the Book. **And among them are those who wrong themselves** is someone who commits a minor sin. Ibn Atiyyah said: This is a rejected statement for more than one reason. Ad-Dahhak said: The meaning of **And among them are those who wrong themselves** is that among their descendants is someone who wrongs himself, namely the polytheist. Al-Hasan: From their nations, based on what was previously mentioned about the disagreement over the wrongdoer. The verse is about the nation of Muhammad, peace and blessings be upon him. The expressions of the masters of hearts differed regarding the wrongdoer, the moderate, and the foremost. Sahl ibn Abdullah said: The foremost is the knowledgeable one, the moderate one is the learner, and the wrongdoer is the ignorant one. Dhu al-Nun al-Misri said: The wrongdoer is the one who remembers God with his tongue only, the moderate one is the one who remembers Him with his heart, and

the foremost is the one who does not forget Him. Al-Antaki said: The wrongdoer is the one who says words, the moderate one is the one who does deeds, and the foremost one is the one who states conditions. Ibn Ata' said: The oppressor is the one who loves God for the sake of this world, the moderate is the one who loves Him for the sake of the Hereafter, and the foremost is the one who abandons his desire for the desire of the Truth. It was also said: The oppressor is the one who worships God out of fear of the Fire, the moderate is the one who worships God out of hope for Paradise, and the foremost is the one who worships God for His sake and not for a reason. It was also said: The oppressor is the one who has no interest in this world because he has wronged himself and left it a portion, which is knowledge and love. The moderate is the one who knows, and the foremost is the one who loves. It was also said: The oppressor is the one who frets when afflicted, the moderate is the one who is patient in the face of affliction, and the foremost is the one who takes pleasure in affliction. It was also said: The oppressor is the one who worships God out of heedlessness and habit, the moderate is the one who worships Him out of desire and fear, and the foremost is the one who worships Him out of awe. It was also said: The oppressor is the one who is given and then withheld, the moderate is the one who is given and gives generously, and the foremost is the one who withheld, then is grateful and prefers. It is narrated that two worshippers met, and he said: How are your brothers in Basra? He said: "Good. If they are given, they are grateful, and if they are denied, they are patient." He said: **This is the condition of dogs in Balkh! If our servants are denied, they are grateful, and if they are given, they prefer others.** It was also said: The oppressor is the one who is content with his wealth, the moderate is the one who is content with his religion, and the foremost is the one who is content with his Lord. It was also said: The oppressor is the one who recites the Quran but does not act upon it, the moderate is the one who recites the Quran and acts upon it, and the foremost is the one who recites the Quran, knows it, and acts upon it. It was also said: The foremost is the one who enters the mosque before the call to prayer, the moderate is the one who enters the mosque after the call to prayer has been made, and the oppressor is the one who enters the mosque after the iqamah has been established, because he has wronged himself in attaining the reward and does not attain what others attain. Some of the people of knowledge said about this: Rather, the foremost is the one who catches up with the time and the congregational prayer, thus attaining the two virtues, and the moderate is the one who does not waste his time if he misses the congregational prayer, and the oppressor is the one who is heedless of the prayer until the time and the congregation are missed, so he is more deserving of oppression. It was also said: The oppressor is the one who loves himself, the moderate is the one who loves his religion, and the foremost is the one who loves his Lord. It was said: The oppressor is the one who is fair but does not act justly, the moderate is the one who is fair and acts justly, and the foremost is the one who is fair but does not act justly. Aisha **may God be pleased with her** said: The foremost is the one who converted to Islam before the migration. The moderate is the one who converted to

Islam after the migration, and the oppressor is the one who did not convert to Islam except by the sword, and they are all forgiven.

I said: Al-Tha'labi mentioned these sayings and added to them in his interpretation. In short, they are two extremes and a middle ground, which is the moderate one who adheres to the middle path, which is avoiding inclination. From this is the saying of Jabir ibn Hani al-Taghlabi:

We give the kings peace as long as they intend for us, and we do not have to kill them for a forbidden reason.

That is, We give them peace as long as they do not commit injustice towards us. It is not forbidden for us to kill them if they commit injustice. Therefore, the moderate person is in a position between the two positions, so he is above the one who wrongs himself and below the one who is foremost in good deeds. **That is the great bounty**, meaning that We gave them the Book.

It was said: This selection, despite our knowledge of their faults, is a great blessing. It was also said: The promise of Paradise to these three is a great blessing.

Third: People have spoken about mentioning the oppressor before the moderate and the foremost. It has been said that mentioning him first does not imply honor, like the saying of God the Almighty: **The companions of the Fire are not equal to the companions of Paradise.** It has also been said that the oppressor was mentioned first because of the large number of wicked people among them and their dominance, and that the moderate are few in comparison to them, and the foremost are even fewer. Al-Zamakhshari mentioned this, but no one else did. It has also been said that the oppressor was mentioned first to emphasize hope in his case, as he has nothing to rely on except the mercy of his Lord. The moderate person relies on his good opinion, and the foremost person is in his obedience. It has also been said that the oppressor was mentioned first so that he would not despair of the mercy of God, and the foremost person was kept last so that he would not become conceited about his deeds. Ja'far ibn Muhammad ibn Ali al-Sadiq **may God be pleased with him** said: He mentioned the oppressor first to indicate that one cannot draw closer to Him except through His mercy and generosity, and that oppression does not affect one's being chosen if there is care. Then He mentioned the moderate ones because they are between fear and hope. Then He concluded with the foremost ones so that no one feels safe from God's deception, and all of them are in Paradise by virtue of the sanctity of the word of sincerity: **There is no god but God, and Muhammad is the Messenger of God.** Muhammad ibn Ali al-Tirmidhi said: He gathered them together in the category of being chosen, to remove the reasons for giving, because choosing necessitates inheritance, not inheritance necessitates choosing. Therefore, it was said in the wisdom: **Correct the lineage then claim it in the inheritance.** It was also said: He mentioned the foremost ones last so that they would be closer to Paradise and reward, just as He mentioned monasteries and churches before mosques in Surat al-Haji, so that monasteries would be closer to demolition and ruin, and mosques would be closer to

Surat Fatir 35:32

Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God. That is the great bounty.

the remembrance of God. It was said: When kings wanted to combine things by mentioning, they would present the lower, like the Almighty's saying: **He is swift in penalty, and indeed, He is Forgiving and Merciful.** And His saying: **He gives to whom He wills females and He gives to whom He wills males.** And His saying: **The companions of the Fire and the companions of Paradise are not equal.**

I said: He who said it well said:

The ultimate goal of this generosity is you, and it will ultimately lead to the ultimate goal.

Tafsir Ibn Kathir

God the Almighty says: Then We made those who uphold the great Book, confirming what came before it of the Book, those whom We chose from among Our servants, and they are this nation. Then He divided them into three types, and God the Almighty said: **Among them is he who wrongs himself** meaning he is excessive in doing some of the obligatory acts and committing some of the forbidden acts. **And among them is he who is moderate** meaning he who performs the obligatory acts, leaves the forbidden acts, and may leave some of the recommended acts and do some of the disliked acts. **And among them is he who is foremost in good deeds by God's permission** meaning he who does the obligatory and recommended acts, leaves the forbidden and disliked acts, and some of the permissible acts.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **Then We caused those We chose of Our servants to inherit the Book**, he said: They are the nation of Muhammad, may God bless him and grant him peace. God, the Most High, caused them to inherit every Book that He revealed. So the wrongdoer among them will be forgiven, the moderate among them will be given an easy reckoning, and the foremost among them will enter Paradise without being held to account. Abu al-Qasim al-Tabarani said: Yahya bin Uthman bin Salih and Abd al-Rahman bin Muawiyah al-Utbi told us: Abu al-Tahir bin al-Sarh told us, Musa bin Abd al-Rahman al-San'ani told us. Ibn Jurayj told us on the authority of Ata', on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, that he said one day: **My intercession is for the major sinners among my nation.** Ibn Abbas **may God be pleased with him** said: "The one who is foremost in good deeds will enter Paradise without being brought to account, the moderate will enter Paradise by God's mercy, and the one who wrongs himself and the people of A'raf will enter Paradise by the intercession of Muhammad (peace and blessings of God be upon him). It was also narrated from more than one of the early Muslims that the one who wrongs himself from this nation is among the chosen ones, despite his crookedness and shortcomings. Others said: Rather, the one who

wrongs himself is not from this nation nor among the chosen ones who inherit the Book."

Ibn Abi Hatim said: My father told us, Ali bin Hashim ibn Marzuq told us, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ibn Abbas **may God be pleased with them both**, **Among them is he who wrongs himself**, he said: **He is the disbeliever.** Ikrimah narrated this same thing from him, and Ikrimah also said the same in what Ibn Jarir narrated. Ibn Abi Nujayh said, on the authority of Mujahid, regarding the verse: **Among them is he who wrongs himself**, he said: **They are the people of the left.** Malik said, on the authority of Zayd ibn Aslam, al-Hasan and Qatadah: **He is the hypocrite.** Then Ibn Abbas, al-Hasan and Qatadah said: "These three categories are like the three categories mentioned at the beginning and end of Surat al-Waqi'ah. The correct view is that the one who wrongs himself is from this ummah, and this is the preferred view of Ibn Jarir, as is apparent from the verse, and as it is reported in the hadiths from the Messenger of God (blessings and peace of God be upon him) through chains of transmission that support each other. We, God willing, will cite from them what is easy."

The first hadith Imam Ahmad said: Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, on the authority of Al-Walid ibn Al-'Aizar, that he heard a man from Thaqeef narrating, on the authority of a man from Kinanah, on the authority of Abu Sa'id Al-Khudri **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him), that he said concerning this verse: "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by God's permission." He said: **All of these will be of one status, and all of them will be in Paradise.** This is a strange hadith from this source, and in its chain of transmission is someone who was not named. Ibn Jarir and Ibn Abi Hatim narrated it similarly from the hadith of Shu'bah. The meaning of his saying of one status is that they are from this nation, and they are among the people of Paradise, even if there is a difference in status between them in Paradise.

The second hadith Imam Ahmad said: Ishaq bin Isa told us, Anas bin Ayyad al-Laithi Abu Damrah told us, on the authority of Musa bin Uqbah, on the authority of Ali bin Abdullah al-Azdi, 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: "God Almighty said: 'Then We caused to inherit the Book those whom We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by God's permission. As for those who are foremost, they are the ones who will enter Paradise without being brought to account. As for those who are moderate, they are the ones who will be brought to an

easy account. As for those who wronged themselves, they are the ones who will be detained for a long time on the Day of Resurrection. Then they are the ones whom God will meet with His mercy. They are the ones who will say: 'Praise be to God, who has removed from us sorrow. Indeed, our Lord is Forgiving and Appreciative. * Who has settled us in the home of eternity out of His bounty. No toil will touch us therein, nor will weariness touch us therein.'"

Another chain of transmission Ibn Abi Hatim said: Asid bin Asim told us, Al-Husayn bin Hafs told us, Sufyan told us, on the authority of Al-A'mash, on the authority of a man, on the authority of Abu Thabit, 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: "Then We caused the Book to be inherited by those We chose from among Our servants. Among them are those who wrong themselves." He said: **As for the one who wrongs himself, he will be detained until he is afflicted with worry and sadness, then he will enter Paradise.** Ibn Jarir narrated it from the hadith of Sufyan Al-Thawri on the authority of Al-A'mash, who said: Abu Thabit mentioned that he entered the mosque and sat next to Abu Al-Darda', may God be pleased with him, and said: **O God, comfort my loneliness, have mercy on my estrangement, and make a righteous companion easy for me.** Abu Al-Darda', may God be pleased with him, said: "If you are truthful, then I am happier with you than you. I will tell you a hadith that I heard from the Messenger of God, may God bless him and grant him peace, which I have not told since I heard it from him." He mentioned this verse: "Then We caused the Book to be inherited by those We chose from among Our servants. Among them are those who wrong themselves, and among them are those who are moderate, and among them are those who foremost." **With good deeds.** As for the one who is foremost in good deeds, he will enter them without being held accountable. As for the moderate one, he will be held to account with a light accounting. As for the one who is unjust to himself, he will be afflicted in that place with grief and sadness, and that is what God Almighty says: **And they will say, 'Praise be to God, who has removed from us sorrow.'**

The third hadith Al-Hafiz Abu Al-Qasim Al-Tabarani said: Abdullah bin Muhammad bin Al-Abbas told us, Ibn Masoud told us, Sahl bin Abd Rabbih Al-Razi told us, Amr bin Abi Qais told us, on the authority of Ibn Abi Laila, on the authority of his brother, on the authority of Abd Al-Rahman bin Abi Laila, on the authority of Usamah bin Zaid, may God be pleased with them both: **And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God [the verse].** He said: The Messenger of God, may God bless him and grant him peace, said: **All of them are from this nation.**

The Fourth Hadith Ibn Abi Hatim said: Muhammad bin Aziz told us, Salamah told us, on the authority of Aqeel, on the authority of Ibn Shihab, on the authority of Awf bin Malik, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "My nation is divided into three parts: a third will enter Paradise

without being held to account or punished, a third will be held to a light reckoning and then enter Paradise, and a third will be tested and revealed, then the angels will come and say, 'We found them saying, 'There is no god but God alone.' God Almighty will say, 'They have spoken the truth, there is no god but Me.' Enter Paradise because of their saying, 'There is no god but God alone,' and carry their sins on the people of Hellfire." This is what God Almighty said: **And they will bear their own burdens and other burdens besides their burdens.** The confirmation of this is in the one in which the angels are mentioned. God Almighty said: **Then We gave the Book as an inheritance to those We have chosen of Our servants.** So He made them three types, and they are all classes. Some of them are unjust to themselves, so this one who is tested and revealed is very strange.

On the authority of Ibn Masoud may God be pleased with him. Ibn Jarir said: Ibn Hamid told me, Al-Hakam bin Bashir told us, on the authority of Amr bin Qais, on the authority of Abdullah bin Isa, may God be pleased with him, on the authority of Yazid bin Al-Harith, on the authority of Shaiq Abu Wa'il, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: "This nation will be divided into three thirds on the Day of al-Qiyamah 75: a third will enter Paradise without being held to account, a third will be held to a light account, and a third will come with great sins until God, the Almighty, says: Who are these? And He, the Blessed and Exalted, knows best. Then the angels will say: These have come with great sins, except that they did not associate anything with You. Then the Almighty Lord will say: Admit these people into the breadth of My mercy." Abdullah, may God be pleased with him, recited this verse: **Then We caused the Book to be inherited by those We have chosen of Our servants.**

Another trace Abu Dawud al-Tayalisi said on the authority of al-Salt bin Dinar bin al-Ash'ath on the authority of Uqbah bin Sahban al-Hana'i who said: I asked Aisha, may God be pleased with her, about the saying of God Almighty: **Then We caused to inherit the Book those We chose of Our servants, and among them is he who wrongs himself 1: 13.** She said to me: "O my son, these are in Paradise. As for the one who is foremost in good deeds, he is the one who lived during the time 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, testified to his life and provision. As for the moderate one, he is the one who followed in his footsteps from his companions until he caught up with him. As for the one who is unjust to himself, he is like me and you." He said: **So she made herself, may God be pleased with her, with us.** This from her, may God be pleased with her, is from the perspective of tolerance and humility. Otherwise, she is one of the greatest of those who are foremost in good deeds because her superiority over women is like the superiority of tharid over all other foods. Abdullah bin Mubarak, may God have mercy on him, said: The Commander of the Faithful, Uthman bin Affan, may God be pleased with him, said regarding the words of God Almighty: **And among them is he who wrongs himself,** he said: It is for the people of the desert and the moderate people of the cities and the forerunners of the people of jihad. Narrated by Ibn Abi Hatim.

Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God. That is the great bounty.

Aouf Al-A'rabî said: Abdullah bin Al-Harith bin Nawfal told us: Kaab Al-Ahbar, may God have mercy on him, told us: The one from this nation who wrongs himself, the moderate, and the one who is foremost in good deeds are all in Paradise. Have you not seen that God, the Most High, said: "Then We caused to inherit the Book those whom We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by God's permission. That is the great bounty. Gardens of perpetual bliss which they will enter." until His saying, the Most High, the Most Majestic, **And those who disbelieve will have the fire of Hell.** He said: These are the people of Hell. Ibn Jarir narrated it through various chains of narration on the authority of Aouf. Then he said: Ya'qub bin Ibrahim told me, Ibn Ulayyah told us, Hamid told us on the authority of Ishaq bin Abdullah bin Al-Harith on the authority of his father, who said: Ibn Abbas, may God be pleased with them both, asked Kaab about the words of God, the Most High: "Then We caused to inherit the Book those whom We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by God's permission." He said: Their shoulders touched, and by the Lord of Kaab, then they were given bounty for their deeds.

Then Ibn Jarir said: Ibn Humayd told us, Al-Hakam bin Bashir told us, Amr bin Qais told us, on the authority of Abu Ishaq Al-Subaie, regarding this verse: **Then We gave the Book as an inheritance to those We chose of Our servants 1:13.** Abu Ishaq said: As for what you heard from the sixty-year-old, all of them will be saved. Then he said: Ibn Humayd told us, Al-Hakam told us, Amr told us, on the authority of Muhammad bin Al-Hanafiyyah, may God be pleased with him, who said: It is a nation that is shown mercy. The oppressor is forgiven, the moderate one is in Paradise with God, and the one who is foremost in good deeds is in ranks with God. And Ath-Thawri narrated it on the authority of Ismail bin Sami', on the authority of a man, on the authority of Muhammad bin Al-Hanafiyyah, may God be pleased with him, in a similar manner.

Abu al-Jarud said: I asked Muhammad ibn Ali - meaning al-Baqir - may God be pleased with them both, about the statement of God the Most High: **And among them is he who wrongs himself.** He said: **He is the one who mixes a righteous deed with another that is evil.** This is what was possible to cite from the hadiths and narrations related to this matter. Once this is established, the verse is general and applies to all three categories of this nation. The scholars are the most envied people for this blessing and the most deserving of this mercy, for they are as Imam Ahmad - may God have mercy on him - said: Muhammad ibn Yazid told us, Asim ibn Raja' ibn Haywah told us, on the authority of Qais ibn Kathir, who said: A man from the people of Madinah came to Abu al-Darda' - may God be pleased with him - while he was in Damascus. He said: **What brought you here, my brother?** He said:

"A hadith that I have heard that you narrate from the Messenger of God - may God bless him and grant him peace." He said: **Did you not come for a trade?** He said: *No.* He said: **Did you not come for a need?** He said: *No.* He said: **Did you come only to seek this hadith?** He said: *Yes.* He, may God be pleased with him, said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever takes a path in search of knowledge, God Almighty will make easy for him a path to Paradise. The angels lower their wings in satisfaction with the seeker of knowledge. Everyone in the heavens and the earth, even the fish in the water, seeks forgiveness for the scholar. The superiority of the scholar over the worshipper is like the superiority of the moon over all the planets. The scholars are the heirs of the prophets. The prophets did not leave behind dinars or dirhams, but they left behind knowledge. So whoever takes it has taken a great portion.'" Narrated by Abu Dawud, al-Tirmidhi, and Ibn Majah on the authority of Katheer ibn Qays. Some of them say Qays ibn Katheer on the authority of Abu al-Darda', may God be pleased with him. We have mentioned its chains of transmission and the differences among the narrators in the explanation of the Book of Knowledge in Sahih al-Bukhari, praise and thanks be to God. At the beginning of Surah Taha, there is the hadith of Tha'laba ibn al-Hakam, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God Almighty will say to the scholars on the Day of al-Qiyamah 75: I did not place My knowledge and wisdom among you except that I wanted to forgive you for what you did." I don't care.

Fath al-Qadir

32- **Then We caused to inherit the Book those We chose of Our servants.** The first object of **We caused to inherit** is the relative pronoun, and the second object is the Book. The second object was brought forward to honor and glorify the Book. The meaning is: Then We caused to inherit the Book, which is the Qur'an, those whom We chose of Our servants. We decreed and predestined that the scholars of your nation, O Muhammad, should inherit this Book which We sent down to you. The meaning of *choosing* them is that they were selected and chosen. There is no doubt that the scholars of this nation, from the Companions and those who came after them, were honored by God over all other servants and made them a middle nation so that they would be witnesses over the people. He honored them by making them the nation of the best of the prophets and the master of the children of Adam. Muqatil said: It means the Qur'an of Muhammad, which We made reach those whom We chose of Our servants. It was said that the meaning is: We caused it to inherit from the previous nations, meaning We delayed it from them and gave it to those whom We chose, but the first is more appropriate. Then, the Almighty divided those whom He inherited His Book and chose from among His servants into three categories, saying: **Among them are those who wrong**

themselves. Many scholars have questioned the meaning of this verse, because the Almighty made this category of those who wrong themselves part of that division, which is among those He chose from among His servants. So how could those whom God chose be wronging themselves? It was said that the division refers to the servants: that is, among Our servants are those who wrong themselves, which is the disbeliever, and the pronoun **they enter** refers to the moderate and the foremost. It was also said that what is meant by those who wrong themselves is the one who falls short in acting upon it, and he is the one who postpones the command of God, and it is not necessary for the inheritors of the Book to observe it with due observance, because He said: **Then there came after them generations who inherited the Scripture.** This is questionable, because wronging oneself does not fit with being chosen. It was said that the one who wrongs himself is the one who commits minor sins. This statement was narrated on the authority of Umar, Uthman, Ibn Mas'ud, Abu Darda' and Aisha. This is the most correct view, because committing minor sins does not contradict being chosen, nor does it prevent its doer from entering Paradise with those who will be adorned with bracelets of gold and so on. The reason for him being unjust to himself is that he has diminished his reward by committing minor sins that have been forgiven. If he had done acts of obedience instead of those minor sins, he would have had a great reward for himself in them. It was said that the one who wrongs himself is the one who commits major sins.

The early Muslims differed in their interpretation of the foremost and the moderate. Ikrimah, Qatadah, and Ad-Dahhak said: The moderate is the disobedient believer, and the foremost is the pious in general. Al-Farra' also said this. Mujahid said in his interpretation of the verse: "Among them are those who are unjust to themselves, such as the people on the left. "And among them are those who are moderate" are the people on the right. **And among them are those who are foremost in good deeds** are the foremost among all people. Al-Mubarrad said: The moderate is the one who gives this world its due and the Hereafter its due. Al-Hasan said: The unjust is the one whose bad deeds outweigh his good deeds. The moderate is the one whose good and bad deeds are equal. The foremost is the one whose good deeds outweigh his bad deeds. Muqatil said: The one who is unjust to himself is the one who commits major sins among the people of Tawhid. The moderate is the one who has not committed a major sin. The foremost is the one who is first in righteous deeds. An-Nahhas related that the unjust is the one who commits major sins, and the moderate is the one who does not deserve Paradise because his good deeds exceed his bad deeds. So the Gardens of Eden will be entered by those who are foremost in good deeds and no one else. He said: This is the opinion of a group of people of insight, because the pronoun in insight is more deserving of what follows it. Ad-Dahhak said: Among them is he who wrongs himself: that is, from their offspring he is wronged by himself. Sahi ibn Abdullah said: The foremost is the one who knows, the moderate is the one who learns, and the wrongdoer by himself is the ignorant. Dhu al-Nun al-Misri said: The wrongdoer by

himself is the one who remembers God with his tongue only, the moderate is the one who remembers Him with his heart, and the foremost is the one who does not forget Him. Al-Antaki said: The wrongdoer is the one who speaks, the moderate is the one who does, and the foremost is the one who states. Ibn Ata' said: The wrongdoer is the one who loves God for the sake of this world, the moderate is the one who loves God for the sake of the Hereafter, and the foremost is the one who abandons his desire for the desire of the Truth. It was also said: The wrongdoer is the one who worships God out of fear of Hellfire, the moderate is the one who worships Him in the hope of Paradise, and the foremost is the one who worships Him for no reason. It was also said: The wrongdoer is the one who loves himself, the moderate is the one who loves his religion, and the foremost is the one who loves his Lord. It was also said: The wrongdoer is the one who is fair but does not get fair, the moderate is the one who gets fair and gets fair, and the foremost is the one who gets fair but does not get fair. Al-Tha'labi and others have mentioned many sayings, and there is no doubt that the linguistic meanings of **the oppressor**, "the moderate," and **the foremost** are well-known. It applies to oppression of the self merely by depriving it of its good fortune and missing out on what is better. So, the one who abandons the multiplication of acts of obedience has wronged himself in view of the reward he has missed, even if he is doing what God has enjoined upon him and leaving what God has forbidden him. From this standpoint, he is among those whom God has chosen and among the people of Paradise, so there is no problem with the verse. From this is the saying of Adam, **Our Lord, we have wronged ourselves**, and the saying of Yunus, **Indeed, I was among the wrongdoers.** The meaning of **the moderate** is the one who is moderate in matters of religion and does not lean toward excess or neglect, and this is one of the people of Paradise. As for the foremost, he is the one who is ahead of others in matters of religion, and he is the best of the three.

It has been questioned why the oppressor should be given precedence over the moderate person and both of them should be given precedence over the one who is foremost, given that the moderate person is better than the one who is foremost in the world, while the one who is foremost in the world is better than the one who is foremost in the world. It has been said that precedence does not necessitate honor, as in His statement, **The companions of the Fire are not equal to the companions of Paradise**, and similar verses of the Qur'an which give precedence to the evil people over the good people and the less favored over the virtuous. It has also been said that the reason for precedence here is that the moderate people are few in relation to the sinners, and the foremost in relation to both groups are even fewer, so He gave precedence to the more numerous over the less numerous. The former is more appropriate, since the majority alone does not necessitate precedence in mention. Other reasons for precedence have been given other than what we have mentioned, which there is no need to elaborate on. The reference in His statement, *that*, is to the inheritance of the Book and selection, and it has been said to the precedence in good deeds, but the former is more appropriate. It is

Surat Fatir 35:32

Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God. That is the great bounty.

the subject and predicate, **He is the great bounty**, meaning the bounty whose value cannot be measured.

Tafsir al-Baghawi

32- **Then We caused the Book to be inherited**, meaning: the Book that We sent down to you, which was mentioned in the first verse, which is the Qur'an. We made it end with, **those We chose from among Our servants**.

It is possible that *then* has the meaning of *and*, meaning: and We gave him an inheritance, like His statement: **Then he was among those who believed** (al-Balad 90:17), meaning: and he was among those who believed. The meaning of **We gave him an inheritance is We gave**, because inheritance is a gift, as Mujahid said.

It was said: **We gave you inheritance**, meaning, **We delayed it**. And from this comes the word *inheritance*, because it was delayed from the dead. Its meaning is: We delayed the Qur'an from previous nations and gave it to you, and destroyed you for it.

Those whom We have chosen from among Our servants, Ibn Abbas said: He means the nation of Muhammad, may God bless him and grant him peace. Then He divided them and arranged them, saying:

Among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds. It was narrated on the authority of Usama bin Zaid regarding the words of God Almighty: **Among them is he who wrongs himself** *verse*, he said: The Prophet, may God bless him and grant him peace, said: All of them are from this nation.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Fanjuwayh told us, Muhammad bin Ali bin Al-Hussein Al-Qadi told us, Bakr bin Muhammad Al-Marzouqi told us, Abu Qilabah told us, Amr bin Al-Hussain told us, on the authority of Al-Fadi bin Umaira, on the authority of Maimun Al-Kurdi, on the authority of Abu Uthman Al-Nahdi, who said: I heard Umar bin Al-Khattab reciting on the pulpit: **Then We caused to inherit the Book those We have chosen of Our servants**, the verse, and he said: The Messenger of God, may God bless him and grant him peace, said: **Our forerunner is a forerunner, our moderate is saved, and our wrongdoer is forgiven**. Abu Qilabah said: So I told it to Yahya bin Ma'in, and he began to marvel at it.

The commentators differed on the meaning of the oppressor, the moderate, and the forerunner.

Ahmad ibn Abdullah al-Salihi told us, Abu Saeed Muhammad ibn Isa al-Sayrafi told us, Abu Abdullah Muhammad ibn Abdullah al-Saffar told us, Ahmad ibn Muhammad ibn Isa al-Barti told us, Muhammad ibn Kathir told us, Sufyan told us, on the authority of al-A'mash, on the authority of a man, on the authority

of Abu Thabit that a man entered the mosque and said: O God, have mercy on my loneliness, and comfort my solitude, and bring me a righteous companion. Abu al-Darda' said: If you are truthful, then I am happier with you than you. I heard the Messenger of God, may God bless him and grant him peace, recite this verse: "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds." He said: As for the one who is foremost in good deeds, he will enter Paradise without being brought to account. As for the moderate, he will be brought to a light account. As for the one who wrongs himself, he will be detained in the place until he is overcome by worry, then he will enter Paradise. Then he recited this verse: "And they will say, 'Praise be to God, who has removed from us sorrow. Indeed, our Lord is Forgiving and Appreciative.'"

Uqbah ibn Sahban said: I asked Aisha about the words of God the Almighty: **Then We caused to inherit the Book those We chose of Our servants Al-Baqarah 2:17**, so she said: O my son, all of them are in Paradise. As for the one who is foremost in good deeds, he is the one who lived during the time of 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, testified that he would be in Paradise. As for the moderate one, he is the one who followed in his footsteps from his companions until he joined him. As for the one who wrongs himself, he is like me and you. So she placed herself with us.

Mujahid, Al-Hasan, and Qatada said: Among them are those who are unjust to themselves, and they are the people of the left, and among them are those who are moderate, and they are the people of the right, and among them are those who are foremost in good deeds, by God's permission, and they are the foremost who are close to all people.

On the authority of Ibn Abbas, he said: The forerunner is the sincere believer, the moderate is the hypocrite, and the oppressor is the disbeliever in God's blessings and not the ungrateful for them, because He decreed that the three would enter Paradise, saying: **Gardens of Eden which they will enter**.

Some of them said: This is mentioned on the authority of Al-Hasan, who said: The foremost is the one whose good deeds outweigh his bad deeds, the moderate is the one whose good deeds and bad deeds are equal, and the unjust is the one whose bad deeds outweigh his good deeds.

It was said: The oppressor is the one whose outward appearance is better than his inward appearance, the moderate is the one whose outward appearance and inward appearance are equal, and the forerunner is the one whose inward appearance is better than his outward appearance.

It was said: The unjust person is the one who declares

the oneness of God with his tongue, but his actions do not match his words. The moderate person is the one who declares the oneness of God with his tongue and obeys Him with his limbs. The forerunner is the one who declares the oneness of God with his tongue, obeys Him with his limbs, and dedicates his actions to Him.

It was said: The oppressor is the one who recites the Qur'an, the moderate one who recites it and knows it, and the foremost one who recites it and knows it and acts according to what is in it.

It was said: The oppressor is the one who commits major sins, the moderate is the one who commits minor sins, and the forerunner is the one who has not committed a major or minor sin.

Sahl ibn Abdullah said: The forerunner is the scholar, the moderate is the learner, and the unjust is the ignorant.

Ja'far al-Sadiq said: He began with the oppressors, informing them that one can only draw near to Him through His generosity, and that oppression does not affect one's selection. Then he followed with the moderate ones because they are between fear and hope. Then he concluded with the forerunners so that no one would be safe from His deceit, and all of them will be in Paradise.

Abu Bakr Al-Warraq said: He arranged them in this order according to the ranks of people, because the states of the servant are three: disobedience, heedlessness, then repentance, then devotion. So if he disobeys, he enters the ranks of the oppressors, and if he repents, he enters the ranks of the moderate, and if the repentance is sincere and the worship and struggle are abundant, he enters the ranks of the foremost.

Some of them said: What is meant by the oppressor is the infidel. This was mentioned by Al-Kalbi.

It was said that what is meant by it is the hypocrite. Based on this, the oppressor is not included in His statement, **Gardens of Eden which they shall enter**. This speaker interpreted the selection as referring to the selection in creation, the sending of the Messenger to them, and the revelation of the Book. The first and most well-known view is that what is meant by all of them are the believers, and this is the view of most scholars.

His saying: **And among them are those who are foremost in good deeds**, meaning: those who are foremost in Paradise, or in God's mercy, with good deeds, meaning: with righteous actions, **by God's permission**, meaning: God's command and will, **that is the great bounty**, meaning: their inheritance of the Book.

from previous nations. The conjunction with **Indeed, those who recite** "and that which We have revealed to you" is an interjection to explain the manner of inheritance. "Those We have chosen from among Our servants" meaning the scholars of the nation from the Companions and those who came after them, or the nation as a whole, for God chose them over all other nations. "And among them is he who is unjust to himself" by falling short in acting upon it. "And among them is he who is moderate" who works for it most of the time. "And among them is he who is foremost in good deeds by God's permission" by including teaching and guidance with action. It was said that the unjust is the ignorant, the moderate is the learner, and the foremost is the knowledgeable. It was said that it refers to the wrongdoer who is criminal, the moderate who mixes good with bad, and the foremost one whose good deeds outweigh one another so that his bad deeds are expiated. This is the meaning of the words of the Prophet (peace and blessings be upon him): "As for those who are foremost, they will enter Paradise and will be provided for therein without account. As for those who are moderate, they will be given an easy reckoning. As for those who wronged themselves, they will be detained for a long time at the gathering place, then God will meet them with His mercy." It was also said that it refers to the wrongdoer and disbeliever, with the pronoun referring to the servants, and it was mentioned first because of the large number of wrongdoers and because injustice in the sense of ignorance and inclination to whims is required by human nature, and moderation and foremost are accidental. **That is the great bounty** refers to inheritance, selection, or foremost.

Tafsir al-Baidawi

32 - **Then We caused the Scripture to be inherited**. We decreed that it be inherited from you or that you bequeath it, so it was expressed in the past tense to confirm its authenticity, or We caused it to be inherited

Surat Fatir 35:33

Gardens of Eden, which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

Surat Fatir 35:33

Gardens of Eden, which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

Tafsir al-Jalalayn

33 - **Gardens of Eden** a residence **they will enter** it the three in the active and passive construction, the predicate of the subject, Gardens **they will be adorned therein** a second predicate *of* some **bracelets of gold and pearls** studded with gold **and their clothing therein will be silk**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Gardens of residence which they will enter, those whom We have given as inheritance to, whom We have chosen from among Our servants on the Day of Resurrection. **They will be adorned therein with bracelets of gold.** "They will wear bracelets of gold and pearls, and their clothing therein will be silk." He says: **And their clothing in Paradise will be silk.**

And His statement, **And they said, 'Praise be to God, who has removed from us sorrow.'** The people of interpretation differed regarding the sorrow that these people praised God for removing from them. Some of them said: It was the sorrow that they were in before entering Paradise due to fear of Hell, as they were afraid that they would enter it.

Who said that?

Qatada bin Saeed bin Qatada Al-Sadusi told me, he said: Muadh bin Hisham, the companion of Al-Dastawai, told us, he said: My father told us, on the authority of Amr bin Malik, on the authority of Abu Al-Jawza', on the authority of Ibn Abbas, regarding his statement, **Praise be to God, who has removed from us sorrow**, he said: The sorrow of the Fire.

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Yahya ibn al-Mukhtar, on the authority of al-Hasan (And when the ignorant address them, they say, "Peace" (al-Furqan 25:63) He said: The believers are a people who are humbled. By God, their ears, eyes, and limbs are humbled, to the point that the ignorant person thinks they are sick, but there is no sickness among the people. They are the healthiest of hearts, but fear has entered them in a way that has not entered others, and their knowledge of the Hereafter has prevented them from this world.

Tafsir al-Qurtubi

Fourth: His statement: **Gardens of Eden, which they will enter.** He has grouped them in entering because it is an inheritance. The disobedient and the obedient are equal in inheritance if they acknowledge the lineage. The disobedient and the obedient are both equal to the Lord. It was also read: **(Garden of Eden)** in the singular, as if it were a garden specific to those who came before due to their small number, as mentioned above. And **(Gardens of Eden)** is in the accusative case with an implied verb that is explained by the apparent meaning, meaning they will enter Gardens of Eden, they will enter them. This is for all, and it is correct, God willing. Abu Amr read **(they will enter it)** with a damma on the ya and a fatha on the kha. He said: because of His statement: **(they will be adorned)** . The discussion of God Almighty's statement: {They will be adorned therein with bracelets of gold and pearls, and their clothing therein will be silk} has already been discussed in *(Al-Hajj)*

Tafsir Ibn Kathir

God the Almighty informs us that the abode of these chosen ones from among His servants who have inherited the Book revealed from the Lord of the Worlds on the Day of Resurrection will be the Gardens of Eden, meaning the Gardens of Eternity, which they will enter on the Day of Resurrection and their arrival before God the Almighty. **They will be adorned therein with bracelets of gold and pearls**, as proven in the Sahih 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), who said, **The adornment of the believer will reach as far as the ablution reaches.** "And their clothing therein will be silk." For this reason, it was forbidden to them in this world, but God the Almighty permitted it for them in the Hereafter. It is proven in the Sahih that the Messenger of God (peace and blessings of God be upon him) said, **Whoever wears silk in this world will not wear it in the Hereafter**, and he said, **It is for them in this world and for you in the Hereafter.**

Ibn Abi Hatim said: Amr ibn Suwad al-Sarhi told us, Ibn Wahb told us, on the authority of Ibn Lahi'ah, on the authority of Aqil ibn Khalid, on the authority of al-Hasan, on the authority of Abu Hurayrah, may God be pleased with him, who said: Abu Umamah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, told them, and he mentioned the adornments of the people of Paradise, and he said: "They will be encrusted with gold and silver, crowned with pearls, and they will have wreaths of pearls and rubies, one after the other, and they will have crowns like the crowns of kings, young, beardless, kohl-rimmed men. And they will say: 'Praise be to God, who has taken away from us sorrow'" meaning the fear of something forbidden. He has removed it from us and relieved us of what we feared and warned against of the worries of this world

and the hereafter. Abdul Rahman bin Zaid bin Aslam said, on the authority of his father, on the authority of Ibn Omar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no loneliness for the people of 'There is no god but God' in their graves or in the resurrection. It is as if I see the people of 'There is no god but God' shaking the dust off their heads and saying: 'Praise be to God who has removed sorrow from us.'" Narrated by Ibn Abi Hatim from his hadith.

Al-Tabarani said: Ja'far bin Muhammad Al-Faryabi told us, Musa bin Yahya Al-Marwazi told us, Sulayman bin Abdullah bin Wahb Al-Kufi told us, on the authority of Abdul Aziz bin Hakim, on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no loneliness for the people of 'La ilaha illa God' in death, nor in the graves, nor in the resurrection. It is as if I see them at the shout, shaking the dust off their heads, saying: 'Praise be to God, who has removed sorrow from us. Indeed, our Lord is Forgiving and Appreciative.'" Ibn Abbas, may God be pleased with them both, and others said: He forgave them many of their sins, and thanked them for the little good deeds. **Who has settled us in the abode of eternity out of His bounty.** They say: He who gave us this status and this station out of His bounty, grace, and mercy. Our deeds were not equal to that, as was proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **None of you will enter Paradise because of his deeds.** They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God Almighty covers me with His mercy and grace.** "No fatigue will touch us therein, nor will any hardship touch us therein." *Laghoob* means that we will not be touched by any hardship or fatigue therein. Both *nasb* and *laghoob* are used to indicate fatigue, and it seems that what is meant by negating this and that from them is that they will not be tired or exhausted in their bodies or souls, and God knows best. From that is that they used to devote themselves to worship in this world, so the obligation to enter it was dropped from them, and they were in constant, continuous rest. God Almighty said: **Eat and drink at ease for what you put forth in the past days.**

Fath al-Qadir

And the elevation of 33- **Gardens of Eden** as a subject and what is worshipped is its predicate, or as a substitute for the grace because since it is the reason for attaining the reward, it is placed in the position of the causer, and on this basis the sentence **they enter it** is a resumption and we have already mentioned that the pronoun in **they enter it** refers to the three categories, so there is no reason to limit it to the last category, and Zur ibn Hubaysh and al-Tirmidhi read *garden* in the singular, and al-Jahdari read *gardens* in the accusative case due to the preoccupation, and Abu al-Baqa' allowed that gardens be a second predicate of the demonstrative pronoun, and Abu Amr read **they enter it** in the passive form, and his saying: **they are adorned** is a second predicate of the Gardens of Eden, or an implied state, and it is from **the woman is adorned** so it is a state, and in it is an indication of the speed of entry, for in their adornment outside of

Paradise there is a delay in entry, so when he said **they are adorned in it** he indicated that their entry is quickly **of bracelets of gold** from the first being partial, and the second being explanatory: that is, they are adorned with some bracelets of gold, Bracelets are the plural of bracelet, the plural of bracelet, and the accusative of *pearls* is in apposition to the place of **of bracelets** and it was read in the genitive case in apposition to gold. **And their clothing therein will be silk.** The explanation of the verse has been presented in full in Surat Al-Hajj.

Tafsir al-Baghawi

Then he told of their reward, saying: 33- **Gardens of Eden which they will enter**, meaning: the three categories. Abu Amr read **they will enter it** with a damma on the ya' and a fatha on the ha', and the others read it with a fatha on the ya' and a damma on the kha', **They will be adorned therein with bracelets of gold and pearls, and their clothing there will be silk.**

Tafsir al-Baidawi

33 - **Gardens of Eden they shall enter** is the subject and predicate. The pronoun refers to the three, or to *those*, or to the *economist* and *preceder*, since the object of both is the genus. It was read (**Garden of Eden**) and **Gardens of Eden** is in the accusative case with a verb that is explained by the apparent meaning. Abu Amr read (**they enter it**) in the passive form. **They abide therein** is a second predicate or an implied state. It was read (**they abide therein**) from the woman's adornment, so it is a state. **Of bracelets of gold** "Of" the first is for partiality and the second is for clarification. "And pearls **is in apposition to gold meaning of gold studded with pearls, or of gold**" in the purity of the pearls. Nafi' and Asim, may God have mercy on them, put it in the accusative case in apposition to the position of "of bracelets". "And their clothing therein will be silk."

Surat Fatir 35:34

And they said, "Praise be to God, who has removed from us our sorrow. Indeed, our Lord is Forgiving and Appreciative."

Surat Fatir 35:34

And they said, "Praise be to God, who has removed from us our sorrow. Indeed, our Lord is Forgiving and Appreciative."

Tafsir al-Jalalayn

34 - (And they said: Praise be to God, who has removed from us sorrow) all of it **Indeed, our Lord is Forgiving** of sins **and Appreciative** of obedience

Tafsir al-Suyuti

Tafsir al-Tabari

They said: **Praise be to God who has removed our sorrow.** And sorrow, by God, did not make them sad the sorrow of this world, nor did they feel great in their souls what they had asked for in Paradise. Rather, the fear of Hellfire made them cry. And whoever does not seek comfort in God's comfort cuts himself off from this world with regrets. And whoever does not see God's blessing upon him except in food or drink, his knowledge has become small, and his punishment is present.

Others said: It means death.

Who said that?

Abu Kuraib told us: Ibn Idris told us, on the authority of his father, on the authority of Atiyah, regarding his statement, **Praise be to God, who has removed from us sorrow**, he said: death.

Others said: It means the sadness of bread.

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Hafs, meaning Ibn Hamid, on the authority of Shammār, who said: When God brought the people of Paradise into Paradise, they said, **Praise be to God who has removed from us sorrow.** He said: The sorrow of bread.

Others said: What he meant by that was: sadness from the fatigue they were in in this world.

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 said, 'Praise be to God, who has removed from us sorrow.'** He said: They were working and toiling in this world, while they were in fear or sorrow.

Others said: Rather, what he meant by that is the sadness that the oppressor will feel for himself on the Day of Resurrection.

Who said that?

Bishr told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Al-A'mash, he said: Abu Thabit mentioned that Abu Al-Darda' said: I heard the Messenger of God, may God bless him and grant him peace, say: "As for the one who wrongs himself, he will be afflicted in that place with grief and sadness, and that is his saying: 'Praise be to God who has removed sadness from us.'"

The most correct of the sayings on this matter is to say: God Almighty mentioned about these people whom He honored with what He honored them with, that they said when they entered Paradise, **Praise be to God who has taken away from us sorrow.** The fear of entering Hell is from sorrow, the fear of death is from sorrow, and the fear of needing food is from sorrow. God did not specify when He mentioned about them that they praised Him for taking away sorrow from them in one way rather than another, rather He mentioned about them that they included all types of sorrow by saying that. And likewise, because whoever enters Paradise has no sorrow after that, so He praised them for taking away from them all meanings of sorrow.

And His statement, **Indeed, our Lord is Forgiving and Appreciative**, the Most High says, informing about what was said by these categories of people whom He informed that He chose from among His servants when they entered Paradise: Indeed, our Lord is Forgiving of the sins of His servants who repented from their sins, and concealed them by His pardoning them for them, and Appreciative of them for their obedience to Him, and the righteous deeds they presented in this world.

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, **Indeed, our Lord is Forgiving and Appreciative**, for their good deeds.

Ibn Hamid told us: Yaqub told us, on the authority of Hafs, on the authority of Shamir: **Indeed, our Lord is Forgiving and Appreciative.** He forgave them for their sins and was grateful for what they did.

Tafsir al-Qurtubi

And they said, 'Praise be to God, who has taken away from us sorrow.' Abu Thabit said, "A man entered the mosque and said, 'O God, have mercy on my loneliness, be comforted by my solitude, and make for me a righteous companion.' Abu Darda' said, 'If you are truthful, then I am happier with that than you. I heard the Prophet, may God bless him and grant him peace, say, "Then We gave the Book as an inheritance to those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is

foremost in good deeds.' **He said**, Then this forerunner will come and enter Paradise without being brought to account. As for the moderate, he will be brought to account with an easy reckoning. As for the one who wrongs himself, he will be detained in the place where he will be rebuked and reprimanded, then he will enter Paradise. They are the ones who said, 'Praise be to God, who has taken away from us sorrow. Indeed, our Lord is Forgiving and Appreciative.' - **until His saying**, and no weariness will touch us therein." It was said that it is what is taken from him in his place, meaning it is expiated for him by what befalls him of worry and sorrow. From this is the saying of God, the Most High, 'Whoever does evil will be recompensed for it,' meaning in this world." Al-Tha'labi said: This interpretation is more similar to the apparent meaning, because he said: **Gardens of Eden which they will enter**, and because he said: **Those whom We have chosen from among Our servants**, and the disbeliever and the hypocrite were not chosen.

I said: This is correct. The Prophet (peace and blessings of God be upon him) said: **The example of a hypocrite who recites the Qur'an is like that of basil, its fragrance is pleasant but its taste is bitter**. So he informed us that the hypocrite recites it, and God, the Most High, informed us that the hypocrite will be in the lowest level of Hellfire. Many of the infidels, Jews, and Christians recite it in our time. Malik said: One who has no good in him may recite the Qur'an. Nasb means fatigue. Laghub means exhaustion.

Tafsir Ibn Kathir

God the Almighty informs us that the abode of these chosen ones from among His servants who have inherited the Book revealed from the Lord of the Worlds on the Day of Resurrection will be the Gardens of Eden, meaning the Gardens of Eternity, which they will enter on the Day of Resurrection and their arrival before God the Almighty. **They will be adorned therein with bracelets of gold and pearls**, as proven in the Sahih 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), who said, **The adornment of the believer will reach as far as the ablution reaches**. "And their clothing therein will be silk." For this reason, it was forbidden to them in this world, but God the Almighty permitted it for them in the Hereafter. It is proven in the Sahih that the Messenger of God (peace and blessings of God be upon him) said, **Whoever wears silk in this world will not wear it in the Hereafter**, and he said, **It is for them in this world and for you in the Hereafter**.

Ibn Abi Hatim said: Amr ibn Suwad al-Sarhi told us, Ibn Wahb told us, on the authority of Ibn Lahi'ah, on the authority of Aqil ibn Khalid, on the authority of al-Hasan, on the authority of Abu Hurayrah, may God be pleased with him, who said: Abu Umamah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, told them, and he mentioned the adornments of the people of Paradise, and he said: "They will be encrusted with gold and silver, crowned with pearls, and they will have wreaths of pearls and rubies, one after the other,

and they will have crowns like the crowns of kings, young, beardless, kohl-rimmed men. And they will say: 'Praise be to God, who has taken away from us sorrow'" meaning the fear of something forbidden. He has removed it from us and relieved us of what we feared and warned against of the worries of this world and the hereafter. Abdul Rahman bin Zaid bin Aslam said, on the authority of his father, on the authority of Ibn Omar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no loneliness for the people of 'There is no god but God' in their graves or in the resurrection. It is as if I see the people of 'There is no god but God' shaking the dust off their heads and saying: 'Praise be to God who has removed sorrow from us.'" Narrated by Ibn Abi Hatim from his hadith.

Al-Tabarani said: Ja'far bin Muhammad Al-Faryabi told us, Musa bin Yahya Al-Marwazi told us, Sulayman bin Abdullah bin Wahb Al-Kufi told us, on the authority of Abdul Aziz bin Hakim, on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no loneliness for the people of 'La ilaha illa God' in death, nor in the graves, nor in the resurrection. It is as if I see them at the shout, shaking the dust off their heads, saying: 'Praise be to God, who has removed sorrow from us. Indeed, our Lord is Forgiving and Appreciative.'" Ibn Abbas, may God be pleased with them both, and others said: He forgave them many of their sins, and thanked them for the little good deeds. **Who has settled us in the abode of eternity out of His bounty**. They say: He who gave us this status and this station out of His bounty, grace, and mercy. Our deeds were not equal to that, as was proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **None of you will enter Paradise because of his deeds**. They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God Almighty covers me with His mercy and grace**. "No fatigue will touch us therein, nor will any hardship touch us therein." *Laghoob* means that we will not be touched by any hardship or fatigue therein. Both *nasb* and *laghoob* are used to indicate fatigue, and it seems that what is meant by negating this and that from them is that they will not be tired or exhausted in their bodies or souls, and God knows best. From that is that they used to devote themselves to worship in this world, so the obligation to enter it was dropped from them, and they were in constant, continuous rest. God Almighty said: **Eat and drink at ease for what you put forth in the past days**.

Fath al-Qadir

34- **And they will say, 'Praise be to God, Who has taken away from us sorrow.'** The majority of scholars read *sorrow* with two fat-has. Janah ibn Hubaysh read it with a damma on the ha' and a sukoon on the zay. The meaning is that they will say this statement when they enter Paradise. Qatadah said: The sorrow of death. Ikrimah said: The sorrow of bad deeds and sins and fear of the rejection of good deeds. Al-Qasim said: The sorrow of the loss of blessings and fear of the consequences. It was also said: The sorrow of the horrors of the Day of Resurrection. Al-Kalbi said: What saddened them in this world about the Day of

Surat Fatir 35:34

And they said, "Praise be to God, who has removed from us our sorrow. Indeed, our Lord is Forgiving and Appreciative."

Resurrection. Sa'id ibn Jubayr said: They are the bread in this world. It was also said: They are the livelihood. Al-Zajjaj said: God will take away from the people of Paradise all sorrows, whether for livelihood or the afterlife. This is the most correct of the opinions, because even if the pleasures of this world are great, it is not free of impurities and calamities that cause much sorrow, especially for the people of faith, for they will always be fearful of God's punishment, afraid of His retribution, and their hearts will be troubled at all times. Will their deeds be accepted or rejected? Warned of the evil consequences and the evil ending, then their worries and sorrows will continue until they enter Paradise. As for the disobedient, even if their strangulation is relieved for a little while in the life of this world, which is the abode of delusion, and they forget the abode of permanence one day of their lives, their fear will inevitably intensify and their calamity will be great, and the cauldrons of their sorrows will boil when they approach death and approach the dwellings of the Hereafter. Then when their souls are taken and what will upset them from the recompense for their deeds becomes clear to them, their grief and sorrow will increase. If God favors them with forgiveness and admits them to Paradise, then He has removed their sorrows and removed their grief and worries. **Indeed, our Lord is Forgiving and Appreciative.** That is, Forgiving of those who disobey Him. Appreciative of those who obey Him.

people of 'There is no god but God' shaking the dust off their heads and saying: 'Praise be to God who has removed sorrow from us.'"

God Almighty says: **Indeed, our Lord is Forgiving and Appreciative.**

Tafsir al-Baidawi

34 - **And they said, 'Praise be to God, who has removed from us sorrow.'** Their concern was due to fear of the consequences, or their concern was for livelihood and its troubles, or because of the whisperings of Satan, or other things. *Sorrow* was also read. **Indeed, our Lord is Forgiving** to the sinners. *Appreciative* to the obedient.

Tafsir al-Baghawi

34- **And they will say**, meaning: and they will say when they enter Paradise: **Praise be to God, Who has taken away from us sorrow.** Sorrow is the same as miserliness and stinginess. Ibn Abbas said: The sorrow of Hellfire. Qatadah said: The sorrow of death. Muqatil said: They were sad because they did not know what God would do with them. Ikrimah said: The sorrow of sins and bad deeds and the fear of the rejection of good deeds. Al-Qasim said: The sorrow of the loss of blessings and the turning of the heart, and the fear of the consequences. It was also said: The sorrow of the horrors of the Day of Resurrection. Al-Kalbi said: What saddened them in this world about the matter of the Day of Resurrection. Saeed bin Jubair said: They are the bread in this world. It was also said: They are the livelihood. Al-Zajjaj said: God will take away from the people of Paradise all sorrows, whether for livelihood or the afterlife.

Abu al-Hasan Ali ibn Muhammad ibn al-Dahhak al-Khatib told us, Abu Ishaq Ibrahim ibn Muhammad al-Isfarayni told us, Abu Bakr Ahmad ibn Ibrahim al-Isma'ili told us, Abu al-Abbas Ahmad ibn Muhammad al-Turabi told us, Yahya ibn Abd al-Hamid told us, Abd al-Rahman ibn Zayd ibn Aslam told us, on the authority of his father, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no loneliness for the people of 'There is no god but God' in their graves or in their place of resurrection. It is as if I see the

Surat Fatir 35:35

He who has settled us in the home of permanence out of His bounty. No fatigue will touch us therein, nor will weariness touch us therein.

Tafsir al-Jalalayn

35 - **He who has settled us in the home of permanent residence** of residence (out of His grace. Therein we shall not be touched by fatigue) exhaustion **nor shall we be touched by weariness** from fatigue due to not being charged with a duty therein. The second was mentioned as following the first to explicitly deny it.

Tafsir al-Suyuti

Al-Bayhaqi in Al-Ba'th and Ibn Abi Hatim narrated on the authority of Nafi' bin Al-Harith on the authority of Abdullah bin Abi Awfa who said: A man said to the Prophet, may God bless him and grant him peace: O Messenger of God, sleep is one of the things with which God comforts our eyes in this world. Is there sleep in Paradise? He said: No, sleep is a partner of death, and there is no death in Paradise. He said: What is their rest? The Messenger of God, may God bless him and grant him peace, was most distressed by that. He said: There is no weariness in it. All their affair is rest. Then the verse was revealed: No portion therein shall touch us, nor shall weariness therein touch us.

Tafsir al-Tabari

God Almighty says, informing us of what was said by those who were admitted to Paradise: **Indeed, our Lord is Forgiving and Appreciative * Who has settled us in the home of permanence.** That is, our Lord who has settled us in this home, meaning Paradise. So the home of permanence is the home of residence from which there is no moving or shifting. If the *mim* is pronounced with a damma in *al-maqama*, then it is from *iqama*, and if it is pronounced with a fatha, then it is from *al-majlis*, or the place in which one stays. The poet said:

Two days: one day of gatherings and clubs, and one day of marching to the enemies for retribution.

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: **He who has settled us in the home of permanence out of His bounty** they stayed and did not move.

His saying, **No fatigue or pain will touch us therein**, means: **No weariness or exhaustion will touch us therein**, "nor will fatigue or exhaustion touch us therein," meaning by *weariness*: toil and fatigue.

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

Who said that?

Muhammad bin Ubaid told us: Musa bin Umair told us, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding his statement, **Therein we shall not be touched by fatigue, nor shall we be touched by weariness**, he said: *Laghoub* means toil.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **No fatigue will touch us therein** means pain.

Tafsir al-Qurtubi

"He who has settled us in the home of permanence by His grace. No toil will touch us therein, nor will weariness touch us therein."

Tafsir Ibn Kathir

God the Almighty informs us that the abode of these chosen ones from among His servants who have inherited the Book revealed from the Lord of the Worlds on the Day of Resurrection will be the Gardens of Eden, meaning the Gardens of Eternity, which they will enter on the Day of Resurrection and their arrival before God the Almighty. **They will be adorned therein with bracelets of gold and pearls**, as proven in the Sahih 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), who said, **The adornment of the believer will reach as far as the ablution reaches.** "And their clothing therein will be silk." For this reason, it was forbidden to them in this world, but God the Almighty permitted it for them in the Hereafter. It is proven in the Sahih that the Messenger of God (peace and blessings of God be upon him) said, **Whoever wears silk in this world will not wear it in the Hereafter**, and he said, **It is for them in this world and for you in the Hereafter.**

Ibn Abi Hatim said: Amr ibn Suwad al-Sarhi told us, Ibn Wahb told us, on the authority of Ibn Lahi'ah, on the authority of Aqil ibn Khalid, on the authority of al-Hasan, on the authority of Abu Hurayrah, may God be pleased with him, who said: Abu Umamah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, told them, and he mentioned the adornments of the people of Paradise, and he said: "They will be encrusted with gold and silver, crowned with pearls, and they will have wreaths of pearls and rubies, one after the other, and they will have crowns like the crowns of kings, young, beardless, kohl-rimmed men. And they will say: 'Praise be to God, who has taken away from us sorrow'" meaning the fear of something forbidden. He has removed it from us and relieved us of what we feared and warned against of the worries of this world and the hereafter. Abdul Rahman bin Zaid bin Aslam said, on the authority of his father, on the authority of Ibn Omar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no loneliness for the people of 'There is no god but God' in their graves or in the resurrection. It is as if I see the people of 'There is no god but God' shaking the dust off their heads and

He who has settled us in the home of permanence out of His bounty. No fatigue will touch us therein, nor will weariness touch us therein.

saying: 'Praise be to God who has removed sorrow from us.'" Narrated by Ibn Abi Hatim from his hadith.

Al-Tabarani said: Ja'far bin Muhammad Al-Faryabi told us, Musa bin Yahya Al-Marwazi told us, Sulayman bin Abdullah bin Wahb Al-Kufi told us, on the authority of Abdul Aziz bin Hakim, on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no loneliness for the people of 'La ilaha illa God' in death, nor in the graves, nor in the resurrection. It is as if I see them at the shout, shaking the dust off their heads, saying: 'Praise be to God, who has removed sorrow from us. Indeed, our Lord is Forgiving and Appreciative.'" Ibn Abbas, may God be pleased with them both, and others said: He forgave them many of their sins, and thanked them for the little good deeds. **Who has settled us in the abode of eternity out of His bounty.** They say: He who gave us this status and this station out of His bounty, grace, and mercy. Our deeds were not equal to that, as was proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **None of you will enter Paradise because of his deeds.** They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God Almighty covers me with His mercy and grace.** "No fatigue will touch us therein, nor will any hardship touch us therein." *Laghoob* means that we will not be touched by any hardship or fatigue therein. Both *nasb* and *laghoob* are used to indicate fatigue, and it seems that what is meant by negating this and that from them is that they will not be tired or exhausted in their bodies or souls, and God knows best. From that is that they used to devote themselves to worship in this world, so the obligation to enter it was dropped from them, and they were in constant, continuous rest. God Almighty said: **Eat and drink at ease for what you put forth in the past days.**

Fath al-Qadir

35- **Who has settled us in the home of permanence out of His bounty** meaning the home of permanent residence in which one will remain forever and not move from it out of His bounty and mercy **therein no fatigue will touch us** meaning no toil, fatigue, or hardship will befall us in Paradise **nor will weariness touch us therein** meaning exhaustion from fatigue, and weariness from fatigue.

Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, regarding His statement, {Fruits of varying colors}, that he said: white, red, and black. And regarding His statement, {And among the mountains are streaks}, that he said: **Paths of white** meaning colors. Ibn Abi Hatim narrated from him, that he said: The intense black raven. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated from Abu Malik, regarding His statement, {And among the mountains are streaks}, that he said: Paths that are white in the mountain. **And red** and those are the streaks. **And black raven** he said: black mountains. **And among people and beasts and livestock** he said: *Likewise* the variation of people, beasts, and livestock

is like the variation of mountains. Then He said, {Only those fear God, from among His servants, who have knowledge}, that he said: A chapter on what preceded it. Ibn al-Mundhir narrated from Ibn Abbas, regarding His statement, {Only those fear God, from among His servants, who have knowledge}, that he said: Those who have knowledge of God are those who fear Him. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from him, regarding the verse, that he said: Those who know that God has power over all things. Ibn Abi Hatim and Ibn Adi narrated on the authority of Ibn Masoud who said: Knowledge does not come from many hadiths, but knowledge comes from fear of God. Ibn Abi Shaybah, Ahmad in Az-Zuhd, Abd bin Hamid and At-Tabarani narrated on his authority that he said: Fear of God is sufficient as knowledge, and being deceived by God is sufficient as ignorance. Ahmad also narrated in Az-Zuhd on his authority that he said: Knowledge does not come from many narrations, but knowledge comes from fear of God. Ibn Abi Shaybah narrated on the authority of Hudhayfah who said: Knowledge is sufficient for the believer that he fears God. Abd Al-Ghani bin Saeed Ath-Thaqafi narrated in his Tafsir on the authority of Ibn Abbas that the verse **Indeed, those who recite the Book of God and establish prayer** was revealed about Husayn bin Al-Harith bin Abdul Muttalib bin Abdul Manaf. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Ba'th narrated on the authority of Ibn Abbas, regarding the verse, **Then We gave the Book as an inheritance to those We have chosen of Our servants**, that he said: They are the nation of Muhammad, may God bless him and grant him peace. God gave them as an inheritance every Book that was revealed. The wrongdoer among them is forgiven, the moderate among them is given an easy reckoning, and the foremost among them enters Paradise without being held to account. At-Tayalisi, Ahmad, Abd ibn Humayd, at-Tirmidhi **who classed it as hasan**, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Ba'th narrated on the authority of Abu Sa'id al-Khudri, from the Prophet, may God bless him and grant him peace, that he said regarding this verse, "Then We gave the Book as an inheritance to those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds," that he said: All of these are of one status, and all of them will enter Paradise. In its chain of narration are two unknown men. Imam Ahmad said in his Musnad: Shu'bah told us on the authority of al-Walid ibn al-'Aizar, that he heard a man from Thaqeef

It was narrated on the authority of a man from Kinanah, on the authority of Abu Saeed. Al-Faryabi, Ahmad, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Al-Baath narrated on the authority of Abu Al-Darda', who said: "I heard the Messenger of God, may God bless him and grant him peace, say: God said: 'Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is

moderate, and among them is he who is foremost in good deeds by God's permission. As for those who are foremost, they are the ones who will enter Paradise without being brought to account. As for those who are moderate, they will be brought to an easy account. As for those who wronged themselves, they will be detained in the ruins of the place of assembly. Then they are the ones whom God will cover with His mercy. They are the ones who will say: 'Praise be to God, who has removed from us sorrow. Indeed, our Lord is Forgiving and Appreciative.' to the end of the verse." Al-Bayhaqi said: If there are many narrations about a hadith, it becomes clear that the hadith has a basis. End quote. In Ahmad's chain of transmission is Muhammad ibn Ishaq, and in Ibn Abi Hatim's chain of transmission is an unknown man, because he narrated it via Al-A'mash on the authority of a man on the authority of Abu Thabit on the authority of Abu Al-Darda', and Ibn Jarir narrated it on the authority of Al-A'mash, who said: Abu Thabit mentioned. Ibn Abi Hatim and Al-Tabarani narrated on the authority of Awf ibn Malik on the authority of the Messenger of God, may God bless him and grant him peace, who said: "My nation is divided into three parts: a third will enter Paradise without being brought to account, a third will be brought to a light account, then..."

They will enter Paradise, and a third will be tested and uncovered. Then the angels will come and say, **We found them saying, 'There is no god but God alone.'** God will say, **Enter them into Paradise because they said, 'There is no god but God alone.'** And carry their sins on the people of disbelief. This is what God said, **And they will bear their own burdens and other burdens in addition to their own burdens.** This is confirmation of what was mentioned about the angels. God the Most High said, **Then We gave the Book as an inheritance to those We have chosen of Our servants.** He divided them into three groups. Among them is he who wrongs himself, so this is the one who is tested and uncovered. Among them is he who is moderate, and he is the one who will be held to an easy account. And among them is he who is foremost in good deeds, and he is the one who will enter Paradise without account or punishment, by God's permission, they will all enter it." Ibn Kathir said after mentioning this hadith: It is very strange. End quote. These hadiths strengthen each other and must be adhered to, and they refute the statement of those who attribute the wrongdoer to themselves to the disbeliever. They are supported by what was narrated by al-Tabarani, Ibn Mardawayh, and al-Bayhaqi in al-Ba'th on the authority of Usamah ibn Zayd: **And among them is he who is unjust to himself** (al-Baqarah 2:17), who said: The Messenger of God, may God bless him and grant him peace, said: **All of them are from this nation, and all of them are in Paradise.** And what was narrated by al-Tayalisi, Abd ibn Humayd, Ibn Abi Hatim, al-Tabarani in al-Awsat, al-Hakim, and Ibn Mardawayh on the authority of Uqbah ibn Sahban, who said: I said to Aisha, "What do you think of God's statement: 'Then We caused the Book to be inherited' (al-Baqarah 2:17)?" She said: "As for the foremost, he is the one who passed away during the lifetime of the Messenger of God, may God bless him and grant him peace, and he testified that he would be in Paradise. As for the moderate, he is the one who follows their

footsteps and acts like they did until he joins them. As for the one who is unjust to himself, he is like me and you and those who follow us, and all of them are in Paradise." And he narrated Ibn Jarir narrated from Ibn Mas'ud who said: This nation will be divided into three thirds on the Day of al-Qiyamah 75:one third will enter Paradise without being held to account, one third will be held to a light reckoning, and one third will come with great sins except that they did not associate partners with God. So the Lord will say: Admit these people into the breadth of My mercy. Then he recited: **Then We caused the Book to be inherited** verse. Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn al-Mundhir, and al-Bayhaqi in al-Ba'th narrated from 'Umar ibn al-Khattab that when he recited this verse: **Then We caused the Book to be inherited**, he would say: Verily, the foremost among us will be forerunners, the moderate among us will be saved, and the wrongdoer among us will be forgiven. Al-'Uqaili, Ibn Mardawayh, and al-Bayhaqi narrated it in al-Ba'th from another chain of narration from him, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). Ibn al-Najjar narrated it from the hadith of Anas with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). al-Tabarani narrated from Ibn 'Abbas who said: The one who is foremost in good deeds will enter Paradise without being held to account, the moderate among us will enter Paradise by the mercy of God, and the wrongdoer and the companions of the A'raf will enter Paradise by the intercession of Muhammad (peace and blessings of God be upon him). Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Uthman ibn Affan that he recited this verse, then said: **Surely those who outstrip us are those who strive hard, those who are moderate are those who live here, and those who wrong us are those who live in poverty.** Sa'id ibn Mansur and al-Bayhaqi narrated in al-Ba'th on the authority of al-Bara' ibn Azib regarding the verse: **And among them is he who wrongs himself al-Baqarah 2:17**, he said: **I bear witness that God will admit them all into Paradise.** Al-Firyabi, Ibn Jarir, and Ibn Mardawayh narrated on his authority that the Messenger of God (peace and blessings of God be upon him) recited this verse: **Then We gave inheritance to those We have chosen of Our servants al-Baqarah 2:17.** He said: **All of them will be saved, and it is this nation.** Al-Firyabi and Abd ibn Hamid narrated on the authority of Ibn Abbas regarding the verse: "It is like the one in al-Waqi'ah: the companions of the right and the companions of the left." And the forerunners: two types will be saved, and one type will perish." Al-Faryabi, Saeed bin Mansour, Abd bin Humaid, Ibn Abi Hatim, and Al-Bayhaqi narrated from him regarding his statement: {And among them is he who wrongs himself}, that he said: He is the disbeliever, and the moderate one is the companions of the right hand. This narration from him **may God be pleased with him** does not conform to the apparent meaning of the Qur'anic order, nor does it agree with the narrations we have previously mentioned from the Messenger of God (blessings and peace of God be upon him) and a group of the Companions. Ibn Abi Shaybah, Abd bin Humaid, Ibn Jarir, and Ibn al-Mundhir narrated from Abdullah bin Al-Harith that Ibn Abbas asked Ka'b about this verse,

Surat Fatir 35:35

He who has settled us in the home of permanence out of His bounty. No fatigue will touch us therein, nor will weariness touch us therein.

and he said: They were all saved. Then he said: Their shoulders were touching, by the Lord of the Ka'bah, then they were given the reward for their deeds. We have previously mentioned from Ibn Abbas what indicates that the one who wrongs himself is among those who are saved, but the opinions about him conflict. Al-Tirmidhi, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Ba'th narrated from Abu Saeed Al-Khudri that the Prophet (blessings and peace of God be upon him) recited the statement of God: {Gardens of Eden which they will enter, adorned therein with bracelets of gold and pearls}, and he said: They will wear crowns, the smallest pearl of which will illuminate what is between the east and the west. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse: "And they said: Praise be to God" 1:177, he said: They are people in this world who fear God and strive to worship Him secretly and openly, but in their hearts is sadness because of past sins they have committed, so they are afraid that this striving for the sins they have committed will not be accepted from them. So, "They said: Praise be to God, who has removed from us sorrow. Indeed, our Lord is Forgiving and Appreciative." He forgave us the great and appreciated our few deeds. Abd bin Hamid, Ibn Jarir, Ibn Abi Hatim and Al-Hakim narrated - and he authenticated it - on his authority regarding the verse: He said: Sorrow of the Fire.

Tafsir al-Baghawi

35- **He who has settled us** has sent us down, **in the abode of permanence**, meaning: residence, "out of His bounty. No fatigue will touch us therein", meaning: no hardship or difficulty will befall us therein, **nor will we be touched therein by weariness**, exhaustion from fatigue.

Tafsir al-Baidawi

35 - **Who has settled us in the home of permanence** The home of residence. **Out of His grace** Out of His favor and favor, as there is no obligation upon Him. **No fatigue will touch us therein** Exhaustion. **Nor weariness will touch us therein** No, as there is no obligation or toil. The negation of fatigue is followed by the negation of what follows it, as an emphasis.

Surat Fatir 35:36

And those who disbelieve will have the fire of Hell. It will not be decreed for them so that they die, nor will its punishment be lightened for them. Thus do We recompense every disbeliever.

Tafsir al-Jalalayn

36 - (And those who disbelieve - for them is the fire of Hell. They will not be decreed) by death **so that they may die** so that they may rest **nor will its punishment be lightened for them** for the blink of an eye *thus as* We recompense them **We recompense every ungrateful one** disbeliever with the ya' and the noon open with the zay's kasra and the nasb of every

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And those who disbelieve** in God and His Messenger **for them is the fire of Hell**. He says: For them is the fire of Hell, wherein they will abide eternally. Notice that they will not be in Paradise or its pleasures.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "For them is the fire of Hell. They will not be decreed" by death so that they die, because if they died they would be at rest. **Nor will its punishment be lightened for them**. He says: Nor will the punishment of the fire of Hell be lightened for them by their death, so that it will be lightened for them.

As Mutraf bin Abdullah Al-Dhabi told me, he said: Abu Qutaybah told us, he said: Abu Hilal Al-Rasibi told us, on the authority of Qatada, on the authority of Abu Al-Sawda, he said: The poor people of Hell will not die. If they died, they would find rest.

Uqbah narrated to me on the authority of Sinan al-Qazzaz, who said: Ghassan ibn Mudar narrated to us, who said: Saeed ibn Yazid narrated to us, and Yaqub narrated to me, who said: Ibn Ulayyah narrated to us, on the authority of Saeed ibn Yazid, and Suwar ibn Abdullah narrated to us, who said: Bishr ibn al-Mufaddal narrated to us, who said: Abu Salamah narrated to us, on the authority of Abu Nadra, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: "As for the people of Hell, who are its people, they will neither die in it nor live, but people, or something like that, will be afflicted by the Fire because of their sins, or he said: because of their transgressions, and He will cause them to die a great death until they have become charcoal, and permission will be given for intercession, and they will be brought in groups, and spread among the people of Paradise. He said: O people of Paradise, pour out your blessings upon them so that they may grow as a seed grows in the silt of a torrent. A man from the people then said: It is as if the Messenger of God, may God bless him and grant him peace, had been in the desert."

If someone says: How is it said, **And their punishment will not be lightened** when it was said in another place: **Every time it subsides, We will increase their blazing fire** (al-Isra' 17:97), it is said that the meaning of that is: And their punishment will not be lightened from this type of punishment.

And His statement, **Thus do We reward every ungrateful person**, God Almighty says: Thus will He reward every ungrateful person for the blessings of his Lord on the Day of Resurrection, by admitting them into the fire of Hell for the sins they committed in this world.

Tafsir al-Qurtubi

The Almighty says: **And for those who disbelieve is the fire of Hell**. After mentioning the people of Paradise, their conditions and their words, He also mentioned the people of Hell, their conditions and their words. **Its punishment will not be reduced for them so that they die** is like: **He will neither die therein nor live**. "And its torment will not be lightened for them" is like: "Every time their skins are roasted through, We will replace them with other skins so that they may taste the punishment. Thus do We recompense every ungrateful person" meaning a disbeliever in God and His Messenger. Al-Hasan read **في ياموتون** **with the letter ن** **nūn**, but in that case the negation would not have an answer, and **في ياموتون** **would be in apposition to** **يحسبنا** **بحسبنا** meaning they will not be allowed to die, like the Almighty's saying: "And they will not be given permission to make excuses." Al-Kisa'i said: "And they will not be given permission to make excuses **is with the letter ن** **in the Qur'an because it is the beginning of a verse**, and its punishment will not be reduced for them so that they die" is because it is not the beginning of a verse. What is permissible for each of them is permissible for the other.

Tafsir Ibn Kathir

When the Blessed and Exalted mentioned the state of the happy ones, He began to explain the fate of the wretched ones, saying: "And those who disbelieve will have the fire of Hell. They will not be decreed to die, nor will they live therein." Just as the Almighty said: **He neither dies therein nor lives**. It is proven in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said: **As for the people of Hell who are its people, they will neither die therein nor live**. And the Almighty said: **And they will call, 'O Malik, let your Lord put an end to us.'** He will say, 'Indeed, you will remain.' So in that state, they see their death as a relief for them, but there is no way to do that. God the Almighty said: **They will not be decreed to die, nor will its punishment be lightened for them**. Just as the Almighty said: "Indeed, the criminals will be in the punishment of Hell, abiding eternally. It will not be relieved for them, and therein they will be in despair." And the Almighty said: **Whenever it subsides, We will increase their blazing fire**. "So taste [it], for We will not increase you except in punishment." Then the Almighty said: **Thus do We recompense every**

And those who disbelieve will have the fire of Hell. It will not be decreed for them so that they die, nor will its punishment be lightened for them. Thus do We recompense every disbeliever.

ungrateful person. That is, this is the recompense of everyone who... He disbelieved in his Lord and denied the truth.

And His statement, may He be glorified: **And they will cry out therein**, meaning they will call out therein, crying out to God Almighty with their voices, **Our Lord, take us out; we will do righteousness other than what we used to do**, meaning they will ask to return to this world so that they may do other than their first work. And the Lord, may He be glorified and exalted, knows that if He were to return them to this worldly abode, they would return to what they were forbidden from, and they are indeed liars. Therefore, He will not answer their question, as God Almighty said, informing them of their statement, **Is there any way out? That is because, when God alone is called upon, you disbelieve, but if partners are associated with Him, you believe.** That is, He will not answer you in that, because you were like that, and if you were returned, you would return to what you were forbidden from. Therefore, He said here, **Did We not give you life long enough for whoever would remember to remember, and a warner came to you?** Meaning, did you not live in this world for ages such that if you were among those who benefit from the truth, you would have benefited from it during your life? The commentators differed on the amount of age meant here. It was narrated on the authority of Ali bin Al-Hussein Zain Al-Abidin, may God be pleased with them both, that he said: The amount of seventeen years.

Qatada said: Know that a long life is an argument, so we seek refuge in God from being mocked for a long life. This verse was revealed: **Did We not give you life long enough for whoever would remember to remember?** and among them was an eighteen-year-old. Abu Ghalib al-Shaybani said the same. Abdullah bin Al-Mubarak said, on the authority of Muammar, on the authority of a man, on the authority of Wahb bin Munabbih, regarding the words of God Almighty: **Have We not given you life long enough for whoever remembers to remember therein?** He said: Twenty years. Hisham said, on the authority of Mansur, on the authority of Zadan, on the authority of Al-Hasan, regarding the words of God Almighty: **Have We not given you life long enough for whoever remembers to remember therein?** He said: Forty years. Hisham also said, on the authority of Mujahid, on the authority of Al-Sha'bi, on the authority of Masruq, that he used to say: When one of you reaches the age of forty, let him be on his guard against God Almighty. This is a narration on the authority of Ibn Abbas, may God be pleased with them both, in what Ibn Jarir said: Ibn Abd Al-A'la told us, Bishr bin Al-Mufaddal told us, Abdullah bin Uthman bin Khathim told us, on the authority of Mujahid, he said: I heard Ibn Abbas, may God be pleased with them both, say: The age for which God Almighty excused the son of Adam, **Have We not given you life long enough for whoever remembers to remember therein?** is forty years. This is how he narrated it from this source on the authority of Ibn Abbas, may God be pleased with them both, and this statement is the choice of Ibn Jarir, then he

narrated it on the authority of Al-Thawri and Abdullah bin Idris, both of them on the authority of Abdullah bin Uthman bin Khathim on the authority of Mujahid on the authority of Ibn Abbas, may God be pleased with him. On their authority, he said: The age at which God excused the son of Adam in His statement: **Have We not given you life long enough for whoever would remember therein to remember?** is sixty years. This narration is more authentic from Ibn Abbas, may God be pleased with them both, and it is also the correct one in fact, because of what is proven in that hadith as we will mention, not as Ibn Jarir claimed that the hadith is not authentic in that, because in its chain of transmission there is someone whose matter must be verified. Asbagh bin Nabatah narrated on the authority of Ali, may God be pleased with him, that he said: The age at which God reproached them in His statement: **Have We not given you life long enough for whoever would remember therein to remember?** is sixty years.

Ibn Abi Hatim said: My father told us, Dahim told us, Ibn Abi Fudayk told us, Ibrahim ibn al-Fadl al-Makhzumi told me, on the authority of Ibn Abi Husayn al-Makki, that he told him, on the authority of Ata' - he is Ibn Rabah - on the authority of Ibn Abbas, may God be pleased with them both - that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, it will be said: Where are the sixty-year-olds? This is the age about which God, the Most High, said: 'Did We not give you life long enough for whoever would remember to remember, and a warner came to you?'" And Ibn Jarir narrated it in this way on the authority of Ali ibn Shu'ayb, on the authority of Muhammad ibn Ismail ibn Abi Fudayk, and Al-Tabarani narrated it in this way on the authority of Ibn Abi Fudayk, and this hadith is questionable with regard to the state of Ibrahim ibn al-Fadl, and God knows best.

Another hadith Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of a man from Banu Ghifar, on the authority of Sa'id al-Maqburi, 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, that he said: "God Almighty has excused a servant whom He has kept alive until he reaches the age of sixty or seventy. God Almighty has excused him, God Almighty has excused him." And thus Imam al-Bukhari narrated it in the Book of Asceticism in his Sahih: Abd al-Salam ibn Mutahhar told us, on the authority of Umar ibn Ali, on the authority of Ma'n ibn Muhammad al-Ghifari, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God Almighty has excused a man who extends his life until he reaches the age of sixty.** Then al-Bukhari said: Abu Hazim and Ibn Ajlan followed him on the authority of Sa'id al-Maqburi. As for Abu Hazim, Ibn Jarir said: Abu Salih al-Fazari told us, Muhammad ibn Suwar told us, Ya'qub ibn Abd al-Rahman ibn Abd al-Qadir, that is, al-Iskandari, told us, Abu Hazim told us, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurayrah, may

God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: God's Messenger, may God bless him and grant him peace, said: **Whoever God Almighty gives a lifespan of sixty years, then he has been excused for his lifespan.** Imam Ahmad and Al-Nasa'i narrated it in Al-Riqaq, both on the authority of Qutaybah, on the authority of Ya'qub ibn Abd Al-Rahman, on his authority.

Al-Bazzar narrated: Hisham bin Yunus told us, Abdul Aziz bin Abi Hazim told us, on the authority of his father, on the authority of Saeed Al-Maqburi, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The life span in which God Almighty has excused the son of Adam is sixty years, meaning, Have We not given you a life long enough for whoever remembers to remember?** As for the follow-up of Ibn Ajan, Ibn Abi Hatim said: Abu Al-Safar Yahya bin Muhammad bin Abdul Malik bin Qur'a told us in Samarra, Abu Abdul Rahman Al-Maqburi told us, Saeed bin Abi Ayyub told us, Muhammad bin Ajan told us, on the authority of Saeed Al-Maqburi, 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: **Whoever reaches the age of sixty, God Almighty has excused him in his lifespan.** Imam Ahmad narrated it in the same way on the authority of Abu Abdul Rahman, who is the one ...

Another chain of transmission On the authority of Abu Hurayrah **may God be pleased with him.** Ibn Jarir said: Ahmad ibn al-Faraj Abu Utbah al-Himsi told me, Baqiyah ibn al-Walid told us, al-Mutarraf ibn Mazin al-Kinani told us, Muammar ibn Rashid told me: I heard Muhammad ibn Abd al-Rahman al-Ghifari say: I heard Abu Hurayrah **may God be pleased with him** say: The Messenger of God (blessings and peace of God be upon him) said: **God, the Almighty, has excused a person in lifespan to those who are sixty or seventy.** This hadith has been authenticated through these chains of transmission. Even if there were only the chain of transmission approved by Abu Abdullah al-Bukhari, the master of this profession, it would have been sufficient. Ibn Jarir's statement that there are some in its chain of transmission whose matters must be verified is not to be paid attention to despite al-Bukhari's authentication of it, and God knows best. Some of them mentioned that the natural lifespan according to doctors is one hundred and twenty years, so a person continues to increase until he reaches the age of sixty, then after that he begins to decrease and become old, as the poet said.

When a young man reaches the age of sixty, his happiness and youth are gone.

Since this is the age at which God the Almighty excuses His servants and removes their faults, it is the most common age of this nation, as mentioned in the hadith. Al-Hasan ibn Arafah **may God have mercy on him** said: Abd al-Rahman ibn Muhammad al-Maharbi told us, Muhammad ibn Amr told us, on the authority of Abu Salamah, 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: **The lifespans of my nation will be between sixty and**

seventy, and few of them will exceed that. This is how it was narrated by al-Tirmidhi and Ibn Majah together in the Book of Asceticism, on the authority of al-Hasan ibn Arafah. Then al-Tirmidhi said: This is a hasan ghareeb hadith, we do not know it except from this source. This is strange from Al-Tirmidhi, as it was narrated by Abu Bakr bin Abi Al-Dunya from another chain of transmission and another way on the authority of Abu Hurayrah, where he said: Sulayman bin Amr told us, on the authority of Muhammad bin Rabi'ah, on the authority of Kamil Abu Al-Ala', on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The lifespans of my nation will be between sixty and seventy, and the fewest of them will exceed that.** Al-Tirmidhi also narrated it in the Book of Asceticism, on the authority of Ibrahim bin Sa'id Al-Jawhari, on the authority of Muhammad bin Rabi'ah, on his authority. Then he said: This is a good, strange hadith from the hadith of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him. It has been narrated from other chains of transmission, and this is its exact wording in both places, and God knows best.

Al-Hafiz Abu Ya'la said: Abu Musa al-Ansari told us, Ibn Abi Fadak told us, Ibrahim ibn al-Fadl, a client of Banu Makhzum, told me, on the authority of al-Maqburi, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The battleground of death is between the ages of sixty and seventy.** And he said the same: The Messenger of God, may God bless him and grant him peace, said: **The least of my nation will be seventy.** Its chain of transmission is weak.

Another hadith with the same meaning. Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Ibrahim bin Hani' narrated to us, Ibrahim bin Mahdi narrated to us, on the authority of Uthman bin Matar, on the authority of Abu Malik, on the authority of Rib'i, on the authority of Hudhayfah **may God be pleased with him**, that he said: **O Messenger of God, tell us about the lifespans of your nation.** The Messenger of God (blessings and peace of God be upon him) said: **Between fifty and sixty.** They said: **O Messenger of God, what about the seventy-year-olds?** He (blessings and peace of God be upon him) said: "Say: Who among my nation will reach that age? May God have mercy on the seventy-year-olds, and may God have mercy on the eighty-year-olds." Then Al-Bazzar said: This wording is not narrated except with this chain of transmission, and Uthman bin Matar from the people of Basra is not strong. It has been proven in Sahih that the Messenger of God (blessings and peace of God be upon him) lived for sixty-three years, and it was said sixty, and it was said sixty-five, and the first is the more well-known, and God knows best.

And the saying of God the Almighty: **And a Warner has come to you** It was narrated on the authority of Ibn Abbas **may God be pleased with them both**, Ikrimah, Abu Ja'far al-Baqir **may God be pleased with him**, Qatadah, and Sufyan ibn 'Uyaynah that they said: He meant gray hair. Al-Suddi and 'Abd al-Rahman ibn Zayd ibn Aslam said: He meant the Messenger of God (blessings and peace of God be upon him). Ibn Zayd

Surat Fatir 35:36

And those who disbelieve will have the fire of Hell. It will not be decreed for them so that they die, nor will its punishment be lightened for them. Thus do We recompense every disbeliever.

read: **This is a warner among the first warners.** This is the correct version on the authority of Qatadah, as Shaiban narrated on his authority that he said: He argued against them with the age and the messengers. This is the choice of Ibn Jarir, and it is more apparent due to the saying of God the Almighty: **And they will cry out, 'O Malik, let your Lord put an end to us.' He will say, 'Indeed, you will remain.'** * **Indeed, We have brought you the truth, but most of you are averse to the truth.** That is, We have made clear to you the truth through the tongues of the messengers, but you refused and disobeyed them. And God the Almighty said: **And We never punish until We have sent a messenger.** And God the Almighty said: "Whenever a company was thrown into it, its keepers would ask them, 'Did there not come to you a warner?' They would say, 'Yes, a warner did come to us, but we denied and said, 'God has not sent down anything. You are only...'" In great error." And the Almighty's saying: **So taste [the punishment], for there is no helper for the wrongdoers.** That is, taste the torment of the Fire as a recompense for your disobedience to the prophets during the period of your deeds, for today you have no helper to rescue you from the torment, humiliation, and shackles you are in.

Fath al-Qadir

Then when He, the Almighty, finished mentioning the reward of His righteous servants, He mentioned the reward of His righteous servants, saying: 36- "And those who disbelieve will have the fire of Hell. They will not be decreed to die, nor will their punishment be lightened for them." Rather, **Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment.** This verse is similar to His, the Almighty's, statement: **He will neither die therein nor live.** The majority of scholars read **he will die** in the accusative case as an answer to the negation, and Isa bin Omar and Al-Hasan read it with the nun. Al-Mazini said: in apposition to **he will die**. Ibn Atiyyah said: It is a weak reading and there is no basis for this weakening. Rather, it is like his saying: **And they will not be given permission to make excuses,** "Thus do We recompense every ungrateful person," meaning, with such a terrible recompense, We recompense everyone who is excessive in disbelief. Abu Amr read *yajza* in the passive form.

Tafsir al-Baghawi

God Almighty says: 36- "And those who disbelieve will have the fire of Hell. It will not be decreed for them so that they die," meaning: they will not perish so that they can find rest, as God Almighty says: **So Moses struck him and decreed for him** (Ash-Shu'ara': 15), meaning: he killed him. It was also said: death will not be decreed for them so that they die, as God Almighty says: **And they will cry out, 'O Malik, let your Lord decree for us'** (al-Zukhruf 43:77), meaning: let death be decreed for us so that we can find rest, **nor will its punishment be lightened for them,** of the punishment

of the Fire, **Thus do We recompense every ungrateful person,** disbeliever. Abu Amr read: *yajza* with the ya' and its damma and the fatha on the zay, all nominative without naming the agent. The others read it with the noon and its fatha and the kasra on the zay, all accusative.

Tafsir al-Baidawi

36 - "And those who disbelieve will have the fire of Hell. They will not be sentenced to a second death. They will die." They will find rest. The accusative is due to the omission of "that. **It was read** they will die **in apposition to** is decided." So the Almighty said: "And they will not be given permission to make excuses. Nor will its punishment be lightened for them." Rather, whenever its flames abate, their intensity will increase. "Thus" is the recompense. "We recompense every ungrateful person," exaggerating his disbelief or ungratefulness. Abu Amr read "is recompensed **in the passive form and attributing it to every, and it was read** is recompensed."

Surat Fatir 35:37

And they will cry out therein, **Our Lord, bring us out; we will do righteousness, other than what we were doing.** Did We not grant you a life long enough for anyone who would remember to remember therein? And there has come to you a warner, so taste [the punishment]. For the wrongdoers there is no helper.

Tafsir al-Jalalayn

37 - **And they will cry out therein** crying out loud and wailing, saying, **Our Lord, take us out from it so that we may do righteousness other than what we used to do.** Then it will be said to them, **Did We not give you life long enough for anyone to remember?** A time in which anyone would remember, and a warner has come to you. So taste [the punishment], for there is no helper for the wrongdoers among the disbelievers if" He prevents the punishment from being removed from them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And they will cry out therein, 'Our Lord, take us out; we will do righteousness, other than what we were doing.'** God Almighty says: These disbelievers are crying out and making a noise in the Fire, saying, **Our Lord, take us out; we will do righteousness,** meaning, we will do Your obedience, **other than what we were doing** before, disobeying You. And His statement, **they will cry out,** is a plural of *screaming*. Its ta' was changed to a ta' because its articulation is close to the sad because it is heavy.

And His statement, **Did We not give you a life long enough for whoever would remember to remember therein?** The people of interpretation differed regarding the amount of that, and some of them said: That is forty years.

Who said that?

Ibn Abd al-A'la told us: Bishr ibn al-Mufaddal told us: Abdullah ibn Uthman ibn Khaitham told us, on the authority of Mujahid, who said: I heard Ibn Abbas say: Life is for which God has excused the son of Adam, **Have We not given you life long enough for whoever would remember therein to remember?:** forty years.

Yaqub told me, he said: Hisham told us, on the authority of Mujahid, on the authority of Al-Sha'bi, on the authority of Masruq, that he used to say: When one of you reaches the age of forty, let him be on his guard against God.

Others said: Rather, it is sixty years.

Who said that?

Muhammad bin Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Khaitham, on the authority of Mujahid, on the authority of Ibn Abbas, **Did We not give you life**

long enough for whoever would remember to remember therein? He said: Sixty years.

Abu Kuraib told us: Ibn Idris told us: I heard Abdullah bin Othman bin Khaitham, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The age in which God excuses the son of Adam is sixty years.

Ali bin Shuaib told us: Muhammad bin Ismail bin Abi Kadik told us, on the authority of Ibrahim bin Al-Fadl, on the authority of Abu Husayn Al-Makki, on the authority of Ata bin Abi Rabah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, it will be called: Where are the sixty-year-olds? This is the age of which God said: 'Did We not give you life long enough for whoever would remember to remember, and a warner came to you?'"

Ahmad bin Al-Faraj Al-Himsi told me: Baqiyah bin Al-Walid told us: Mutraf bin Mazen Al-Kinani told us: Muammar bin Rashid told us: I heard Muhammad bin Abdul-Rahman Al-Ghifari say: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: **God has excused the one who is sixty years old or seventy.**

Abu Saleh Al-Fazari told us: Muhammad bin Suwar told us: Yaqub bin Abd Al-Rahman bin Abd Al-Qari Al-Iskandari told us: Abu Hazim told us, on the authority of Saeed Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God gives a life of sixty years has been excused for his life.**

Muhammad bin Suwar told us: Asad bin Hamid told us, on the authority of Saeed bin Tarif, on the authority of Al-Asbagh bin Nabatah, on the authority of Ali, may God be pleased with him, regarding his statement, **Did We not give you life long enough for whoever would remember to remember therein, and a warner had come to you?** He said: The lifespan that God gave you is sixty years.

The two interpretations of the verse are more similar to those of the two statements, since the report we mentioned from the Messenger of God, may God bless him and grant him peace, is a report in whose chain of transmission there is some that must be verified in its transmission. The statement of the one who said that was forty years, because at forty a person's mind and understanding reach their peak, and what comes before and after that is less than its perfection at forty.

And his saying, **And a warner has come to you,** the people of interpretation differed regarding the meaning of the warner. Some of them said: He meant Muhammad, may God bless him and grant him peace.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And a warner has come to you,** he said: The warner is the Prophet. And he recited, **This is a warner among the first warners** (al-Najm 53:56). It was said that he meant gray hair by it.

So the interpretation of the statement is: Did We not grant you, O group of polytheists from Quraysh, a life

Surat Fatir 35:37

And they will cry out therein, "Our Lord, bring us out; we will do righteousness, other than what we were doing." Did We not grant you a life long enough for anyone who would remember to remember therein? And there has come to you a warner, so taste [the punishment]. For the wrongdoers there is no helper.

of years, such that those of understanding and reason would remember, and those of them who were admonished would take heed, and those of them who repented would repent, and a warner would come to you from God warning you of what you are in today of God's punishment, but you did not remember God's admonitions, and you did not accept from God's warner who came to you what he brought you from your Lord?

God Almighty says: **Then taste** the fire of the torment of Hell which you have been exposed to, O disbelievers in God. **For there is no helper for the wrongdoers.** He says: So there is no helper for the disbelievers who wronged themselves and earned God's wrath by their disbelief in God in this world to aid them from God and rescue them from His punishment.

Tafsir al-Qurtubi

And they will cry out therein meaning they will cry out in the fire with loud voices. Screaming is a loud voice, and the one who cries out is the one who seeks help, and the one who cries out is the one who seeks assistance. He said:

Whenever a screaming, terrified person came to us, the screaming would be like the banging of pipes.

Our Lord, bring us out meaning they will say, **Our Lord, bring us out of Hell and return us to this world.** "We will do righteousness." Ibn Abbas said: It was transmitted: There is no god but God. This is the meaning of their saying, "other than what we used to do," meaning polytheism, meaning we will believe instead of disbelief, and obey instead of disobeying, and we will comply with the commands of the Messengers. "Have We not given you life long enough for whoever would remember to remember?" This is the answer to their prayer, meaning it will be said to them: So the statement is implied. Al-Bukhari included a chapter entitled: (Chapter: Whoever reaches the age of sixty, God has excused him regarding his age, based on the saying of God, the Almighty: "Have We not given you life long enough for whoever would remember to remember, and a warner has come to you?" meaning gray hair). Abd al-Salam ibn Mutahhar narrated to us, saying, Umar ibn Ali narrated to us, saying, Ma'n ibn Muhammad al-Ghifari narrated to us, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God excuses a person whose life span is delayed until he reaches sixty years of age." Al-Khattabi said: **He has been excused** means he has reached the maximum excuse. This is similar to their saying: **He who warns is excused**, meaning he has established an excuse for himself in presenting his warning. The meaning is that whoever God gives a life of sixty years has no excuse left, because sixty is close to the arena of death. It is

the age of repentance, humility, awaiting death and meeting God. Thus, in it there is excuse after excuse. The first is with the Prophet (peace and blessings of God be upon him), and the two deaths are at forty and sixty. Ali, Ibn Abbas and Abu Hurairah said in their interpretation of the verse {And have We not given you life long enough for whoever would remember to remember therein?}: that it is sixty years. It has been narrated that the Prophet (peace and blessings of God be upon him) said in his sermon: "And those who preceded in warning have been most lenient in excuse. And a crier from God will call out at the age of sixty: 'Have We not given you life long enough for whoever would remember to remember? And there has come to you a warner.'" Al-Tirmidhi al-Hakim narrated from Ata' ibn Abi Rabah from Ibn Abbas that he said: "The Messenger of God (peace and blessings of God be upon him) said: 'When the Day of Resurrection comes, the call will be made to the sixty-year-olds, which is the age of which God said: "Did We not give you life long enough for whoever would remember therein to remember?"'" It was also narrated from Ibn Abbas that it is forty years. Al-Hasan al-Basri and Masruq said something similar. This statement also has a point, and it is the correct one, and the proof for it is the statement of God (peace and blessings of God be upon him): **Until, when he reaches his full strength and reaches forty years** (al-Baqarah 2:17). At forty, reason reaches its peak, and what comes before and after that is deficient in it, and God knows best. Malik said: I met the people of knowledge in our country seeking worldly life and knowledge and mingling with people, until one of them reached forty years of age. When that age came, they would isolate themselves from people and occupy themselves with the Resurrection until death came to them. This meaning has already been mentioned in Surah al-A'raf. Ibn Majah narrated from Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: **The life spans of my ummah will be between sixty and seventy, and the fewest of them are those who live beyond that.**

God the Almighty said: **And a warner has come to you, so taste [the punishment].** It was also read: **And a warner has come to you.** There is disagreement over it. Some say it means the Qur'an. Others say it means the Messenger, as stated by Zayd ibn Ali and Ibn Zayd. Ibn Abbas, Ikrimah, Sufyan, Wakee', Al-Husayn ibn Al-Fadl, Al-Farra' and Al-Tabari said: It is gray hair. It was also said: A warner is a fever. It was also said: The death of family and relatives. It was also said: The perfection of reason. Warner means warning.

I said: Gray hair, fever, and the death of family members are all warnings of death. The Prophet (peace and blessings be upon him) said: **Fever is the herald of death.** Al-Azhari said: What it means is that fever is the messenger of death, as if it senses its arrival and warns of its coming. Gray hair is also a warning because it comes at the age of maturity, and it is a sign of leaving the age of youth, which is the age of play and amusement. He said:

I saw gray hair as a warning of death to its owner, and you are enough of a warning

Another said:

I told her that gray hair is a harbinger of my life, and I am not a black-faced harbinger.

As for the death of family, relatives, friends and brothers, it is a warning of departure at all times and places. He said:

I see you carrying them and not returning them, as if I have carried you and not returned them

Another said:

Death spreads the shroud every now and then, and we are oblivious to what is intended for us.

As for the perfection of the mind, through it one knows the truth of things and distinguishes between good and bad deeds. The wise person works for his hereafter and desires what is with his Lord, so he is a warner. As for Muhammad, peace and blessings be upon him, God sent him as a bearer of good tidings and a warner to His servants, to cut off their arguments. God the Most High said: **So that mankind will have no plea against God after the messengers.** And He said: **And We never punish until We have sent a Messenger.** God the Most High said: **So taste** meaning the punishment of Hell, because you did not consider and take heed. **For the wrongdoers have no helper** meaning anyone who can protect them from God's punishment.

Tafsir Ibn Kathir

When the Blessed and Exalted mentioned the state of the happy ones, He began to explain the fate of the wretched ones, saying: "And those who disbelieve will have the fire of Hell. They will not be decreed to die, nor will they live therein." Just as the Almighty said: **He neither dies therein nor lives.** It is proven in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said: **As for the people of Hell who are its people, they will neither die therein nor live.** And the Almighty said: **And they will call, 'O Malik, let your Lord put an end to us.'** He will say, 'Indeed, you will remain.' So in that state, they see their death as a relief for them, but there is no way to do that. God the Almighty said: **They will not be decreed to die, nor will its punishment be lightened for them.** Just as the Almighty said: "Indeed, the criminals will be in the punishment of Hell, abiding eternally. It will not be relieved for them, and therein they will be in despair." And the Almighty said: **Whenever it subsides, We will increase their blazing fire.** "So taste [it], for We will not increase you except in punishment." Then the Almighty said: **Thus do We recompense every ungrateful person.** That is, this is the recompense of everyone who... He disbelieved in his Lord and denied the truth.

And His statement, may He be glorified: **And they will cry out therein,** meaning they will call out therein, crying out to God Almighty with their voices, **Our Lord, take us out; we will do righteousness other than what**

we used to do, meaning they will ask to return to this world so that they may do other than their first work. And the Lord, may He be glorified and exalted, knows that if He were to return them to this worldly abode, they would return to what they were forbidden from, and they are indeed liars. Therefore, He will not answer their question, as God Almighty said, informing them of their statement, **Is there any way out? That is because, when God alone is called upon, you disbelieve, but if partners are associated with Him, you believe.** That is, He will not answer you in that, because you were like that, and if you were returned, you would return to what you were forbidden from. Therefore, He said here, **Did We not give you life long enough for whoever would remember to remember, and a warner came to you?** Meaning, did you not live in this world for ages such that if you were among those who benefit from the truth, you would have benefited from it during your life? The commentators differed on the amount of age meant here. It was narrated on the authority of Ali bin Al-Hussein Zain Al-Abidin, may God be pleased with them both, that he said: The amount of seventeen years.

Qatada said: Know that a long life is an argument, so we seek refuge in God from being mocked for a long life. This verse was revealed: **Did We not give you life long enough for whoever would remember to remember?** and among them was an eighteen-year-old. Abu Ghalib al-Shaybani said the same. Abdullah bin Al-Mubarak said, on the authority of Muammar, on the authority of a man, on the authority of Wahb bin Munabbih, regarding the words of God Almighty: **Have We not given you life long enough for whoever remembers to remember therein?** He said: Twenty years. Hisham said, on the authority of Mansur, on the authority of Zadan, on the authority of Al-Hasan, regarding the words of God Almighty: **Have We not given you life long enough for whoever remembers to remember therein?** He said: Forty years. Hisham also said, on the authority of Mujahid, on the authority of Al-Sha'bi, on the authority of Masruq, that he used to say: When one of you reaches the age of forty, let him be on his guard against God Almighty. This is a narration on the authority of Ibn Abbas, may God be pleased with them both, in what Ibn Jarir said: Ibn Abd Al-A'la told us, Bishr bin Al-Mufaddal told us, Abdullah bin Uthman bin Khathim told us, on the authority of Mujahid, he said: I heard Ibn Abbas, may God be pleased with them both, say: The age for which God Almighty excused the son of Adam, **Have We not given you life long enough for whoever remembers to remember therein?** is forty years. This is how he narrated it from this source on the authority of Ibn Abbas, may God be pleased with them both, and this statement is the choice of Ibn Jarir, then he narrated it on the authority of Al-Thawri and Abdullah bin Idris, both of them on the authority of Abdullah bin Uthman bin Khathim on the authority of Mujahid on the authority of Ibn Abbas, may God be pleased with him. On their authority, he said: The age at which God excused the son of Adam in His statement: **Have We not given you life long enough for whoever would remember therein to remember?** is sixty years. This narration is more authentic from Ibn Abbas, may God be pleased with them both, and it is also the correct one in fact, because of what is proven in that hadith as

And they will cry out therein, "Our Lord, bring us out; we will do righteousness, other than what we were doing." Did We not grant you a life long enough for anyone who would remember to remember therein? And there has come to you a warner, so taste [the punishment]. For the wrongdoers there is no helper.

we will mention, not as Ibn Jarir claimed that the hadith is not authentic in that, because in its chain of transmission there is someone whose matter must be verified. Asbagh bin Nabatah narrated on the authority of Ali, may God be pleased with him, that he said: The age at which God reproached them in His statement: **Have We not given you a life long enough for whoever would remember therein to remember?** is sixty years.

Ibn Abi Hatim said: My father told us, Dahim told us, Ibn Abi Fudayk told us, Ibrahim ibn al-Fadl al-Makhzumi told me, on the authority of Ibn Abi Husayn al-Makki, that he told him, on the authority of Ata' - he is Ibn Rabah - on the authority of Ibn Abbas, may God be pleased with them both - that the Prophet, may God bless him and grant him peace, said: "When the Day of Resurrection comes, it will be said: Where are the sixty-year-olds? This is the age about which God, the Most High, said: 'Did We not give you a life long enough for whoever would remember to remember, and a warner came to you?'" And Ibn Jarir narrated it in this way on the authority of Ali ibn Shu'ayb, on the authority of Muhammad ibn Ismail ibn Abi Fudayk, and Al-Tabarani narrated it in this way on the authority of Ibn Abi Fudayk, and this hadith is questionable with regard to the state of Ibrahim ibn al-Fadl, and God knows best.

Another hadith Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of a man from Banu Ghifar, on the authority of Sa'id al-Maqburi, 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, that he said: "God Almighty has excused a servant whom He has kept alive until he reaches the age of sixty or seventy. God Almighty has excused him, God Almighty has excused him." And thus Imam al-Bukhari narrated it in the Book of Asceticism in his Sahih: Abd al-Salam ibn Mutahhar told us, on the authority of Umar ibn Ali, on the authority of Ma'n ibn Muhammad al-Ghifari, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God Almighty has excused a man who extends his life until he reaches the age of sixty.** Then al-Bukhari said: Abu Hazim and Ibn Ajlan followed him on the authority of Sa'id al-Maqburi. As for Abu Hazim, Ibn Jarir said: Abu Salih al-Fazari told us, Muhammad ibn Suwar told us, Ya'qub ibn Abd al-Rahman ibn Abd al-Qadir, that is, al-Iskandari, told us, Abu Hazim told us, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: God's Messenger, may God bless him and grant him peace, said: **Whoever God Almighty gives a lifespan of sixty years, then he has been excused for his lifespan.** Imam Ahmad and Al-Nasa'i narrated it in Al-Riqaq, both on the authority of Qutaybah, on the authority of Ya'qub ibn Abd Al-Rahman, on his authority.

Al-Bazzar narrated: Hisham bin Yunus told us, Abdul Aziz bin Abi Hazim told us, on the authority of his father, on the authority of Saeed Al-Maqburi, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The life span in which God Almighty has excused the son of Adam is sixty years,** meaning, **Have We not given you a life long enough for whoever remembers to remember?** As for the follow-up of Ibn Ajlan, Ibn Abi Hatim said: Abu Al-Safar Yahya bin Muhammad bin Abdul Malik bin Qur'a told us in Samarra, Abu Abdul Rahman Al-Maqburi told us, Saeed bin Abi Ayyub told us, Muhammad bin Ajlan told us, on the authority of Saeed Al-Maqburi, 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: **Whoever reaches the age of sixty, God Almighty has excused him in his lifespan.** Imam Ahmad narrated it in the same way on the authority of Abu Abdul Rahman, who is the one ...

Another chain of transmission On the authority of Abu Hurayrah **may God be pleased with him.** Ibn Jarir said: Ahmad ibn al-Faraj Abu Utbah al-Himsi told me, Baqiyah ibn al-Walid told us, al-Mutarraf ibn Mazin al-Kinani told us, Muammar ibn Rashid told me: I heard Muhammad ibn Abd al-Rahman al-Ghifari say: I heard Abu Hurayrah **may God be pleased with him** say: The Messenger of God (blessings and peace of God be upon him) said: **God, the Almighty, has excused a person in lifespan to those who are sixty or seventy.** This hadith has been authenticated through these chains of transmission. Even if there were only the chain of transmission approved by Abu Abdullah al-Bukhari, the master of this profession, it would have been sufficient. Ibn Jarir's statement that there are some in its chain of transmission whose matters must be verified is not to be paid attention to despite al-Bukhari's authentication of it, and God knows best. Some of them mentioned that the natural lifespan according to doctors is one hundred and twenty years, so a person continues to increase until he reaches the age of sixty, then after that he begins to decrease and become old, as the poet said.

When a young man reaches the age of sixty, his happiness and youth are gone.

Since this is the age at which God the Almighty excuses His servants and removes their faults, it is the most common age of this nation, as mentioned in the hadith. Al-Hasan ibn Arafah **may God have mercy on him** said: Abd al-Rahman ibn Muhammad al-Maharbi told us, Muhammad ibn Amr told us, on the authority of Abu Salamah, 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: **The lifespans of my nation will be between sixty and seventy, and few of them will exceed that.** This is how it was narrated by al-Tirmidhi and Ibn Majah together in the Book of Asceticism, on the authority of al-Hasan

ibn Arafah. Then al-Tirmidhi said: This is a hasan ghareeb hadith, we do not know it except from this source. This is strange from Al-Tirmidhi, as it was narrated by Abu Bakr bin Abi Al-Dunya from another chain of transmission and another way on the authority of Abu Hurayrah, where he said: Sulayman bin Amr told us, on the authority of Muhammad bin Rabi'ah, on the authority of Kamil Abu Al-Ala', on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The lifespans of my nation will be between sixty and seventy, and the fewest of them will exceed that.** Al-Tirmidhi also narrated it in the Book of Asceticism, on the authority of Ibrahim bin Sa'id Al-Jawhari, on the authority of Muhammad bin Rabi'ah, on his authority. Then he said: This is a good, strange hadith from the hadith of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him. It has been narrated from other chains of transmission, and this is its exact wording in both places, and God knows best.

Al-Hafiz Abu Ya'la said: Abu Musa al-Ansari told us, Ibn Abi Fadak told us, Ibrahim bin al-Fadl, a client of Banu Makhzum, told me, on the authority of al-Maqburi, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The battleground of death is the ages of sixty and seventy.** And he said the same: The Messenger of God, may God bless him and grant him peace, said: **The least of my nation will be seventy.** Its chain of transmission is weak.

Another hadith with the same meaning. Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Ibrahim bin Hani' narrated to us, Ibrahim bin Mahdi narrated to us, on the authority of Uthman bin Matar, on the authority of Abu Malik, on the authority of Rib'i, on the authority of Hudhayfah **may God be pleased with him**, that he said: **O Messenger of God, tell us about the lifespans of your nation.** The Messenger of God (blessings and peace of God be upon him) said: **Between fifty and sixty.** They said: **O Messenger of God, what about the seventy-year-olds?** He (blessings and peace of God be upon him) said: "Say: Who among my nation will reach that age? May God have mercy on the seventy-year-olds, and may God have mercy on the eighty-year-olds." Then Al-Bazzar said: This wording is not narrated except with this chain of transmission, and Uthman bin Matar from the people of Basra is not strong. It has been proven in Sahih that the Messenger of God (blessings and peace of God be upon him) lived for sixty-three years, and it was said sixty, and it was said sixty-five, and the first is the more well-known, and God knows best.

And the saying of God the Almighty: **And a warner has come to you** It was narrated on the authority of Ibn Abbas **may God be pleased with them both**, Ikrimah, Abu Ja'far al-Baqir **may God be pleased with him**, Qatadah, and Sufyan ibn 'Uyaynah that they said: He meant gray hair. Al-Suddi and 'Abd al-Rahman ibn Zayd ibn Aslam said: He meant the Messenger of God (blessings and peace of God be upon him). Ibn Zayd read: **This is a warner among the first warners.** This is the correct version on the authority of Qatadah, as Shaiban narrated on his authority that he said: He

argued against them with the age and the messengers. This is the choice of Ibn Jarir, and it is more apparent due to the saying of God the Almighty: **And they will cry out, 'O Malik, let your Lord put an end to us.' He will say, 'Indeed, you will remain.'** * **Indeed, We have brought you the truth, but most of you are averse to the truth.** That is, We have made clear to you the truth through the tongues of the messengers, but you refused and disobeyed them. And God the Almighty said: **And We never punish until We have sent a messenger.** And God the Almighty said: "Whenever a company was thrown into it, its keepers would ask them, 'Did there not come to you a warner?' They would say, 'Yes, a warner did come to us, but we denied and said, 'God has not sent down anything. You are only...'" In great error." And the Almighty's saying: **So taste [the punishment], for there is no helper for the wrongdoers.** That is, taste the torment of the Fire as a recompense for your disobedience to the prophets during the period of your deeds, for today you have no helper to rescue you from the torment, humiliation, and shackles you are in.

Fath al-Qadir

37- **And they cry out therein** from the word *sarāk* which means shouting, meaning they cry out for help in the fire, raising their voices. The one who cries out is the one who seeks help, and from this the poet said:

Whenever a frightened person came to us, the screaming was like the beating of pipes.

Our Lord, take us out; we will do righteousness, other than what we used to do. That is, while they are therein crying out, saying: **Our Lord, etc.** Muqatil said: It means that they will call out: **Our Lord, take us out; we will do righteousness, other than what we used to do**, of polytheism and sins. So we replace the disbelief we were upon with faith, and obedience with sin. The accusative case of *righteous* is an attribute of a deleted verbal noun, meaning righteous action, or an attribute of a deleted described noun, meaning we do something righteous. It was said that the addition of his statement: **other than what we used to do** is to express regret for what they did of other than righteous deeds, while admitting that their deeds in this world were not righteous. So God, the Exalted, answered them by saying: **Did We not give you life long enough for whoever would remember to remember?** The question is for rebuke and rebuke, and the *and* is for conjunction with an implied word as in similar words. *Ma* is an indefinite noun described, meaning, **Or did We not give you life long enough for whoever would remember to remember to remember?** It was said that it was sixty years, and it was said that it was forty, and it was said that it was eighteen years. The first was stated by a group of companions, the second by Al-Hasan, Masruq and others. The third was stated by Ata' and Qatadah. Al-A'mash recited what is mentioned with idgham: "And the warner has come to you." Al-Wahidi said: The majority of commentators said: It refers to the Prophet, peace and blessings be upon him. Ikrimah, Sufyan ibn Uyaynah, Waki', Al-Hasan ibn Al-Fadl, Al-Farra' and Ibn Jarir said: It refers to gray hair. According to this statement, its meaning would be: Did We not grant you life until you

Surat Fatir 35:37

And they will cry out therein, "Our Lord, bring us out; we will do righteousness, other than what we were doing." Did We not grant you a life long enough for anyone who would remember to remember therein? And there has come to you a warner, so taste [the punishment]. For the wrongdoers there is no helper.

became gray hair? It was also said that it refers to the Qur'an, or to fever. Al-Azhari said: Its meaning is that fever is a messenger of death, as if it senses its arrival and warns of its coming. Gray hair is also a harbinger because it comes at the age of maturity and is a sign of leaving the age of youth, which is the age of play and amusement. It was also said that it refers to the death of family and relatives. It was also said that it refers to the completion of reason, or to puberty. **So taste [the punishment], for the wrongdoers will have no helper.** That is, taste the torment of Hell, because you did not take heed and learn a lesson. You have no helper to protect you from God's torment and stand between you and Him. Muqatil said: **So taste the torment, for the polytheists will have no protector to protect them.**

Tafsir al-Baghawi

37- **And they cry out**, they seek help and shout, **in it**, which is: they make a derivation from screaming, which is shouting, they say: **Our Lord, bring us out**, from it, from the fire, **that we may do righteousness other than what we used to do**, in this world of polytheism and evil deeds, so God says to them in rebuke:

Have We not given you life long enough for whoever would remember to remember? It was said that it refers to puberty. Ata', Qatadah, and Al-Kalbi said: Eighteen years. Al-Hasan said: Forty years. Ibn Abbas said: Sixty years. This was narrated on the authority of Ali, and it is the age at which God the Almighty excuses the son of Adam.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdul Salam bin Mutahhar told us, Umar bin Ali told us, on the authority of Ma'n bin Muhammad Al-Ghafari, on the authority of Saeed bin Abi Saeed Al-Muqtabari, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **God Almighty excuses a man whose lifespan is delayed until he reaches the age of sixty.**

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Fanjuwayh told us, Ahmad bin Ja'far bin Hamdan told us, Ibrahim bin Sahawayh told us, Al-Hasan bin Arfa told us, Al-Maharibi told us, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The lifespans of my nation are between sixty and seventy, and few of them exceed that.**

"And the warner has come to you," meaning: Muhammad, may God bless him and grant him peace.

This is the opinion of most commentators. It was also said: It means the Qur'an. Ikrimah, Sufyan ibn Uyaynah, and Waki' said: It is gray hair. Meaning: Did We not give you life until you became gray hair? It is also said: Gray hair is a harbinger of death. In the hadith: There is no hair that turns white but it says to its sister: Prepare yourself, for death is near.

"So taste [the punishment], for there is no helper for the wrongdoers.

Tafsir al-Baidawi

37 - **And they will cry out therein.**" They cry out for help. They are making noise from screaming, which is a cry. It is used in crying out for help because the one crying out raises his voice. "Our Lord, take us out; we will do righteousness, other than what we used to do." By implying the statement and restricting the righteous deed to the aforementioned description, to express regret for what they did that was not righteous and to acknowledge it, and to indicate that their extraction was to make up for it and that they thought it was righteous, but now the opposite has happened to them. "Did We not give you life long enough for whoever would remember to remember, and a warner has come to you?" An answer from God and a rebuke to them. "Little enough to remember" includes every age in which the accountable person can reflect and remember. It was said that it is between twenty and sixty. "And it was narrated from him, peace and blessings be upon him, that **(The age in which God excuses the son of Adam is sixty years.) The conjunction with the meaning of Did We not give you life**" is for confirmation, as if he said: We gave you life long enough for the warner to come to you, and he is the Prophet, peace and blessings be upon him, or the Book. It was also said that it is reason, gray hair, or the death of relatives. "So taste [the punishment], for there is no helper for the wrongdoers."

Surat Fatir 35:38

Indeed, God is Knower of the unseen [aspects] of the heavens and the earth. Indeed, He is Knowing of that within the breasts.

Tafsir al-Jalalayn

38 - (Indeed, God knows the unseen of the heavens and the earth. Indeed, He is Knowing of that within the breasts) what is in the hearts, so His knowledge of others is more deserving of consideration of the condition of the people.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, God is Knower of the unseen of the heavens and the earth**, God Almighty says: Indeed, God is Knower of what you conceal, O people, within yourselves and what you conceal, and what you do not conceal and do not intend of what you will intend, and what is hidden from your sight in the heavens and the earth. So fear Him, lest He should see you while you conceal within yourselves doubts about the Oneness of God, or about the prophethood of Muhammad, other than what you reveal with your tongues. **Indeed, He is Knowing of that within the breasts.**

Tafsir al-Qurtubi

God Almighty says: "Indeed, God knows the unseen [aspects] of the heavens and the earth. Indeed, He is Knowing of that within the breasts."

Its meaning was mentioned in more than one place. The meaning is: He knew that if He returned you to the world, you would not do righteous deeds, as He said: **And if they were returned, they would return to what they were forbidden.** If *knower* is without a tanween, it can be for the past or future tenses, but if it is with a tanween, it cannot be for the past.

Tafsir Ibn Kathir

God the Almighty informs us of His knowledge of the unseen in the heavens and the earth, and that He knows what is concealed in the hearts and what is hidden in the mind. He will reward every worker according to his deeds. Then He the Almighty said, **It is He who has made you successors upon the earth**, meaning He will replace one people with another before them and one generation with another. As God the Almighty said, **And will make you successors on the earth**, "So whoever disbelieves, upon him is his disbelief," meaning the consequences of that will only be upon himself and no one else. "And their disbelief does not increase the disbelievers in the sight of their

Lord except in hatred," meaning the more they persist in their disbelief, the more God the Almighty hates them, and the more they persist in it, they will lose themselves and their families on the Day of Resurrection, unlike the believers, for the longer a person lives and the better his deeds, the higher his status and position in Paradise, the greater his reward, and the more his Creator and Maker, the Lord of the Worlds, loves him.

Fath al-Qadir

38- **Indeed, God is Knowing of the unseen of the heavens and the earth.** The majority of scholars read the verse by adding *knowing* to *unseen*. Janah ibn Hubaysh read it with the tanween and the accusative case of *unseen*. The meaning is that He is Knowing of everything, including deeds that are not hidden from Him. If He were to return you to this world, you would not do righteous deeds, as the Most High said: **And if they were returned, they would return to what they were forbidden.** "Indeed, He is Knowing of that within the breasts" is an explanation of what preceded it, because if He knows what is concealed in the breasts, which are more hidden than anything, He knows what is above them a fortiori. It was said that this sentence explains the first sentence.

Tafsir al-Baghawi

38- "Indeed, God knows the unseen of the heavens and the earth. Indeed, He is Knowing of that within the breasts."

Tafsir al-Baidawi

38 - "Indeed, God is Knowing of the unseen of the heavens and the earth." Nothing is hidden from Him, so nothing is hidden from their conditions. "Indeed, He is Knowing of that within the breasts." This is an explanation for it, because if He knows what is hidden in the breasts, which are the most hidden things, then He is more knowledgeable of everything else.

Surat Fatir 35:39

It is He who has made you successors upon the earth. So whoever disbelieves - upon him is his disbelief. And their disbelief does not increase the disbelievers in the sight of their Lord except hatred. And their disbelief does not increase the disbelievers except in loss.

Surat Fatir 35:39

It is He who has made you successors upon the earth. So whoever disbelieves - upon him is his disbelief. And their disbelief does not increase the disbelievers in the sight of their Lord except hatred. And their disbelief does not increase the disbelievers except in loss.

Tafsir al-Jalalayn

39 - **It is He who has made you successors upon the earth** plural of successor, some of you succeeding others **so whoever disbelieves** among you **upon him is his disbelief** that is, the consequences of his disbelief **and their disbelief does not increase the disbelievers in the sight of their Lord except hatred** anger **and their disbelief does not increase the disbelievers except in loss** for the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God is He who made you, O people, successors on the earth after Aad and Thamud, and those nations who passed before you, and made you succeed them in their homes and dwellings.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **It is He who made you successors on the earth**, nation after nation, and century after century.

And His statement, **But whoever disbelieves, upon him is his disbelief**, God Almighty says: Whoever among you, O people, disbelieves in God, then upon himself is the harm of his disbelief. He does not harm anyone but himself, because he is the one who is punished for it and no one else. And His statement, **And their disbelief does not increase the disbelievers in the sight of their Lord except in hatred**, God Almighty says: And their disbelief does not increase the disbelievers in the sight of their Lord except in distance from the mercy of God. **And their disbelief does not increase the disbelievers except in loss**, He says: And their disbelief in God does not increase the disbelievers except in destruction.

Tafsir al-Qurtubi

The Almighty says: **It is He who has made you successors upon the earth**. Qatada said: One successor after another, one generation after another. The successor is the one who follows the one who preceded him. That is why it was said to Abu Bakr: **O successor of God?** He said: "I am not the successor of

God, but I am the successor of the Messenger of God, may God bless him and grant him peace, and I am satisfied with that." **But whoever disbelieves, upon him is his disbelief**, meaning the recompense for his disbelief, which is punishment and torment. **And disbelief does not increase the disbelievers except in loss**, meaning destruction and misguidance.

Tafsir Ibn Kathir

God the Almighty informs us of His knowledge of the unseen in the heavens and the earth, and that He knows what is concealed in the hearts and what is hidden in the mind. He will reward every worker according to his deeds. Then He the Almighty said, **It is He who has made you successors upon the earth**, meaning He will replace one people with another before them and one generation with another. As God the Almighty said, **And will make you successors on the earth**, "So whoever disbelieves, upon him is his disbelief," meaning the consequences of that will only be upon himself and no one else. "And their disbelief does not increase the disbelievers in the sight of their Lord except in hatred," meaning the more they persist in their disbelief, the more God the Almighty hates them, and the more they persist in it, they will lose themselves and their families on the Day of Resurrection, unlike the believers, for the longer a person lives and the better his deeds, the higher his status and position in Paradise, the greater his reward, and the more his Creator and Maker, the Lord of the Worlds, loves him.

Fath al-Qadir

39- **It is He who has made you successors upon the earth** meaning He made you a nation succeeding those before them. Qatada said: successor after successor and generation after generation. The successor is the one who follows the one who came before. It was also said that He made you His successors on His earth. **So whoever among you disbelieves, upon him is his disbelief** meaning the harm of his disbelief will be upon him and will not extend to anyone else. **And their disbelief does not increase the disbelievers in the sight of their Lord except hatred** meaning anger and hatred. **And their disbelief does not increase the disbelievers except in loss** meaning decrease and destruction. The meaning is that disbelief does not benefit them in the sight of God since it only increases them in hatred, and it does not benefit them in themselves since it only increases them in loss.

Tafsir al-Baghawi

39- **It is He who has made you successors upon the earth**, meaning: you succeed one another. It was also

said: He made you a nation that succeeded those before it. And it saw in those before it what it should learn from. **So whoever disbelieves - upon him will be his disbelief**, meaning: upon him will be the consequences of his disbelief. **And their disbelief does not increase the disbelievers in the sight of their Lord except hatred, anger. And their disbelief does not increase the disbelievers except in loss.**

Tafsir al-Baidawi

39 - "It is He who has made you successors upon the earth" The reins of its management are entrusted to you. It is also said that successor after successor is the plural of successor and successors is the plural of successor. "And whoever disbelieves, upon him is his disbelief" the recompense for his disbelief. "And their disbelief does not increase the disbelievers in the sight of their Lord except in hatred, and their disbelief does not increase the disbelievers except in loss" an explanation of it, and the repetition is to indicate that disbelief requires each one of the two matters independently by requiring its ugliness and the obligation to avoid it, and what is meant by hatred, which is the most intense hatred, is the hatred of God, and by loss is the loss of the Hereafter.

Surat Fatir 35:40

Say, "Have you considered your partners whom you invoke besides God? Show me what they have created on the earth. Or do they have a share in the heavens? Or have We given them a scripture so they are on clear evidence thereof? Rather, the wrongdoers promise one another nothing but delusion."

Surat Fatir 35:40

Say, "Have you considered your partners whom you invoke besides God? Show me what they have created on the earth. Or do they have a share in the heavens? Or have We given them a scripture so they are on clear evidence thereof? Rather, the wrongdoers promise one another nothing but delusion."

Tafsir al-Jalalayn

40 - (Say: Have you seen your partners whom you invoke besides God?) that is, other than Him, and they are the idols whom you claimed were partners of God Almighty? **Show me tell me what they created on earth, or do they have a share** a partnership with God *in* the creation of **the heavens, or have We given them a book so they are on clear evidence from it** that they have a partnership with Me? Nothing of that. *Rather*, what **the wrongdoers** the disbelievers **promise one another is nothing but delusion** falsely, by their saying that the idols intercede for them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Say, O Muhammad, to the polytheists of your al-Nas 114: 'Have you seen, O people, your partners whom you call upon besides God? Show me what they have created on the earth.'" He says: Show me what they have created on the earth. **Or do they have a share in the heavens?** He says: Or do your partners have a share with God in the heavens, if they have not created anything on the earth? **Or have We given them a Book from which they have clear evidence?** He says: Or have We given these polytheists a Book which We sent down to them from the heavens, that they should associate with God idols and statues, so they have clear evidence from it, so they have proof of what I have commanded them to do regarding associating partners with Me.

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, 'Have you seen your partners whom you invoke besides God? Show me what they have created on the earth.'** Nothing, by God, they created from it. **Or do they have a share in the heavens?** "No, by God, they have no share in them." **Or have We given them a book from which they are on clear evidence?** He says, **Or have**

We given them a book so that it commands them to associate.

And His statement, **Rather, the wrongdoers promise one another nothing but delusion**, that is, some of them saying to one another, **We only worship them that they may bring us nearer to God** (al-Zumar 39:3), is a deception and delusion from some of them to one another. Their gods only draw them closer to the Fire and distance them from God and His mercy.

Tafsir al-Qurtubi

God the Almighty says: "Say: Have you seen your partners whom you invoke?" **Your partners** is in the accusative case due to seeing, and it is not permissible to raise it. However, raising it may be permissible according to Sibawayh in their saying: I know Zayd, whose father is he? Because Zayd is in the sense that someone is asking about him. And if I had said: Have you seen Zayd, whose father is he? The raising would not be permissible. The difference between them is that the meaning of this is: Tell me about him. Similarly, the meaning of this is: Tell me about your partners whom you invoke besides God. Did you worship them because they have a share in the creation of the heavens, or did they create anything on the earth? **Or have We given them a Scripture?** That is, do they have a Scripture which We revealed to them regarding their partnership? This was a refutation of those who worshipped other than God the Almighty, because they did not find in any of the scriptures that God the Almighty commanded that anyone be worshipped other than Him. **So they are on clear proof thereof.** Ibn Kathir, Abu Amr, Hamzah, and Hafis from Asim read **on clear proof** with the singular form, and the rest pluralized it. The two meanings are close, except that the plural reading is better, because whoever reads it as **on clear proof** is either going against the majority, or he has come with it according to the language of someone who said: Talhat came to me, so he stopped with the ta', and this is a rare and irregular language, as stated by An-Nahhas. Abu Hatim and Abu Ubaid said: The plural reading is better because it matches the script, because in the copy of Uthman it is *bayyinat* with the alif and the ta'.

Rather, the wrongdoers promise one another nothing but delusion. That is, falsehoods that deceive. This is what the nobles say to the lowly: **These gods will benefit you and bring you closer.** It was also said that Satan promises the polytheists this. It was also said that he promises them that they will be victorious over them.

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God

bless him and grant him peace, to say to the polytheists: **Have you seen your partners whom you invoke besides God?** That is, idols and rivals, **Show me what they have created on earth, or do they have a share in the heavens?** That is, they do not have any of that, as they own even a date stone. And His statement, **Or have We given them a Scripture from which they are clear?** That is, or have We sent down to them a Scripture containing what they say of polytheism and disbelief? The matter is not like that. **Rather, the wrongdoers promise one another nothing but delusion.** That is, rather, they only followed their whims, opinions, and desires that they desire for themselves, which are delusion, falsehood, and lies.

Then the Almighty informed us of His great power by which the heavens and the earth stand by His command, and of the power He placed in them to hold them together. He said, **Indeed, God holds the heavens and the earth lest they cease to exist,** meaning that they should move from their places, as the Almighty said, **And He holds the heaven lest it fall upon the earth except by His permission,** and the Almighty said, **And among His signs is that the heaven and the earth stand by His command,** "And if they should cease, no one could hold them back after Him," meaning that no one is able to sustain them and keep them alive except Him. And He is, in addition to that, Forbearing and Forgiving, meaning that He sees His servants while they disbelieve in Him and disobey Him, and He is Forbearing, so He delays, and He watches and postpones, but does not hasten, and He conceals others and forgives. For this reason the Almighty said, **Indeed, He is Forbearing and Forgiving.**

Ibn Abi Hatim mentioned here a strange, even objectionable, hadith. He said: Ali bin Al-Hussein bin Al-Junaid told us, Ishaq bin Ibrahim told me, Hisham bin Yusuf told me, on the authority of Umayyah bin Shibl, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, on the authority of Abu Hurairah, may God be pleased with him, who said: "I heard the Messenger of God, may God's prayers and peace be upon him, narrating from Moses, peace be upon him, on the pulpit. He said: It occurred to Moses, peace be upon him, 'Does God Almighty sleep?' So God sent an angel to him who made him sleep three days, and gave him two bottles, one in each hand, and ordered him to take care of them. He said: So he would sleep, and his hands would almost meet, then he would wake up and hold one of them back from the other until he fell asleep, and his hands clapped together and the two bottles broke. He said: God gave him an example that if God Almighty were to sleep, the heavens and the earth would not hold together." It appears that this hadith is not attributed to the Prophet, peace be upon him, but rather is one of the objectionable Isra'iliyyat, because Moses, peace be upon him, is too lofty to be mentioned by God, glory be to Him. Sleep, and God Almighty has informed us in His Noble Book that He is "the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth." It is proven in the two Sahihs on the authority of Abu Musa al-Ash'ari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty does not sleep, and it is not befitting for Him to sleep. He lowers

the balance and raises it, and the deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night. His veil is light or fire. Were He to remove it, the glory of His face would burn up everything that His sight reaches of His creation."

Abu Ja'far ibn Jarir said: Ibn Bashir told us, 'Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abu Wa'il, who said: A man came to 'Abdullah, that is, Ibn Mas'ud **may God be pleased with him**, and said: Where did you come from? He said: From Ash-Sham. He said: Whom did you meet? He said: I met Ka'b. He said: What did he tell you? He said: He told me that the heavens revolve on the shoulder of an angel. He said: Did you believe him or disbelieve him? He said: I neither believed him nor disbelieved him. He said: I would have liked to have been ransomed from your journey to him by your mount and its saddle. Ka'b lied, for God the Almighty says: "Indeed, God holds the heavens and the earth lest they cease to exist. And if they should cease, no one could hold them back after Him." This is a sound chain of transmission going back to Ka'b and to Ibn Mas'ud **may God be pleased with him**.

Then Ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Jarir on the authority of Mughira on the authority of Ibrahim who said: Jundub Al-Bajali went to Ka'b in Ash-Sham and he mentioned something similar. I have seen in a book by the jurist Yahya bin Ibrahim bin Muzain Al-Talaitili entitled **Siyar Al-Fuqaha** that he included this trace on the authority of Muhammad bin Isa bin Al-Tabba' on the authority of Wakee' on the authority of Al-A'mash on his authority. Then he said: And Zunan informed us, meaning Abdul Malik bin Al-Hasan on the authority of Ibn Wahb on the authority of Malik that he said: The sky does not rotate, and he used as evidence this verse and the hadith, **Indeed, in the West there is a door to repentance that will remain open until the sun rises from it.** I said: This hadith is in the Sahih, and God knows best.

Fath al-Qadir

Then He, the Almighty, commanded him to rebuke and rebuke them, saying: 40- **Say, 'Have you seen your partners whom you invoke besides God?'** That is, tell me about the partners whom you have taken as gods and worshipped besides God. The phrase **Show me what they have created from the earth** is a substitute for the inclusion of **have you seen?** The meaning is: Tell me about your partners, show me what they have created from the earth. It was said that the two verbs, **have you seen** and **show me** are from the category of conflict. The second one was applied according to what is preferred by the Basrans, **Or have they a share in the heavens?** That is, do they have a partnership with God in creating them, owning them, or disposing of them, such that they deserve to share in divinity? **Or have We given them a scripture?** That is, or have We sent down to them a scripture about partnership. **So they have clear evidence from it?** That is, a clear and evident proof from that scripture. Ibn Kathir, Abu Amr, Hamzah, and Hafs from Asim read *bayyinah* in the singular, while the rest read it in the plural. Muqatil said: He says, **Did We give the disbelievers of Mecca a**

Surat Fatir 35:40

Say, "Have you considered your partners whom you invoke besides God? Show me what they have created on the earth. Or do they have a share in the heavens? Or have We given them a scripture so they are on clear evidence thereof? Rather, the wrongdoers promise one another nothing but delusion."

book, so that they would accept a clear statement from it that there is a partner with God? Then the Almighty turned away from this to something else, saying, **Rather, the wrongdoers promise one another nothing but delusion.** That is, the wrongdoers do not promise one another, as leaders and chiefs do, except delusion with which they tempt their followers and make it seem attractive to them. These are falsehoods that deceive but have no reality. This is their saying: These deities benefit them, bring them closer to God, and intercede for them before Him. It was said that the devils promise the polytheists this, and it was said that what is meant by the promise that some of them promise one another is that they will be victorious over the Muslims and overcome them.

on clear proofs, thus indicating that polytheism is dangerous and that there must be corroborating evidence. **Rather, the wrongdoers promise one another nothing but delusion.** When he denied the types of arguments for that, he turned away from it by mentioning what led them to do it, which is the incitement of the ancestors and descendants, or the leaders and followers, that they are intercessors with God, interceding for them to draw closer to Him.

Tafsir al-Baghawi

40- "Say: Have you seen your partners whom you invoke besides God?" That is, you have made them My partners, according to your claim, meaning: the idols. **Show me what they have created on earth, or do they have a share in the heavens, or have We given them a book?** Muqatil said: Did We give the infidels of Mecca a book, **so they have clear evidence from it?** Ibn Kathir, Abu Amr, Hamzah, and Hafs read: **clear evidence of monotheism**, and the others read: **clear evidence from it** in the plural, meaning clear proofs from it from what is in that book of various types of explanation.

Rather, the wrongdoers promise one another nothing but delusion. Deception is what deceives a person for something that has no basis. Muqatil said: Meaning, what Satan promises the unbelievers of the children of Adam regarding the intercession of the gods for them in the afterlife is delusion and falsehood.

Tafsir al-Baidawi

40 - **Say, 'Have you seen your partners whom you invoke besides God?'** meaning their gods, and the addition to them is because they made them partners with God or for themselves in what they own. **Show me what they have created on the earth** instead of **Have you seen** is a substitute for inclusion because it means inform me, as if he said: Inform me about these partners. Show me which part of the earth they have monopolized the creation of. **Or do they have a share in the heavens?** Or do they have a share with God in the creation of the heavens, thus deserving a share in the intrinsic divinity. **Or have We given them a book?** that speaks for us to take them as partners. **So they have clear evidence from it.** On the basis of that book that they have a made-up share. It is possible that they are for the polytheists, as in the saying of God the Most High: **Or have We sent down to them authority?** Nafi', Ibn 'Amir, Ya'qub, Abu Bakr, and Al-Kisa'i read

Surat Fatir 35:41

Indeed, God holds the heavens and the earth lest they cease to exist. And if they should cease, no one could hold them after Him. Indeed, He is Forbearing and Forgiving.

Tafsir al-Jalalayn

41 - **Indeed, God holds the heavens and the earth lest they cease to exist** He prevents them from disappearing **and if the lam of an oath they ceased to exist, then what holds them holds them by anyone after Him other than Him He is Forbearing and Forgiving** in delaying the punishment of the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, God holds the heavens and the earth** lest they move from their places. **And if they were to move** means: Even if they were to move. **If anyone were to hold them back after Him** means: No one would hold them back other than Him. The word *if* in the phrase **and if they were to move** is used in place of *if* because they are answered with the same answer, so they are similar in meaning. Similar to that is His statement: **And if We sent a wind and they saw it yellow, they would continue to disbelieve after that** **Ar-Rum 30:51** meaning: Even if We sent a wind. And as He said: **And if you were to bring to those who were given the Scripture Ar-Baqarah 2:145** meaning: If you were to bring. We have already explained that in a way that makes it unnecessary to repeat it here.

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, **Indeed, God holds the heavens and the earth lest they cease to exist** from their places.

Ibn Bashar narrated: Abdur-Rahman narrated: Sufyan narrated: Al-A'mash narrated: Abu Wa'il said: A man came to Abdullah and said: Where did you come from? He said: From Ash-Sham. He said: Whom did you meet? He said: I met Ka'b. He said: What did Ka'b tell you? He said: He told me that the heavens revolve around the shoulder of an angel. He said: Did you believe him or disbelieve him? He said: I neither believed him nor disbelieved him. He said: I would have liked to have been ransomed from your journey to him by your mount and its saddle. Ka'b lied! God says: "Indeed, God holds the heavens and the earth lest they cease to exist. And if they should cease, no one could hold them back after Him."

Jarir narrated to us, on the authority of Mughirah, on the authority of Ibrahim, who said: Jundub Al-Bajali went to Ka'b Al-Ahbar, came to him and then returned.

Abdullah said to him: Tell us what he told you. He said: He told me that the sky is on a pole like the pole of a millstone, and the pole is a pillar on the shoulder of an angel. Abdullah said: I wish you had redeemed your journey with a mount like yours. Then he said: Judaism does not insinuate itself in the heart of a servant so that it almost leaves him. Then he said: **Indeed, God holds the heavens and the earth lest they cease to exist.** It is enough for them to cease to exist that they revolve.

And His statement, **Indeed, He was Forbearing and Forgiving**, means that God Almighty says: Indeed, God was Forbearing toward those of His creation who associated partners with Him and disbelieved in Him, by not hastening His punishment for them, and Forgiving of the sins of those of them who repented and turned to faith in Him and doing what pleases Him.

Tafsir al-Qurtubi

His statement, the Most High: **Indeed, God holds the heavens and the earth lest they cease to exist.** After He explained that their gods are unable to create anything of the heavens and the earth, He explained that their Creator and Sustainer is God. Thus, nothing comes into existence except through His creation, and nothing remains except through His preservation. The word *that* is in the accusative case, meaning that it is disliked that they cease to exist, or lest they cease to exist. Or it can be interpreted in this sense, because the meaning is that God prevents the heavens and the earth from disappearing. Thus, there is no need to omit an implied word. This is the statement of Al-Zajjaj. **And if they were to cease, no one could hold them back after Him.** Al-Farra' said: That is, if they were to cease, no one could hold them back. The word *that* means *what*. He said: It is similar to His statement: **And if We send a wind and they see it yellow, they will continue, after that, to disbelieve.** It was said that what is meant is their disappearance on the Day of Resurrection. On the authority of Ibrahim, he said: A man from the companions of Ibn Masoud entered upon Ka'b al-Ahbar to learn knowledge from him. When he returned, Ibn Masoud said to him: What have you learned from Ka'b? He said: I heard Ka'b say: The heaven revolves on a pole like the pole of a millstone, on a column on the shoulder of an angel. Abdullah said to him: I wish you had turned back with your mount and its saddle. Ka'b lied. He did not abandon his Jewishness! God the Almighty says: **(Indeed, God holds the heavens and the earth lest they cease to exist)** The heavens do not rotate, and if they did rotate, they would have ceased to exist. A similar hadith was narrated from Ibn Abbas, who said to a man coming from Syria: Who did you meet with? He said: Ka'b. He said: What did you hear him say? He said: I heard him say: The heavens are on the shoulder of an angel. Ka'b said: Ka'b lied. Has he not abandoned his Jewishness yet? God the Almighty says: **(Indeed, God holds the heavens and the earth lest they cease to exist)**, and the heavens are seven and the earths are seven, but when He mentioned them, He treated them as two things, so the metaphor returned to them. It is like His saying: {The heavens and the earth were a

Surat Fatir 35:41

Indeed, God holds the heavens and the earth lest they cease to exist. And if they should cease, no one could hold them after Him. Indeed, He is Forbearing and Forgiving.

joined entity, then We separated them}, then He concluded the verse by saying: {Indeed, He is Forbearing and Forgiving}, because the meaning, as some of the people of interpretation mentioned, is that God holds the heavens and the earth lest they cease to exist because of the disbelief of the disbelievers, and their saying that God has taken a son. Al-Kalbi said: When the Jews said, **Ezra is the son of God**, and the Christians said, **The Messiah is the son of God**, the heavens and the earth were about to cease to exist, so God prevented them and revealed this verse about him. It is like His saying, the Almighty: {You have certainly done a thing monstrous * The heavens almost burst from it}, the verse.

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, to say to the polytheists: **Have you seen your partners whom you invoke besides God?** That is, idols and rivals, **Show me what they have created on earth, or do they have a share in the heavens?** That is, they do not have any of that, as they own even a date stone. And His statement, **Or have We given them a Scripture from which they are clear?** That is, or have We sent down to them a Scripture containing what they say of polytheism and disbelief? The matter is not like that. **Rather, the wrongdoers promise one another nothing but delusion.** That is, rather, they only followed their whims, opinions, and desires that they desire for themselves, which are delusion, falsehood, and lies.

Then the Almighty informed us of His great power by which the heavens and the earth stand by His command, and of the power He placed in them to hold them together. He said, **Indeed, God holds the heavens and the earth lest they cease to exist**, meaning that they should move from their places, as the Almighty said, **And He holds the heaven lest it fall upon the earth except by His permission**, and the Almighty said, **And among His signs is that the heaven and the earth stand by His command**, "And if they should cease, no one could hold them back after Him," meaning that no one is able to sustain them and keep them alive except Him. And He is, in addition to that, Forbearing and Forgiving, meaning that He sees His servants while they disbelieve in Him and disobey Him, and He is Forbearing, so He delays, and He watches and postpones, but does not hasten, and He conceals others and forgives. For this reason the Almighty said, **Indeed, He is Forbearing and Forgiving.**

Ibn Abi Hatim mentioned here a strange, even objectionable, hadith. He said: Ali bin Al-Hussein bin Al-Junaid told us, Ishaq bin Ibrahim told me, Hisham bin Yusuf told me, on the authority of Umayyah bin Shibl, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, on the authority of Abu Hurairah, may God be pleased with him, who said: "I heard the Messenger of God, may God's prayers and peace be upon him, narrating from Moses, peace be upon him,

on the pulpit. He said: It occurred to Moses, peace be upon him, 'Does God Almighty sleep?' So God sent an angel to him who made him sleep three days, and gave him two bottles, one in each hand, and ordered him to take care of them. He said: So he would sleep, and his hands would almost meet, then he would wake up and hold one of them back from the other until he fell asleep, and his hands clapped together and the two bottles broke. He said: God gave him an example that if God Almighty were to sleep, the heavens and the earth would not hold together." It appears that this hadith is not attributed to the Prophet, peace be upon him, but rather is one of the objectionable Isra'iliyyat, because Moses, peace be upon him, is too lofty to be mentioned by God, glory be to Him. Sleep, and God Almighty has informed us in His Noble Book that He is "the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth." It is proven in the two Sahihs on the authority of Abu Musa al-Ash'ari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty does not sleep, and it is not befitting for Him to sleep. He lowers the balance and raises it, and the deeds of the night are raised to Him before those of the day, and the deeds of the day before those of the night. His veil is light or fire. Were He to remove it, the glory of His face would burn up everything that His sight reaches of His creation."

Abu Ja'far ibn Jarir said: Ibn Basharr told us, `Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abu Wa'il, who said: A man came to `Abdullah, that is, Ibn Mas'ud **may God be pleased with him**, and said: Where did you come from? He said: From Ash-Sham. He said: Whom did you meet? He said: I met Ka'b. He said: What did he tell you? He said: He told me that the heavens revolve on the shoulder of an angel. He said: Did you believe him or disbelieve him? He said: I neither believed him nor disbelieved him. He said: I would have liked to have been ransomed from your journey to him by your mount and its saddle. Ka'b lied, for God the Almighty says: "Indeed, God holds the heavens and the earth lest they cease to exist. And if they should cease, no one could hold them back after Him." This is a sound chain of transmission going back to Ka'b and to Ibn Mas'ud **may God be pleased with him**.

Then Ibn Jarir narrated it on the authority of Ibn Hamid on the authority of Jarir on the authority of Mughira on the authority of Ibrahim who said: Jundub Al-Bajali went to Ka'b in Ash-Sham and he mentioned something similar. I have seen in a book by the jurist Yahya bin Ibrahim bin Muzain Al-Talaitili entitled **Siyar Al-Fuqaha** that he included this trace on the authority of Muhammad bin Isa bin Al-Tabba' on the authority of Wakee' on the authority of Al-A'mash on his authority. Then he said: And Zunan informed us, meaning Abdul Malik bin Al-Hasan on the authority of Ibn Wahb on the authority of Malik that he said: The sky does not rotate, and he used as evidence this verse and the hadith, **Indeed, in the West there is a door to repentance that**

will remain open until the sun rises from it. I said: This hadith is in the Sahih, and God knows best.

Fath al-Qadir

And the sentence 41- **Indeed, God holds the heavens and the earth lest they cease to exist** is a new statement to explain the power of God, the Most High, and the wonder of His creation after explaining the weakness of the idols and their inability to do anything. It was said that the meaning is that their polytheism necessitates the cessation of the heavens and the earth, as in His statement: **The heavens almost burst from it and the earth splits open and the mountains collapse in devastation * Because they attribute to the Most Merciful a son** "And if they were to cease, no one could hold them back after Him" meaning no one could hold them back after His holding them back, or after their cessation. The sentence is a mainstay in the place of the answer to the oath and the condition, and the meaning of "lest they cease to exist" is lest they cease to exist, or out of aversion for them to cease to exist. Al-Zajaj said: The meaning is that God prevents the heavens and the earth from disappearing, so there is no need for an estimation. Al-Farra' said: That is, even if they were to disappear, no one would hold them back. He said: It is similar to His statement: **And if We send a wind and they see it yellow, they will continue to disbelieve after that**. It was said that what is meant is their disappearance on the Day of Resurrection, and the phrase **Indeed, He is Forbearing and Forgiving** is an explanation of what preceded it about His, the Most High, holding back the heavens and the earth.

since He held them back while they were worthy of being guided, as God the Most High said: "The heavens almost burst from it and the earth splits open."

Tafsir al-Baghawi

God Almighty says: 41- **Indeed, God holds the heavens and the earth lest they cease to exist**, meaning: lest they cease to exist. **And if they should cease, no one could hold them back after Him**, meaning: no one could hold them back after Him, meaning: no one other than Him. **Indeed, He is Forbearing and Forgiving**. If it is said: What is the meaning of mentioning forbearance here? It is said: Because the heavens and the earth were about to do what they were about to do, which was to punish the disbelievers, so God Almighty held them back from disappearing by His forbearance and forgiveness, lest He hasten the punishment upon them.

Tafsir al-Baidawi

41 - "Indeed, God holds the heavens and the earth lest they cease to exist." He hates that they cease to exist, for what is possible while remaining must have a protector, to prevent them from disappearing, because holding is prevention. "And if they were to cease, if anyone were to hold them back," no one would hold them back. "After Him **after God or after disappearing**, and the sentence is a master of the two answers, and the first from" is redundant and the second is for introduction. "Indeed, He is Forbearing and Forgiving,"

Surat Fatir 35:42

And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion.

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Tafsir al-Jalalayn

42 - **And they swore** the infidels of Mecca **by God with their most earnest oaths** the utmost of their effort in it **that if a warner came to them** a messenger **they would surely be better guided than any of the nations** the Jews, the Christians, and others, that is, any one of them, when they saw the denial of each other, when the Jews said, **The Christians are not upon anything**, and the Christians said, **The Jews are not upon anything**. **But when there came to them a warner** Muhammad, may God bless him and grant him peace, **his coming only increased them in aversion** distancing themselves from guidance.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ibn Abi Hilal that he had heard that the Quraysh used to say, **If God had sent a prophet from among us, no nation would have been more obedient to its Creator, more obedient to its Book, or more steadfast in adhering to its Book than us**. So God revealed, **They used to say, 'If only we had had a reminder from among the former peoples, and if the Book had been sent down to us, we would have been better guided than they.'** And they swore.

By God, their oaths were so strong that if a warner came to them, they would be better guided than any of the nations. And the Jews used to seek victory through him over the Christians, saying, **Indeed, we find a prophet coming out**.

Tafsir al-Tabari

God Almighty says: And these polytheists swore by God with their most vehement oaths: meaning: the most vehement oaths, so they exaggerated in them, that if a warner came to them from God to warn them of God's punishment, **they would surely be better guided than any of the nations** meaning: they would surely be more treading the path of truth, and more accepting of what the warner from God would bring them, than any of the nations created before them. **Then when there came to them a warner** meaning by warner: Muhammad, may God bless him and grant him peace. He says: When Muhammad came to them to warn them of God's punishment for their disbelief.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So when a warner came to them**, meaning Muhammad, may God bless him and grant him peace.

His statement, **It only increased their aversion**, means: The coming of the warner only increased their belief in God, following the truth, and following the right path, in aversion and flight.

Tafsir al-Qurtubi

The Almighty said: **And they swore by God with their most solemn oaths that if a warner came to them** They are the Quraysh who swore before God sent His Messenger Muhammad, peace and blessings be upon him, when they heard that the People of the Book had denied their messengers, so they cursed whoever among them had denied His prophet, and they swore by God, may His name be glorified, **that if a warner came to them** meaning a prophet, **they would surely be better guided than any of the nations** meaning those who denied the messengers from the People of the Book. The Arabs wished that there would be a messenger from among them just as there were messengers from among the Children of Israel, but when what they wished for came to them, which was a warner from among themselves, they turned away from him and did not believe in him.

Tafsir Ibn Kathir

God the Almighty tells us about the Quraysh and the Arabs, that they swore by God with the strongest oaths before sending the Messenger to them, **If a warner came to them, they would be better guided than any of the nations**, meaning, of all the nations to which the Messengers were sent. Ad-Dahhak and others said this, as God the Almighty said: "That you should not say, 'The Book was only sent down to two groups before us, and that we were, of their study, unaware.' Or that you should say, 'If only the Book had been sent down to us, we would have been better guided than them.' But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them?" And as God the Almighty said: **And indeed, they used to say, 'If only we had had a reminder from among the former peoples,' we would have been the chosen servants of God.'** **But they disbelieved in him, and they are going to know**. God the Almighty said: **But when there came to them a warner**, that is, Muhammad, peace and blessings be upon him, with what was sent down with him of the great Book, which is the clear Qur'an, **it only increased them in aversion**, meaning they only increased in disbelief to their disbelief. Then He explained this by saying: **Arrogance in the land** meaning: they were too arrogant to follow the signs of God. **And evil plotting** meaning: they plotted against people to turn them away from the path of God. **And evil plotting does not encompass except its own people** meaning: the consequences of that do not come back to anyone except themselves, not to anyone else.

Ibn Abi Hatim said: Ali bin Al-Hussein mentioned, Ibn Abi Omar told us, Sufyan told us, on the authority of Abu Zakariya Al-Kufi, on the authority of a man who told him that the Messenger of God, may God bless him and grant him peace, said: **Beware of evil plotting, for evil plotting only encompasses its people, and they will be pursued by God.** Muhammad bin Ka'b Al-Qurazi said: There are three things that whoever does them will not be saved until it befalls him: plotting, transgressing, or breaking the covenant. The confirmation of these is in the Book of God, the Most High: **And evil plotting only encompasses its people.** "Your transgression is only against yourselves." **So whoever breaks his covenant only breaks it to the detriment of himself.** And the words of God, the Most High: **Do they then await anything but the way of the former peoples?** Meaning, God's punishment for them for denying His messengers and disobeying His command? **And you will not find any change in the way of God.** That is, it does not change or alter, rather it is thus applied to every denier. **And you will not find any alteration in the way of God.** That is, **And when God intends evil for a people, there is no repelling it.** No one can remove that from them or change it from them. And God knows best.

Fath al-Qadir

42- **And they swore by God with their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations.** The Quraish are meant. They swore this oath before God sent Muhammad, peace and blessings be upon him, when the People of the Book rejected their messengers. The meaning of **of any of the nations** is those who rejected the messengers. The warner is the prophet, and guidance is righteousness. The Arabs wished that there would be a messenger from among them, just as there were messengers among the Children of Israel. **But when there came to them** what they wished for, which was the Messenger of God, peace and blessings be upon him, who is the most honorable *warnar* and the most honorable messenger, and he was from among themselves, **his coming only increased them in aversion** from him and their distancing from answering him.

Tafsir al-Baghawi

42- **And they swore by God with their most solemn oaths,** meaning: When the infidels of Mecca heard that the People of the Book had denied their messengers, they said: "May God curse the Jews and the Christians. Messengers came to them but they denied them. They swore by God and said: If a messenger came to us, we would be more guided in religion than them." This was before the mission of the Prophet, may God bless him and grant him peace. Then, when Muhammad was sent, they denied him. Then God Almighty revealed: **And they swore by God with their most solemn oaths that if a warner came to them,** a messenger, **they would be more guided than any of the nations,** meaning: the Jews and Christians. **But when a warner came to them,** Muhammad, may God bless him and grant him peace, **it only increased them in aversion,**

meaning: his coming only increased their distancing from guidance.

Tafsir al-Baidawi

42 - **And they swore by God with their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations.** When the Quraysh heard that the People of the Scripture had denied their messengers, they said: "May God curse the Jews and the Christians. If a messenger came to us, we would surely be 'more guided than any of the nations,'" meaning, than one of the nations, the Jews, the Christians, and others, or than the nation that is called **one of the nations**, preferring it over others in guidance and righteousness. **But when there came to them a warner,** meaning Muhammad, peace and blessings be upon him, **it only increased them in aversion,** meaning the warner or his coming as a cause. **increased them in nothing but aversion,** distancing themselves from the truth.

Surat Fatir 35:43

arrogance in the land and evil plotting. But evil plotting encompasses only its own people. Do they await anything but the precedent of the former peoples? But you will never find in the precedent of God any change, and you will never find in the precedent of God any alteration.

Surat Fatir 35:43

arrogance in the land and evil plotting. But evil plotting encompasses only its own people. Do they await anything but the precedent of the former peoples? But you will never find in the precedent of God any change, and you will never find in the precedent of God any alteration.

Tafsir al-Jalalayn

43 - **Arrogance in the land** regarding faith, the object of which is **and plotting** evil deeds, such as polytheism and other things. **And evil plotting does not encompass except its own people** and he is the plotter. The description of plotting as evil is an origin, and adding it to it before using another word has been estimated in it as an addition, in order to avoid adding it to the description. **Do they then await** do they wait for **anything but the way of the former peoples** God's way with them of punishing them for denying His messengers? **You will not find any change in the way of God, and you will not find any alteration in the way of God** meaning that He does not replace the punishment with something else, nor does it change it to someone who does not deserve it.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, **arrogance on earth**, means: They went forth arrogantly on earth and with a bad trick, as they prevented the weak from following him despite their disbelief in him. And the trick here is polytheism.

And Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And the plotting of the evil**, which is polytheism, and the plotting was attributed to the evil, and the evil is from the description of the plot, as it was said: **Indeed, this is the certain truth** (al-Waqi'ah 56:95). And it was said that that is in the reading of Abdullah **and an evil plot**, and in that is the confirmation of the statement that the evil in meaning is from the description of the plot, and the readers of the regions other than Al-A'mash and Hamzah read that with a moving hamzah in the genitive case. And Al-A'mash and Hamzah read that with a hamzah and a sukun on the hamzah, based on their reasoning that when the vowels are many in that, it becomes heavy, so they sukun the hamzah, as the poet said:

If they are crooked, I say they are the companions of the people

The letter Baa is silent due to the many vowels.

The correct reading is what the reciters of the regions do, which is to move the hamza to the khafd. It is not

permissible in the Qur'an to read with everything that is permissible in Arabic, because the reading is only what the past imams read, and what the predecessors came with in the manner that they took from those before them.

His statement, **And the evil plot will not encompass except its own people**, means: And the evil plot will not befall except its own people, meaning those who plot it. Rather, he meant that the evil of that plot that these polytheists plotted will not befall except them.

Qatada said about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And evil plotting does not encompass except its own people**, which is polytheism.

And His statement, **Do they then await anything but the way of the former peoples?** God Almighty says: Do these polytheists among your people, O Muhammad, await anything but the way God will treat them in this worldly life, for their disbelief in Him, the painful punishment? He says: Do these people await anything but that I should bring upon them from My vengeance, for their associating partners with Me and denying My Messenger, the same as I brought upon those nations like them before them?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then you will not find any change in the way of God**, meaning the punishment of the people of old. **You will not find any change in the way of God**, he said: You will not find, O Muhammad, any change in the way of God.

And His statement, **And you will not find any change in the way of God**, means: And you will not find any alteration in the way of God in His creation. He says: He will not change that, nor alter it, because there is no turning back from His judgment.

Tafsir al-Qurtubi

Arrogance means they were stubborn about faith. **And the plotting of evil** means the plotting of evil deeds, which is disbelief and deceiving the weak, and turning them away from faith so that their numbers would increase. The feminine form of **min ahad al-umam** is used to feminize *ummah*, as Al-Akhfash said. Hamzah and Al-Akhfash read **and the plotting of evil, but the plotting of evil does not encompass**, so they omitted the i'rab from the first and kept it in the second. Al-Zajaj said: It is a mistake, and it only became a mistake because the i'rab was omitted from it. Al-Mubarrad claimed that it is not permissible in speech or poetry, because the vowel marks of i'rab cannot be omitted, as they were introduced to differentiate between meanings. Some grammarians were shocked that Al-A'mash, despite his great stature

and position, would read it like this. He said: He only paused on it, so whoever recited it on his behalf was mistaken. He said: The evidence for this is that it is the complete sentence, and since the second was not the complete sentence, it was parsed by agreement, and the vowel in the second is heavier than in the first because it is a damma between two kasras. Some grammarians have cited the words of Sibawayh as evidence for Hamza in this regard, and that he and others recited:

If they are crooked, I say they are the companions of the people

The other said:

Today I drink, not committing any sin against God, nor committing any sin.

This is not an argument, because Sibawayh did not permit it, but rather he narrated it from some grammarians. And if a hadith is attributed to some scholars, then there is no argument in it, so how can it be, since it was only brought as an anomaly and due to poetic necessity, and it was contradicted. Al-Zajjaj claimed that Abu al-Abbas recited:

If they are crooked, I say, **People shouted.**

And he recited:

Today I drink undeservedly

By connecting the alif to the command, all of them were mentioned by An-Nahhas. Az-Zamakhshari: Hamzah read **(and the plot of the evil)** with a sukoon on the hamzah, due to the weight of the vowels, and perhaps he stole and thought it was a sukoon, or he paused briefly and then began **(and does not encompass)**. Ibn Masoud read **(and a bad plot)**. Al-Mahdawi said: And whoever sukoon the hamzah in his saying: **and the plot of the evil** then it is on the assumption of pausing on it, then he made the connection like a pause, or he sukoon the hamzah due to the succession of kasras and ya's, as he said:

Today I drink undeservedly

Al-Qushayri said: Hamzah read **(and the evil plot)** with a sukoon on the hamzah, and some people made a mistake in this. Some people said: Perhaps he stopped at it because it is the end of the sentence, so the narrator made a mistake. This was narrated from him in the inclusion. We have previously discussed similar cases. We said: What is proven by widespread or continuous transmission that the Prophet (peace and blessings of God be upon him) read it must be permissible, and it is not permissible to say that it is a mistake. Perhaps what was meant by those who made the mistake was that someone else was more eloquent than him, even if he was eloquent. **And the evil plot does not encompass except its own people** meaning that the consequences of polytheism do not befall anyone except those who associate others with God. It was said: This is a reference to their killing at Badr.

The poet said:

They pushed death away, so it became an arm's length after it had been encompassed by it.

Any descent, and this is the saying of Qatrib. Al-Kalbi said: (*Yahiq*) means to surround. And the word *Hawq* means to surround. It is said: **Haqqa bihu kanda** meaning it surrounded him. It was narrated on the authority of Ibn Abbas that Ka'b said to him: "I find in the Torah: 'Whoever digs a pit for his brother will fall into it.' Ibn Abbas said: 'Then I find that in the Qur'an.' He said: 'And where?' He said: 'Then read: 'And evil plotting will not encompass except its own people.'" And in the proverbs of the Arabs: **Whoever digs a pit for his brother will fall into it headlong.** Al-Zuhri narrated that the Prophet (peace and blessings of God be upon him) said: "Do not plot and do not help a plotter, for God says: 'And evil plotting will not encompass except its own people.' And do not seek or help a transgressor, for God says: 'But whoever breaks his oath, it only breaks it to the detriment of his own soul.'" And God says: **Your transgression is only against yourselves.** Some of the wise men said:

O you who are unjust in your actions, and injustice will be returned to the one who has been unjust

How long will you count the misfortunes and forget the blessings?

In the hadith: **Deceit and trickery are in the Fire.** His saying **in the Fire** means that in the Hereafter, their people will be cast into the Fire, because these are the characteristics of the disbelievers, not the characteristics of the good believers. That is why the Prophet (peace and blessings be upon him) said in the context of this hadith: **Deceit, trickery, and betrayal are not among the characteristics of the believer.** In this is the most eloquent warning against adopting these reprehensible characteristics and deviating from the noble characteristics of faith.

God the Almighty says: {Do they then await anything but the way of the former peoples?} That is, they are only awaiting the punishment that descended upon the first disbelievers. {And you will not find any change in the way of God, and you will not find any alteration in the way of God.} That is, God carried out the punishment upon the disbelievers, and made it a way for them. He punishes with the same punishment whoever deserves it. No one is able to change that, nor to transfer the punishment from himself to someone else. The way is the method, and the plural is sunan. It has been mentioned previously in **Al Imran** and He attributed it to God the Almighty. And He said in another place: {The way of those We sent before you of Our messengers.} So He attributed it to the people because the matter is connected to both sides, and it is like the term, sometimes it is attributed to God, and sometimes to the people. God the Almighty said: {Then the term of God is sure to come.} And He said: {And when their term comes.}

Tafsir Ibn Kathir

God the Almighty tells us about the Quraysh and the Arabs, that they swore by God with the strongest oaths before sending the Messenger to them, **If a warner came to them, they would be better guided than any of the nations,** meaning, of all the nations to which the

arrogance in the land and evil plotting. But evil plotting encompasses only its own people. Do they await anything but the precedent of the former peoples? But you will never find in the precedent of God any change, and you will never find in the precedent of God any alteration.

Messengers were sent. Ad-Dahhak and others said this, as God the Almighty said: "That you should not say, 'The Book was only sent down to two groups before us, and that we were, of their study, unaware.' Or that you should say, 'If only the Book had been sent down to us, we would have been better guided than them.' But there has come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of God and turns away from them?" And as God the Almighty said: **And indeed, they used to say, 'If only we had had a reminder from among the former peoples,' we would have been the chosen servants of God.'** But they disbelieved in him, and they are going to know. God the Almighty said: **But when there came to them a warner**, that is, Muhammad, peace and blessings be upon him, with what was sent down with him of the great Book, which is the clear Qur'an, **it only increased them in aversion**, meaning they only increased in disbelief to their disbelief. Then He explained this by saying: **Arrogance in the land** meaning: they were too arrogant to follow the signs of God. **And evil plotting** meaning: they plotted against people to turn them away from the path of God. **And evil plotting does not encompass except its own people** meaning: the consequences of that do not come back to anyone except themselves, not to anyone else.

Ibn Abi Hatim said: Ali bin Al-Hussein mentioned, Ibn Abi Omar told us, Sufyan told us, on the authority of Abu Zakariya Al-Kufi, on the authority of a man who told him that the Messenger of God, may God bless him and grant him peace, said: **Beware of evil plotting, for evil plotting only encompasses its people, and they will be pursued by God.** Muhammad bin Ka'b Al-Qurazi said: There are three things that whoever does them will not be saved until it befalls him: plotting, transgressing, or breaking the covenant. The confirmation of these is in the Book of God, the Most High: **And evil plotting only encompasses its people.** "Your transgression is only against yourselves." **So whoever breaks his covenant only breaks it to the detriment of himself.** And the words of God, the Most High: **Do they then await anything but the way of the former peoples?** Meaning, God's punishment for them for denying His messengers and disobeying His command? **And you will not find any change in the way of God.** That is, it does not change or alter, rather it is thus applied to every denier. **And you will not find any alteration in the way of God.** That is, **And when God intends evil for a people, there is no repelling it.** No one can remove that from them or change it from them. And God knows best.

Fath al-Qadir

43- **Arrogance in the land** meaning for the sake of arrogance and insolence *and* for the sake of **and the plotting of evil** meaning the plotting of evil action, or they plotted the evil plot, and the plot is the deception, trickery and ugly action, and it is added to its description like his saying: the mosque of the

congregation, and the first prayer and the feminine of one because a nation is a burden as Al-Akhfash said. And it was said that the meaning is: from one of the nations in general, and it was said from the nations that are called one of the nations as a preference for them. The majority read **and the plotting of evil** with the hamza of the bad in the genitive case, and Al-A'mash and Hamza read it with a sukoon in connection. Many grammarians made a mistake in this reading, and they acquitted Al-A'mash, despite his greatness, from reading it. They said: He only stopped with the sukoon, so whoever narrated from him that he used to read with the sukoon in connection was mistaken. The explanation of this reading is possible, because whoever reads it treats the connection as a pause as in the saying of the poet:

Today I drink without committing any sin against God or being excessive.

With a sukoon on the ba' from ash'rab, and similar to it is the reading of those who read **wa ma yasha'rum** with a sukoon on the ra', and similar to that is the reading of Abu Amr **ila barikum** with a sukoon on the hamza, and many others. Abu Ali al-Farsi said: This is on the basis of connecting the same as stopping, and Ibn Mas'ud read **wa makran sye'i** "And the evil plotting will not encompass except its own people" meaning that the evil consequence will not befall except those who do evil. Al-Kalbi said: yahiq means yahuq, and hawq is to encompass, it is said haqqa bihu if it has encompassed it, and this is the apparent meaning of yahiq in the Arabic language, but Qatrab interpreted it here as yazanal, and he recited:

They lifted the death, so it became an arm's length after it had been looming over it.

That is, do they await anything but the way of the former peoples? That is, do they await anything but the way of the former peoples? That is, the way of God with them, that He sends down upon these peoples the punishment as He sent down upon those peoples? **You will not find any change in the way of God** That is, no one is able to change the way of God that He established with the nations who denied, of sending down His punishment upon them, by replacing it with something else instead. **And you will not find any change in the way of God** by changing what God's way of punishment has brought about, by pushing it away from them and placing it on someone else. The negation of finding change and transformation is an expression of the negation of their existence.

Tafsir al-Baghawi

43- **Arrogance in the land**, arrogance is in the accusative case as a substitute for aversion, **and evil plotting**, meaning: ugly action, plotting is added to its description, Al-Kalbi said: It is their gathering to polytheism and kill the Prophet, peace and blessings of God be upon him, and Hamza read: evil plotting with

a sukoon on the hamza for ease, and it is the reading of Al-A'mash, **and evil plotting does not encompass**, meaning: evil plotting does not happen and does not encompass, **except its people**, so they were killed on the day of Badr, and Ibn Abbas said: The consequences of polytheism do not happen except to those who associate partners with God. The meaning is: the consequences of their plotting will return to them, **So do they await**, wait, **except for the way of the former peoples**, except that the punishment will befall them as it befell those who came before from the disbelievers, **You will not find any change in the way of God, and you will not find any alteration in the way of God.**

Tafsir al-Baidawi

43 - **Arrogance in the land** instead of aversion or an object for it. **And the evil plotting** its original form is **and they plotted the evil plotting** so the described was deleted as its description sufficed, then *an* was replaced with the verbal noun, then it was added. Hamzah alone read it with a silent hamzah in the connection. **And does not encompass** nor encompass. **The evil plotting except with its people** which is the plotter and it encompassed them on the day of Badr. It was also read **And does not encompass the plotting** meaning nor does God encompass. **So do they await** wait. **Except for the way of the former peoples** God's way with them by punishing their deniers. **You will not find any change in the way of God and you will not find any alteration in the way of God** as He does not change it by making something other than torture a punishment nor does He change it by transferring it from the deniers to others. And His saying:

Surat Fatir 35:44

Have they not traveled through the land and observed what was the end of those before them, while they were stronger than them in power? And nothing in the heavens or on the earth would cause failure to God. Indeed, He is Knowing and Competent.

Surat Fatir 35:44

Have they not traveled through the land and observed what was the end of those before them, while they were stronger than them in power? And nothing in the heavens or on the earth would cause failure to God. Indeed, He is Knowing and Competent.

Tafsir al-Jalalayn

44 - (Have they not traveled through the land and observed what was the end of those before them, who were greater than them in strength? And nothing in the heavens or on the earth could frustrate God. Indeed, He is Knowing and Competent.) of all things. **And if** God destroyed them because they denied His messengers, **God would not be unable to do anything** that would precede Him or escape Him. **Indeed, He is Knowing and Competent.** of all things. **And if** over them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Did not these polytheists, O Muhammad, travel through the land whose people We destroyed because of their disbelief in Us and their denial of Our Messengers? They were merchants who took the road to Ash-Sham, **so they could see how was the end of those before them**, of the nations they used to pass through. Did We not destroy them and destroy their dwellings and make them an example for those after them, so that they would learn from them and be deterred from what they were doing of worshipping gods by associating partners with God, and know that the One who did to those what He did, **and they were stronger than them in strength**, would not be unable to do to them what He did to those, by hastening the punishment and torment for them.

And in a manner similar to what we said about His statement, **And they were stronger than them in strength**, 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 they were stronger than them** informs you that he gave the people what he did not give you.

And His statement, **And nothing in the heavens or on the earth could escape God**, means, "And these polytheists who worship idols and deny Muhammad will never escape Us, outrunning Us on earth, if We wish to destroy them, because nothing He desires in the heavens or on the earth could escape God. And these polytheists will never be able to penetrate beyond the regions of the heavens and the earth." And

His statement, **Indeed, He is All-Knowing and All-Powerful**, means, "Indeed, God is All-Knowing of His creation and what will happen, and who among them deserves to be hastened to punish, and who among them is returning from his misguidance and returning to guidance. He is Able to take revenge on whomever He wills among them, and to guide whomever He wills among them to faith."

Tafsir al-Qurtubi

Between the Sunnah that He mentioned, that is, did they not see what We sent down upon Aad and Thamud, and upon Madyan and their likes when they denied the Messengers, so they pondered that by looking at their dwellings and homes, and by what they heard through continuous transmission of what happened to them, so is there not in it a lesson and clarification for them, they are not better than those nor stronger, rather those were stronger, the proof of which is His statement: **And they were mightier than them in strength, and nothing in the heavens or on the earth could frustrate God**. That is, if He wanted to send down a punishment upon a people, it would not frustrate Him. **Indeed, He is All-Knowing, All-Powerful**.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to those who denied the message you brought them: Travel through the land and see what was the end of those who denied the messengers, how God destroyed them and the disbelievers like them, so their homes became empty of them, and they were robbed of the comforts they had been in after their complete strength and great numbers, and the abundance of wealth and children. But that did not avail them at all, nor did it ward off anything from God's punishment, when the command of your Lord came, because nothing is beyond His power if He wills to be in the heavens and the earth. **Indeed, He is All-Knowing and All-Powerful**. That is, He is All-Knowing of all beings and All-Powerful over all of them. Then God Almighty said: **And if God were to punish people for what they have earned, He would not leave on the back of the earth any creature**. That is, if He were to punish them for all their sins, He would destroy all the people of the earth and all the creatures and provisions they own.

Ibn Abi Hatim said: Ahmad ibn Sinan narrated to us, Abd al-Rahman narrated to us, Sufyan al-Thawri narrated to us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, who said: The dung beetle was almost tormented in its hole because of the sin of Adam's son. Then he recited: **And if God were to punish men for what they have earned, He would not have left upon the earth's back any creature**. Sa'id ibn Jubayr and al-Suddi said regarding the verse: **He would not have left upon the**

earth's back any creature, meaning when He gave them rain and all the creatures died, **but He defers them for a specified term**, meaning, He gives them respite until the Day of Resurrection, when He will hold them to account, and He will fully pay for every worker's deeds, rewarding the obedient with reward and punishing the disobedient. For this reason, God, the Most High, said: **And when their term comes, then indeed, God is ever, of His servants, Seeing.** End of the interpretation of Surah Fatir. All praise and thanks are due to God.

Fath al-Qadir

44- Have they not traveled through the land and observed what was the end of those before them?
This sentence is intended to confirm and emphasize the meaning of what preceded it: that is, have they not traveled through the land and observed what We sent down upon 'Aad, Thamad, Madyan, and their likes of punishment when they denied the Messengers? For that is from the law of God with those who deny, which does not change or alter. The traces of their punishment and what God sent down upon them are present in their dwellings, evident in their homes. *And* the fact is that those **were mightier than them in strength**, longer-lived, more wealthy, and stronger in body. **And nothing in the heavens or on the earth could escape God**, that is, nothing in the heavens or on the earth could overtake Him or escape Him. **Indeed, He is Knowing and Competent**, that is, He is of great knowledge and great power. Nothing is hidden from Him, and nothing is difficult for Him.

Tafsir al-Baghawi

44- "Have they not traveled through the land and observed what was the end of those before them who were greater than them in power? And nothing in the heavens or on the earth is beyond God's power. Indeed, He is Knowing and Competent."

Tafsir al-Baidawi

44 - Have they not traveled through the land and observed what was the end of those before them?
This is evidence of what they see in their journeys to Syria, Yemen, and Iraq from the relics of those who came before them. "And they were mightier than them in strength. And nothing is beyond God's power" that could overtake Him or escape Him. "In the heavens or on the earth. Indeed, He is Knowing" of all things. *Powerful* over them.

Surat Fatir 35:45

And if God were to impose blame on people for what they have earned, He would not leave a creature on the earth's back, but He delays them for a specified term. And when their term comes, then indeed God is ever, of His servants, Seeing.

Surat Fatir 35:45

And if God were to impose blame on people for what they have earned, He would not leave a creature on the earth's back, but He delays them for a specified term. And when their term comes, then indeed God is ever, of His servants, Seeing.

Tafsir al-Jalalayn

45 - **And if God were to punish people for what they have earned** of sins **He would not leave upon the surface of the earth** the earth **any living creature** a soul that crawls on it **but He defers them for a specified term** the Day of Resurrection **and when their term comes - indeed, God is ever, of His servants, Seeing** so He recompenses them for their deeds by rewarding the believers and punishing the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if God were to punish people for their sins and transgressions, and the wrongdoings they committed, He would not leave on the earth's surface a single creature to creep upon. **But He defers them for a specified term.** He says: But He defers their punishment and their being held accountable for what they have earned for a term known to Him, limited, before which they will not fall short, nor will they exceed it if they reach it.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And if God were to punish people for what they have earned, He would not leave on the surface of the earth a single creature** except what Noah carried in the ship.

And His statement, **So when their term comes, then indeed, God is ever, over His servants, Seeing.** God Almighty says: So when the term of their punishment comes, then God is ever, over His servants, Seeing who among them deserves to be punished, who deserves honor, who among them was obedient to Him in this world, and who was a polytheist in it. None of them is hidden from Him, and nothing of their affair is hidden from Him.

Tafsir al-Qurtubi

The Almighty said: **And if God were to punish people for what they have earned** meaning sins. **He would not**

leave on the surface of the earth any creature Ibn Masoud said: He means all animals that creep and move. Qatada said: He did that during the time of Noah, peace be upon him. Al-Kalbi said: **Of any creature** means the jinn and humans, and not others, because they are charged with reason. Ibn Jarir, Al-Akhfash, and Al-Husayn ibn Al-Fadl said: He meant by *creature* here people alone and not others.

I said: The first is more evident, because it is from a great companion. Ibn Masoud said: The dung beetle was almost tortured in its hole because of the sin of Adam's son. Yahya ibn Abi Katheer said: A man enjoined what is right and forbade what is wrong, so a man said to him: Take care of yourself, for the oppressor only harms himself. Abu Hurairah said: You have lied? By God, besides Whom there is no god - then he said: By the One in Whose Hand is my soul, the bustard dies of old age in its nest because of the oppression of the oppressor. Al-Thamali and Yahya ibn Salam said about this verse: God withholds the rain and everything perishes. Something similar to this has been mentioned in Surah Al-Baqarah from Ikrimah and Mujahid in the interpretation of **and the cursers curse them**: They are insects and animals who are afflicted with drought because of the sins of the evil scholars who conceal [the truth], so they curse them. We mentioned there the hadith of Al-Bara' ibn 'Azib who said: The Messenger of God (peace and blessings be upon him) said about His statement: **and the cursers curse them: The creatures of the earth.** "But He delays them for a specified term." Muqatil said: The specified term is what He promised them in the Preserved Tablet. Yahya said: It is the Day of Resurrection. **For God is ever, over His servants** i.e., over those among them who deserve punishment, *Seeing*. It is not permissible for the operator of *if* to be *seeing*, just as it is not permissible to say: **Today, Zaid is outside.** But the operator in it is *came*, because it resembles the letters of recompense, and the nouns with which recompense are acted upon by what comes after them. Sibawayh does not see recompense with *if* except in poetry, as he said:

If our swords were short, our steps would reach our enemies and we would fight.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to those who denied the message you brought them: Travel through the land and see what was the end of those who denied the messengers, how God destroyed them and the disbelievers like them, so their homes became empty of them, and they were robbed of the comforts they had been in after their complete strength and great numbers, and the abundance of wealth and children. But that did not avail them at all, nor did it ward off anything from God's punishment, when the command of your Lord came, because nothing is beyond His power if He wills to be in the heavens and

the earth. **Indeed, He is All-Knowing and All-Powerful.** That is, He is All-Knowing of all beings and All-Powerful over all of them. Then God Almighty said: **And if God were to punish people for what they have earned, He would not leave on the back of the earth any creature.** That is, if He were to punish them for all their sins, He would destroy all the people of the earth and all the creatures and provisions they own.

Ibn Abi Hatim said: Ahmad ibn Sinan narrated to us, Abd al-Rahman narrated to us, Sufyan al-Thawri narrated to us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, who said: The dung beetle was almost tormented in its hole because of the sin of Adam's son. Then he recited: **And if God were to punish men for what they have earned, He would not have left upon the earth's back any creature.** Sa'id ibn Jubayr and al-Suddi said regarding the verse: **He would not have left upon the earth's back any creature,** meaning when He gave them rain and all the creatures died, **but He defers them for a specified term,** meaning, He gives them respite until the Day of Resurrection, when He will hold them to account, and He will fully pay for every worker's deeds, rewarding the obedient with reward and punishing the disobedient. For this reason, God, the Most High, said: **And when their term comes, then indeed, God is ever, of His servants, Seeing.** End of the interpretation of Surah Fatir. All praise and thanks are due to God.

Fath al-Qadir

45- **And if God were to punish people for what they have earned** of sins and wrongdoings, **He would not leave upon its surface** meaning the earth **a single creature** of all the creeping creatures that move, whatever they may be. As for the children of Adam, it is for their sins, and as for others, it is for the evil of the sins of the children of Adam. It was said that what is meant is whatever creeping creatures from the children of Adam and the jinn were left upon the surface of the earth. Ibn Mas'ud and Qatadah said the former, while Al-Kalbi said the latter. Ibn Jurayj, Al-Akhfash, and Al-Husayn ibn Al-Fadl said: What is meant by *creatures* here is people alone, not others. **But He delays them for a specified term,** which is the Day of Resurrection. **So when their term comes, then indeed, God is ever, of His servants, Seeing,** meaning who among them deserves reward and who among them deserves punishment. The agent in *if* is: He came to me, Seeing. In this there is consolation for the believers and a threat to the disbelievers.

Abdur-Razzaq, Al-Firyabi, Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Sunan narrated on the authority of Ibn Abbas regarding the statement of God, {And have We not given you life long enough for whoever would remember therein to remember?}, he said: Sixty years. Al-Hakim At-Tirmidhi in Nawader Al-Usul, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, At-Tabarani, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated on his authority that the Prophet (peace and blessings of God be upon him) said: "When the Day of Resurrection comes, it will be said, 'Where are the

sixty-year-olds?' This is the age of which God said, 'And have We not given you life long enough for whoever would remember therein to remember?'" In its chain of transmission is Ibrahim bin Al-Fadl Al-Makhzumi, who is criticized. Ahmad, Abd bin Hamid, Al-Bukhari, An-Nasa'i, Al-Bazzar, Ibn Jarir, Ibn Abi Hatim, Al-Hakim, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **God excuses a man who prolongs his life until he reaches the age of sixty.** Abd bin Hamid, al-Tabarani, al-Hakim and Ibn Mardawayh narrated a similar hadith on the authority of Sahl ibn Sa'd. Ibn Jarir narrated on the authority of Ali ibn Abi Talib, who said: The age with which God has reproached them is sixty years. At-Tirmidhi, Ibn Majah, al-Hakim, Ibn al-Mundhir and al-Bayhaqi narrated on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings be upon him) said: **The lifespans of my ummah will be between sixty and seventy, and the fewest of them will exceed that.** At-Tirmidhi said after narrating it: It is a hasan ghareeb hadith, we do not know it except from this chain of narration. Then he narrated it in another place in the Book of Asceticism and said: This is a hasan ghareeb hadith on the authority of Abu Salih on the authority of Abu Hurayrah, and it has been narrated from him through other chains of narration. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding this verse: It is forty-six years. Ibn Jarir also narrated on his authority: The age with which God has excused the son of Adam, when He said: **Have We not given you life long enough for whoever would remember therein to remember?** is forty years. Abu Ya'la, Ibn Jarir, Ibn Abi Hatim, Ad-Daraqutni in Al-Ifrad, Ibn Mardawayh, Al-Bayhaqi in Al-Asma' wa'l-Sifat, and Al-Khatib in his Tarikh narrated on the authority of Abu Hurayrah who said: I heard the Messenger of God (peace and blessings of God be upon him) say on the pulpit: "It occurred to Moses, 'Does God, the Almighty, sleep?' So God sent an angel to him who kept him awake for three days and gave him two bottles, one in each hand, and ordered him to guard them. So he would sleep with his hands almost meeting, then he would wake up and hold one over the other until he fell asleep and his hands clapped and the two bottles broke. He said: God set forth an example for him: If God, the Blessed and Exalted, were to sleep, the heavens and the earth would not hold together." Ibn Abi Hatim narrated on the authority of Abdullah ibn Salam that Moses said: **O Gabriel, does your Lord sleep?** He narrated something similar. Abu Al-Shaykh narrated in Al-Azmah and Al-Bayhaqi on the authority of Sa'id ibn Abi Burdah on the authority of his father that Moses narrated something similar. Al-Faryabi, Ibn Al-Mundhir, Al-Tabarani and Al-Hakim narrated, and authenticated it, on the authority of Ibn Masoud, who said: The dung beetle was almost tortured in its hole because of the sin of the son of Adam. Then he recited: **And if God were to punish people for their wrongdoing** *verse*.

Tafsir al-Baghawi

45- **And if God were to punish people for what they have earned**, of crimes, **He would not leave upon its**

Surat Fatir 35:45

And if God were to impose blame on people for what they have earned, He would not leave a creature on the earth's back, but He delays them for a specified term. And when their term comes, then indeed God is ever, of His servants, Seeing.

surface, meaning: upon the surface of the earth, a metaphor for something not mentioned, **of a living creature**, as was the case in the time of Noah. God destroyed everything on the surface of the earth except those who were in Noah's ship, "but He defers them for a specified term. So when their term comes, then indeed, God is ever, of His servants, Seeing." Ibn Abbas, may God be pleased with him, said: He means the people who obey Him and the people who disobey Him.

Tafsir al-Baidawi

45 - **And if God were to punish people for what they have earned** of sins, **He would not leave upon its surface** the surface of the earth **a living creature** of a soul that creeps upon it with the evil of their sins. It was said that what is meant by the living creature is mankind alone, based on His statement: **But He delays them for a specified term** which is the Day of Resurrection. **So when their term comes, then indeed, God is ever, over His servants, Seeing** so He rewards them for their deeds.

On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Surat Al-Mala'ikah, the eight gates of Paradise will call out to him: 'Enter from whichever gate you wish.'"

Surat Ya-Sin 36:1

Ya Sin

Tafsir al-Jalalayn

1 - *Ya Sin* God knows best what He meant by it.

Tafsir al-Suyuti

Abu Naim narrated in Al-Dala'il on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, would recite in prostration, and he would recite loudly until some of the Quraysh were bothered by him, so they stood up to take him, and their hands were tied to their necks, and they were blind and could not see. They came to the Prophet, may God bless him and grant him peace, and said: We ask you by God and the womb, O Muhammad. So he prayed until that went away from them, and then Ya-Sin was revealed, and by the Wise Qur'an, up to His saying: Or do you not warn them that they will not believe? He said: Not one of those people believed.

Tafsir al-Tabari

The interpreters differed in their interpretation of His saying **Ya Seen**. Some of them said: It is an oath by which God swore, and it is one of the names of God.

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, **Ya Seen**, he said: It is an oath that God swore, and it is one of the names of God. Others said: Its meaning is: O man.

Who said that?

Ibn Hamid told us, he said: Abu Tamila told us, he said: Al-Hasan bin Waqid told us, on the authority of Yazid, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement **Ya Seen**, he said: O human being in Abyssinian.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Sharqi, who said: I heard 'Ikrimah say: The interpretation of *Ya-Seen* is: O human being.

Others said: It is the key to the words with which God opened His words.

Who said that?

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: **Ya Seen** is the key to speech, God began His speech with it.

Others said: Rather, it is one of the names of the Qur'an.

Who said that?

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

us, on the authority of Qatada, regarding his statement, **Ya Seen**, he said: Every satire in the Qur'an is a name of the Qur'an.

Abu Jaafar said: We have already explained the statement in the past regarding similar letters of the alphabet, so there is no need to repeat it here.

Tafsir al-Qurtubi

It is Meccan by consensus. It consists of eighty-three verses, except that a group said: The verse of God the Almighty: **And We record what they have put forth and what they left behind** (Ya-Sin 36:12) was revealed about Banu Salamah of the Ansar when they wanted to leave their homes and move near the mosque of the Messenger of God (peace and blessings of God be upon him), as will be mentioned. In the book of Abu Dawud, it is narrated on the authority of Ma'qil ibn Yasar who said: The Prophet (peace and blessings of God be upon him) said: Recite Ya Seen over your dead. Al-Ajurri mentioned, on the authority of Umm al-Darda', on the authority of the Prophet (peace and blessings of God be upon him), who said: There is no dead person over whom Surah Ya Seen is recited except that God makes it easy for him. In Musnad al-Darimi, it is narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: Whoever recites Surah Ya Seen at night seeking the pleasure of God will be forgiven that night. Abu Nu'aym al-Hafiz also included it. Al-Tirmidhi narrated on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: Everything has a heart, and the heart of the Qur'an is Yasin. Whoever recites Yasin, God will write for him, for reciting it, the reward of reciting the Qur'an ten times. He said: This is a strange hadith, and in its chain of transmission is Harun Abu Muhammad, an unknown sheikh. There is a hadith on this topic on the authority of Abu Bakr al-Siddiq, but the hadith of Abu Bakr is not authentic because of its chain of transmission, and its chain of transmission is weak. On the authority of Aisha, that the Messenger of God, may God bless him and grant him peace, said: "Indeed, in the Qur'an there is a surah that intercedes for its reciter and forgives its listener. It is Surah Yasin, which is called in the Torah the 'Ma'ma'. It was said: 'O Messenger of God, what is the 'Ma'ma'?' He said: 'It provides its reciter with the good of this world and wards off from him the terrors of the Hereafter. It is called the 'Dafa' and the 'Qadi'. It was said: 'O Messenger of God, how is that?' He said: 'It wards off all evil from its reciter and fulfills his every need. Whoever recites it, it will be equivalent to twenty Hajjs for him. Whoever hears it, it will be like a thousand dinars given in charity in the way of God. Whoever writes it and drinks it, it will put into his body a thousand medicines, a thousand lights, a thousand certainties, a thousand mercies, a thousand compassion, a thousand guidance, and it will remove from him every disease and malice." Al-Tha'labi mentioned it from the hadith of Aisha, and at-Tirmidhi al-Hakim in Nawadir al-Usul from the hadith of Abu Bakr al-Siddiq, may God be pleased with him, with a chain of transmission. In Musnad Al-Darimi, it is

Surat Ya-Sin 36:1

Ya Seen

narrated on the authority of Shahr ibn Hawshab who said: Ibn Abbas said: Whoever recites Yasin in the morning will be given ease for the day until the evening. Whoever recites it at the beginning of the night will be given ease for the night until the morning. An-Nahhas narrated on the authority of Abd al-Rahman ibn Abi Laila who said: Everything has a heart, and the heart of the Qur'an is Yasin. Whoever recites it during the day will have his worries taken away, and whoever recites it at night will have his sins forgiven. Shahr ibn Hawshab said: The people of Paradise will only recite Ta-Ha and Yasin. Al-Marudi raised these three narrations and said: Ad-Dahhak narrated on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: Everything has a heart, and the heart of the Qur'an is Yasin. Whoever recites it at night will be given ease for that night, and whoever recites it during the day will be given ease for that day. The Qur'an will be lifted from the people of Paradise, and they will not recite anything except Ta-Ha and Yasin. Yahya ibn Abi Katheer said: I have been informed that whoever recites Surat Yasin at night will not cease to be happy until the morning, and whoever recites it in the morning will not cease to be happy until the evening. Someone who experienced it told me, mentioned by Al-Tha'labi and Ibn 'Atiyyah. Ibn Atiyyah said: Experience confirms this. Al-Tirmidhi Al-Hakim mentioned in Nawader Al-Usul on the authority of Abd Al-A'la, who said: Muhammad bin Abi Al-Salt told us, on the authority of Umar bin Thabit, on the authority of Muhammad bin Marwan, on the authority of Abu Ja'far, who said: Whoever finds hardness in his heart, let him write Yasin in a cup with saffron and then drink it. My father, may God have mercy on him, told me: Asram bin Hawshab told us, on the authority of Baqiyyah bin Al-Waleed, on the authority of Al-Mu'tamir bin Ashraf, on the authority of Muhammad bin Ali, who said: The Messenger of God, may God bless him and grant him peace, said: The Qur'an is better than everything besides God, and the superiority of the Qur'an over all other speech is like the superiority of God over His creation. So whoever respects the Qur'an has respected God, and whoever does not respect the Qur'an has not respected God. The sanctity of the Qur'an with God is like the sanctity of a parent over his child. The Quran is an intercessor whose intercession is accepted, and the intercessor whose intercession is believed. Whoever intercedes for the Quran, his intercession will be accepted, and whoever places the Quran in his presence, it will be believed. Whoever places it in front of him, it will lead him to Paradise, and whoever places it behind him, it will drive him to Hell. The bearers of the Quran are those who are surrounded by God's mercy, clothed in God's light, the teachers of the word of God. Whoever befriends them has befriended God, and whoever is hostile to them has been hostile to God. God the Almighty says: "O bearers of the Quran, respond to your Lord by respecting His Book. He will increase you in love and make you beloved to His servants. He will protect the listener of the Quran from the trials of this world and protect the reciter of the Quran from the trials of the Hereafter. Whoever listens to a verse from the Book of God will have a bounty from under the Throne to the

borders. Indeed, in the Book of God there is a Surah called Al-Azizah, and its reciter will be called Al-Sharif on the Day of Resurrection. It will intercede for its reciter in more than Rabi'ah and Mudar, and it is Surah Yaseen." Al-Tha'labi reported on the authority of Abu Hurairah that the Messenger of God (blessings and peace of God be upon him) said: **Whoever recites Surah Yaseen on Friday night becomes forgiven.** On the authority of Anas, the Messenger of God, may God bless him and grant him peace, said: **Whoever enters the graveyard and recites Surat Yasin, God will make things easier for him on that day, and he will have good deeds equal to the number of its letters.**

God the Almighty says: **Ya Seen** There are several readings for **Ya-Sin 36**: The people of Medina and Al-Kisa'i read **Ya Seen * By the Wise Qur'an** by assimilating the letter *nun* into the letter *waw*. Abu Amr, Al-A'mash, and Hamza read *Yasin* by making the letter *nun* pronounced with a clear pronunciation. Isa ibn Umar read *Yasin* by making the letter *nun* nasb. Ibn Abbas, Ibn Abi Ishaq, and Nasr ibn Asim read *Yasin* with a kasra. Harun Al-A'war and Muhammad ibn Al-Sameeq read *Yasin* by making the letter *nun* damma. So these are five readings. The first reading is by assimilating as is required in Arabic, because the letter *nun* is assimilated into the letter *waw*. Among them is someone who said: The way of the letters of the alphabet is to stop on them, and assimilation only occurs in insertion. Sibawayh mentioned the nasb and made it from two aspects: One of them is that it is a direct object and not declined, because according to him it is a foreign name like *Habil*, and the meaning is: Remember Ya Seen. Sibawayh made it the name of the surah, and his other opinion is that it should be built on the fat-ha like *kaifa* and *ayna*. As for the kasra, Al-Farraa claimed that it is similar to the Arabs' saying *jir la af'ala*, so based on this, *yasan* is an oath. Ibn Abbas said the same. It was also said that it is similar to *ams*, *hizaam*, these, and *raqash*. As for the damma, it is similar to *mindh*, *wahayt*, and *qat*, and to the singular vocative when you say *ya rajul*, for those who pause on it. Ibn Al-Sumaiq and Harun said that it has been mentioned in its interpretation *ya rajul*, so the damma is better for it. Ibn Al-Anbari said: **Ya Seen** is a good pause for those who say that it is the opening of the surah. Those who say that the meaning of **Ya Seen** is *ya rajul* did not pause on it. It was narrated from Ibn Abbas, Ibn Mas'ud, and others that it means *ya human being*. They said about the verse of God, "Peace be upon the family of Yasin" 37:130, that is, upon the family of Muhammad. Sa'id ibn Jubayr said: It is one of the names of Muhammad, peace and blessings be upon him, and its evidence is **Indeed, you are among the messengers.** Al-Sayyid Al-Himyari said:

O soul, do not test with advice, striving for affection, except for the family of Yasin.

Abu Bakr Al-Warraq said: It means O master of mankind. It was said that it is one of the names of God, as stated by Malik. Ashhab narrated from him that he said: I asked him, **Is it appropriate for someone to be called Yasin?** He said: **I do not think it is appropriate.**

Tafsir Ibn Kathir

Interpretation of Surah Yasin

It is Meccan

Abu 'Ees al-Tirmidhi said: Qutaybah and Sufyan ibn Wakee' narrated to us, Humayd ibn 'Abd al-Rahman al-Rawasi narrated to us, on the authority of al-Hasan ibn Salih, on the authority of Harun Abu Muhammad, on the authority of Muqatil ibn Hayyan, on the authority of Qatadah, on the authority of Anas **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "Everything has a heart, and the heart of the Qur'an is Yasin. Whoever recites Yasin, God will record for him, for reciting it, the reward of reciting the Qur'an ten times." Then he said: This is a strange hadith, we do not know of it except through the hadith of Humayd ibn 'Abd al-Rahman, and Harun Abu Muhammad is an unknown sheikh. There is a hadith on this topic on the authority of Abu Bakr al-Siddiq **may God be pleased with him**, but it is not authentic due to the weakness of its chain of transmission. On the authority of Abu Hurairah, **may God be pleased with him**: It is under consideration. As for the hadith of Abu Siddiq, **may God be pleased with him**, it was narrated by Al-Hakim Al-Tirmidhi in his book Nawadir Al-Usul. As for the hadith of Abu Hurairah, **may God be pleased with him**, Abu Bakr Al-Bazzar said: Abd Al-Rahman bin Al-Fadl told us, Zaid - he is Ibn Al-Habbab - told us, Hamid - he is Al-Makki, the client of the family of Al-Alqamah, on the authority of Ata bin Abi Rabah, 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: **Everything has a heart, and the heart of the Qur'an is Ya Sin**. Then he said: We do not know of anyone who narrated it except Zaid on the authority of Hamid.

Al-Hafiz Abu Ya'la said: Ishaq bin Abi Isra'il told us, Hajjaj bin Muhammad told us, on the authority of Hisham bin Ziyad, on the authority of Al-Hasan, who said: I heard Abu Hurairah **may God be pleased with him** say: The Messenger of God (peace and blessings of God be upon him) said: **Whoever recites Yasin at night will be forgiven in the morning, and whoever recites Ha-Mim, in which the smoke is mentioned, will be forgiven in the morning**. Its chain of transmission is good. Ibn Hibban said in his Sahih: Muhammad bin Ishaq bin Ibrahim, a client of Thaqeef, told us, Al-Walid bin Shuja' bin Al-Walid Al-Sakuni told us, my father told us, Ziyad bin Khaimtha told us, Muhammad bin Juhadah told us, on the authority of Al-Hasan, on the authority of Jundub bin Abdullah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever recites Yasin at night seeking the pleasure of God, the Almighty, will be forgiven**.

Imam Ahmad said: Arim told us, Mu'tamir told us, on the authority of his father, on the authority of a man, on the authority of his father, on the authority of Mu'qil ibn Yasar, **may God be pleased with him**, who said: The Messenger of God, **may God bless him and grant him peace**, said: "Al-Baqarah is the hump and pinnacle of the Qur'an. Eighty angels descended with each verse of it, and 'God, there is no god but He, the Ever-Living,

the Self-Sustaining' was extracted from beneath the Throne and connected to it - or it was connected to Surat Al-Baqarah - and Yasin is the heart of the Qur'an. No man recites it, seeking God and the Hereafter, except that He forgives him. So recite it over your dead." An-Nasa'i also narrated it in Al-Yawm wa'l-Laylah on the authority of Muhammad ibn Abd al-A'la on the authority of Mu'tamir ibn Sulayman on his authority.

Then Imam Ahmad said: Arim told us, Ibn al-Mubarak told us, Sulayman al-Taymi told us, on the authority of Abu Uthman, not al-Nahdi, on the authority of his father, on the authority of Muqal ibn Yasar **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Recite it over your dead**, meaning Surah Yasin. Abu Dawud, al-Nasa'i in al-Yawm wa'l-Laylah, and Ibn Majah narrated it on the authority of Abdullah ibn al-Mubarak with it, except that in the narration of al-Nasa'i, on the authority of Abu Uthman, on the authority of Muqal ibn Yasar **may God be pleased with him**, and for this reason some scholars said: One of the characteristics of this surah is that it is not recited in a difficult matter except that God, the Most High, makes it easy, and it is as if reciting it over the dead brings down mercy and blessings, and makes the departure of the soul easier for him, and God, the Most High, knows best.

Imam Ahmad, **may God have mercy on him**, said: Abu Al-Mughira told us, Sufyan told us: The elders used to say: If Surah Yasin is recited over the deceased, God will make his suffering easier because of it. Al-Bazzar said: Salamah bin Shabib told us, Ibrahim bin Al-Hakam bin Abaan told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Prophet, **may God bless him and grant him peace**, said: **I would like it to be in the heart of every person of my nation**, meaning Surah Yasin.

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. It was narrated from Ibn Abbas **may God be pleased with him**, Ikrimah, Ad-Dahhak, Al-Hasan, and Sufyan ibn Uyaynah that Ya Seen means **O human being**. Saeed ibn Jubayr said: It is also the case in the Ethiopian dialect. Malik said on the authority of Zayd ibn Aslam: It is one of the names of God, the Most High: **By the Wise Qur'an**, meaning the decisive, which falsehood cannot approach from before it or from behind it. **Indeed, you meaning O Muhammad, are among the messengers * On a straight path**, meaning on a sound method, religion, and upright law. **A revelation from the Almighty, the Most Merciful**, meaning this path, method, and religion that you have brought are a revelation from the Lord of Almighty, the Most Merciful to His believing servants, as God, the Most High, said: "And indeed, you guide to a straight path * The path of God to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to God do all matters return."

God the Almighty says: {That you may warn a people whose fathers were not warned, so they are unaware}. He means by this the Arabs, for no warner had come

to them before him. Mentioning them alone does not negate others, just as mentioning some individuals does not negate the generality. We have already mentioned the verses and the successive hadiths about the generality of his mission, may God bless him and grant him peace, when God the Almighty says: {Say, **O mankind, indeed I am the Messenger of God to you all.**}. And God the Almighty says: {The word has come into effect upon most of them}. Ibn Jarir said: The punishment has become obligatory upon most of them because God the Almighty has decreed for them in the Mother of the Book that they will not believe **so they will not believe** in God and they will not believe in His messengers.

Fath al-Qadir

It is eighty-three verses.

It is a Meccan surah. Al-Qurtubi said: **There is consensus, except for a group that said, 'And We record what they have put forth and what they left behind.'** This verse was revealed about Banu Salamah of the Ansar when they wanted to leave their homes and move near the Mosque of the Messenger of God (peace and blessings be upon him). This will be explained later. Ibn Ad-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ibn Abbas that he said: Surah Yaseen was revealed in Mecca. Ibn Mardawayh narrated a similar narration on the authority of Aishah. Ad-Darimi, At-Tirmidhi, Muhammad ibn Nasr, and Al-Bayhaqi in Ash-Shu'ab narrated on the authority of Anas that the Messenger of God (peace and blessings be upon him) said: "Everything has a heart, and the heart of the Qur'an is Yaseen. Whoever recites Yaseen, God will record for him, by reciting it, the recitation of the Qur'an ten times." At-Tirmidhi said after narrating it: This is a strange hadith that we do not know of except through the hadith of Humayd ibn Abd ar-Rahman. In its chain of transmission is Harun or Muhammad, who is an unknown sheikh. There is a hadith on this topic on the authority of Abu Bakr, but it is not authentic due to the weakness of its chain of transmission. Al-Bazzar narrated from the hadith of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Everything has a heart, and the heart of the Qur'an is Yaseen.** Then he said after narrating it: We do not know of anyone who narrated it except Zayd from Humayd, meaning Zayd ibn al-Hubab from Humayd al-Makki, the client of the family of Alqamah. Al-Darimi, Abu Ya'la, al-Tabarani in al-Awsat, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated from Abu Hurayrah, from the Prophet (peace and blessings of God be upon him): **Whoever recites Yaseen at night, seeking the pleasure of God, will be forgiven that night.** Ibn Kathir said: Its chain of transmission is good. Ibn Hibban and al-Diya' narrated from Jundub ibn Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever recites Yaseen at night, seeking the pleasure of God, will be forgiven.** Its chain of transmission in Sahih Ibn Hibban is as follows: Muhammad ibn Ishaq ibn Ibrahim, a freed slave of Thaqeef, narrated to us, al-Walid ibn Shuja' ibn al-Walid al-Kubi narrated to us,

my father narrated to us, Ziyad ibn Khaithama narrated to us, Muhammad ibn Juhadah narrated to us, from al-Hasan, from Jundub ibn 'Abdullah, who said: The Messenger of God (peace and blessings be upon him) stood up and mentioned it. Ahmad, Abu Dawud, al-Nasa'i, Ibn Majah, Muhammad ibn Nasr, Ibn Hibban, al-Tabarani, al-Hakim, and al-Bayhaqi in al-Shu'ab narrated to us from Muqal ibn Yasar that the Messenger of God (peace and blessings be upon him) said: "Sura Yasin is the heart of the Qur'an. No servant recites it, desiring God and the Hereafter, will be forgiven for his previous sins, so recite it over your dead." Ahmad mentioned two chains of transmission for it: one of them has an unknown narrator, and the other mentions it from Abu 'Uthman, who he said is not al-Nahdi, from his father, from Muqal. Sa'id ibn Mansur and al-Bayhaqi narrated to us from Hassan ibn 'Atiyyah that the Messenger of God (peace and blessings be upon him) said: **Whoever recites Yasin, it is as if he recited the Qur'an ten times.** Ibn Al-Durais, Ibn Mardawayh, Al-Khatib, and Al-Bayhaqi narrated on the authority of Abu Bakr Al-Siddiq, who said: The Messenger of God, may God bless him and grant him peace, said: "Surat Yasin is called in the Torah the 'generous one'. It grants its reciter the good of this world and the next, protects him from the trials of this world and the next, wards off from him the terrors of the hereafter, and repels all evil from its reciter and fulfills his every need. Whoever recites it, it will be equal to twenty Hajj pilgrimages. Whoever hears it, it will be equal to a thousand dinars in the way of God. Whoever writes it and then drinks it, it will put into his body a thousand medicines, a thousand lights, a thousand certainties, a thousand blessings, and a thousand mercies, and it will remove from him every rancor and disease." Abd Al-Rahman bin Abu Bakr Al-Judaani sought it as a means of seeking closeness to God, on the authority of Sulayman bin Rafi' Al-Jundi, and it is rejected. I said: This is the hadith that Al-Tirmidhi previously indicated was weak in its chain of transmission, and it is not unlikely that it is fabricated, as all of these wordings are objectionable and far removed from the speech of one who has been given concise speech. Al-Tha'labi mentioned it from the hadith of Aisha, and Al-Khatib mentioned it from the hadith of Anas, and Al-Khatib mentioned something similar from the hadith of Ali, but in a shorter version. Al-Bazzar narrated on the authority of Ibn Abbas that he said: The Prophet (peace and blessings of God be upon him) said about Surat Ya-Sin 36: **I wish it were in the heart of every person of my nation.** And its chain of transmission is as follows: He said: Salamah ibn Shabib narrated to us, Ibrahim ibn Al-Hakam ibn Abaan narrated to us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God (peace and blessings of God be upon him) said..." And Al-Tabarani and Ibn Mardawayh narrated. Al-Suyuti said with a weak chain of transmission on the authority of Anas that he said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever persists in reciting Yaseen every night and then dies, dies a martyr.** Al-Darimi narrated on the authority of Ibn Abbas that he said: Whoever recites Yaseen in the morning will be given ease for his night

until evening, and whoever recites it at the beginning of the night will be given ease for his night until morning.

His statement: 1- **Ya Seen** The majority read it with a sukoon on the noon, while Ibn Kathir, Abu Amr, Hamzah, Hafs, Qaloon, and Warsh read it with the assimilation of the noon into the waw that follows it. Isa bin Omar read with a fatha on the noon, while Ibn Abbas, Ibn Abi Ishaq, and Nasr bin Asim read it with a kasra. The fatha is based on the construction or that it is the object of an implied verb, which is: *Atal Ya Seen*. The kasra is also based on the construction like *jir*, and it was said that the fatha and kasra are to avoid the meeting of two quiescent letters. As for the reason for the majority reading it with a sukoon on the noon, it is because it is listed in a list, so it has no role in parsing. Harun Al-A'war, Muhammad bin Al-Sameefa', and Al-Kalbi read it with a damma on the noon based on the construction like *mandh*, *wahayt*, and *qat*, and it was said that it is the predicate of a deleted subject, meaning this is *Ya Seen*, and it was prevented from being declined due to the operation and feminization.

There is a difference of opinion about the meaning of this word. Some say it means **O man** or **O human being**. Ibn al-Anbari said: "Pausing at *Ya Seen* is good for those who say it is the opening of the surah. However, those who say it means "O man" do not pause at it." Sa'd ibn Jubayr and others said: "It is one of the names of Muhammad, peace and blessings be upon him. The evidence for this is "Indeed, you are one of the messengers." And from this is the saying of al-Sa'd al-Himyari:

O soul, do not give sincere advice, striving for love except to the family of Yasin.

And from this is His statement: "Peace be upon the family of Yasin," meaning upon the family of Muhammad. What is meant by the family of Yasin will come in *As-Saffat*. Al-Wahidi said: Ibn Abbas and the commentators said: He means O human being, meaning Muhammad, may God bless him and grant him peace. Abu Bakr Al-Warraq said: It means O master of mankind. Malik said: It is one of the names of God Almighty, and Ashab narrated that from him. Abu Abd Al-Rahman Al-Sulami narrated from Ja'far Al-Sadiq that it means O master. Ka'b said: It is an oath by which God swore. Al-Zajjaj preferred that it means O Muhammad.

They differed as to whether it is Arabic or non-Arabic. Saeed bin Jubair and Ikrimah said: It is Abyssinian. Al-Kalbi said: It is Syriac, spoken by the Arabs, and it became part of their language. Al-Sha'bi said: It is in the language of Tayy. Al-Hasan said: It is in the language of Kalb. We have already mentioned in *Taha* and in the opening of *Surat Al-Baqarah* what makes the discussion unnecessary here.

Tafsir al-Baghawi

Makki 1. **Ya Seen** and *Nun* were recited with the nun hidden in them: Ibn Amir, Al-Kisa'i, and Abu Bakr. Qaloon conceals the nun in **Ya Seen** and pronounces it in *Nun*, and the rest pronounce it in them.

They differed in the interpretation of **Ya Seen** according to their differences in the letters of the spelling. Ibn Abbas, may God be pleased with him, said: It is an oath. It is narrated from him that its meaning is: O human being, in the language of Tayy, meaning: Muhammad, may God bless him and grant him peace. This is the saying of Al-Hasan, Saeed bin Jubair, and a group.

Abu Al-Aaliyah said: Oh man.

Abu Bakr Al-Warraq said: O master of mankind.

Tafsir al-Baidawi

1 - **Ya Seen** in meaning and syntax. It was said that its meaning is **O human being** in the language of Tayy', although its origin is **O people**, so it was limited to half of it due to the frequency of calling with it, as it was said **from God** in *Ayman*. It was read with the kasra like *jeer* and with the fatha based on the construction like *ayn*, or the syntax based on **atla Seen**, or by omitting the oath letter and the fatha to prevent inflection, and with the damma based on the construction like *hayth*, or the syntax based on this **Ya Seen**, and Hamzah, Al-Kisa'i, Ruh, and Abu Bakr made the *ya'* inflected, and the noon was assimilated into the waw.

Surat Ya-Sin 36:2
And by the Wise Qur'an

Surat Ya-Sin 36:2

And by the Wise Qur'an

Tafsir al-Jalalayn

2 - **And the Wise Qur'an** is perfect with amazing composition and wonderful meanings.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And the Wise Qur'an**, means: And the decisive Qur'an with what it contains of its rulings and clear proofs.

Tafsir al-Qurtubi

In the words of God: "Ya Seen. By the Wise Qur'an," He says, **This is my name, Ya Seen**. Ibn al-Arabi said, "This is a wonderful statement, because it is permissible for a servant to use a name from his Lord if it contains a meaning from Him, such as saying: All-Knowing, All-Powerful, All-Willing, and All-Speaking." Malik prohibited using the name Ya Seen because it is one of the names of God, the meaning of which is not known. Perhaps its meaning is unique to the Lord, so it is not permissible for a servant to use it before it. If it is said, God the Almighty said, "Peace be upon the family of Ya Seen," we say: This is written in alphabetical order, so it is permissible to use it as a name. This non-orthographical order is what Malik spoke about, because of the confusion in it, and God knows best. Some scholars said, "God opened this surah with the letters Ya and Seen, and in them is the sum of goodness. The opening indicates that it is the heart, and the heart is the commander over the body. Similarly, Ya Seen is the commander over all the surahs, encompassing the entire Qur'an." Then they differed about it again, so Saeed bin Jubair and Ikrimah said: It is in the language of Abyssinia. Al-Sha'bi said: It is in the language of Tayy. Al-Hasan: It is in the language of Kalb. Al-Kalbi: It is in Syriac, so the Arabs spoke it and it became part of their language. This meaning has already been mentioned in Taha and in the introduction to the book in full. Al-Qadi 'Iyadh listed the sayings of the commentators about the meaning of Ya-Seen, so Abu Muhammad Makki narrated that "It was narrated that the Prophet, may God bless him and grant him peace, said: 'I have ten names with my Lord.'" He mentioned that Ta-Ha and Ya-Seen are two of His names among them.

I said: Al-Mawardi mentioned on the authority of Ali **may God be pleased with him** who said: I heard the Messenger of God (peace and blessings of God be upon him) say: God the Almighty has named me seven names in the Qur'an: Muhammad, Ahmad, Ta-Ha, Ya-Seen, Al-Muzzammil, Al-Muddaththir, and Abdullah.

Al-Qadi said this. Abu Abd al-Rahman Al-Sulami narrated on the authority of Ja'far Al-Sadiq that he meant, addressing his Prophet (peace and blessings of God be upon him). On the authority of Ibn Abbas: **Ya-Seen O man**, meaning Muhammad (peace and blessings of God be upon him). He said: It is an oath and it is one of the names of God, the Most High. Al-Zajaj said: It was said that it means O Muhammad, and it was said O man, and it was said O man. Ibn Al-Hanafiyyah said: Ya-Seen, O Muhammad. Ka'b said: Ya-Seen is an oath by which God swore two thousand years before He created the heavens and the earth. [He said: O Muhammad, you are indeed one of the messengers.] Then he said: **And the Wise Qur'an**. If it is understood that it is one of His names (peace and blessings of God be upon him), and it is authentically stated that it is an oath, then there is in it the glorification that was mentioned above, and the oath is confirmed by linking the other oath to it. If it was in the sense of calling, then another oath came after it to realize his message and testify to his guidance. God the Almighty swore by his name and his book that he is among those sent with his revelation to his servants, and on the straight path of his faith, i.e. a path in which there is no crookedness or deviation from the truth. Al-Naqqash said: God the Almighty did not swear to any of his prophets by the message in his book except for him, and in it is from his glorification and exaltation according to the interpretation of those who said, **O Master**, what is in it, "And he, peace be upon him, said: I am the master of the children of Adam," his words end. Al-Qushayri narrated that Ibn Abbas said: The infidels of Quraysh said, **You are not a messenger, and God did not send you to us**. So God swore by the perfect Quran that Muhammad is among the messengers. **And the Wise** is perfect so that it is not exposed to falsehood and contradiction, as He said, **He has perfected His verses** (Hud 11:1). Likewise, He perfected its structure and meanings, so no flaw afflicts it. *Al-Hakim* may be with regard to the kaf, like Al-Aleem in the sense of perfect with a kasra on the kaf, like Al-Aleem in the sense of painful. **On a straight path** means the straight religion, which is Islam. Al-Zajaj said: On the path of the prophets who came before you.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of Surat Al-Baqarah. It was narrated from Ibn Abbas **may God be pleased with them**, Ikrimah, Ad-Dahhak, Al-Hasan, and Sufyan ibn Uyaynah that Ya Seen means **O human being**. Saeed ibn Jubayr said: It is also the case in the Ethiopian dialect. Malik said on the authority of Zaid ibn Aslam: It is one of the names of God the Most High: **By the Wise Qur'an**, meaning the decisive, which falsehood cannot approach from before it or from behind it. **Indeed, you**, meaning O Muhammad, **are among the messengers** * **On a straight path**, meaning on a sound method, religion, and upright law. **A revelation from the Almighty, the Most Merciful**, meaning this path, method, and religion that you have brought are a revelation from the Lord of Almighty Power, the Most

Merciful to His believing servants, as God the Most High said: "And indeed, you guide to a straight path * The path of God to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to God do all matters return."

God the Almighty says: {That you may warn a people whose fathers were not warned, so they are unaware}. He means by this the Arabs, for no warner had come to them before him. Mentioning them alone does not negate others, just as mentioning some individuals does not negate the generality. We have already mentioned the verses and the successive hadiths about the generality of his mission, may God bless him and grant him peace, when God the Almighty says: {Say, **O mankind, indeed I am the Messenger of God to you all.**}. And God the Almighty says: {The word has come into effect upon most of them}. Ibn Jarir said: The punishment has become obligatory upon most of them because God the Almighty has decreed for them in the Mother of the Book that they will not believe **so they will not believe** in God and they will not believe in His messengers.

Fath al-Qadir

2- **And the Wise Qur'an** in the accusative case as it is the object of the oath initially. It was also said that it is conjoined with Ya Seen, assuming it is in the accusative case due to the oath being implied. Al-Naqqash said: God did not swear to any of His prophets by the message in His book except to Muhammad, may God bless him and grant him peace, as a sign of his greatness and glorification. The Wise is the perfect one who does not contradict or conflict, or the Wise is the one who said it.

Tafsir al-Baghawi

2. **And the Wise Qur'an.**

Tafsir al-Baidawi

2 - **And the Wise Qur'an** Ibn Amir, Al-Kisa'i, Abu Bakr, Warsh, and Ya'qub, and it is the waw of the oath or the conjunction if **Ya Seen** is made the thing sworn by.

Surat Ya-Sin: 3

Indeed, you are among the messengers.

Surat Ya-Sin 36:3

Indeed, you are among the messengers.

Tafsir al-Jalalayn

3 - **You, O Muhammad, are among the messengers**

Tafsir al-Suyuti

Tafsir al-Tabari

You are indeed one of the messengers. God Almighty says, swearing by His revelation and sending down to His Prophet Muhammad, may God bless him and grant him peace: You, O Muhammad, are indeed one of the messengers by God's revelation to His servants.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And the Wise Qur'an. Indeed, you are among the messengers." An oath as you hear: "Indeed, you are among the messengers. On a straight path."

Tafsir al-Qurtubi

And he said: **Indeed, you are among the messengers.** The predicate of *indeed*.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of Surat Al-Baqarah. It was narrated from Ibn Abbas **may God be pleased with them**, Ikrimah, Ad-Dahhak, Al-Hasan, and Sufyan ibn Uyaynah that Ya Seen means **O human being**. Saeed ibn Jubayr said: It is also the case in the Ethiopian dialect. Malik said on the authority of Zaid ibn Aslam: It is one of the names of God the Most High: **By the Wise Qur'an**, meaning the decisive, which falsehood cannot approach from before it or from behind it. **Indeed, you**, meaning O Muhammad, **are among the messengers** * **On a straight path**, meaning on a sound method, religion, and upright law. **A revelation from the Almighty, the Most Merciful**, meaning this path, method, and religion that you have brought are a revelation from the Lord of Almighty Power, the Most Merciful to His believing servants, as God the Most High said: "And indeed, you guide to a straight path * The path of God to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to God do all matters return."

God the Almighty says: {That you may warn a people whose fathers were not warned, so they are unaware}. He means by this the Arabs, for no warner had come to them before him. Mentioning them alone does not negate others, just as mentioning some individuals

does not negate the generality. We have already mentioned the verses and the successive hadiths about the generality of his mission, may God bless him and grant him peace, when God the Almighty says: {Say, **O mankind, indeed I am the Messenger of God to you all**}. And God the Almighty says: {The word has come into effect upon most of them}. Ibn Jarir said: The punishment has become obligatory upon most of them because God the Almighty has decreed for them in the Mother of the Book that they will not believe **so they will not believe** in God and they will not believe in His messengers.

Fath al-Qadir

The answer to section 3 - **You are indeed one of the messengers**. This is a response to those infidels who denied his message by saying: **You are not a messenger**.

Tafsir al-Baghawi

3. **Indeed, you are among the messengers.** He swears by the Qur'an that Muhammad, may God bless him and grant him peace, is among the messengers. This is a response to the infidels who said: **You are not a messenger** (al-Ra'd 13:43).

Tafsir al-Baidawi

3 - **You are indeed one of the messengers.** One of those who were sent.

Surat Ya-Sin 36:4

on a straight path

Tafsir al-Jalalayn

4 - *on* is related to what preceded it **straight path** the path of the prophets before you, monotheism, guidance, and confirmation with an oath and other things, a response to the infidels' saying to him, **You are not a messenger**.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **On a straight path**, means: On a path of guidance without any crookedness, which is Islam.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On a straight path**: meaning on Islam.

As for His statement, **on a straight path**, there are two interpretations: One of them is that its meaning is: Indeed, you are among the messengers on the straight path of truth. In that case, *upon* is the relative clause of sending. The other is that it is a predicate of the subject, as if it was said: Indeed, you are among the messengers, indeed, you are on a straight path.

Tafsir al-Qurtubi

And **on a straight path** is a second piece of report, meaning that you are indeed one of the messengers, and that you are indeed on a straight path. It was also said that the meaning is one of the messengers on righteousness, so his statement, **on a straight path** is a connection to the messengers, meaning that you are indeed one of the messengers who were sent on a straight path, like the statement of God Almighty: **And indeed, you guide to a straight path * The path of God** (al-Shura 42:52-53), meaning the path that God has commanded.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of Surat Al-Baqarah. It was narrated from Ibn Abbas **may God be pleased with them**, Ikrimah, Ad-Dahhak, Al-Hasan, and Sufyan ibn Uyaynah that Ya Seen means **O human being**. Saeed ibn Jubayr said: It is also the case in the Ethiopian dialect. Malik said on the authority of Zaid ibn Aslam: It is one of the names of God the Most High: **By the Wise Qur'an**, meaning the decisive, which falsehood cannot approach from before it or from behind it. **Indeed, you**, meaning O Muhammad, **are among the messengers *** **On a straight path**, meaning on a sound method, religion, and upright law. **A revelation from the**

Almighty, the Most Merciful, meaning this path, method, and religion that you have brought are a revelation from the Lord of Almighty Power, the Most Merciful to His believing servants, as God the Most High said: "And indeed, you guide to a straight path * The path of God to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to God do all matters return."

God the Almighty says: {That you may warn a people whose fathers were not warned, so they are unaware}. He means by this the Arabs, for no warner had come to them before him. Mentioning them alone does not negate others, just as mentioning some individuals does not negate the generality. We have already mentioned the verses and the successive hadiths about the generality of his mission, may God bless him and grant him peace, when God the Almighty says: {Say, **O mankind, indeed I am the Messenger of God to you all**}. And God the Almighty says: {The word has come into effect upon most of them}. Ibn Jarir said: The punishment has become obligatory upon most of them because God the Almighty has decreed for them in the Mother of the Book that they will not believe **so they will not believe** in God and they will not believe in His messengers.

Fath al-Qadir

And his saying: 4- **On a straight path** is another piece of report for *ir*: meaning that you are on a straight path, and the straight path is the worthy path that leads to what is sought. Al-Zajjaj said: On the path of the prophets who came before you, and it is permissible for it to be in the accusative case as a state.

Tafsir al-Baghawi

4. **On a straight path**, which is a piece of report after a piece of report, meaning: that he is one of the messengers and that he is on a straight path.

It was said: It means that you are one of the messengers who are on the straight path.

Tafsir al-Baidawi

4 - **On a straight path** which is monotheism and uprightness in matters. It is possible for **on a straight path** to be a second piece of report and a state of what is implied in the preposition and noun. Its benefit is that the Sharia explicitly describes uprightness, even if it is indicated by **among the messengers** as an obligation.

Surat Ya-Sin: 5

A revelation from the Almighty, the Merciful.

Surat Ya-Sin 36:5

A revelation from the Almighty, the Merciful.

Tafsir al-Jalalayn

5 - **The revelation of the Mighty** in His kingdom **the Merciful** to His creation is the predicate of an implied subject, meaning the Qur'an

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in reading the statement **the revelation of the Almighty, the Most Merciful**. The majority of the reciters of Medina and Basra read it **the revelation of the Almighty** with the nominative case of **the revelation**. The nominative case in this case is directed in two ways: One of them: by making it a predicate, so the meaning of the statement is: it is a revelation from the Almighty, the Most Merciful. The other: by starting, so the meaning of the statement in this case is: you are indeed among the messengers, this is a revelation from the Almighty, the Most Merciful. The majority of the reciters of Kufa and some of the people of Ash-Sham read it as **the revelation** in the accusative case as a source of the statement **you are indeed among the messengers**, because sending is only from the revelation, so it is as if it was said: for the one who sent down the revelation of the Almighty, the Most Merciful, truly.

The correct thing to say about this, in my opinion, is that they are two well-known readings among the reciters of the regions, and they are close in meaning, so whichever one the reciter recites, he is correct. The meaning of the statement is: Indeed, you are one of the messengers, O Muhammad, sent by the Almighty Lord to take revenge on the disbelievers in Him, the Most Merciful to those who repent to Him and turn back from their disbelief and immorality, to punish them for their previous crime after their repentance to Him.

Tafsir al-Qurtubi

The Almighty's saying: **A revelation from the Almighty, the Most Merciful**. Ibn 'Amir, Hafs, Al-A'mash, Yahya, Hamzah, Al-Kisa'i, and Khalaf read: *Tanzil* with the lam in the accusative case as a verbal noun, meaning that God sent it down as a revelation. The verbal noun was added, so it became definite, like His saying: **Then he struck the necks** [Muhammad 4], meaning the striking of the necks. The rest read: *Tanzil* in the nominative case as a predicate of a deleted subject, meaning it is a revelation, or what was revealed to you is a revelation from the Almighty, the Most Merciful. This was also read: *Tanzil* in the genitive case as a substitute for **the Qur'an**, and *Tanzil* refers to the

Qur'an. It was said: to the Prophet, peace and blessings of God be upon him, meaning that you are one of the messengers, and that you are **a revelation from the Almighty, the Most Merciful**. So *Tanzil* in this case means sending, as God the Almighty said: **God has sent down to you a reminder * A Messenger who recites** (At-Talaq 65:10-11). It is also said: God sent the rain and sent it down with the same meaning. And Muhammad, may God's prayers and peace be upon him, God's mercy sent it down from the sky. And whoever is set up says: **Indeed, you are among the messengers, a message from the Almighty, the Most Merciful**. And **the Almighty** is the vengeful against those who disobey Him, **the Most Merciful** to those who obey Him.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of Surat Al-Baqarah. It was narrated from Ibn Abbas **may God be pleased with them**, Ikrimah, Ad-Dahhak, Al-Hasan, and Sufyan ibn Uyaynah that Ya Seen means **O human being**. Saeed ibn Jubayr said: It is also the case in the Ethiopian dialect. Malik said on the authority of Zaid ibn Aslam: It is one of the names of God the Most High: **By the Wise Qur'an**, meaning the decisive, which falsehood cannot approach from before it or from behind it. **Indeed, you**, meaning O Muhammad, **are among the messengers * On a straight path**, meaning on a sound method, religion, and upright law. **A revelation from the Almighty, the Most Merciful**, meaning this path, method, and religion that you have brought are a revelation from the Lord of Almighty Power, the Most Merciful to His believing servants, as God the Most High said: "And indeed, you guide to a straight path * The path of God to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to God do all matters return."

God the Almighty says: {That you may warn a people whose fathers were not warned, so they are unaware}. He means by this the Arabs, for no warner had come to them before him. Mentioning them alone does not negate others, just as mentioning some individuals does not negate the generality. We have already mentioned the verses and the successive hadiths about the generality of his mission, may God bless him and grant him peace, when God the Almighty says: {Say, **O mankind, indeed I am the Messenger of God to you all**}. And God the Almighty says: {The word has come into effect upon most of them}. Ibn Jarir said: The punishment has become obligatory upon most of them because God the Almighty has decreed for them in the Mother of the Book that they will not believe **so they will not believe** in God and they will not believe in His messengers.

Fath al-Qadir

5- **A Revelation of the Almighty, the Most Merciful** Nafi', Ibn Kathir, Abu Amr, and Abu Bakr read *Tanzil* in the nominative case as the predicate of a deleted subject:

meaning it is a revelation. It is also permissible for it to be the predicate of the statement of Ya Seen if it is made the name of the surah. The rest read it in the accusative case as a source: meaning God sent down this revelation of the Almighty, the Most Merciful. The meaning is: You, O Muhammad, are a revelation of the Almighty, the Most Merciful, and the first is more appropriate. It was said that it is in the accusative case as a praise according to the reading of those who read it in the accusative case. The Almighty expressed the revealed with the source as an emphasis so that it is as if it is the revelation itself. Abu Haywah, Al-Tirmidhi, Abu Ja'far Yazid bin Al-Qa'qa', and Shaibah read *Tanzil* in the genitive case as an attribute of the Quran or a substitute for it.

Tafsir al-Baghawi

5. **A revelation from the Almighty, the Most Merciful.** Ibn Amir, Hamza, Al-Kisa'i, and Hafs read: **A revelation from the Almighty, the Most Merciful**, with the lam in the accusative case, as if he said: **It was sent down in a revelation**. The others read it with the nominative case, meaning: It is a revelation from the Almighty, the Most Merciful.

Tafsir al-Baidawi

5 - **The revelation of the Almighty, the Most Merciful** is an omitted predicate and the verbal noun means the subject. Ibn Amir, Hamza, Al-Kisa'i and Hafs read it in the accusative case with the omission of **I mean** or its verb, as it is in its original form. It was read in the genitive case as a substitute for **the Qur'an**.

Surat Ya-Sin 36:6

That you may warn a people whose fathers were not warned, so they are heedless.

Surat Ya-Sin 36:6

That you may warn a people whose fathers were not warned, so they are heedless.

Tafsir al-Jalalayn

6 - **To warn** with it **a people** related to the revelation **whose fathers were not warned** meaning they were not warned during the period **so they** the people **are heedless** of faith and guidance.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **To warn a people whose fathers were not warned**. Some of them said: Its meaning is: To warn a people whose fathers were not warned before them.

Mention of who said:

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Samak, on the authority of 'Ikrimah, regarding this verse, **To warn a people whose fathers were not warned**, he said: They were warned.

Others said: Rather, the meaning of this is to warn a people whose fathers were not warned.

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 whose fathers were not warned**. Some of them said: That you may warn a people whose fathers were not warned, from the warning of the people before them. And some of them said: That you may warn a people whose fathers were not warned: that is, this nation to whom no warner came, until Muhammad, may God bless him and grant him peace, came to them.

The Arab scholars differed about the meaning of *ma* in the phrase **ma anthdhartuhu abahhum** if the meaning of the statement is directed to the fact that their fathers had been warned, and it does not mean denial. Some of the Basran grammarians said: The meaning of that, if it is not meant to mean denial, is: **To warn them of the One who warned their fathers, so they are heedless**. He said: The use of the letter *fa* in this meaning is not permissible, and God knows best. He said: It is better to deny it, so the meaning of the statement is: **Indeed, you are among the messengers to a people whose fathers were warned**, because they were in the interval.

Some of the grammarians of Kufa said: If *ma* does not mean denial, then the meaning of the statement is: **To warn them of what their fathers were warned of**. So the preposition *ba* is thrown in, and *ma* is in the accusative

case. **They are heedless**. He says: They are heedless of what God will do to His enemies who associate others with Him, of bringing down His vengeance and His power upon them.

Tafsir al-Qurtubi

The Almighty's saying: **That you may warn a people whose fathers were not warned**. *Ma* has no syntactic position according to most of the commentators, including Qatada, because it is a negation and the meaning is: That you may warn a people whose fathers were not warned before you by a warner. It was also said that it has the meaning of *who* so the meaning is: That you may warn them as their fathers were warned, as Ibn Abbas, Ikrimah and Qatada said. It was also said that *Ma* and the verb are a verbal noun, meaning that you may warn a people as their fathers were warned. Then it is possible that the Arabs were informed by continuous transmission of the report of the prophets, so the meaning is that they were not warned by the Messenger of God on their own. For a people who have not received the report of a prophet. God has said: **And We have not given them any books to study, nor have We sent to them before you any warner**. (Saba' 34:44) And He has said: **That you may warn a people to whom no warner came before you, that they may be guided**. (Sajdah 32:3), meaning no prophet has come to them. According to the saying of those who say that the report of the prophets has reached them, the meaning is that they are now turning away and ignoring that, and the one who turns away from something is said to be unaware of it. It has also been said: **They are unaware** of God's punishment.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of Surat Al-Baqarah. It was narrated from Ibn Abbas **may God be pleased with them**, Ikrimah, Ad-Dahhak, Al-Hasan, and Sufyan ibn Uyaynah that Ya Seen means **O human being**. Saeed ibn Jubayr said: It is also the case in the Ethiopian dialect. Malik said on the authority of Zaid ibn Aslam: It is one of the names of God the Most High: **By the Wise Qur'an**, meaning the decisive, which falsehood cannot approach from before it or from behind it. **Indeed, you**, meaning O Muhammad, **are among the messengers * On a straight path**, meaning on a sound method, religion, and upright law. **A revelation from the Almighty, the Most Merciful**, meaning this path, method, and religion that you have brought are a revelation from the Lord of Almighty Power, the Most Merciful to His believing servants, as God the Most High said: "And indeed, you guide to a straight path * The path of God to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to God do all matters return."

God the Almighty says: {That you may warn a people whose fathers were not warned, so they are unaware}.

He means by this the Arabs, for no warner had come to them before him. Mentioning them alone does not negate others, just as mentioning some individuals does not negate the generality. We have already mentioned the verses and the successive hadiths about the generality of his mission, may God bless him and grant him peace, when God the Almighty says: {Say, **O mankind, indeed I am the Messenger of God to you all.**}. And God the Almighty says: {The word has come into effect upon most of them}. Ibn Jarir said: The punishment has become obligatory upon most of them because God the Almighty has decreed for them in the Mother of the Book that they will not believe **so they will not believe** in God and they will not believe in His messengers.

Fath al-Qadir

The lam in 6- **to warn a people whose fathers were not warned** may be related to the revelation, or to an implied verb that indicates it from the messengers: i.e. We sent you to warn, and what is in **what their fathers were not warned** is the negative: i.e. their fathers were not warned, and it may be a relative or a description: i.e. to warn a people whom their fathers warned, or to warn them of a punishment their fathers warned, and it may be a source: i.e. warning their fathers, and according to the saying that it is negative the meaning is: their fathers were not warned of a messenger from themselves, and it may be intended what their closest fathers were warned of due to the long period, and his saying: **they are heedless** is related to the negation of the warning in the first way: i.e. their fathers were not warned so they are heedless because of that, and according to the other ways it is related to his saying to warn: i.e. they are heedless of what we warned their fathers with, and most of the people of interpretation have gone to the meaning on Negation, which is apparent from the system to arrange the understanding of the heedless on what came before it.

are heedless **is related to the negation according to the first, meaning they were not warned, so they remained heedless, or to His saying** Indeed, you are among the messengers" according to the other meanings, We sent you to them to warn them, for they are heedless.

Tafsir al-Baghawi

6. **To warn a people whose fathers were not warned.** It was said: *What* is for negation, meaning: Their fathers were not warned, because no prophet came to the Quraysh before Muhammad, may God bless him and grant him peace. And it was said: *What* means *who*, meaning: To warn a people with that which their fathers were warned, **so they are heedless**, of faith and guidance.

Tafsir al-Baidawi

6 - **To warn a people** is related to *revelation* or means **to be among the messengers**. "Their fathers were not warned" is a people other than the one who warned their fathers, meaning their closest fathers, due to the long period of time. So it is a description explaining their great need for him to be sent, or what he warned about, or something their more distant fathers were warned about, so it is a second object of "To warn", or warning their fathers according to the source. "They

Surat Ya-Sin 36:7

The word has come into effect upon most of them, so they do not believe.

Surat Ya-Sin 36:7

The word has come into effect upon most of them, so they do not believe.

Tafsir al-Jalalayn

7 - **The word has come true** it has become necessary **upon most of them** with the punishment **so they will not believe** meaning most of them

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The word has come true upon most of them, so they do not believe.** God Almighty says: Punishment has become obligatory upon most of them, because God has decreed upon them in the Mother of the Book that they will not believe in God, nor will they believe in His Messenger.

Tafsir al-Qurtubi

God Almighty says: **The word has come into effect upon most of them**, meaning the punishment has become inevitable for most of them. **So they do not believe** in your warning. This applies to those whom God knew would die in their disbelief. Then He explained the reason for their abandoning faith.

Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of Surat Al-Baqarah. It was narrated from Ibn Abbas **may God be pleased with them**, Ikrimah, Ad-Dahhak, Al-Hasan, and Sufyan ibn Uyaynah that Ya Seen means **O human being**. Saeed ibn Jubayr said: It is also the case in the Ethiopian dialect. Malik said on the authority of Zaid ibn Aslam: It is one of the names of God the Most High: **By the Wise Qur'an**, meaning the decisive, which falsehood cannot approach from before it or from behind it. **Indeed, you**, meaning O Muhammad, **are among the messengers * On a straight path**, meaning on a sound method, religion, and upright law. **A revelation from the Almighty, the Most Merciful**, meaning this path, method, and religion that you have brought are a revelation from the Lord of Almighty Power, the Most Merciful to His believing servants, as God the Most High said: "And indeed, you guide to a straight path * The path of God to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to God do all matters return."

God the Almighty says: {That you may warn a people whose fathers were not warned, so they are unaware}. He means by this the Arabs, for no warner had come

to them before him. Mentioning them alone does not negate others, just as mentioning some individuals does not negate the generality. We have already mentioned the verses and the successive hadiths about the generality of his mission, may God bless him and grant him peace, when God the Almighty says: {Say, **O mankind, indeed I am the Messenger of God to you all.**}. And God the Almighty says: {The word has come into effect upon most of them}. Ibn Jarir said: The punishment has become obligatory upon most of them because God the Almighty has decreed for them in the Mother of the Book that they will not believe **so they will not believe** in God and they will not believe in His messengers.

Fath al-Qadir

The lam in His statement: 7- **The word has come true upon most of them** is the particle that introduces the oath, meaning, by God, the word has come true upon most of them. The meaning of **has come true** is: it has been established and the word has become obligatory: meaning, the punishment is upon most of them: meaning, most of the people of Mecca, or most of the disbelievers in general, or most of the disbelievers of the Arabs, and they are those who died in disbelief and persisted in it throughout their lives. So His statement: **They do not believe** branches off from what came before it in this regard: meaning, because God Almighty knew of their persistence in what they were in of disbelief and dying in it. It was said that what is meant by the statement mentioned here is His statement, the Almighty: **Then the truth, and the truth I say, * I will fill Hell with you and those who follow you.**

Tafsir al-Baghawi

7. **The word has come true** "the punishment is inevitable" **upon most of them, so they do not believe.** This is like His saying: **But the word of punishment has come true upon the disbelievers** (al-Zumar 39:71).

Tafsir al-Baidawi

7 - **The word has come true upon most of them** meaning the Almighty's saying: **I will surely fill Hell with jinn and people all together.** "So they will not believe" because they are among those whom God knows will not believe.

Surat Ya-Sin 36:8

Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are raised.

Tafsir al-Jalalayn

8 - **Indeed, We have placed shackles on their necks** by attaching the hands to them because the shackles join the hand to the neck **so they** the hands are joined **to the chins** the plural of chin and it is the meeting of the beards **so they are with their heads bowed** raising their heads and not being able to lower them. This is a metaphor and what is meant is that they do not submit to faith nor lower their heads to it.

Tafsir al-Suyuti

And Ibn Jarir narrated on the authority of Ikrimah who said: Abu Jahl said: If I see Muhammad, I will do this and I will do that. So God revealed: Indeed, We have placed shackles on their necks until His saying: They do not see. So they would say: This is Muhammad. So he would say: Where is he? Where is he? And he would not see.

Tafsir al-Tabari

God Almighty says: Indeed, We have made the oaths of these disbelievers chained to their necks with shackles, so that they will not be extended with any good, and it is in the reading of Abdullah in what he mentioned **Indeed, We have placed shackles on their right hands, so they are up to the chins** and his saying **up to the chins** means: So their right hands are bound with the shackles on their necks, so it is a metaphor for the oaths, and it was not mentioned to the listeners to know the meaning of the speech, and that if the shackles were on the necks, they would not be except with the hands of the shackled ones bound to them, so mentioning the shackles being on the necks dispensed with mentioning the oaths, as the poet said:

I do not know, if I set my face intending good, which of the two will be more suitable for me.

Is it for the good that I seek, or the evil that does not come to me?

So he referred to evil, but he only mentioned good because the listener would know the meaning of the speaker, since evil is mentioned along with good.

Chins: plural of chin, and chin: the meeting of the two beards.

His saying, **They are covered with humpbacked hair**. Al-Muqamih means someone who lowers his chin until it reaches the chest, then raises his head, according to some scholars of Arabic language from Basra. According to some Kufians, it means someone who lowers his gaze after raising his head.

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, **Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are raised**, he said: It is like the statement of God, **And do not make your hand chained to your neck** (al-Isra' 17:29), meaning by that that their hands are chained to their necks, and they are unable to extend them for good.

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 will be with their heads up**, he said: They will be raising their heads and placing their hands over their mouths.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are covered with humps**. That is, they are chained and prevented from all good.

And His statement, **And We placed before them a barrier**, means, the Most High says, **And We placed before these polytheists a barrier**, which is a partition between two things. If it is pronounced with a fatha, it is from the actions of the children of Adam, and if it is from the actions of God, it is with a damma. The majority of the reciters of Medina and Basra and some of the Kufians read it with a damma. Some of the Meccans and the majority of the Kufic reciters read it with a fatha on the seen as *sada* in both letters. The damma is the reading that I like the most in this regard, even though the other is permissible and correct.

Tafsir al-Qurtubi

Then he said: **Indeed, We have placed shackles around their necks**. It was said that this was revealed about Abu Jahl ibn Hisham and his two Makhzumi companions. Abu Jahl swore that if he saw Muhammad praying, he would smash his head with a stone. When he saw him, he went and raised a stone to throw it, but when he gestured to it, his hand returned to his neck and the stone stuck to his hand. This was said by Ibn Abbas, Ikrimah, and others. According to this, it is a metaphor, that is, he is like someone whose hand is shackled to his neck. When he returned to his companions, he told them what he had seen. The second man, who was Al-Walid ibn Al-Mughira, said: I will smash his head. So he came to him while he was praying in that state to throw the stone at him, but God blinded him, so he could hear his voice but not see him. He returned to his companions but did not see them until they called him. He said: By God, I did not see him, but I heard his voice. The third said: By God, I will smash his head. Then he took the stone and set off, staggering backward until he fell on his back unconscious. It was said to him, **What is the matter with you?** He said, "My matter is grave! I saw the man, and when I approached him, there was a stallion swaying his tail. I have never seen a stallion bigger than him. By al-Lat and al-'Uzza,

Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are raised.

if I approached him, he would eat me.” Then God revealed, **Indeed, We have placed around their necks shackles, reaching to their chins, so their heads are upturned.** Ibn Abbas recited, **Indeed, We have placed on their right hands.** Al-Zajjaj said, **And it was recited, ‘Indeed, We have placed in their hands.’** An-Nahhas said, **This reading is an explanation, and it should not be recited in a way that contradicts the Qur’an.** There is an omission in the speech according to the reading of the group, the estimation being, **Indeed, We have placed around their necks and in their hands shackles, reaching to their chins.** It is a metaphor for the hands, not the necks, and the Arabs omit such a word. Its equivalent is: {And garments that protect you from the heat} (al-Nahl 16:81). Its meaning is: {And garments that protect you from the cold}, but it was omitted because that which protects from the heat also protects from the cold. Because if the shackles are on the neck, they must also be on the hand, especially since God the Almighty said: {And they reach the chins}, so it is known that what is meant by it is the hands. {And they are raised with their heads bowed}, meaning they are raising their heads, unable to lower their heads, because whoever has his hands shackled to his chin, his head will be raised. Abdullah ibn Yahya narrated that Ali ibn Abi Talib **may God be pleased with him** showed them the iqmah, so he put his hands under his beard, stuck them together, and raised his head. An-Nahhas said: This is the most important narration about it, and it is taken from what Al-Asma’i related. He said: It is said: The animal iqmaht if you pull its reins to raise its head. An-Nahhas said: The qaf is replaced by the kaf because of its proximity to it. Just as it is said: I conquered him and I conquered him. Al-Asma’i said: It is said: The animal iqmaht if you pull its reins until its head is erect. And from this is the saying of the poet:

And the head is covered

It is said: akmāmahā, akfāḥā, and khabbātha. This one alone is without an alif, according to al-Asma’i. A camel is qāmah qamuhan: if it raises its head at the water tank and refuses to drink, so it is a qāmih and qāmih camel. It is said: he drank, then qāmih, and anqāmih, meaning if he raised his head and stopped drinking, satisfied. Your camels have qāmahāt: if they have come to the water and not drunk, and raised their heads due to an illness they have or a cold. They are qāmahā camels, a muqāmih camel, and a muqāmih female camel as well, and the plural is qāmah, not according to analogy. Bishr said, describing a ship:

We sit on its sides, lowering our eyes like camels in the sun.

Al-Iqmah: raising the head and lowering the gaze. It is said: Al-Ghal qamahu **he raised his head from distress** if he left his head raised due to his distress. The two months of qamaah: the most severe cold, and they are the two braziers, and they were named thus because when camels come to it, the cold water harms them and they lower their heads. And from this, qamahat al-sawiq **the gruel** is derived. It was said: It is a metaphor that God the Almighty gave them in their refusal to guide them like the refusal of one who is

chained. Yahya bin Salam and Abu Ubaidah said this. And as it is said: So-and-so is a donkey, meaning he does not see the guidance. And as he said:

They are shackled and chained to the right path.

In al-Naba 78:Abu Dhu’ayb loved a woman in the pre-Islamic era, and when he converted to Islam, she tried to seduce him, but he refused and began to say:

This house is not like the old days, O Umm Malik, but chains have surrounded the necks.

The young man returned like an old man, saying nothing but justice, so the critics were relieved.

He wanted to prevent us from committing adultery and immorality with the prohibitions of Islam. Al-Farra’ also said: This is a parable, meaning that we prevented them from spending in the way of God, and it is like the saying of God the Almighty: {And do not make your hand chained to your neck} (al-Isra’ 17:29).

Ad-Dahhak said: It was also said that these people became, in their arrogance towards the truth, like someone who puts a shackle on his hand and then it is tied to his neck, so he remains raising his head and not lowering it, and lowering his gaze and not opening it. The arrogant person is described as having an erect neck. Al-Azhari said: When their hands were chained to their necks, the shackles raised their chins and heads upwards like camels when they raise their heads. This prevention is by creating disbelief in the hearts of the disbelievers, and among some people by depriving them of success as a punishment for their disbelief. It was said: The verse is a reference to what will be done to people in Hell tomorrow, by placing shackles and chains around their necks, as God Almighty said: **When the shackles are around their necks and the chains** (Ghafir 40:71), and He spoke about it in the past tense. **They will be restrained** has been explained previously. Mujahid said: They will be restrained and prevented from every good thing.

Tafsir Ibn Kathir

The Almighty says: Indeed, We have made those who are doomed to misery, their relation to reaching guidance is like the relation of someone who has a shackle around his neck, so he gathers his hands with his neck under his chin, so his head is raised and becomes downcast. For this reason, the Almighty said: **They are downcast.** The one who is upcast is the one who raises his head, as Umm Zar’ said in her speech: And I drink so I am satisfied, meaning I drink and I am quenched, and I raise my head in congratulations and repose. And He was satisfied with mentioning the shackle around the neck without mentioning the hands, even though they were intended, as the poet said:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

Is it the good that I seek or the evil that does not come to me?

So He was content to mention good and not evil, as

the speech and context indicated it. And thus, since the shackles are only known by what is combined with the hands and the neck, He was content to mention the neck instead of the hands. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with him** regarding the verse of God the Almighty: {Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are upturned}. He said: It is like His saying the Almighty: {And do not make your hand chained to your neck}. He means by that that their hands are tied to their necks, unable to extend them for good. Mujahid said: {So they are head down}. He said: Their heads are raised, and their hands are placed over their mouths, so they are shackled from all good.

And the Almighty's saying: **And We placed before them a barrier**, Mujahid said: from the truth. **And behind them a barrier**, Mujahid said: from the truth, so they hesitate. Qatada said: in misguidance. And the Almighty's saying: **Then We covered them**, meaning We covered their sight from the truth. **So they do not see**, meaning they do not benefit from any good, nor are they guided to it. Ibn Jarir said: It was narrated on the authority of Ibn Abbas **may God be pleased with him** that he used to recite *Fa-Ghashinahum* with the silent 'ayn from 'asha, which is an eye disease. Abdur-Rahman bin Zaid bin Aslam said: God the Almighty made this barrier between them and Islam and faith, so they cannot reach it. He recited: **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**. Then he said: He whom God the Almighty prevented cannot do so. Ikrimah said: Abu Jahl said: If I see Muhammad, I will do it and I will do it. Then the verse was revealed: "Indeed, We have placed around their necks shackles reaching to their chins, so their heads are upturned. * And We have placed before them a barrier and behind them a barrier and covered them so they do not see." He said: And they used to say, **This is Muhammad**, and he would say, **Where is he, where is he?** They would not see him. Narrated by Ibn Jarir.

Muhammad ibn Ishaq said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b who said: Abu Jahl said while they were sitting: Muhammad claims that if you follow him, you will be kings, and when you die, you will be resurrected after your death, and you will have gardens better than the gardens of Jordan, and that if you oppose him, he will slaughter you, and then you will be resurrected after your death, and you will have a fire in which you will be tormented. Then the Messenger of God (peace and blessings of God be upon him) came out to them at that time, and in his hand was a handful of dirt, and God had taken responsibility for their eyes before him, so he began to sprinkle it on their heads and recite **Ya Seen * By the Wise Qur'an** until he reached the verse: **And We have placed before them a barrier and behind them a barrier and covered them so they do not see**. Then the Messenger of God (peace and blessings of God be upon him) left for his needs, and they spent the night watching at his door until someone came out of the house and said: What is the matter with you? They said: We are waiting for Muhammad. He said: He has come out to you and there is not a man among you who has not placed dirt on his head, then went to

relieve himself, and every man among them began to shake off the dirt from his head. He said: The Prophet (peace and blessings of God be upon him) was informed of what Abu Jahl had said and he said: **And I say that because they will be slaughtered by me and he is one of them**.

And the Most High said: **And it is the same for them whether you warn them or do not warn them - they will not believe**. That is, God has sealed them with misguidance, so warning is of no benefit to them, nor are they affected by it. A similar example has already been presented at the beginning of Surat Al-Baqarah. And as God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment**. "You can only warn those who follow the message." That is, only the believers who follow the message, which is the Noble Qur'an, will benefit from your warning. **And fears the Most Merciful unseen**. That is, when no one sees him except God Almighty, knowing that God is watching him and knowing what he does. **So give him good tidings of forgiveness**. That is, for his sins. **And a noble reward**. That is, abundant, good, and beautiful. As God Almighty said: **Indeed, those who fear their Lord unseen will have forgiveness and a great reward**. Then He, the Almighty, said: **Indeed, it is We who bring the dead to life**. That is, on the Day of Resurrection. In it is an indication that God Almighty will revive the heart of whomever He wills of the disbelievers, whose hearts have died. By misguidance, then He guides them to the truth, as God Almighty said after mentioning the hardness of hearts: "Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand."

And the Almighty's saying: **And We record what they have sent forth** meaning of deeds. And concerning His saying: **and their traces** there are two opinions: **One of them** We record their deeds that they themselves undertook, and their traces that they left behind, so We reward them for that also, if good then good, and if evil then evil, like the saying of the Prophet (peace and blessings of God be upon him): "Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it after him, without that detracting from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of whoever acts upon it after him, without that detracting from their burden in the slightest." Narrated by Muslim from the narration of Shu'bah from Awn ibn Abi Juhaifa from al-Mundhir ibn Jarir from his father Jarir ibn Abdullah al-Bajali **may God be pleased with him**, and in it is the story of Mujtaba al-Namar al-Mudariyyin. And it was narrated by Ibn Abi Hatim from his father from Yahya ibn Sulayman al-Ju'fi, from Abu al-Muhayyah Yahya ibn Ya'la from Abdul-Malik ibn Umair from Jarir ibn Abdullah **may God be pleased with him**, and he mentioned the hadith in full, then... He recited this verse: **And We record what they have put forth and what they left behind**. Muslim narrated it on the authority of Abu Uwanah on the authority of Abdul-Malik bin Umair on the authority of Al-Mundhir bin Jarir on the authority of his father, and he mentioned it.

Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are raised.

And likewise, another hadith in Sahih Muslim 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: "When the son of Adam dies, his deeds come to an end except for three: beneficial knowledge, a righteous child who prays for him, or ongoing charity after his death." Sufyan al-Thawri narrated on the authority of Abu Sa'id **may God be pleased with him** who said: I heard Mujahid say regarding the verse, **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind**, meaning: what they left behind of misguidance. Ibn Lahi'ah narrated on the authority of Ata' ibn Dinar on the authority of Sa'id ibn Jubayr regarding the verse, **And We record what they have put forth and what they left behind**, meaning what they left behind. He said: whatever practice they established and then a people acted upon after their death. If it was good, then they will have a reward like theirs, without the reward of those who acted upon it being diminished in the slightest. But if it was evil, then upon them will be a burden like their sins, without the burden of those who acted upon it being diminished in the slightest. Both were mentioned by Ibn Abi Hatim, and this is the preferred opinion of al-Baghawi.

The second opinion is that what is meant by this are the traces of their steps towards obedience or disobedience. Ibn Abi Nujayh and others said on the authority of Mujahid, **What they have put forth** their deeds, **and their traces** he said: their steps with their feet, and this is what Al-Hasan and Qatadah said, **and their traces** meaning their steps. Qatadah said: If God, the Almighty, were to neglect anything about you, O son of Adam, He would have neglected what the winds erase of these traces, but He has counted all of the traces and deeds of the son of Adam until He counted this trace in what is from the obedience of God, the Almighty, or from His disobedience. So whoever among you is able to write down his trace in the obedience of God, the Almighty, let him do so. And there are hadiths with this meaning:

The first hadith Imam Ahmad said: Abd al-Samad told us, my father told us, al-Jariri told us, on the authority of Abu Nadrah, on the authority of Jabir ibn Abdullah, may God be pleased with them both, who said: The places around the mosque were deserted, so Banu Salamah wanted to move closer to the mosque. report of that reached the Messenger of God, may God bless him and grant him peace, so he said to them: **I have heard that you want to move closer to the mosque.** They said: **Yes, O Messenger of God, we want to do that.** So he, may God bless him and grant him peace, said: **O Banu Salamah, your dwellings record your footsteps, your dwellings record your footsteps.** This is how Muslim narrated it from the hadith of Sa'id al-Jariri and Kuham ibn al-Hasan, both of them on the authority of Abu Nadrah, whose name was al-Mundhir ibn Malik ibn Qat'ah al-Abdi, on the authority of Jabir, may God be pleased with him.

The second hadith Ibn Abi Hatim said: Muhammad ibn al-Wazir al-Wasiti told us, Ishaq al-Azraq told us, on the authority of Sufyan al-Thawri, on the authority of Abu Sufyan, on the authority of Abu Nadrah, on the

authority of Abu Sa'id al-Khudri, may God be pleased with him, who said: Banu Salamah were in a part of Madinah, and they wanted to move closer to the mosque, so the verse, **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind**, was revealed. The Prophet, may God bless him and grant him peace, said to them, **Indeed, your left behind are being recorded**, but they did not move. Al-Tirmidhi is the only one who transmitted it when he interpreted this noble verse on the authority of Muhammad ibn al-Wazir, and then he said: It is hasan gharib from the hadith of al-Thawri. Ibn Jarir narrated it on the authority of Sulayman ibn 'Umar ibn Khalid al-Raqi, on the authority of Ibn al-Mubarak, on the authority of Sufyan al-Thawri, on the authority of Tarif - who is Ibn Shihab Abu Sufyan al-Sa'di - on the authority of Abu Nadrah, on the authority of him.

It has been narrated via other than Al-Thawri's chain of transmission. Al-Hafiz Abu Bakr Al-Bazzar said: 'Ibad bin Ziyad Al-Saji told us, Uthman bin Umar told us, Shu'bah told us, on the authority of Sa'id Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: 'The Banu Salamah complained to the Messenger of God (blessings and peace of God be upon him) about the distance between their stations and the mosque, so the verse, "And We record what they have put forth and what they left behind," was revealed, so they stayed where they were.' Muhammad bin Al-Muthanna told us, 'Abd Al-A'la told us, Al-Jariri told us, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him) in a similar manner. There is something strange about the mention of the revelation of this verse, and the entire Surah is Meccan, and God knows best."

The third hadith Ibn Jarir said: Nasr bin Ali Al-Jahdhami told us, Abu Ahmad Al-Zubairi told us, Isra'il told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was revealed. They said: We will remain where we are. This is how it was narrated, and there is no trace of a Prophet (peace and blessings of God be upon him) in it. Al-Tabarani narrated it on the authority of Abdullah bin Muhammad bin Sa'id bin Abi Maryam, on the authority of Muhammad bin Yusuf Al-Firyabi, on the authority of Isra'il, on the authority of Samak, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was revealed, so they remained in their homes.

The Fourth Hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: "A man died in Madinah, so

the Prophet (peace and blessings of God be upon him) prayed over him and said, 'If only he had died somewhere other than his birthplace.' A man among the people said, 'Why, O Messenger of God?' The Messenger of God (peace and blessings of God be upon him) said, 'If a man dies somewhere other than his birthplace, the distance from his birthplace to the place where his trace ends in Paradise will be measured for him.'" An-Nasa'i narrated it on the authority of Yunus ibn Abd al-'A'la and Ibn Majah on the authority of Harmalah, both on the authority of Ibn Wahb on the authority of Huyayy ibn Abdullah. Ibn Jarir said: Ibn Humayd told us, Abu Numailah told us, Al-Husayn told us on the authority of Thabit, who said: I walked with Anas **may God be pleased with him** and I walked quickly, so he took my hand and we walked slowly. When we finished the prayer, Anas said: I walked with Zayd ibn Thabit and I walked quickly. He said: O Anas, do you not know that traces are written? This statement does not contradict the first one, but rather it is a warning and indication of that by way of priority and more appropriate, because if these traces are written, then those in which there is an example of them, good or evil, are written by way of priority, and God knows best.

And the Almighty's saying: **And everything We have recorded in a clear register** meaning, all of creation is written in a written book, precisely recorded in a Preserved Tablet. The clear register here is the Mother of the Book, as stated by Mujahid, Qatadah, and Abd al-Rahman ibn Zayd ibn Aslam. Likewise in the saying of the Almighty: **The Day We will call every people with their register** meaning with their register of deeds that will bear witness against them regarding what they did of good or evil, as the Almighty said: **And the register will be placed, and the prophets and the witnesses will be brought forth** and the Almighty said: "And the register will be placed, and you will see the criminals fearful of what is within it, and they will say, "Woe to us! What is this register that leaves out nothing small or great but that it has enumerated it?" And they will find what they did present. And your Lord does not wrong anyone."

Fath al-Qadir

And the sentence 8- **Indeed, We have placed shackles around their necks** is a confirmation of what came before it. It likened their state to the state of those whose necks are shackled. **So they** meaning the shackles reach **to their chins** so they are not able to turn around at that time nor are they able to bend them, and this is the meaning of His statement: **So they are with their heads down** meaning they are raising their heads and lowering their gaze. Al-Farra' and Al-Zajaj said: Al-Muqamih is the one who lowers his gaze after raising his head, and the meaning of iqmah is raising the head and lowering the gaze. It is said that a camel has aqmah **a head that is lowered** and qahmah **a head that is lowered** if it raises its head and does not drink water.

Al-Azhari said: God meant that when their hands were chained around their necks, the chains were raised to their chins and their heads were raised, so their heads were raised by the chains being raised. Qatada said:

The meaning of *muqhimoon* is *shackled*, but the first is more appropriate, and from this is the saying of the poet:

We sit on its sides, biting our ends like camels in the sun.

Al-Zajaj said: The two months of Kanun are called Qamaah, because when camels come to the water, they raise their heads due to the severe cold. He recited the words of Abu Zaid Al-Hudhali:

A young man, what a son of the noble one, if we are equal, the provisions are required in the two months of Qamaah

Abu Ubaidah said: The camel dries up when it raises its head from the water tank and does not drink. Abu Ubaidah also said: It is a metaphor that God gave them regarding their refusal to follow guidance, like the refusal of one who is chained, just as it is said that someone is a donkey, meaning he does not see guidance, and as the poet said:

They are shackled and chained to the right path.

Al-Farra' said: This is a parable: meaning, We prevented them from spending in the way of God, and it is like His statement: **And do not make your hand chained to your neck** and Ad-Dahhak said the same. It was also said that the verse is a reference to what will be done to people in the Fire by placing shackles on their necks as God the Most High said: **When the shackles are on their necks** and Ibn Abbas read: **Indeed, We have placed shackles on their right hands.** Az-Zajaj said: meaning, on their hands. An-Nahhas said: This reading is an explanation, and one should not recite in a way that contradicts the Qur'an. He said: There is an omission in the speech according to the reading of the group, the meaning is: **Indeed, We have placed on their necks and on their hands shackles**, so they reach the chins. So the word *it* is a metaphor for the hands, not the necks. The Arabs omit such a thing, and similar to it is **garments that protect you from the heat**, and its meaning is: and garments that protect you from the cold, because that which protects from the heat protects from the cold, because if the shackles are on the neck, then there is no alternative for them to be on the hand, especially since God said **so they reach the chins**, so it is known that what is meant by it is the hands, so they are *muhammahun* meaning raising their heads, unable to lower their heads, because whoever has his hands shackled to his chin, his head is raised. It was narrated on the authority of Ibn Abbas that he read: **Indeed, We have placed on their hands shackles**, and on the authority of Ibn Mas'ud that he read: **Indeed, We have placed on their right hands shackles**, as was narrated from the reading of Ibn Abbas.

Tafsir al-Baghawi

8. **Indeed, We have placed shackles around their necks.** This was revealed about Abu Jahl and his two Makhzumi companions. Abu Jahl had sworn that if he saw Muhammad praying, he would crush his head. So, he came to him while he was praying, holding a stone

Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are raised.

to crush him. When he raised it, his hand stayed on his neck and the stone stuck to his hand. When he returned to his companions and told them what he had seen, the stone fell. A man from the Makhzum tribe said, **I will kill him with this stone**. So, he came to him while he was praying to throw the stone at him, but God blinded his sight, so he could hear its voice but not see it. So, he returned to his companions but could not see them until they called him and said, **What did you do?** He said, "I did not see him. I heard his voice, but something like a stallion moving its tail stood between me and him. If I approached it, it would eat me." So God revealed, **Indeed, We have placed shackles around their necks**.

The scholars of semantics said: This is a metaphor, and there was no rancor. He meant: We prevented them from believing with obstacles, so he made the chains an example of that. Al-Farra' said: Its meaning is that we prevented them from spending in the way of God, as God the Almighty said: **And do not make your hand chained to your neck** (al-Isra' 17:29). Its meaning is: Do not withhold it from spending.

It reaches the chins. (*lā*) is a metaphor for the hands - even though it is not mentioned - because the shackles join the hand to the neck. Its meaning is: We have put shackles on their hands and necks, so they reach the chins. **They are oppressed.** And oppression is the one who raises his head and lowers his gaze. It is said: A camel is oppressed if it drinks from the water, so it raises its head and lowers its gaze. Al-Azhari said: He meant that when their hands were shackled to their necks, the shackles raised their chins and heads, so their heads are raised by the shackles being raised.

Tafsir al-Baidawi

8 - Indeed, We have placed shackles on their necks.

This is a confirmation of their determination to disbelieve and the seal on their hearts such that the signs and warnings will not help them, by likening them to those whose necks are shackled. **So they are up to their chins.** The shackles reach their chins, preventing them from lowering their heads to it. **So they are with their heads down.** They raise their heads and lower their gazes, as they do not pay attention to the truth, nor do they incline their necks toward it, nor do they lower their heads to it.

Surat Ya-Sin 36:9

And We have placed before them a barrier and behind them a barrier and covered them so they do not see.

Tafsir al-Jalalayn

9 - **And We placed before them a barrier and behind them a barrier** with the letter seen open and closed in both places **and covered them so they do not see** also a metaphor for blocking the path of faith for them

Tafsir al-Suyuti

Tafsir al-Tabari

What he meant by his saying, **And We placed before them a barrier and behind them a barrier**, is that He made their evil deeds seem good to them, so they are blind, do not see what is right, and do not truly pay attention.

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

Who said that?

Ibn Hamid told me: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **A barrier will be placed before them and a barrier will be placed behind them**, he said: About the truth.

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 We have placed before them a barrier and behind them a barrier** from the truth, so they hesitate.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We placed before them a barrier and behind them a barrier**. He said: Misguidance.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **And We have placed before them a barrier and behind them a barrier and covered them so they do not see**, he said: This has been placed as a barrier between them and Islam and faith, so they cannot reach it. And he recited, **And it is the same for them whether you warn them or do not warn them - they will not believe**, and he recited, **Indeed, those upon whom the word of your Lord has come into effect will not believe** (Yunus 10:96)... the entire verse. And he said: Whoever God has prevented, he cannot.

His statement, **So We covered them, so they do not see**, means: So We covered the eyes of these people, meaning We put a veil over them, so they do not see guidance nor benefit from it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So We covered**

them so they do not see guidance, nor do they benefit from it.

It was mentioned that this verse was revealed about Abu Jahl bin Hisham when he swore that he would kill him or smash his head with a rock.

The narration mentioned that:

Imran bin Musa told me: Abdul-Warith bin Saeed told us: Ammarah bin Abi Hafsah told us, on the authority of Ikrimah, who said: Abu Jahl said: If I see Muhammad, I will do this and that. Then the verse was revealed: **Indeed, We have placed shackles around their necks...** until His saying: **so they do not see**. He said: So they would say: This is Muhammad. He would say: Where is he, where is he? He would not see him. It was narrated on the authority of Ibn Abbas that he used to read it **So We blinded them, so they do not see** with the letter 'ayn, meaning We blinded them from it. This is because blindness means walking at night and not seeing.

Tafsir al-Qurtubi

The Almighty said: **And We have placed before them a barrier and behind them a barrier**. Muqatil said: When Abu Jahl returned to his companions and did not reach the Prophet (peace and blessings of God be upon him), and the stone fell from his hand, another man from Banu Makhzum took the stone and said: **I will kill him with this stone**. When he came close to the Prophet (peace and blessings of God be upon him), God blinded him so that he did not see the Prophet (peace and blessings of God be upon him). So he returned except for his companions, but he did not see them until they called him. This is the meaning of the verse. Muhammad ibn Ishaq said in his narration: "Utbah and Shaibah, the sons of Rabi'ah, and Abu Jahl and Umayyah ibn Khalaf sat watching the Prophet (peace and blessings of God be upon him) to harm him. Then he (peace be upon him) came out to them reciting Yasin and had dirt in his hand. He threw it at them and recited: "And We have placed before them a barrier and behind them a barrier." So they lowered their heads until he (peace be upon him) passed by them. This has already been mentioned in Surat Subhan and in Al-Kahf the discussion of sada'an with damma or fatha on the seen has already been mentioned and they are two dialects. *Fa-ghinahum* means We covered their sight, and this has already been mentioned in the beginning of Al-Baqarah. Ibn Abbas, Ikrimah and Yahya bin Ya'mar read *Fa-ghinahum* with an unvoiced 'ayn from 'isha' in 'ayn which is the weakness of her sight so that she cannot see at night. He said:

* When you come to him, you will be enveloped in the light of his fire *

God Almighty said: **And whoever turns away from the remembrance of the Most Merciful** (al-Zukhruf 43:36) and the verse. The meanings are similar, and the meaning is that He has blinded them, as He said:

And from the accidents, I don't care that I was hit on the ground with axes

Surat Ya-Sin 36:9

And We have placed before them a barrier and behind them a barrier and covered them so they do not see.

I did not find my way to the place where I climbed between Al-Udhaib and the land of Murad.

"They do not see" meaning guidance, as Qatadah said. It was also said: Muhammad when they plotted to kill him, as As-Suddi said. Ad-Dahhak said: "And We placed before them a barrier **meaning this world**, and behind them a barrier" meaning the Hereafter, meaning they were blind to the resurrection and blind to accepting the laws in this world. God the Most High said: "And We appointed for them companions who made attractive to them what was before them and what was behind them" (Fussilat 41:25) meaning they made attractive to them what was before them and what was behind them and called them to deny the Hereafter. It was also said: Based on this, "before them a barrier **means they were deceived by this world**, and behind them a barrier" meaning denial of the Hereafter. It was also said: "before them **is the Hereafter** and behind them **is this world**, and it is the same to them whether you warn them or do not warn them - they will not believe." This was mentioned in Al-Baqarah, and the verse is a refutation of the Qadarites and others. On the authority of Ibn Shihab: Omar bin Abdul Aziz brought Ghailan al-Qadri and said: O Ghailan, I have heard that you speak about predestination. He said: They are lying about me, O Commander of the Faithful. Then he said: O Commander of the Faithful, have you seen the words of God the Most High: {Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We have shown him the way, be he grateful or ungrateful.} (al-Insan 76:2-3) He said: {Read, O Ghailan.} So he read until he reached the words: {So whoever wills may take to his Lord a way.} So he said: {Read.} He said: {And you do not will except that God wills.} So he said: {By God, O Commander of the Faithful, I have never known that this was in the Book of God.} So he said to him: O Ghailan, read the beginning of Surah Ya-Seen. So he read until he reached: {And it is the same for them whether you warn them or do not warn them - they will not believe.} Ghailan said: {By God, O Commander of the Faithful, it is as if I had never read it before today. I bear witness, O Commander of the Faithful, that I have repented. Omar said: O God, if he is truthful, then accept his repentance and make him steadfast, and if he is lying, then send against him someone who will not have mercy on him and make him a sign for the believers. So Hisham took him, cut off his hands and feet, and crucified him. Ibn Awn said: I saw him crucified at the gate of Damascus. We said: What is the matter with you, Ghailan? He said: The supplication of the righteous man Omar ibn Abdul Aziz fulfilled my desire.

Tafsir Ibn Kathir

The Almighty says: Indeed, We have made those who are doomed to misery, their relation to reaching guidance is like the relation of someone who has a shackle around his neck, so he gathers his hands with

his neck under his chin, so his head is raised and becomes downcast. For this reason, the Almighty said: **They are downcast**. The one who is upcast is the one who raises his head, as Umm Zar' said in her speech: And I drink so I am satisfied, meaning I drink and I am quenched, and I raise my head in congratulations and repose. And He was satisfied with mentioning the shackle around the neck without mentioning the hands, even though they were intended, as the poet said:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

Is it the good that I seek or the evil that does not come to me?

So He was content to mention good and not evil, as the speech and context indicated it. And thus, since the shackles are only known by what is combined with the hands and the neck, He was content to mention the neck instead of the hands. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with him** regarding the verse of God the Almighty: {Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are upturned}. He said: It is like His saying the Almighty: {And do not make your hand chained to your neck}. He means by that that their hands are tied to their necks, unable to extend them for good. Mujahid said: {So they are head down}. He said: Their heads are raised, and their hands are placed over their mouths, so they are shackled from all good.

And the Almighty's saying: **And We placed before them a barrier**, Mujahid said: from the truth. **And behind them a barrier**, Mujahid said: from the truth, so they hesitate. Qatada said: in misguidance. And the Almighty's saying: **Then We covered them**, meaning We covered their sight from the truth. **So they do not see**, meaning they do not benefit from any good, nor are they guided to it. Ibn Jarir said: It was narrated on the authority of Ibn Abbas **may God be pleased with him** that he used to recite "Fa-Ghashinahum" with the silent 'ayn from 'asha, which is an eye disease. Abdur-Rahman bin Zaid bin Aslam said: God the Almighty made this barrier between them and Islam and faith, so they cannot reach it. He recited: "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." Then he said: He whom God the Almighty prevented cannot do so. Ikrimah said: Abu Jahl said: If I see Muhammad, I will do it and I will do it. Then the verse was revealed: "Indeed, We have placed around their necks shackles reaching to their chins, so their heads are upturned. * And We have placed before them a barrier and behind them a barrier and covered them so they do not see." He said: And they used to say, "This is Muhammad, **and he would say**, Where is he, where is he?" They would not see him. Narrated by Ibn Jarir.

Muhammad ibn Ishaq said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b who said: Abu Jahl said while they were sitting: Muhammad claims that if you follow him, you will be kings, and when you

die, you will be resurrected after your death, and you will have gardens better than the gardens of Jordan, and that if you oppose him, he will slaughter you, and then you will be resurrected after your death, and you will have a fire in which you will be tormented. Then the Messenger of God (peace and blessings of God be upon him) came out to them at that time, and in his hand was a handful of dirt, and God had taken responsibility for their eyes before him, so he began to sprinkle it on their heads and recite **Ya Seen * By the Wise Qur'an** until he reached the verse: **And We have placed before them a barrier and behind them a barrier and covered them so they do not see.** Then the Messenger of God (peace and blessings of God be upon him) left for his needs, and they spent the night watching at his door until someone came out of the house and said: What is the matter with you? They said: We are waiting for Muhammad. He said: He has come out to you and there is not a man among you who has not placed dirt on his head, then went to relieve himself, and every man among them began to shake off the dirt from his head. He said: The Prophet (peace and blessings of God be upon him) was informed of what Abu Jahl had said and he said: **And I say that because they will be slaughtered by me and he is one of them.**

And the Most High said: **And it is the same for them whether you warn them or do not warn them - they will not believe.** That is, God has sealed them with misguidance, so warning is of no benefit to them, nor are they affected by it. A similar example has already been presented at the beginning of Surat Al-Baqarah. And as God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** "You can only warn those who follow the message." That is, only the believers who follow the message, which is the Noble Qur'an, will benefit from your warning. **And fears the Most Merciful unseen.** That is, when no one sees him except God Almighty, knowing that God is watching him and knowing what he does. **So give him good tidings of forgiveness.** That is, for his sins. **And a noble reward.** That is, abundant, good, and beautiful. As God Almighty said: **Indeed, those who fear their Lord unseen will have forgiveness and a great reward.** Then He, the Almighty, said: **Indeed, it is We who bring the dead to life.** That is, on the Day of Resurrection. In it is an indication that God Almighty will revive the heart of whomever He wills of the disbelievers, whose hearts have died. By misguidance, then He guides them to the truth, as God Almighty said after mentioning the hardness of hearts: "Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand."

And the Almighty's saying: **And We record what they have sent forth** meaning of deeds. And concerning His saying: **and their traces** there are two opinions: **One of them** We record their deeds that they themselves undertook, and their traces that they left behind, so We reward them for that also, if good then good, and if evil then evil, like the saying of the Prophet (peace and blessings of God be upon him): "Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it after him, without that detracting from their reward in the slightest. And

whoever establishes a bad practice in Islam will bear its burden and the burden of whoever acts upon it after him, without that detracting from their burden in the slightest." Narrated by Muslim from the narration of Shu'bah from Awn ibn Abi Juhaifa from al-Mundhir ibn Jarir from his father Jarir ibn Abdullah al-Bajali **may God be pleased with him**, and in it is the story of Mujtaba al-Namar al-Mudariyyin. And it was narrated by Ibn Abi Hatim from his father from Yahya ibn Sulayman al-Ju'fi, from Abu al-Muhayyah Yahya ibn Ya'la from Abdul-Malik ibn Umair from Jarir ibn Abdullah **may God be pleased with him**, and he mentioned the hadith in full, then... He recited this verse: **And We record what they have put forth and what they left behind.** Muslim narrated it on the authority of Abu Uwanah on the authority of Abdul-Malik bin Umair on the authority of Al-Mundhir bin Jarir on the authority of his father, and he mentioned it.

And likewise, another hadith in Sahih Muslim 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: "When the son of Adam dies, his deeds come to an end except for three: beneficial knowledge, a righteous child who prays for him, or ongoing charity after his death." Sufyan al-Thawri narrated on the authority of Abu Sa'id **may God be pleased with him** who said: I heard Mujahid say regarding the verse, **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind**, meaning: what they left behind of misguidance. Ibn Lahi'ah narrated on the authority of Ata' ibn Dinar on the authority of Sa'id ibn Jubayr regarding the verse, **And We record what they have put forth and what they left behind**, meaning what they left behind. He said: whatever practice they established and then a people acted upon after their death. If it was good, then they will have a reward like theirs, without the reward of those who acted upon it being diminished in the slightest. But if it was evil, then upon them will be a burden like their sins, without the burden of those who acted upon it being diminished in the slightest. Both were mentioned by Ibn Abi Hatim, and this is the preferred opinion of al-Baghawi.

The second opinion is that what is meant by this are the traces of their steps towards obedience or disobedience. Ibn Abi Nujayh and others said on the authority of Mujahid, **What they have put forth** their deeds, **and their traces** he said: their steps with their feet, and this is what Al-Hasan and Qatadah said, **and their traces** meaning their steps. Qatadah said: If God, the Almighty, were to neglect anything about you, O son of Adam, He would have neglected what the winds erase of these traces, but He has counted all of the traces and deeds of the son of Adam until He counted this trace in what is from the obedience of God, the Almighty, or from His disobedience. So whoever among you is able to write down his trace in the obedience of God, the Almighty, let him do so. And there are hadiths with this meaning:

The first hadith Imam Ahmad said: Abd al-Samad told us, my father told us, al-Jariri told us, on the authority of Abu Nadrah, on the authority of Jabir ibn Abdullah, **may God be pleased with them both**, who said: The places around the mosque were deserted, so Banu

And We have placed before them a barrier and behind them a barrier and covered them so they do not see.

Salamah wanted to move closer to the mosque. report of that reached the Messenger of God, may God bless him and grant him peace, so he said to them: **I have heard that you want to move closer to the mosque.** They said: **Yes, O Messenger of God, we want to do that.** So he, may God bless him and grant him peace, said: **O Banu Salamah, your dwellings record your footsteps, your dwellings record your footsteps.** This is how Muslim narrated it from the hadith of Sa'id al-Jariri and Kuhamis ibn al-Hasan, both of them on the authority of Abu Nadrah, whose name was al-Mundhir ibn Malik ibn Qat'ah al-Abdi, on the authority of Jabir, may God be pleased with him.

The second hadith Ibn Abi Hatim said: Muhammad ibn al-Wazir al-Wasiti told us, Ishaq al-Azraq told us, on the authority of Sufyan al-Thawri, on the authority of Abu Sufyan, on the authority of Abu Nadrah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, who said: Banu Salamah were in a part of Madinah, and they wanted to move closer to the mosque, so the verse, **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind,** was revealed. The Prophet, may God bless him and grant him peace, said to them, **Indeed, your left behind are being recorded,** but they did not move. Al-Tirmidhi is the only one who transmitted it when he interpreted this noble verse on the authority of Muhammad ibn al-Wazir, and then he said: It is hasan gharib from the hadith of al-Thawri. Ibn Jarir narrated it on the authority of Sulayman ibn 'Umar ibn Khalid al-Raqi, on the authority of Ibn al-Mubarak, on the authority of Sufyan al-Thawri, on the authority of Tarif - who is Ibn Shihab Abu Sufyan al-Sa'di - on the authority of Abu Nadrah, on the authority of him.

It has been narrated via other than Al-Thawri's chain of transmission. Al-Hafiz Abu Bakr Al-Bazzar said: "Ibad bin Ziyad Al-Saji told us, Uthman bin Umar told us, Shu'bah told us, on the authority of Sa'id Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him,** who said: 'The Banu Salamah complained to the Messenger of God (blessings and peace of God be upon him) about the distance between their stations and the mosque, so the verse, "And We record what they have put forth and what they left behind," was revealed, so they stayed where they were.' Muhammad bin Al-Muthanna told us, 'Abd Al-A'la told us, Al-Jariri told us, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him,** on the authority of the Prophet (blessings and peace of God be upon him) in a similar manner. There is something strange about the mention of the revelation of this verse, and the entire Surah is Meccan, and God knows best."

The third hadith Ibn Jarir said: Nasr bin Ali Al-Jahdhami told us, Abu Ahmad Al-Zubairi told us, Isra'il told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was

revealed. They said: We will remain where we are. This is how it was narrated, and there is no trace of a Prophet (peace and blessings of God be upon him) in it. Al-Tabarani narrated it on the authority of Abdullah bin Muhammad bin Sa'id bin Abi Maryam, on the authority of Muhammad bin Yusuf Al-Firyabi, on the authority of Isra'il, on the authority of Samak, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was revealed, so they remained in their homes.

The Fourth Hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr **may God be pleased with them both,** who said: "A man died in Madinah, so the Prophet (peace and blessings of God be upon him) prayed over him and said, 'If only he had died somewhere other than his birthplace.' A man among the people said, 'Why, O Messenger of God?' The Messenger of God (peace and blessings of God be upon him) said, 'If a man dies somewhere other than his birthplace, the distance from his birthplace to the place where his trace ends in Paradise will be measured for him.'" An-Nasa'i narrated it on the authority of Yunus ibn Abd al-A'la and Ibn Majah on the authority of Harmalah, both on the authority of Ibn Wahb on the authority of Huyayy ibn Abdullah. Ibn Jarir said: Ibn Humayd told us, Abu Numailah told us, Al-Husayn told us on the authority of Thabit, who said: I walked with Anas **may God be pleased with him** and I walked quickly, so he took my hand and we walked slowly. When we finished the prayer, Anas said: I walked with Zayd ibn Thabit and I walked quickly. He said: O Anas, do you not know that traces are written? This statement does not contradict the first one, but rather it is a warning and indication of that by way of priority and more appropriate, because if these traces are written, then those in which there is an example of them, good or evil, are written by way of priority, and God knows best.

And the Almighty's saying: **And everything We have recorded in a clear register** meaning, all of creation is written in a written book, precisely recorded in a Preserved Tablet. The clear register here is the Mother of the Book, as stated by Mujahid, Qatadah, and Abd al-Rahman ibn Zayd ibn Aslam. Likewise in the saying of the Almighty: **The Day We will call every people with their register** meaning with their register of deeds that will bear witness against them regarding what they did of good or evil, as the Almighty said: **And the register will be placed, and the prophets and the witnesses will be brought forth** and the Almighty said: "And the register will be placed, and you will see the criminals fearful of what is within it, and they will say, "Woe to us! What is this register that leaves out nothing small or great but that it has enumerated it?" And they will find what they did present. And your Lord does not wrong anyone."

Fath al-Qadir

9- **And We placed a barrier before them and a barrier behind them** meaning We prevented them from believing with obstacles, so they are unable to move from disbelief to belief, like someone who has barriers placed in front of him and behind him. The word *barrier* with the *seen* pronounced with a damma or a fatha is two languages. From this meaning in the verse is the poet's saying:

And from the accidents, I don't care that I was hit on the ground with axes

I cannot find my way to the place of a hill between Al-Udhaib and the land of Murad.

"Then We covered them **means We covered their sight** so they **because of that** do not see" meaning they are unable to see anything. Al-Farra' said: "Then We covered their sight with a covering" meaning they were blinded so they do not see the path of guidance. Qatadah said the same, meaning they do not see guidance. Al-Suddi said: They do not see Muhammad when they conspired to kill him. Ad-Dahhak said: "And We placed before them a barrier **meaning this world** and behind them a barrier" meaning the Hereafter. "Then We covered them so they do not see" meaning they are blind to the resurrection and blind to accepting the laws in this world. It was said that what is before them is the Hereafter and what is behind them is this world. The majority of scholars read it with the voiced ghayn, meaning We covered their sight, so it is with the omission of an adjective. Ibn Abbas, Umar ibn Abd al-Aziz, al-Hasan, Yahya ibn Ya'mar, Abu Raja', and Ikrimah read it with the silent ghayn from "asha" which means weak eyesight. And from it is "and whoever is blind from the remembrance of the Most Gracious".

of God be upon him), so he came to him while he was praying with a stone to crush it, but when he raised his hand, it bent around his neck and the stone stuck to his hand until he easily loosened it. He returned to his people and informed them, but another Makhzumite said: I will kill him with this stone. So he went and God blinded his sight.

Tafsir al-Baghawi

9. **And We placed before them a barrier and behind them a barrier**, Hamzah, Al-Kisa'i, and Hafs read: **(a barrier)** with a fat-ha on the seen, and the others read it with a damma on it, **so We covered them**, so We blinded them, from taghshiyah, which means covering, **so they do not see**, the path of guidance.

Tafsir al-Baidawi

9 - "And We have placed before them a barrier and behind them a barrier and covered them so they do not see." And those who are surrounded by two barriers and covered their sight so that they cannot see in front of them and behind them, in that they are imprisoned in a dungeon of ignorance, forbidden from looking at the verses and evidence. Hamzah, Al-Kisa'i and Hafs read "Saddana" with the fat-ha, which is a dialect for it. It was also said that what was done by people is with the fat-ha, and what was created by God is with the damma. It was also read "Fa'ashinahum" from the night prayer. It was also said that the two verses are about Banu Makhzum. Abu Jahl swore that he would smash the head of the Prophet (peace and blessings

Surat Ya-Sin 36:10

And it is the same for them whether you warn them or do not warn them - they will not believe.

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Tafsir al-Jalalayn

10 - **And it is the same to them whether you warn them** by realizing the two hamzas and replacing the second with an alif and making it easier and inserting an alif between the facilitated one and the other and leaving it out **or you do not warn them - they will not believe**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: It is the same, O Muhammad, for those upon whom the word has come into effect, whether you warn them or leave them out, for they will not believe, because God has judged them to that.

Tafsir al-Qurtubi

God Almighty says: **And it is the same for them whether you warn them or do not warn them - they will not believe.**

Tafsir Ibn Kathir

The Almighty says: Indeed, We have made those who are doomed to misery, their relation to reaching guidance is like the relation of someone who has a shackle around his neck, so he gathers his hands with his neck under his chin, so his head is raised and becomes downcast. For this reason, the Almighty said: **They are downcast.** The one who is upcast is the one who raises his head, as Umm Zar' said in her speech: And I drink so I am satisfied, meaning I drink and I am quenched, and I raise my head in congratulations and repose. And He was satisfied with mentioning the shackle around the neck without mentioning the hands, even though they were intended, as the poet said:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

Is it the good that I seek or the evil that does not come to me?

So He was content to mention good and not evil, as the speech and context indicated it. And thus, since the shackles are only known by what is combined with the hands and the neck, He was content to mention the neck instead of the hands. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with him** regarding the verse of God the Almighty: {Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are upturned}. He said: It is like His saying the Almighty: {And do not make your hand

chained to your neck}. He means by that that their hands are tied to their necks, unable to extend them for good. Mujahid said: {So they are head down}. He said: Their heads are raised, and their hands are placed over their mouths, so they are shackled from all good.

And the Almighty's saying: **And We placed before them a barrier**, Mujahid said: from the truth. **And behind them a barrier**, Mujahid said: from the truth, so they hesitate. Qatada said: in misguidance. And the Almighty's saying: **Then We covered them**, meaning We covered their sight from the truth. **So they do not see**, meaning they do not benefit from any good, nor are they guided to it. Ibn Jarir said: It was narrated on the authority of Ibn Abbas **may God be pleased with him** that he used to recite *Fa-Ghashinahum* with the silent 'ayn from 'asha, which is an eye disease. Abdur-Rahman bin Zaid bin Aslam said: God the Almighty made this barrier between them and Islam and faith, so they cannot reach it. He recited: **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.** Then he said: He whom God the Almighty prevented cannot do so. Ikrimah said: Abu Jahl said: If I see Muhammad, I will do it and I will do it. Then the verse was revealed: "Indeed, We have placed around their necks shackles reaching to their chins, so their heads are upturned. * And We have placed before them a barrier and behind them a barrier and covered them so they do not see." He said: And they used to say, **This is Muhammad**, and he would say, **Where is he, where is he?** They would not see him. Narrated by Ibn Jarir.

Muhammad ibn Ishaq said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b who said: Abu Jahl said while they were sitting: Muhammad claims that if you follow him, you will be kings, and when you die, you will be resurrected after your death, and you will have gardens better than the gardens of Jordan, and that if you oppose him, he will slaughter you, and then you will be resurrected after your death, and you will have a fire in which you will be tormented. Then the Messenger of God (peace and blessings of God be upon him) came out to them at that time, and in his hand was a handful of dirt, and God had taken responsibility for their eyes before him, so he began to sprinkle it on their heads and recite **Ya Seen * By the Wise Qur'an** until he reached the verse: **And We have placed before them a barrier and behind them a barrier and covered them so they do not see.** Then the Messenger of God (peace and blessings of God be upon him) left for his needs, and they spent the night watching at his door until someone came out of the house and said: What is the matter with you? They said: We are waiting for Muhammad. He said: He has come out to you and there is not a man among you who has not placed dirt on his head, then went to relieve himself, and every man among them began to shake off the dirt from his head. He said: The Prophet (peace and blessings of God be upon him) was informed of what Abu Jahl had said and he said: **And I say that because they will be slaughtered by me and he is one of them.**

And the Most High said: **And it is the same for them whether you warn them or do not warn them - they will not believe.** That is, God has sealed them with misguidance, so warning is of no benefit to them, nor are they affected by it. A similar example has already been presented at the beginning of Surat Al-Baqarah. And as God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** "You can only warn those who follow the message." That is, only the believers who follow the message, which is the Noble Qur'an, will benefit from your warning. **And fears the Most Merciful unseen.** That is, when no one sees him except God Almighty, knowing that God is watching him and knowing what he does. **So give him good tidings of forgiveness.** That is, for his sins. **And a noble reward.** That is, abundant, good, and beautiful. As God Almighty said: **Indeed, those who fear their Lord unseen will have forgiveness and a great reward.** Then He, the Almighty, said: **Indeed, it is We who bring the dead to life.** That is, on the Day of Resurrection. In it is an indication that God Almighty will revive the heart of whomever He wills of the disbelievers, whose hearts have died. By misguidance, then He guides them to the truth, as God Almighty said after mentioning the hardness of hearts: "Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand."

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And it is the same for them whether you warn them or do not warn them - they will not believe.

transmitted it when he interpreted this noble verse on the authority of Muhammad ibn al-Wazir, and then he said: It is hasan gharib from the hadith of al-Thawri. Ibn Jarir narrated it on the authority of Sulayman ibn 'Umar ibn Khalid al-Raqi, on the authority of Ibn al-Mubarak, on the authority of Sufyan al-Thawri, on the authority of Tarif - who is Ibn Shihab Abu Sufyan al-Sa'di - on the authority of Abu Nadrah, on the authority of him.

It has been narrated via other than Al-Thawri's chain of transmission. Al-Hafiz Abu Bakr Al-Bazzar said: "Ibad bin Ziyad Al-Saji told us, Uthman bin Umar told us, Shu'bah told us, on the authority of Sa'id Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: 'The Banu Salamah complained to the Messenger of God (blessings and peace of God be upon him) about the distance between their stations and the mosque, so the verse, "And We record what they have put forth and what they left behind," was revealed, so they stayed where they were.' Muhammad bin Al-Muthanna told us, 'Abd Al-A'la told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him) in a similar manner. There is something strange about the mention of the revelation of this verse, and the entire Surah is Meccan, and God knows best."

The third hadith Ibn Jarir said: Nasr bin Ali Al-Jahdhami told us, Abu Ahmad Al-Zubairi told us, Isra'il told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was revealed. They said: We will remain where we are. This is how it was narrated, and there is no trace of a Prophet (peace and blessings of God be upon him) in it. Al-Tabarani narrated it on the authority of Abdullah bin Muhammad bin Sa'id bin Abi Maryam, on the authority of Muhammad bin Yusuf Al-Firyabi, on the authority of Isra'il, on the authority of Samak, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was revealed, so they remained in their homes.

The Fourth Hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: "A man died in Madinah, so the Prophet (peace and blessings of God be upon him) prayed over him and said, 'If only he had died somewhere other than his birthplace.' A man among the people said, 'Why, O Messenger of God?' The Messenger of God (peace and blessings of God be upon him) said, 'If a man dies somewhere other than his birthplace, the distance from his birthplace to the place where his trace ends in Paradise will be measured for him.'" An-Nasa'i narrated it on the

authority of Yunus ibn Abd al-A'la and Ibn Majah on the authority of Harmalah, both on the authority of Ibn Wahb on the authority of Huyayy ibn Abdullah. Ibn Jarir said: Ibn Humayd told us, Abu Numailah told us, Al-Husayn told us on the authority of Thabit, who said: I walked with Anas **may God be pleased with him** and I walked quickly, so he took my hand and we walked slowly. When we finished the prayer, Anas said: I walked with Zayd ibn Thabit and I walked quickly. He said: O Anas, do you not know that traces are written? This statement does not contradict the first one, but rather it is a warning and indication of that by way of priority and more appropriate, because if these traces are written, then those in which there is an example of them, good or evil, are written by way of priority, and God knows best.

And the Almighty's saying: **And everything We have recorded in a clear register** meaning, all of creation is written in a written book, precisely recorded in a Preserved Tablet. The clear register here is the Mother of the Book, as stated by Mujahid, Qatadah, and Abd al-Rahman ibn Zayd ibn Aslam. Likewise in the saying of the Almighty: **The Day We will call every people with their register** meaning with their register of deeds that will bear witness against them regarding what they did of good or evil, as the Almighty said: **And the register will be placed, and the prophets and the witnesses will be brought forth** and the Almighty said: "And the register will be placed, and you will see the criminals fearful of what is within it, and they will say, "Woe to us! What is this register that leaves out nothing small or great but that it has enumerated it?" And they will find what they did present. And your Lord does not wrong anyone."

Fath al-Qadir

10- **And it is the same for them whether you warn them or do not warn them - they will not believe.** That is, whether you warn them or not is the same. Al-Zajjaj said: That is, whoever God misguides in this way, the warning will not benefit him.

Tafsir al-Baghawi

10. **And it is the same for them whether you warn them or do not warn them - they will not believe.**

Tafsir al-Baidawi

10 - **And it is the same for them whether you warn them or do not warn them - they will not believe.** Its interpretation was previously mentioned in Surat Al-Baqarah.

Surat Ya-Sin 36:11

You only warn him who follows the message and fears the Most Merciful unseen, so give him good tidings of forgiveness and a generous reward.

Tafsir al-Jalalayn

11 - **You only warn** your warning will benefit **him who follows the message** the Qur'an **and fears the Most Merciful unseen** fears Him without seeing Him **so give him good tidings of forgiveness and a generous reward** which is Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **You can only warn him who follows the message**, God Almighty says: Your warning, O Muhammad, only benefits him who believes in the Qur'an and follows what is in it of God's rulings. **And fears the Most Merciful**, meaning: and fears God when he is absent from the sight of onlookers, not the hypocrite who belittles God's religion when he is alone and shows faith in public, nor the polytheist whose heart God has sealed. And His statement, **Then give him good tidings of forgiveness**, meaning: So give good tidings, O Muhammad, to this one who followed the message and feared the Most Merciful in private, of forgiveness from God for his sins. **And a noble reward**, meaning: and a noble reward from Him for him in the Hereafter, and that is that He will give him Paradise for that deed.

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: **You only warn those who follow the message**. Following the message means following the Qur'an.

Tafsir al-Qurtubi

God Almighty says: **You can only warn him who follows the message** meaning the Qur'an and acts upon it. **And fears the Most Merciful in secret** meaning, that is, the punishment and Hellfire that is hidden from people's sight, as stated by Qatada. It was also said that he fears Him while hidden from people's sight and while he is alone with himself. **Then give him good tidings of forgiveness** meaning for his sin **and a noble reward** meaning Paradise.

Tafsir Ibn Kathir

The Almighty says: Indeed, We have made those who are doomed to misery, their relation to reaching

guidance is like the relation of someone who has a shackle around his neck, so he gathers his hands with his neck under his chin, so his head is raised and becomes downcast. For this reason, the Almighty said: **They are downcast**. The one who is upcast is the one who raises his head, as Umm Zar' said in her speech: And I drink so I am satisfied, meaning I drink and I am quenched, and I raise my head in congratulations and repose. And He was satisfied with mentioning the shackle around the neck without mentioning the hands, even though they were intended, as the poet said:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

Is it the good that I seek or the evil that does not come to me?

So He was content to mention good and not evil, as the speech and context indicated it. And thus, since the shackles are only known by what is combined with the hands and the neck, He was content to mention the neck instead of the hands. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with him** regarding the verse of God the Almighty: {Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are upturned}. He said: It is like His saying the Almighty: {And do not make your hand chained to your neck}. He means by that that their hands are tied to their necks, unable to extend them for good. Mujahid said: {So they are head down}. He said: Their heads are raised, and their hands are placed over their mouths, so they are shackled from all good.

And the Almighty's saying: **And We placed before them a barrier**, Mujahid said: from the truth. **And behind them a barrier**, Mujahid said: from the truth, so they hesitate. Qatada said: in misguidance. And the Almighty's saying: **Then We covered them**, meaning We covered their sight from the truth. **So they do not see**, meaning they do not benefit from any good, nor are they guided to it. Ibn Jarir said: It was narrated on the authority of Ibn Abbas **may God be pleased with him** that he used to recite *Fa-Ghashinahum* with the silent 'ayn from 'asha, which is an eye disease. Abdur-Rahman bin Zaid bin Aslam said: God the Almighty made this barrier between them and Islam and faith, so they cannot reach it. He recited: **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**. Then he said: He whom God the Almighty prevented cannot do so. Ikrimah said: Abu Jahl said: If I see Muhammad, I will do it and I will do it. Then the verse was revealed: "Indeed, We have placed around their necks shackles reaching to their chins, so their heads are upturned. * And We have placed before them a barrier and behind them a barrier and covered them so they do not see." He said: And they used to say, **This is Muhammad**, and he would say, **Where is he, where is he?** They would not see him. Narrated by Ibn Jarir.

Muhammad ibn Ishaq said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b who said: Abu Jahl said while they were sitting: Muhammad claims that if you follow him, you will be kings, and when you die, you will be resurrected after your death, and you will have gardens better than the gardens of Jordan,

You only warn him who follows the message and fears the Most Merciful unseen, so give him good tidings of forgiveness and a generous reward.

and that if you oppose him, he will slaughter you, and then you will be resurrected after your death, and you will have a fire in which you will be tormented. Then the Messenger of God (peace and blessings of God be upon him) came out to them at that time, and in his hand was a handful of dirt, and God had taken responsibility for their eyes before him, so he began to sprinkle it on their heads and recite **Ya Seen * By the Wise Qur'an** until he reached the verse: **And We have placed before them a barrier and behind them a barrier and covered them so they do not see.** Then the Messenger of God (peace and blessings of God be upon him) left for his needs, and they spent the night watching at his door until someone came out of the house and said: What is the matter with you? They said: We are waiting for Muhammad. He said: He has come out to you and there is not a man among you who has not placed dirt on his head, then went to relieve himself, and every man among them began to shake off the dirt from his head. He said: The Prophet (peace and blessings of God be upon him) was informed of what Abu Jahl had said and he said: **And I say that because they will be slaughtered by me and he is one of them.**

And the Most High said: **And it is the same for them whether you warn them or do not warn them - they will not believe.** That is, God has sealed them with misguidance, so warning is of no benefit to them, nor are they affected by it. A similar example has already been presented at the beginning of Surat Al-Baqarah. And as God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** "You can only warn those who follow the message." That is, only the believers who follow the message, which is the Noble Qur'an, will benefit from your warning. **And fears the Most Merciful unseen.** That is, when no one sees him except God Almighty, knowing that God is watching him and knowing what he does. **So give him good tidings of forgiveness.** That is, for his sins. **And a noble reward.** That is, abundant, good, and beautiful. As God Almighty said: **Indeed, those who fear their Lord unseen will have forgiveness and a great reward.** Then He, the Almighty, said: **Indeed, it is We who bring the dead to life.** That is, on the Day of Resurrection. In it is an indication that God Almighty will revive the heart of whomever He wills of the disbelievers, whose hearts have died. By misguidance, then He guides them to the truth, as God Almighty said after mentioning the hardness of hearts: "Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand."

And the Almighty's saying: **And We record what they have sent forth** meaning of deeds. And concerning His saying: **and their traces** there are two opinions: **One of them** We record their deeds that they themselves undertook, and their traces that they left behind, so We reward them for that also, if good then good, and if evil then evil, like the saying of the Prophet (peace and blessings of God be upon him): "Whoever establishes a good practice in Islam will have its reward and the

reward of whoever acts upon it after him, without that detracting from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of whoever acts upon it after him, without that detracting from their burden in the slightest." Narrated by Muslim from the narration of Shu'bah from Awn ibn Abi Juhaifa from al-Mundhir ibn Jarir from his father Jarir ibn Abdullah al-Bajali **may God be pleased with him**, and in it is the story of Mu'taba al-Namar al-Mudariyyin. And it was narrated by Ibn Abi Hatim from his father from Yahya ibn Sulayman al-Ju'fi, from Abu al-Muhayyah Yahya ibn Ya'la from Abdul-Malik ibn Umair from Jarir ibn Abdullah **may God be pleased with him**, and he mentioned the hadith in full, then... He recited this verse: **And We record what they have put forth and what they left behind.** Muslim narrated it on the authority of Abu Uwanah on the authority of Abdul-Malik bin Umair on the authority of Al-Mundhir bin Jarir on the authority of his father, and he mentioned it.

And likewise, another hadith in Sahih Muslim 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: "When the son of Adam dies, his deeds come to an end except for three: beneficial knowledge, a righteous child who prays for him, or ongoing charity after his death." Sufyan al-Thawri narrated on the authority of Abu Sa'id **may God be pleased with him** who said: I heard Mujahid say regarding the verse, **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind**, meaning: what they left behind of misguidance. Ibn Lahi'ah narrated on the authority of Ata' ibn Dinar on the authority of Sa'id ibn Jubayr regarding the verse, **And We record what they have put forth and what they left behind**, meaning what they left behind. He said: whatever practice they established and then a people acted upon after their death. If it was good, then they will have a reward like theirs, without the reward of those who acted upon it being diminished in the slightest. But if it was evil, then upon them will be a burden like their sins, without the burden of those who acted upon it being diminished in the slightest. Both were mentioned by Ibn Abi Hatim, and this is the preferred opinion of al-Baghawi.

The second opinion is that what is meant by this are the traces of their steps towards obedience or disobedience. Ibn Abi Nujayh and others said on the authority of Mujahid, **What they have put forth** their deeds, **and their traces** he said: their steps with their feet, and this is what Al-Hasan and Qatadah said, **and their traces** meaning their steps. Qatadah said: If God, the Almighty, were to neglect anything about you, O son of Adam, He would have neglected what the winds erase of these traces, but He has counted all of the traces and deeds of the son of Adam until He counted this trace in what is from the obedience of God, the Almighty, or from His disobedience. So whoever among you is able to write down his trace in the obedience of God, the Almighty, let him do so. And there are hadiths with this meaning:

The first hadith Imam Ahmad said: Abd al-Samad told us, my father told us, al-Jariri told us, on the authority of Abu Nadrah, on the authority of Jabir ibn Abdullah, may God be pleased with them both, who said: The places around the mosque were deserted, so Banu Salamah wanted to move closer to the mosque. report of that reached the Messenger of God, may God bless him and grant him peace, so he said to them: **I have heard that you want to move closer to the mosque.** They said: **Yes, O Messenger of God, we want to do that.** So he, may God bless him and grant him peace, said: **O Banu Salamah, your dwellings record your footsteps, your dwellings record your footsteps.** This is how Muslim narrated it from the hadith of Sa'id al-Jariri and Kuhamis ibn al-Hasan, both of them on the authority of Abu Nadrah, whose name was al-Mundhir ibn Malik ibn Qat'ah al-Abdi, on the authority of Jabir, may God be pleased with him.

The second hadith Ibn Abi Hatim said: Muhammad ibn al-Wazir al-Wasiti told us, Ishaq al-Azraq told us, on the authority of Sufyan al-Thawri, on the authority of Abu Sufyan, on the authority of Abu Nadrah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, who said: Banu Salamah were in a part of Madinah, and they wanted to move closer to the mosque, so the verse, **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind,** was revealed. The Prophet, may God bless him and grant him peace, said to them, **Indeed, your left behind are being recorded,** but they did not move. Al-Tirmidhi is the only one who transmitted it when he interpreted this noble verse on the authority of Muhammad ibn al-Wazir, and then he said: It is hasan gharib from the hadith of al-Thawri. Ibn Jarir narrated it on the authority of Sulayman ibn 'Umar ibn Khalid al-Raqi, on the authority of Ibn al-Mubarak, on the authority of Sufyan al-Thawri, on the authority of Tarif - who is Ibn Shihab Abu Sufyan al-Sa'di - on the authority of Abu Nadrah, on the authority of him.

It has been narrated via other than Al-Thawri's chain of transmission. Al-Hafiz Abu Bakr Al-Bazzar said: "Ibad bin Ziyad Al-Saji told us, Uthman bin Umar told us, Shu'bah told us, on the authority of Sa'id Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: 'The Banu Salamah complained to the Messenger of God (blessings and peace of God be upon him) about the distance between their stations and the mosque, so the verse, "And We record what they have put forth and what they left behind," was revealed, so they stayed where they were.' Muhammad bin Al-Muthanna told us, 'Abd Al-A'la told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him) in a similar manner. There is something strange about the mention of the revelation of this verse, and the entire Surah is Meccan, and God knows best."

The third hadith Ibn Jarir said: Nasr bin Ali Al-Jahdhami told us, Abu Ahmad Al-Zubairi told us, Isra'il told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted

to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was revealed. They said: We will remain where we are. This is how it was narrated, and there is no trace of a Prophet (peace and blessings of God be upon him) in it. Al-Tabarani narrated it on the authority of Abdullah bin Muhammad bin Sa'id bin Abi Maryam, on the authority of Muhammad bin Yusuf Al-Firyabi, on the authority of Isra'il, on the authority of Samak, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was revealed, so they remained in their homes.

The Fourth Hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: "A man died in Madinah, so the Prophet (peace and blessings of God be upon him) prayed over him and said, 'If only he had died somewhere other than his birthplace.' A man among the people said, 'Why, O Messenger of God?' The Messenger of God (peace and blessings of God be upon him) said, 'If a man dies somewhere other than his birthplace, the distance from his birthplace to the place where his trace ends in Paradise will be measured for him.'" An-Nasa'i narrated it on the authority of Yunus ibn Abd al-A'la and Ibn Majah on the authority of Harmalah, both on the authority of Ibn Wahb on the authority of Huyayy ibn Abdullah. Ibn Jarir said: Ibn Humayd told us, Abu Numailah told us, Al-Husayn told us on the authority of Thabit, who said: I walked with Anas **may God be pleased with him** and I walked quickly, so he took my hand and we walked slowly. When we finished the prayer, Anas said: I walked with Zayd ibn Thabit and I walked quickly. He said: O Anas, do you not know that traces are written? This statement does not contradict the first one, but rather it is a warning and indication of that by way of priority and more appropriate, because if these traces are written, then those in which there is an example of them, good or evil, are written by way of priority, and God knows best.

And the Almighty's saying: **And everything We have recorded in a clear register** meaning, all of creation is written in a written book, precisely recorded in a Preserved Tablet. The clear register here is the Mother of the Book, as stated by Mujahid, Qatadah, and Abd al-Rahman ibn Zayd ibn Aslam. Likewise in the saying of the Almighty: **The Day We will call every people with their register** meaning with their register of deeds that will bear witness against them regarding what they did of good or evil, as the Almighty said: **And the register will be placed, and the prophets and the witnesses will be brought forth** and the Almighty said: "And the register will be placed, and you will see the criminals fearful of what is within it, and they will say, 'Woe to us! What is this register that leaves out nothing small or great but that it has enumerated it?'" And they will find what they did present. And your Lord does not wrong anyone."

Surat Ya-Sin 36:11

You only warn him who follows the message and fears the Most Merciful unseen, so give him good tidings of forgiveness and a generous reward.

Fath al-Qadir

Warning is only of benefit to him who is reminded in His statement: 11- **You can only warn him who follows the message and fears the Most Merciful in secret.** That is, he follows the Qur'an and fears God in this world. The phrase **they will not believe** is a new sentence explaining what came before it regarding **being equal**. Or it is in the accusative case as a state, or as a substitute. **In secret** is in the accusative case as a state of the subject or the object. **Then give him good tidings of forgiveness and a noble reward.** That is, give good tidings to this one who follows the message and fears the Most Merciful in secret of great forgiveness and a noble reward: that is, good, which is Paradise.

Tafsir al-Baghawi

11. **You can only warn those who follow the message,** meaning: Your warning will only benefit those who follow the message, meaning: the Qur'an, and act upon what is in it, **and fear the Most Merciful unseen, so give him good tidings of forgiveness and a generous reward,** which is good, which is Paradise.

Tafsir al-Baidawi

11 - **You only warn** a warning that will lead to the desired goal. **Whoever follows the message** meaning the Qur'an by contemplating it and acting upon it. **And fears the Most Merciful unseen** and fears His punishment before it arrives and before witnessing its horrors, or in his heart and does not be deceived by His mercy, for He is just as He is Most Merciful, Avenging, Subduing. **Then give him good tidings of forgiveness and a generous reward.**

Surat Ya-Sin 36:12

Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

Tafsir al-Jalalayn

12 - **Indeed, it is We who bring the dead to life** for resurrection **and We record** in the Preserved Tablet **what they put forth** in their lives of good and evil so that they may overcome it **and their traces** what they followed after them **and everything** He made it an object with an explanatory verb **We have recorded it** We have recorded it **in a clear register** a clear book which is the Preserved Tablet.

Tafsir al-Suyuti

Al-Tirmidhi narrated and authenticated it, and Al-Hakim narrated and authenticated it, on the authority of Abu Saeed Al-Khudri, who said: The Banu Salamah were in the outskirts of Medina, and they wanted to move closer to the mosque, so this verse was revealed: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.** The Prophet, may God bless him and grant him peace, said: **Your left behind are being recorded, so do not move.** Al-Tabarani narrated something similar on the authority of Ibn Abbas.

Tafsir al-Tabari

God Almighty says: **Indeed, it is We who bring the dead to life** of those We created **and record what they have put forth** in this world of good and evil, righteous and bad deeds.

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, **Indeed, it is We who bring the dead to life and record what they have put forth** of deeds.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We record what they have put forth**, he said: what they did.

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, **what they have sent forth**, he said: their deeds.

His statement, **and their traces**, means: and the traces of their footsteps. It was mentioned that this verse was revealed about a people who wanted to approach the mosque of the Messenger of God, may God bless him and grant him peace, so that he would approach them.

Who said that?

Nasr bin Ali Al-Jahdhami told us: Abu Ahmad Al-Zubayri told us: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and their traces** was revealed. They said: We will remain in our place.

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, who said: The Ansar lived far from the mosque, so they wanted to move. He said: Then the verse **And We record what they have put forth and what they left behind** was revealed, so they remained steadfast.

Ibn Al-Muthanna told us: Abd Al-Samad told us: Shu'bah told us: Al-Jariry told us, on the authority of Abu Nadra, on the authority of Jabir, who said: The Banu Salamah wanted to go near the mosque. He said: The Messenger of God, may God bless him and grant him peace, said to them: **O Banu Salamah, your homes are where your traces are recorded.**

Ibn Abd al-A'la told us: Mu'tamir told us: I heard Kahmas narrating, on the authority of Abu Nadrah, on the authority of Jabir, who said: "The Banu Salamah wanted to move closer to the mosque, and the places were empty. report of that reached the Prophet, may God bless him and grant him peace, and he said: O Banu Salamah, your homes are recording your traces. So they stayed and said: It would not please us if we had moved."

Sulayman ibn Umar ibn Khalid al-Raqi narrated to us, saying: Ibn al-Mubarak narrated to us, on the authority of Sufyan, on the authority of Tarif, on the authority of Abu Nadra, on the authority of Abu Sa'id al-Khudri, who said: "Banu Salamah complained to the Prophet, may God bless him and grant him peace, about the distance between their homes, so the verse, 'Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.'" He said: **Your homes are yours, and your left behind will be recorded.**

Ibn Hamid told us: Abu Tamila told us: Al-Hussein told us, on the authority of Thabit, on the authority of Thabit: "I walked on the authority of Anas, and I walked quickly. He took my hand, and we walked slowly. When we finished the prayer, Anas said: I walked with Zaid ibn Thabit, and I walked quickly. He said: O Anas, do you not realize that the reports are written down?"

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Yunus, on the authority of Al-Hasan, that the homes of Banu Salamah were far from the mosque, so they decided to move closer to the mosque and attend the prayer with the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said to them: Do you not consider your footsteps, O Banu Salamah? So they stayed in their homes.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement,

Surat Yasin: 12

Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

What they have put forth and their traces, he said: Their footsteps with their feet.

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, **And their traces**, he said: their footsteps.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And their traces**. He said: Al-Hasan said: And their traces. He said: Their steps. Qatada said: If he had been unaware of anything about you, O son of Adam, he would have been unaware of what the winds erase of these traces.

And His statement, **And We have recorded everything in a clear register**, God Almighty says: And everything that was or will be, We have recorded it and established it in the Mother of the Book, which is the clear register. And it was said, *clear*, because it explains the truth of everything that is established in it.

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

Who said that?

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, **In a clear Imam**, he said: In the Mother of the Book.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We have recorded everything in a clear register**, everything is recorded with God in a book.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We have recorded everything in a clear register**, he said: The Mother of the Book, in which are all things, is the clear register.

Tafsir al-Qurtubi

It contains four issues:

First - The Almighty's saying: **Indeed, it is We who bring the dead to life**. The Almighty informed us of His bringing the dead to life in response to the disbelievers. Ad-Dahhak and Al-Hasan said: That is, We bring them to life through faith after ignorance. The first is more apparent, that is, We bring them to life through resurrection for recompense. Then He threatened them with a mention in the books of hadith, which are:

Second: Enumerating everything and everything that a person does. Qatada said: It means **of deeds**. Mujahid and Ibn Zayd also said this. Similar to this is His statement, **A soul will know what it has put forward and left behind**. (Al-Infitar 28:5), and His statement, **On that Day man will be informed of what he put forward and left behind**. (Al-Qiyamah 29:13), and His statement, **Fear God, and let a soul look to what it has put forward**

for tomorrow. (Al-Hashr 59:18) So the traces of a person that remain and are remembered after the death of the person, whether good or evil, will be rewarded with a good trace, such as knowledge they taught, a book they compiled, an inheritance they kept, or a building they built such as a mosque, ribat, bridge, or the like. Or a bad trace, such as a job assigned to the Muslims by some oppressor, or a road they built to cause them to lose, or something they created to distract from the remembrance of God, such as tunes and music. Likewise, every good or bad tradition that is followed. It was said: It is the traces of those who walk to the mosques. And in this sense the verse was interpreted by Umar, Ibn Abbas, and Saeed bin Jubair. It was also narrated from Ibn Abbas that the meaning of **and their footsteps** was their steps to the mosques. An-Nahhas said: This is the most appropriate thing to say about it, because he said: The verse was revealed about that, because the Ansar lived far from the mosque. And in the hadith attributed to the Prophet, may God bless him and grant him peace, he said: **For one foot, a good deed will be recorded for him, and for one foot, a bad deed will be erased from him, going and coming back, if he leaves the mosque**.

I said: In Al-Tirmidhi, it is narrated on the authority of Abu Sa'id Al-Khudri, who said: Banu Salamah were in the outskirts of Madinah, and they wanted to move closer to the mosque, so this verse was revealed: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind**. The Messenger of God, may God bless him and grant him peace, said: **Your footsteps are being recorded**. But they did not move. He said: This is a good and rare hadith from the hadith of Al-Thawri. In Sahih Muslim, it is narrated on the authority of Jabir ibn 'Abdullah, who said: Banu Salamah wanted to move closer to the mosque, and the area was empty. He said: report of that reached the Prophet, may God bless him and grant him peace, and he said: **O Banu Salamah, your dwellings record your footsteps; your dwellings record your footsteps**. They said: **It would not have pleased us if we had moved**. Thabit Al-Bunani said:

"I walked with Anas ibn Malik to the prayer and I hurried, but he stopped me. When the prayer ended, he said: 'I walked with the Prophet (peace and blessings of God be upon him) and I hurried, but he stopped me. When the prayer ended, he said: 'Didn't you know that the marks are written?'" This is an argument based on the verse. Qatadah, Mujahid, and al-Hasan also said: The marks are in these steps. Al-Tha'labi narrated on the authority of Anas that he said: The marks are the steps taken to the Friday prayer. The singular of marks is athar, and it is also said athar.

Third: In these hadiths explaining the meaning of the verse, there is evidence that being farther from the mosque is better. If it is next to a mosque, is it permissible for him to go beyond it to a farther one? There is a difference of opinion regarding this. It was narrated from Anas that he used to go beyond the newly built mosque to the old one. It was narrated from

others: The further away from the mosque the greater the reward. Al-Hasan and others disliked this and said: He should not abandon a mosque near him and go to another one. This is the school of Malik. There are two opinions regarding going beyond his mosque to the Greater Mosque. Ibn Majah narrated from the hadith of Anas ibn Malik that he said: The Messenger of God (peace and blessings of God be upon him) said: A man's prayer in his house is equal to one prayer, and his prayer in the mosque of the tribes is equal to twenty-five prayers, and his prayer in the mosque in which he gathers is equal to five hundred prayers.

Fourth: <your homes> is in the accusative case as an inducement, meaning stick to them, and <we write> is in the jussive mood as a response to that command. <and all> is in the accusative case as an implied verb indicated by <we counted it> as if he said: and we counted everything we counted. It is permissible to raise it as a subject, but its accusative case is more appropriate, to connect what the verb did to it with what the verb did to it? This is the opinion of Al-Khalil and Sibawayh. The imam is the book that is followed and is an evidence. Mujahid, Qatadah, and Ibn Zayd said: He meant the Preserved Tablet. A group said: He meant the scrolls of deeds.

Tafsir Ibn Kathir

The Almighty says: Indeed, We have made those who are doomed to misery, their relation to reaching guidance is like the relation of someone who has a shackle around his neck, so he gathers his hands with his neck under his chin, so his head is raised and becomes downcast. For this reason, the Almighty said: **They are downcast.** The one who is upcast is the one who raises his head, as Umm Zar' said in her speech: And I drink so I am satisfied, meaning I drink and I am quenched, and I raise my head in congratulations and repose. And He was satisfied with mentioning the shackle around the neck without mentioning the hands, even though they were intended, as the poet said:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

Is it the good that I seek or the evil that does not come to me?

So He was content to mention good and not evil, as the speech and context indicated it. And thus, since the shackles are only known by what is combined with the hands and the neck, He was content to mention the neck instead of the hands. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with him** regarding the verse of God the Almighty: {Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are upturned}. He said: It is like His saying the Almighty: {And do not make your hand chained to your neck}. He means by that that their hands are tied to their necks, unable to extend them for good. Mujahid said: {So they are head down}. He said: Their heads are raised, and their hands are placed over their mouths, so they are shackled from all good.

And the Almighty's saying: **And We placed before**

them a barrier, Mujahid said: from the truth. **And behind them a barrier**, Mujahid said: from the truth, so they hesitate. Qatadah said: in misguidance. And the Almighty's saying: **Then We covered them**, meaning We covered their sight from the truth. **So they do not see**, meaning they do not benefit from any good, nor are they guided to it. Ibn Jarir said: It was narrated on the authority of Ibn Abbas **may God be pleased with him** that he used to recite *Fa-Ghashinahum* with the silent 'ayn to 'asha, which is an eye disease. Abdur-Rahman bin Zaid bin Aslam said: God the Almighty made this barrier between them and Islam and faith, so they cannot reach it. He recited: **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.** Then he said: He whom God the Almighty prevented cannot do so. Ikrimah said: Abu Jahl said: If I see Muhammad, I will do it and I will do it. Then the verse was revealed: "Indeed, We have placed around their necks shackles reaching to their chins, so their heads are upturned. * And We have placed before them a barrier and behind them a barrier and covered them so they do not see." He said: And they used to say, **This is Muhammad**, and he would say, **Where is he, where is he?** They would not see him. Narrated by Ibn Jarir.

Muhammad ibn Ishaq said: Yazid ibn Ziyad told me on the authority of Muhammad ibn Ka'b who said: Abu Jahl said while they were sitting: Muhammad claims that if you follow him, you will be kings, and when you die, you will be resurrected after your death, and you will have gardens better than the gardens of Jordan, and that if you oppose him, he will slaughter you, and then you will be resurrected after your death, and you will have a fire in which you will be tormented. Then the Messenger of God (peace and blessings of God be upon him) came out to them at that time, and in his hand was a handful of dirt, and God had taken responsibility for their eyes before him, so he began to sprinkle it on their heads and recite **Ya Seen * By the Wise Qur'an** until he reached the verse: **And We have placed before them a barrier and behind them a barrier and covered them so they do not see.** Then the Messenger of God (peace and blessings of God be upon him) left for his needs, and they spent the night watching at his door until someone came out of the house and said: What is the matter with you? They said: We are waiting for Muhammad. He said: He has come out to you and there is not a man among you who has not placed dirt on his head, then went to relieve himself, and every man among them began to shake off the dirt from his head. He said: The Prophet (peace and blessings of God be upon him) was informed of what Abu Jahl had said and he said: **And I say that because they will be slaughtered by me and he is one of them.**

And the Most High said: **And it is the same for them whether you warn them or do not warn them - they will not believe.** That is, God has sealed them with misguidance, so warning is of no benefit to them, nor are they affected by it. A similar example has already been presented at the beginning of Surat Al-Baqarah. And as God Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** "You can only warn those who

Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

follow the message.” That is, only the believers who follow the message, which is the Noble Qur’an, will benefit from your warning. **And fears the Most Merciful unseen.** That is, when no one sees him except God Almighty, knowing that God is watching him and knowing what he does. **So give him good tidings of forgiveness.** That is, for his sins. **And a noble reward.** That is, abundant, good, and beautiful. As God Almighty said: **Indeed, those who fear their Lord unseen will have forgiveness and a great reward.** Then He, the Almighty, said: **Indeed, it is We who bring the dead to life.** That is, on the Day of Resurrection. In it is an indication that God Almighty will revive the heart of whomever He wills of the disbelievers, whose hearts have died. By misguidance, then He guides them to the truth, as God Almighty said after mentioning the hardness of hearts: “Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand.”

And the Almighty’s saying: **And We record what they have sent forth** meaning of deeds. And concerning His saying: **and their traces** there are two opinions: **One of them** We record their deeds that they themselves undertook, and their traces that they left behind, so We reward them for that also, if good then good, and if evil then evil, like the saying of the Prophet (peace and blessings of God be upon him): “Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it after him, without that detracting from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of whoever acts upon it after him, without that detracting from their burden in the slightest.” Narrated by Muslim from the narration of Shu’bah from Awn ibn Abi Juhaifa from al-Mundhir ibn Jarir from his father Jarir ibn Abdullah al-Bajali **may God be pleased with him**, and in it is the story of Mujtaba al-Namar al-Mudariyyin. And it was narrated by Ibn Abi Hatim from his father from Yahya ibn Sulayman al-Ju’fi, from Abu al-Muhayyah Yahya ibn Ya’la from Abdul-Malik ibn Umair from Jarir ibn Abdullah **may God be pleased with him**, and he mentioned the hadith in full, then... He recited this verse: **And We record what they have put forth and what they left behind.** Muslim narrated it on the authority of Abu Uwanah on the authority of Abdul-Malik bin Umair on the authority of Al-Mundhir bin Jarir on the authority of his father, and he mentioned it.

And likewise, another hadith in Sahih Muslim 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: “When the son of Adam dies, his deeds come to an end except for three: beneficial knowledge, a righteous child who prays for him, or ongoing charity after his death.” Sufyan al-Thawri narrated on the authority of Abu Sa’id **may God be pleased with him** who said: I heard Mujahid say regarding the verse, **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind**, meaning: what they left behind of misguidance. Ibn Lahi’ah narrated on the

authority of Ata’ ibn Dinar on the authority of Sa’id ibn Jubayr regarding the verse, **And We record what they have put forth and what they left behind**, meaning what they left behind. He said: whatever practice they established and then a people acted upon after their death. If it was good, then they will have a reward like theirs, without the reward of those who acted upon it being diminished in the slightest. But if it was evil, then upon them will be a burden like their sins, without the burden of those who acted upon it being diminished in the slightest. Both were mentioned by Ibn Abi Hatim, and this is the preferred opinion of al-Baghawi.

The second opinion is that what is meant by this are the traces of their steps towards obedience or disobedience. Ibn Abi Nujayh and others said on the authority of Mujahid, **What they have put forth** their deeds, **and their traces** he said: their steps with their feet, and this is what Al-Hasan and Qatadah said, **and their traces** meaning their steps. Qatadah said: If God, the Almighty, were to neglect anything about you, O son of Adam, He would have neglected what the winds erase of these traces, but He has counted all of the traces and deeds of the son of Adam until He counted this trace in what is from the obedience of God, the Almighty, or from His disobedience. So whoever among you is able to write down his trace in the obedience of God, the Almighty, let him do so. And there are hadiths with this meaning:

The first hadith Imam Ahmad said: Abd al-Samad told us, my father told us, al-Jariri told us, on the authority of Abu Nadrah, on the authority of Jabir ibn Abdullah, may God be pleased with them both, who said: The places around the mosque were deserted, so Banu Salamah wanted to move closer to the mosque. report of that reached the Messenger of God, may God bless him and grant him peace, so he said to them: **I have heard that you want to move closer to the mosque.** They said: **Yes, O Messenger of God, we want to do that.** So he, may God bless him and grant him peace, said: **O Banu Salamah, your dwellings record your footsteps, your dwellings record your footsteps.** This is how Muslim narrated it from the hadith of Sa’id al-Jariri and Kuhams ibn al-Hasan, both of them on the authority of Abu Nadrah, whose name was al-Mundhir ibn Malik ibn Qat’ah al-Abdi, on the authority of Jabir, may God be pleased with him.

The second hadith Ibn Abi Hatim said: Muhammad ibn al-Wazir al-Wasiti told us, Ishaq al-Azraq told us, on the authority of Sufyan al-Thawri, on the authority of Abu Sufyan, on the authority of Abu Nadrah, on the authority of Abu Sa’id al-Khudri, may God be pleased with him, who said: Banu Salamah were in a part of Madinah, and they wanted to move closer to the mosque, so the verse, **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind**, was revealed. The Prophet, may God bless him and grant him peace, said to them, **Indeed, your left behind are being recorded**, but they did not move. Al-Tirmidhi is the only one who transmitted it when he interpreted this noble verse on the authority of Muhammad ibn al-Wazir, and then he said: It is hasan gharib from the hadith of al-Thawri.

Ibn Jarir narrated it on the authority of Sulayman ibn 'Umar ibn Khalid al-Raqi, on the authority of Ibn al-Mubarak, on the authority of Sufyan al-Thawri, on the authority of Tarif - who is Ibn Shihab Abu Sufyan al-Sa'di - on the authority of Abu Nadrah, on the authority of him.

It has been narrated via other than Al-Thawri's chain of transmission. Al-Hafiz Abu Bakr Al-Bazzar said: "Ibad bin Ziyad Al-Saji told us, Uthman bin Umar told us, Shu'bah told us, on the authority of Sa'id Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, who said: 'The Banu Salamah complained to the Messenger of God (blessings and peace of God be upon him) about the distance between their stations and the mosque, so the verse, "And We record what they have put forth and what they left behind," was revealed, so they stayed where they were.' Muhammad bin Al-Muthanna told us, 'Abd Al-A'la told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Sa'id **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him) in a similar manner. There is something strange about the mention of the revelation of this verse, and the entire Surah is Meccan, and God knows best."

The third hadith Ibn Jarir said: Nasr bin Ali Al-Jahdhami told us, Abu Ahmad Al-Zubairi told us, Isra'il told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was revealed. They said: We will remain where we are. This is how it was narrated, and there is no trace of a Prophet (peace and blessings of God be upon him) in it. Al-Tabarani narrated it on the authority of Abdullah bin Muhammad bin Sa'id bin Abi Maryam, on the authority of Muhammad bin Yusuf Al-Firyabi, on the authority of Isra'il, on the authority of Samak, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: The homes of the Ansar were far from the mosque, so they wanted to move to the mosque, so the verse **And We record what they have put forth and what they left behind** was revealed, so they remained in their homes.

The Fourth Hadith Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: "A man died in Madinah, so the Prophet (peace and blessings of God be upon him) prayed over him and said, 'If only he had died somewhere other than his birthplace.' A man among the people said, 'Why, O Messenger of God?' The Messenger of God (peace and blessings of God be upon him) said, 'If a man dies somewhere other than his birthplace, the distance from his birthplace to the place where his trace ends in Paradise will be measured for him.'" An-Nasa'i narrated it on the authority of Yunus ibn Abd al-A'la and Ibn Majah on the authority of Harmalah, both on the authority of Ibn Wahb on the authority of Huyayy ibn Abdullah. Ibn Jarir said: Ibn Humayd told us, Abu Numailah told us, Al-Husayn told us on the authority of Thabit, who said:

I walked with Anas **may God be pleased with him** and I walked quickly, so he took my hand and we walked slowly. When we finished the prayer, Anas said: I walked with Zayd ibn Thabit and I walked quickly. He said: O Anas, do you not know that traces are written? This statement does not contradict the first one, but rather it is a warning and indication of that by way of priority and more appropriate, because if these traces are written, then those in which there is an example of them, good or evil, are written by way of priority, and God knows best.

And the Almighty's saying: **And everything We have recorded in a clear register** meaning, all of creation is written in a written book, precisely recorded in a Preserved Tablet. The clear register here is the Mother of the Book, as stated by Mujahid, Qatadah, and Abd al-Rahman ibn Zayd ibn Aslam. Likewise in the saying of the Almighty: **The Day We will call every people with their register** meaning with their register of deeds that will bear witness against them regarding what they did of good or evil, as the Almighty said: **And the register will be placed, and the prophets and the witnesses will be brought forth** and the Almighty said: "And the register will be placed, and you will see the criminals fearful of what is within it, and they will say, "Woe to us! What is this register that leaves out nothing small or great but that it has enumerated it?" And they will find what they did present. And your Lord does not wrong anyone."

Fath al-Qadir

Then God, the Almighty, informed us of His resurrection of the dead, saying: 12- **Indeed, it is We who bring the dead to life**, meaning, We will resurrect them after death. Al-Hasan and Ad-Dahhak said: meaning, We will revive them with faith after ignorance, but the former is more appropriate. Then He threatened them with recording their traces, saying: **And We will record what they have put forth**, meaning, what they have put forth of good and evil deeds, **and their traces**, meaning, what they left behind of good deeds whose benefit continues after death, such as someone who sets a good precedent or the like, or the bad deeds that remain after the death of their doer, such as someone who sets a bad precedent. Mujahid and Ibn Zayd said: Similar to this is His statement: **A soul will know what it has put forth and what it has left behind**, and His statement: **On that Day man will be informed of what he put forth and what he left behind**. It was said that what is meant by the verse is the traces of those who walk to the mosques, and this is what a group of the Companions and Followers said. An-Nahhas said: This is the most appropriate statement about the verse because it was revealed for that reason. The answer to this is that consideration is based on the generality of the verse, not the specificity of its cause. Its generality requires that all the effects of good and evil be recorded. Among the good is teaching the knowledgeable and classifying them, endowing charity for the sake of God, and building mosques and bridges. Among the evil is innovating injustices and doing what harms people, which the unjust will follow and practice, such as taxation and other things. For this reason, God, the Most High, said: **And everything We have recorded in a clear register**.

Surat Yasin: 12

Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

That is, everything, from the deeds of the servants and others, whatever they may be, is in a clear register, i.e., a book followed and explained to everyone. Mujahid, Qatadah, and Ibn Zayd said: He meant the Preserved Tablet. A group said: He meant the scrolls of deeds. The majority of scholars read **and We record** in the active form. Zur and Masruq read it in the passive form. The majority of scholars read **everything We have recorded** with *every* in the accusative case, indicating the preoccupation. Abu al-Samal read it in the nominative case, indicating the beginning.

Ibn Mardawayh narrated on the authority of Ibn Masoud and Ibn Abbas regarding His statement, **Ya Seen**, that they said: **O Muhammad**. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated, through various chains of narration, on the authority of Ibn Abbas regarding His statement, **Ya Seen**, that he said: **O human being**. Abd ibn Humayd narrated something similar on the authority of al-Hasan, al-Dahhak, and Ikrimah. Ibn Mardawayh and Abu Nu'aym narrated in Al-Dala'il on the authority of Ibn Abbas, who said: "The Prophet, may God bless him and grant him peace, used to recite in the mosque, and he would recite loudly, until some of the Quraysh were bothered by it, so they got up to grab him, and there they saw their hands tied to their necks, and they were blind and could not see. They came to the Prophet, may God bless him and grant him peace, and said: 'We ask you by God and by kinship, O Muhammad.' He said: 'There was no clan of the Quraysh except that the Prophet, may God bless him and grant him peace, had a kinship with them.' So the Prophet, may God bless him and grant him peace, prayed until that was removed from them, and then 'Ya Seen * By the Wise Qur'an' was revealed until His saying: 'Or did you not warn them that they would not believe?' He said: 'Not one of that group believed.'" There are narrations on this topic about the reason for its revelation, and this narration is the best and closest to the truth. Ibn Abi Hatim narrated on his authority that he said: The shackles are between the chest and the chin, 'so they are bound head-first' as an animal is bound by a bridle. Ibn Mardawayh also narrated on his authority regarding his statement: {And We placed before them a barrier} the verse, he said: They would pass by the Prophet (peace and blessings of God be upon him) but could not see him. Ibn Mardawayh also narrated on his authority that he said: The Quraysh gathered at the door of the Prophet (peace and blessings of God be upon him) waiting for him to come out so that they could harm him, and that was difficult for him, so Gabriel came to him with Surah Yasin and ordered him to go out to them, so he took a handful of dirt and went out reciting it and throwing dirt on their heads, but they did not see him until he passed by, and one of them started touching his head and found dirt, and one of them came and said: 'What is making you sit here?' They said: 'We are looking for Muhammad, so he said: I saw him entering the mosque, so he said: Get up, for he has bewitched you. Abd al-Razzaq, al-Tirmidhi **who authenticated it**, al-Bazzar, 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 Abu Sa'id al-Khudri that he said: Banu Salamah were in a part of Madinah and wanted to move closer to the mosque. Then God revealed: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind**. So the Messenger of God (peace and blessings of God be upon him) called them and said: **He records your footsteps**. Then he recited the verse to them and they left. Al-Firyabi, Ahmad in al-Zuhd, Abd ibn Humayd, Ibn Majah, Ibn Jarir, Ibn al-Mundhir, and Ibn Mardawayh narrated something similar on the authority of Ibn Abbas. In Sahih Muslim and elsewhere, it is narrated on the authority of Jabir that he said: "Banu Salamah wanted to sell their homes and move closer to the mosque. The Messenger of God (peace and blessings of God be upon him) said to them: O Banu Salamah, your homes record your footsteps."

Tafsir al-Baghawi

12. **Indeed, it is We who bring the dead to life**, at the resurrection, **and record what they have put forth**, of good and evil deeds, **and their traces**, meaning: what good or bad practices they have established.

The Prophet, may God bless him and grant him peace, said: "Whoever establishes a good practice in Islam that is followed after him will have a reward for it and a reward like that of those who follow it after him, without that detracting from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of those who follow it after him, without that detracting from their burden in the slightest."

Some people said: His statement, **And We record what they have put forth and their traces**, means their steps to the mosque.

It was narrated on the authority of Abu Saeed Al-Khudri that he said: Banu Salamah complained about how far their homes were from the mosque, so God the Almighty revealed: **And We record what they have put forth and what they left behind**. Ahmad ibn Abdullah Al-Salihi informed us, Abu Saeed Muhammad ibn Isa Al-Sayrafi informed us, Abu Al-Abbas Al-Asamm informed us, Muhammad ibn Hisham ibn Malas Al-Namari informed us, Marwan Al-Fazzari informed us, Hamid informed us, on the authority of Anas **may God be pleased with him**, who said: "Banu Salamah wanted to move closer to the mosque, but the Messenger of God (peace and blessings of God be upon him) did not want Madinah to be laid bare, so he said: O Banu Salamah, will you not take account of your traces?" So they stayed."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Al-Ala told us, Abu Usamah told us, on the authority of Yazid bin Abdullah, on the authority of Abu Burdah, on the authority of Abu Musa, who said: The Prophet, may God bless him and grant him peace,

said: "The people who will have the greatest reward for prayer are those who walk the furthest, and the one who waits for the prayer until he prays it with the imam will have a greater reward than the one who prays and then sleeps."

God Almighty says: **And all things We have enumerated** We have preserved, counted, and explained, **in a clear register**, which is the Preserved Tablet.

Tafsir al-Baidawi

12 - **Indeed, it is We who bring the dead to life** the dead through resurrection or the ignorant through guidance. **And We record what they have put forth** the righteous and evil deeds they put forth. **And their traces** the good, such as knowledge they taught and what they bequeathed, and the bad, such as spreading falsehood and establishing injustice. **And We have recorded everything in a clear register** meaning the Preserved Tablet.

Surat Ya-Sin: 13

And present to them an example: the companions of the town, when there came to it the messengers.

Surat Ya-Sin 36:13

And present to them an example: the companions of the town, when there came to it the messengers.

Tafsir al-Jalalayn

13 - **And give make for them an example** the first object **the companions** the second object **of the village** Antioch **when there came to it** to the end of it, a substitute for inclusion from the companions of the village **the messengers** meaning the messengers of Jesus

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And, O Muhammad, give an example to the polytheists of your al-Nas 114: the people of the town. He mentioned that it was Antioch. **When there came to it the messengers.** The scholars differed regarding these messengers and who sent them to the people of the town. Some of them said that they were messengers of Jesus, son of Mary, and that Jesus was the one who sent them to them.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And present to them an example: the companions of the town, when there came to it messengers. When We sent to them two, but they denied them, so We reinforced them with a third." He said: It was mentioned to us that Jesus, son of Mary, sent two men from the disciples to Antioch, a city in Rome, but they denied them, so He reinforced them with a third. **And they said, 'Indeed, we are messengers to you.'**

Ibn Bashar told us, he said: Yahya and Abd al-Rahman told us, they said: Sufyan told us, he said: al-Suddi told us, on the authority of Ikrimah: **And present to them an example of the companions of the city.** He said: Antioch.

Others said: Rather, they were messengers sent to them by God.

Who said that?

Ibn Humayd narrated to us: Salamah narrated to us: Ibn Ishaq narrated to us, as far as he was informed, on the authority of Ibn Abbas, on the authority of Ka'b al-Ahbar, and on the authority of Wahb ibn Munabbih, who said: There was in the city of Antioch a Pharaoh from the Pharaohs called Abtahis ibn Abtahis, who worshipped idols and was a polytheist. So God sent the messengers, and they were three: Sadiq, Masdoq, and Sallum. Two of them came to him and to the people of his city, but they denied them. Then God strengthened them with a third. When the messengers

summoned him and called him to the command of God, and proclaimed what they had been commanded to do, and criticized his religion and what they were following, he said to them, "Indeed, we see an evil omen in you. If you do not desist, we will surely stone you, and a painful punishment will surely touch you from us."

Tafsir al-Qurtubi

The Almighty says: **And present to them an example of the companions of the city, when there came messengers to it.** This is addressed to the Prophet, peace and blessings of God be upon him. He was commanded to present to his people an example of the companions of the city. This city is Antioch according to all commentators, except for what Al-Mawardi mentioned. It was attributed to the people of Antiochus, which is the name of the one who built it, then it was changed when it was Arabized. As-Suhayli mentioned. It is also said: Antioch with a ta' instead of a ta'. There was a Pharaoh there called Antiochus who worshipped idols. As-Mahdawi mentioned, and Abu Ja'far An-Nahhas narrated it on the authority of Ka'b and Wahb. So God sent three to him: Sadiq and Saduq, and Shalom is the third. This is the opinion of At-Tabari. Others said: Simon and John. Al-Naqqash narrated: Simeon and John, but he did not mention Sadiq or Saduq. It is possible that <for example>and <the people of the village>are the objects of the verb **to strike**, or that <the people of the village>is a substitute for <for example>, meaning strike for them an example of the people of the village, so the complement is omitted. "The Prophet, may God bless him and grant him peace, ordered that these polytheists be warned that what happened to the infidels of the people of the village to whom three messengers were sent would happen to them." It was said: Messengers from God as a beginning. It was also said: Jesus sent them to Antioch to call people to God.

Tafsir Ibn Kathir

And God Almighty says: And, O Muhammad, present to your people who denied you, **an example of the companions of the town, when there came to it the messengers.** Ibn Ishaq said, according to what he heard from Ibn Abbas, may God be pleased with them both, Ka'b al-Ahbar, and Wahb ibn Munabbih: It is the city of Antioch, and there was a king there called Antiochus ibn Antiochus, who worshipped idols. So God sent three messengers to him, namely Sadiq, Sadooq, and Shalom, but he denied them. This is how it was narrated from Buraydah ibn al-Husaib, Ikrimah, Qatadah, and al-Zuhri that it was Antioch. Some imams questioned its being Antioch, as we will mention after the end of the story, God willing.

God Almighty says: **When We sent to them two, they denied them.** That is, they rushed to deny them. **So We reinforced them with a third.** That is, We

strengthened them and strengthened their support with a third messenger. Ibn Jurayj said on the authority of Wahb bin Sulayman on the authority of Shuayb al-Jubba'i who said: The names of the first two messengers were Simon and John, and the name of the third was Paul, and the village was Antioch. **They said** meaning to the people of that village **We are messengers to you** meaning from your Lord who created you, commanding you to worship Him alone, with no partner for Him. Abu al-Aaliyah said this. Qatada bin Di'amah claimed that they were the messengers of Jesus, peace be upon him, to the people of Antioch. **They said, 'You are only human beings like us'** meaning how can revelation be sent to you when you are human beings and we are human beings, so why shouldn't revelation be sent to us like you? If you were messengers, you would have been angels. This is the doubt of many of the nations who deny God, as God Almighty has informed us about them in His saying, the Exalted: **That is because their messengers used to come to them with clear proofs, but they said, 'Is it human beings who guide us?'** meaning they were amazed by that and denied it.

And the Almighty said: "They said, 'You are only human beings like us. You want to turn us away from what our fathers used to worship. So bring us a clear authority.'" And the Almighty said, narrating from them in His saying, the Most High: **And if you obeyed human beings like yourselves, indeed, you would then be losers.** And the Almighty said: **And nothing prevented the people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?'** For this reason, these people said: "You are only human beings like us, and the Most Gracious has not sent down anything. You are only lying." They said, **Our Lord knows that we are indeed messengers to you.** That is, their three messengers answered them, saying, "God knows that we are His messengers to you, and if we had lied to Him, He would not have exacted the most severe vengeance on us, but He will honor us and grant us victory over you, and you will know for whom the final outcome of the abode will be." Like the Almighty's saying: "Say, 'Sufficient is God between me and you as a witness. He knows what is in the heavens and the earth.' But those who believe in falsehood and disbelieve in God - it is they who are the losers." **And our responsibility is only to convey clearly.** They said: Our responsibility is only to convey to you what we have been sent with, so if you obey, then happiness will be yours in this world and the hereafter, and if you do not respond, then you will know after that, and God knows best.

Fath al-Qadir

His statement: 13- **And present to them an example of the people of the city.** We have already discussed something similar to this in Surat Al-Baqarah and Surat An-Naml. The meaning is: Present an example for them, or present an example for yourself of the people of the city: that is, compare them to yourself as the people of the city. So based on the first, when God Almighty said: **Indeed, you are among the messengers** and said: **To warn a people,** He said, "Say to them: I am not an innovation among the messengers, for shortly before me came the people of the city as

messengers, and they warned them with what I warned you, and they mentioned monotheism, and they feared the Resurrection, and they were given good tidings of the bliss of the eternal home." And regarding the second, when he said: Indeed, warning does not benefit him whom God has led astray and decreed that he will not believe, the Prophet (peace and blessings of God be upon him) said: **Give yourself and your people an example.** That is, give them an example in your opinion of the people of the village, to whom three messengers came and they did not believe, and the messengers were patient in the face of the harm, and you came to them as one, and your people are more than the people of the three, for they came to the people of the village, and you were sent to all of mankind. The meaning is: Give them an example like the people of the village. That is, tell them a strange story, the story of the people of the village. So the example was omitted, and **the people of the village** was used in its place in the grammar. It was said that there was no need for the omission, rather the meaning is: Make the people of the village an example for them, so that *example* and **the people of the village** are the objects of *strike*, or **the people of the village** is a substitute for *example*. We have already discussed the first of these two objects, whether it is *example* or **the people of the village**. It has been said that the use of parables is sometimes used to describe a strange situation with another similar situation, as in His statement: "God presents an example to those who disbelieve: the wife of Noah and the wife of Lot." And it is used at other times to describe a strange situation and explain it to people without intending to apply it to its counterpart, as in His statement: **And We have presented to you examples,** meaning, We have explained to you wonderful and strange situations: they are like examples in their strangeness. So His statement here, **And present to them an example,** can be considered both ways. Al-Qurtubi said: This village is Antioch according to all commentators, and His statement, **When there came to it the messengers,** is a substitute for inclusion from the people of the village, and the messengers are the companions of Jesus, whom He sent to the people of Antioch to call people to God.

Tafsir al-Baghawi

13. The Almighty said: **And present to them an example of the companions of the city,** meaning: Mention to them a similarity like their situation in the story of the companions of the city, which is Antioch, **when there came to it the messengers,** meaning, the messengers of Jesus, peace and blessings be upon him.

The scholars of the stories of the prophets said: Jesus sent two messengers from the disciples to the people of the city of Antioch. When they approached the city, they saw an old man tending his sheep. He was Habib the carpenter, the companion of Jesus. They greeted him and the old man said to them: Who are you? They said: Messengers of Jesus. We call you from the worship of idols to the worship of the Most Gracious. He said: Do you have a sign? They said: Yes, we heal

And present to them an example: the companions of the town, when there came to it the messengers.

the sick and cure the blind and the leper, by God's permission. The old man said: I have a son who has been sick for years. They said: Let us go and see his condition. He brought them to his house and they anointed his son, and he rose in time, by God's permission, in good health. The report spread in the city and God healed many sick people by their hands. They had a king - Wahb said his name was Antiochus - and he was one of the kings of Rome who worshipped idols. They said: The report reached him and he called them and said: Who are you? They said: Messengers of Jesus. He said: Why have you come? They said: We call you from the worship of that which neither hears nor sees to the worship of He who hears and sees. He said: Do you have a god other than our gods? They said: Yes, who created you and your gods? He said: Go away so that I may look into your matter. The people followed them, seized them, and beat them in the marketplace.

Wahb said: Jesus sent these two men to Antioch. They came but did not reach its king. Their stay was long. One day the king went out and they glorified God and mentioned Him. The king became angry and ordered them imprisoned and flogged each one of them a hundred lashes. They said: When the two messengers lied and were beaten, Jesus sent Simon Peter, the head of the apostles, after them to support them. Simon entered the city in disguise and began to associate with the king's entourage until they became accustomed to him. They reported this to the king, who summoned him. The king was pleased with their association, became accustomed to him and treated him with respect. Then one day he said to him: O king, I have heard that you imprisoned two men and flogged them when they called you to a religion other than yours. Have you spoken to them and listened to their words? The king said: Anger came between me and that. He said: If the king sees fit, he will summon them so that we may find out what they have to say. So the king summoned them. Simon said to them: Who sent you here? They said: God is He who created everything and has no partner. Simeon said to them: [Describe him and be brief. They said: He does what He wills and rules what He wants. Simeon said:] What is your sign? They said: Whatever you wish for. So the king ordered until they brought a boy with blind eyes and the place of his eyes was like a forehead. They did not cease to call upon their Lord until the place of his sight split. Then they took two clay nuts and placed them in his pupils and they became eyeballs with which he could see. The king was amazed. Simeon said to the king: If you ask your god to do something like this, then honor will be for you and for your god. The king said: I have no secret from you. Our god whom we worship neither hears nor sees, nor harms nor benefits. Whenever Simeon entered the king's presence upon the idol, he would enter as he did and pray a lot, supplicating until they thought he was of their faith. The king said to the two messengers: If the god whom you worship is able to revive a dead person, we will believe in him and in you. They said: Our god is capable of everything. The king said: There is a dead person here who died seven days ago, the son of a

peasant, and I delayed him and did not bury him until his father returned, and he was absent. So they brought the dead person, changed and smelling good, and they began to call upon their Lord openly, while Simeon began to call upon his Lord secretly. The dead person stood up and said: I came seven days ago as a polytheist and was thrown into seven valleys of Hell. I warn you of the stench in me, so believe in God. Then he said: The gates of heaven were opened for me, and I looked and saw a young man with a handsome face interceding for these three. The king said: Who are the three? He said: Simon and these two, and he pointed to his two companions. The king was amazed. When Simon realized that his words had affected the king, he told him about the situation and called him. The king believed, and some people believed, while others disbelieved.

It was said that the king's daughter had died and been buried, so Simeon said to the king: Ask these two men to revive your daughter. The king asked them to do that, so they got up and prayed and supplicated, and Simeon was with them in secret. Then God revived the woman and the grave split open for her, and she came out and said: Convert to Islam, for they are truthful. She said: I do not think you will convert to Islam. Then she asked the two messengers to return her to her place, so they sprinkled dirt on her head and she returned to her grave as she was.

Ibn Ishaq said on the authority of Ka'b and Wahb: Rather, the king disbelieved, and he and his people agreed to kill the messengers. This reached Habib, who was at the gate of the farthest city, so he came running to them, reminding them and calling them to obey the messengers. This is what God Almighty said:

Tafsir al-Baidawi

13 - **And give them an example of what they say** in one example, meaning one example, and it takes two objects to include the meaning of making, which are: **an example of the people of the village** with the omission of an adjective, meaning make for them an example like the people of the village, and it is permissible to limit it to one and make the implied a substitute for the spoken or an explanation of it, and the village is Antioch. **When the messengers came to it** in place of the people of the village, and **the messengers** are the messengers of Jesus, peace be upon him, to its people, and adding it to himself in his saying:

Surat Ya-Sin 36:14

When We sent to them two, but they denied them, so We reinforced them with a third, and they said, **Indeed, we are messengers to you.**

Tafsir al-Jalalayn

14 - **When We sent to them two, but they denied them** to the end, in place of the first *when so We reinforced* with the lightening and emphasis, We strengthened the two **with a third, and they said, Indeed, we are messengers to you**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **When We sent to them two, but they denied them, so We strengthened them with a third**, God Almighty says: When We sent to them two, calling them to God, but they denied them, so We strengthened them with a third, and strengthened them with him.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa 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, **Then We reinforced him with a third**, he said: We strengthened him.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **Then We reinforced him with a third**, he said: We increased him.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then We reinforced them with a third**, he said: We made them three. He said: That is reinforcement. He said: And reinforcement means strength.

And His statement, **And they said, 'Indeed, we are messengers to you,'** means: The three messengers said to the people of the village: **Indeed, we are messengers to you, O people, that you devote worship to God alone, with no partner for Him, and that you disavow what you worship of gods and idols.** And with the emphasis in His statement, **So We strengthened**, the reciters read it with the emphasis except for Asim, for he read it with the emphasis, and the reading with us is with the emphasis, due to the consensus of the proof from the reciters on it, and that its meaning when it is emphasized is: So We strengthened, and when it is lightened is: So We defeated, and **We defeated** in this place does not have much meaning.

Tafsir al-Qurtubi

And it is the saying of God Almighty: **When We sent to them two**, and the Lord attributed that to Himself, because Jesus sent them by the Lord's command, and that was when Jesus was raised to heaven. **But they denied them**, it was said that they beat them and imprisoned them. **So We reinforced them with a third**, meaning, We strengthened and intensified the message <with a third>. Abu Bakr read from Asim, **So We reinforced them with a third**, with a light pronunciation, and the rest stressed it. Al-Jawhari said: God Almighty's saying, **So We reinforced them with a third**, is lightened and stressed, meaning, We strengthened and intensified it. Al-Asma'i said: Abu Amr ibn al-Ala' recited to me about it by al-Mutalammis:

I find that if she leaves, her flesh strengthens, but if she tightens her grip, she does not speak.

That is, do not fret. Based on this, the two readings have the same meaning. It was said that the softening means we overcame and subdued, and from this: **And He honored me in speech** [p. 23] and the emphasis means we strengthened and multiplied. In the story: Jesus sent two messengers to them. They met an old man who was tending his sheep, and he was Habib the carpenter, the companion of <Ya Sin>. They called him to God and said: We are the messengers of Jesus. We invite you to the worship of God. He asked them for a miracle. They said: We heal the sick. He had a mad son. It was also said: He was sick in bed, so they stroked him. He got up, God willing, healthy. The man believed in God. It was also said: He is the one who came from the farthest part of the city, running. Their story spread, and they healed many sick people. The king - who used to worship idols - sent to them to inquire about them. They said: We are the messengers of Jesus. He said: What is your sign? They said: We heal the blind, the leper, and the sick by God's permission, and we invite you to worship God alone. The king wanted to beat them. Wahb said: The king imprisoned them and flogged them a hundred lashes. The report reached Jesus, so he sent a third. It was said that Simon Peter, the chief of the disciples, supported them. He mingled with the king's entourage until he was able to defeat them, and they became comfortable with him. They reported his story to the king, who was comfortable with him and showed agreement with him in his religion. The king was pleased with his approach. Then one day he said to the king: I have heard that you have imprisoned two men who called you to God, so why don't you ask about them? Jesus replied: Anger prevented me from asking them. Jesus said: Why don't you bring them? He ordered that to be done. Simon Peter said to them: What is your proof for what you claim? They said: We heal the blind and the leper. Then a boy with anointed eyes was brought to him, the place of his eyes was like a forehead. They called upon their Lord, and the place of sight split. They took two clay guns and placed them on his cheeks, and they became two eyeballs with which he could see. The king was amazed and said, "Here is a boy who died seven days ago, and I have not buried him until his father comes. Will your Lord revive him?" They called upon God openly, and Simeon called upon Him secretly. The dead man rose

When We sent to them two, but they denied them, so We reinforced them with a third, and they said, "Indeed, we are messengers to you."

to life and said to the people, "If you died seven days ago and were found to be a polytheist, you will be thrown into seven valleys of Hell. I warn you of what you are in, so believe in God." Then the gates of heaven were opened, and I saw a young man with a handsome face interceding for these three, Simeon and his two companions, until God revived me. I bear witness that there is no god but God alone, with no partner, and that Jesus is the Spirit of God and His Word, and that these are the messengers of God. They said to him, **Is Simeon also with them?** He said, **Yes, and he is the best of them.** Then Simon informed them that he was the messenger of Christ to them. His words affected the king, so he called him to God. The king believed along with many people, while others disbelieved. Al-Qushayri narrated that the king believed but his people did not, and Gabriel cried out a cry that caused all the remaining disbelievers to die. It was narrated that when Jesus commanded them to go to that village, they said, **O Prophet of God, we do not know how to speak their tongues and languages.** So God prayed for them and they slept where they were. They woke up and found the angels carrying them and dropping them in the land of Antioch, so each one spoke to his companion in the language of the people. This is what He said: **And We supported him with the Holy Spirit.** They all said, **Indeed, we are messengers to you.**

Tafsir Ibn Kathir

And God Almighty says: And, O Muhammad, present to your people who denied you, **an example of the companions of the town, when there came to it the messengers.** Ibn Ishaq said, according to what he heard from Ibn Abbas, may God be pleased with them both, Ka'b al-Ahbar, and Wahb ibn Munabbih: It is the city of Antioch, and there was a king there called Antiochus ibn Antiochus, who worshipped idols. So God sent three messengers to him, namely Sadiq, Sadooq, and Shalom, but he denied them. This is how it was narrated from Buraydah ibn al-Husaib, Ikrimah, Qatadah, and al-Zuhri that it was Antioch. Some imams questioned its being Antioch, as we will mention after the end of the story, God willing.

God Almighty says: **When We sent to them two, they denied them.** That is, they rushed to deny them. **So We reinforced them with a third.** That is, We strengthened them and strengthened their support with a third messenger. Ibn Jurayj said on the authority of Wahb bin Sulayman on the authority of Shuayb al-Jubba'i who said: The names of the first two messengers were Simon and John, and the name of the third was Paul, and the village was Antioch. **They said** meaning to the people of that village **We are messengers to you** meaning from your Lord who created you, commanding you to worship Him alone, with no partner for Him. Abu al-Aaliyah said this. Qatada bin Di'amah claimed that they were the messengers of Jesus, peace be upon him, to the people of Antioch. **They said, 'You are only human**

beings like us' meaning how can revelation be sent to you when you are human beings and we are human beings, so why shouldn't revelation be sent to us like you? If you were messengers, you would have been angels. This is the doubt of many of the nations who deny God, as God Almighty has informed us about them in His saying, the Exalted: **That is because their messengers used to come to them with clear proofs, but they said, 'Is it human beings who guide us?'** meaning they were amazed by that and denied it.

And the Almighty said: "They said, 'You are only human beings like us. You want to turn us away from what our fathers used to worship. So bring us a clear authority.'" And the Almighty said, narrating from them in His saying, the Most High: **And if you obeyed human beings like yourselves, indeed, you would then be losers.** And the Almighty said: **And nothing prevented the people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?'** For this reason, these people said: "You are only human beings like us, and the Most Gracious has not sent down anything. You are only lying." They said, **Our Lord knows that we are indeed messengers to you.** That is, their three messengers answered them, saying, "God knows that we are His messengers to you, and if we had lied to Him, He would not have exacted the most severe vengeance on us, but He will honor us and grant us victory over you, and you will know for whom the final outcome of the abode will be." Like the Almighty's saying: "Say, 'Sufficient is God between me and you as a witness. He knows what is in the heavens and the earth.' But those who believe in falsehood and disbelieve in God - it is they who are the losers." **And our responsibility is only to convey clearly.** They said: Our responsibility is only to convey to you what we have been sent with, so if you obey, then happiness will be yours in this world and the hereafter, and if you do not respond, then you will know after that, and God knows best.

Fath al-Qadir

God the Almighty attributed the sending to Himself in His saying: 14- **When We sent to them two** because Jesus sent them by the command of God the Almighty, and it is possible that God sent them after Jesus was raised to heaven, so they denied their message, and it was said that they beat them and imprisoned them. It was said that the names of the two were John and Simon. It was also said that the names of the three were Sadiq, Masadduq, and Salmum, as Ibn Jarir and others said. It was also said that they were Simon, John, and Paul. **So We reinforced with a third** The majority read it with a shaddah, and Abu Bakr, on the authority of Asim, read it with a light zay. Al-Jawhari said that **So We reinforced** means that we strengthened and intensified, so the two readings on this have the same meaning. It was said that the light meaning means we overcame and subdued, and from this **And He strengthened me in speech** and the shaddah meaning we strengthened and multiplied. It was said that this third was Simon. And others said that **So they said, 'Indeed, we are messengers to you'**

means that all three of them said, and they came with this statement of theirs to confirm the previous denial of the two. Denying them both is denying the third, because they were all sent with one thing, which is to call to God Almighty. This sentence is a new answer to an implied question, as if it was said: What did these messengers say after they were reinforced with a third?

Tafsir al-Baghawi

14. **When We sent to them two**, Wahb said: Their names were John and Paul, **but they denied them, so We strengthened them**, meaning: We strengthened them, **with a third**, with a third messenger, who was Simon. Abu Bakr read on the authority of Asim: (**So We strengthened us**) with a light pronunciation, and it has the meaning of the first, like your saying: We strengthened and we strengthened, with a light pronunciation and a heavy pronunciation. It was said: We defeated them, from their saying: whoever is strengthened, he is stronger.

Kaab said: The two messengers were Sadiq and Saduq, and the third was Shalom. God attributed the mission to him because Jesus, peace be upon him, sent them by His command, **and they said** all of them to the people of Antioch, **Indeed, we are messengers to you**.

Tafsir al-Baidawi

14 - "When We sent to them two," because this is what His Messenger and Successor did, namely John and Jonah, peace be upon them. It was also said that they were others. "But they denied them both, so We strengthened them. So We strengthened, **and Abu Bakr read it with a lightened form from Izzahu**" if He overcame him, and the object was omitted because what preceded it indicates it and because the intention was to mention the one who was strengthened by it. "With a third," which was Simon. "And they said, 'Indeed, we are messengers to you.'" This is because they were idol worshippers, so Jesus, peace be upon him, sent two to them. When they drew near to the city, they saw Habib the carpenter tending sheep, so he asked them and they told him. He said, "Do you have a sign? **They said**, We heal the sick and cure the blind and the leper." He had a sick son, so he touched him and he recovered. Habib believed and the report spread, and many people were healed by their hands. Their story reached the king, who said to them, "Do we have a god other than our gods?"

They said: Yes, who created you and your gods? He said: Until I look into your matter. So he imprisoned them. Then Jesus sent Simon, who entered in disguise and mingled with the king's companions until they became accustomed to him and brought him to the king. The king became accustomed to him. One day he said to him: I heard that you imprisoned two men. Did you hear what they are saying? They said: So he called them. Simon said: Who sent you? They said: God who created everything and has no partner. He

said: Describe Him and be brief. They said: He does what He wills and rules what He wants. He said: What is your sign? They said: What the king desires. So he called for a boy with blind eyes. They called upon God until his sight was split. They took two rifles and placed them in his pupils so that they could see him. Simon said: What do you think if you asked your gods to do something like this so that you and they would have honor? He said: I have no secret from you. Our gods neither hear nor see, nor harm nor benefit. Then he said: If your god is able to revive a dead person, we will believe in him. So they brought a boy who had been dead for seven days. So they called upon God, and he stood up and said: **I have been thrown into seven valleys of Hell, and I warn you of what you are in, so believe**. Then the gates of heaven were opened, and I saw a handsome young man yearning for these three. The king asked: **Who are they?** He said: **Simeon and these two**. When Simeon saw that his words had affected him, he advised him, and he believed in a group. As for those who did not believe, Gabriel, peace be upon him, shouted at them, and they perished.

Surat Ya-Sin 36:15

They said, "You are only human beings like us, and the Most Merciful has not sent down anything. You are only lying."

Surat Ya-Sin 36:15

They said, "You are only human beings like us, and the Most Merciful has not sent down anything. You are only lying."

Tafsir al-Jalalayn

15 - (They said, "You are only human beings like us, and the Most Merciful has not sent down anything. You are only lying.")

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of the town said to the three who were sent to them when they informed them that they had been sent to them with what they had been sent with: You, O people, are nothing but people like us. If you were messengers as you say, you would have been angels. **And the Most Gracious has not sent down anything.** He says: They said: And the Most Gracious has not sent down to you any message or book, nor has He commanded you concerning us anything. **You are only lying.**

Tafsir al-Qurtubi

"They said, 'You are only human beings like us. You eat food and walk in the markets. And the Most Merciful has not sent down anything that He commands or anything that He forbids. You are only lying in your claim to the message.'"

Tafsir Ibn Kathir

And God Almighty says: And, O Muhammad, present to your people who denied you, **an example of the companions of the town, when there came to it the messengers.** Ibn Ishaq said, according to what he heard from Ibn Abbas, may God be pleased with them both, Ka'b al-Ahbar, and Wahb ibn Munabbih: It is the city of Antioch, and there was a king there called Antiochus ibn Antiochus, who worshipped idols. So God sent three messengers to him, namely Sadiq, Sadooq, and Shalom, but he denied them. This is how it was narrated from Buraydah ibn al-Husaib, Ikrimah, Qatadah, and al-Zuhri that it was Antioch. Some imams questioned its being Antioch, as we will mention after the end of the story, God willing.

God Almighty says: **When We sent to them two, they denied them.** That is, they rushed to deny them. **So We reinforced them with a third.** That is, We strengthened them and strengthened their support with a third messenger. Ibn Jurayj said on the authority

of Wahb bin Sulayman on the authority of Shuayb al-Jubba'i who said: The names of the first two messengers were Simon and John, and the name of the third was Paul, and the village was Antioch. **They said** meaning to the people of that village **We are messengers to you** meaning from your Lord who created you, commanding you to worship Him alone, with no partner for Him. Abu al-Aaliyah said this. Qatada bin Di'amah claimed that they were the messengers of Jesus, peace be upon him, to the people of Antioch. **They said, 'You are only human beings like us'** meaning how can revelation be sent to you when you are human beings and we are human beings, so why shouldn't revelation be sent to us like you? If you were messengers, you would have been angels. This is the doubt of many of the nations who deny God, as God Almighty has informed us about them in His saying, the Exalted: **That is because their messengers used to come to them with clear proofs, but they said, 'Is it human beings who guide us?'** meaning they were amazed by that and denied it.

And the Almighty said: "They said, 'You are only human beings like us. You want to turn us away from what our fathers used to worship. So bring us a clear authority.'" And the Almighty said, narrating from them in His saying, the Most High: **And if you obeyed human beings like yourselves, indeed, you would then be losers.** And the Almighty said: **And nothing prevented the people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?'** For this reason, these people said: "You are only human beings like us, and the Most Gracious has not sent down anything. You are only lying." They said, **Our Lord knows that we are indeed messengers to you.** That is, their three messengers answered them, saying, "God knows that we are His messengers to you, and if we had lied to Him, He would not have exacted the most severe vengeance on us, but He will honor us and grant us victory over you, and you will know for whom the final outcome of the abode will be." Like the Almighty's saying: "Say, 'Sufficient is God between me and you as a witness. He knows what is in the heavens and the earth.' But those who believe in falsehood and disbelieve in God - it is they who are the losers." **And our responsibility is only to convey clearly.** They said: Our responsibility is only to convey to you what we have been sent with, so if you obey, then happiness will be yours in this world and the hereafter, and if you do not respond, then you will know after that, and God knows best.

Fath al-Qadir

Likewise, sentence 15 - **They said, 'You are only human beings like us,'** is a new answer to an implied question: as if it was said, **So what did the people of Antioch say to them?** It was said: They said, **You are only human beings like us,** meaning you share with us in humanity, so you have no special advantage over us. Then they explicitly denied the sending down of the heavenly books, saying, **And the Most Gracious has not sent down anything,** of what you and others before you claim from the messengers and their followers,

you are only lying, meaning you are only lying in your claim of that, so He answered them by proving their messengership with words that strongly confirm the repeated denial from the people of Antioch.

Tafsir al-Baghawi

15. "They said, 'You are only human beings like us, and the Most Merciful has not sent down anything. You are only lying.'" You are nothing but liars in what you claim.

Tafsir al-Baidawi

15 - **They said, 'You are only human beings like us.'** You have no advantage over us that would require you to be unique in what you claim. The word **human beings** was raised to negate the negation that requires applying *what* to *except*. "And the Most Merciful has not sent down anything" revelation and a message. "You are only lying" in your claim to prophethood.

Surat Yaseen: 16

They said, "Our Lord knows that we have been sent to you."

Surat Ya-Sin 36:16

They said, **Our Lord knows that we have been sent to you.**

Tafsir al-Jalalayn

16 - **They said, Our Lord knows** is an oath, and it was added to what preceded it by the letter *lam* to increase the denial in **Indeed, we are messengers to you**

Tafsir al-Suyuti

Tafsir al-Tabari

In your saying, **Indeed, you have been sent to us.** They said, **Our Lord knows that we have been sent to you.** He says, the messengers said, **Our Lord knows that we have been sent to you in what we have called you to, and that we are truthful.**

Tafsir al-Qurtubi

Then the messengers said: **Our Lord knows that we are messengers to you, even if you deny us.**

Tafsir Ibn Kathir

And God Almighty says: And, O Muhammad, present to your people who denied you, **an example of the companions of the town, when there came to it the messengers.** Ibn Ishaq said, according to what he heard from Ibn Abbas, may God be pleased with them both, Ka'b al-Ahbar, and Wahb ibn Munabbih: It is the city of Antioch, and there was a king there called Antiochus ibn Antiochus, who worshipped idols. So God sent three messengers to him, namely Sadiq, Sadooq, and Shalom, but he denied them. This is how it was narrated from Buraydah ibn al-Husaib, Ikrimah, Qatadah, and al-Zuhri that it was Antioch. Some imams questioned its being Antioch, as we will mention after the end of the story, God willing.

God Almighty says: **When We sent to them two, they denied them.** That is, they rushed to deny them. **So We reinforced them with a third.** That is, We strengthened them and strengthened their support with a third messenger. Ibn Jurayj said on the authority of Wahb bin Sulayman on the authority of Shuayb al-Jubba'i who said: The names of the first two messengers were Simon and John, and the name of the third was Paul, and the village was Antioch. **They said** meaning to the people of that village **We are messengers to you** meaning from your Lord who created you, commanding you to worship Him alone, with no partner for Him. Abu al-Aaliyah said this. Qatada bin Di'amah claimed that they were the messengers of Jesus, peace be upon him, to the

people of Antioch. **They said, 'You are only human beings like us'** meaning how can revelation be sent to you when you are human beings and we are human beings, so why shouldn't revelation be sent to us like you? If you were messengers, you would have been angels. This is the doubt of many of the nations who deny God, as God Almighty has informed us about them in His saying, the Exalted: **That is because their messengers used to come to them with clear proofs, but they said, 'Is it human beings who guide us?'** meaning they were amazed by that and denied it.

And the Almighty said: "They said, 'You are only human beings like us. You want to turn us away from what our fathers used to worship. So bring us a clear authority.'" And the Almighty said, narrating from them in His saying, the Most High: **And if you obeyed human beings like yourselves, indeed, you would then be losers.** And the Almighty said: **And nothing prevented the people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?'** For this reason, these people said: "You are only human beings like us, and the Most Gracious has not sent down anything. You are only lying." They said, **Our Lord knows that we are indeed messengers to you.** That is, their three messengers answered them, saying, "God knows that we are His messengers to you, and if we had lied to Him, He would not have exacted the most severe vengeance on us, but He will honor us and grant us victory over you, and you will know for whom the final outcome of the abode will be." Like the Almighty's saying: "Say, 'Sufficient is God between me and you as a witness. He knows what is in the heavens and the earth.' But those who believe in falsehood and disbelieve in God - it is they who are the losers." **And our responsibility is only to convey clearly.** They said: Our responsibility is only to convey to you what we have been sent with, so if you obey, then happiness will be yours in this world and the hereafter, and if you do not respond, then you will know after that, and God knows best.

Fath al-Qadir

And it is their saying: 16- **Our Lord knows that we are messengers to you.** So they confirmed the answer with the oath that is understood from their saying: Our Lord knows, and with *that*, and with *lam*.

Tafsir al-Baghawi

16. **They said, 'Our Lord knows that we have been messengers to you.'**

Tafsir al-Baidawi

16 - **They said, 'Our Lord knows that we are messengers to you.'** They cited God's knowledge as evidence, which is in the nature of an oath, and they added the emphatic lam because it is an answer to their denial.

Surat Ya-Sin 36:17

And our duty is only to convey the clear message.

Surat Ya-Sin 36:17

And our duty is only to convey the clear message.

Tafsir al-Jalalayn

17 - **And our duty is only to convey the clear message** the clear conveyance with clear evidence, which is healing the blind, the leper, the sick, and bringing the dead back to life.

Tafsir al-Suyuti

Tafsir al-Tabari

And our duty is only to convey the clear message. He says: Our duty is only to convey to you the message of God with which we were sent to you, conveying it to you clearly, so that we may be able to convey it to you. If you accept it, then you will be granted good fortune, and if you do not accept it, then we have fulfilled what was upon us, and God is the guardian of judgment in it.

Tafsir al-Qurtubi

And our duty is only to convey the clear message that God is One.

Tafsir Ibn Kathir

And God Almighty says: And, O Muhammad, present to your people who denied you, **an example of the companions of the town, when there came to it the messengers.** Ibn Ishaq said, according to what he heard from Ibn Abbas, may God be pleased with them both, Ka'b al-Ahbar, and Wahb ibn Munabbih: It is the city of Antioch, and there was a king there called Antiochus ibn Antiochus, who worshipped idols. So God sent three messengers to him, namely Sadiq, Sadooq, and Shalom, but he denied them. This is how it was narrated from Buraydah ibn al-Husaib, Ikrimah, Qatadah, and al-Zuhri that it was Antioch. Some imams questioned its being Antioch, as we will mention after the end of the story, God willing.

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with no partner for Him. Abu al-Aaliyah said this. Qatada bin Di'amah claimed that they were the messengers of Jesus, peace be upon him, to the people of Antioch. **They said, 'You are only human beings like us'** meaning how can revelation be sent to you when you are human beings and we are human beings, so why shouldn't revelation be sent to us like you? If you were messengers, you would have been angels. This is the doubt of many of the nations who deny God, as God Almighty has informed us about them in His saying, the Exalted: **That is because their messengers used to come to them with clear proofs, but they said, 'Is it human beings who guide us?'** meaning they were amazed by that and denied it.

And the Almighty said: "They said, 'You are only human beings like us. You want to turn us away from what our fathers used to worship. So bring us a clear authority.'" And the Almighty said, narrating from them in His saying, the Most High: **And if you obeyed human beings like yourselves, indeed, you would then be losers.** And the Almighty said: **And nothing prevented the people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?'** For this reason, these people said: "You are only human beings like us, and the Most Gracious has not sent down anything. You are only lying." They said, **Our Lord knows that we are indeed messengers to you.** That is, their three messengers answered them, saying, "God knows that we are His messengers to you, and if we had lied to Him, He would not have exacted the most severe vengeance on us, but He will honor us and grant us victory over you, and you will know for whom the final outcome of the abode will be." Like the Almighty's saying: "Say, 'Sufficient is God between me and you as a witness. He knows what is in the heavens and the earth.' But those who believe in falsehood and disbelieve in God - it is they who are the losers." **And our responsibility is only to convey clearly.** They said: Our responsibility is only to convey to you what we have been sent with, so if you obey, then happiness will be yours in this world and the hereafter, and if you do not respond, then you will know after that, and God knows best.

Fath al-Qadir

17- **And our duty is only to convey the clear message.** That is, what is required of us from our Lord is to convey His message clearly and clearly, and we are not required to do anything else. This sentence is a new sentence like the one before it.

Tafsir al-Baghawi

17. **And our duty is only to convey the clear message.**

Tafsir al-Baidawi

17 - **And our duty is only to convey the clear message** - the apparent and clear message with the verses that testify to its authenticity, and it is good for the

testimony, as it is not good without evidence.

Surat Yaseen: 18

They said, "Indeed, we consider you an evil omen. If you do not desist, we will surely stone you, and a painful punishment will surely touch you from us."

Surat Ya-Sin 36:18

They said, "Indeed, we consider you an evil omen. If you do not desist, we will surely stone you, and a painful punishment will surely touch you from us."

Tafsir al-Jalalayn

18 - (They said, **Indeed, we take you as an ill omen** because of the rain being cut off from us because of you. **If you do not desist, we will surely stone you** with stones. **And a painful punishment will touch you from us**).

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of the town said to the messengers: **We see bad omens in you**. They mean: If you wish us to be afflicted with a calamity, it will be because of you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "They said: We have bad omens because of you." They said: Our companions are evil, and it is only because of you.

His saying, **If you do not desist, we will surely stone you**. He says: If you do not desist from what you mentioned, that you sent to us declaring your disavowal of our gods and forbidding our worship, we will surely stone you. It was said: He meant by that that we will surely stone you.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **If you do not desist, we will surely stone you** with stones, **and a painful punishment will surely touch you from Us** meaning: and a painful punishment will surely touch you from Us.

Tafsir al-Qurtubi

They said to them, **We see you as an ill omen** meaning we consider you a bad omen. Muqatil said: The rain was withheld from them for three years, so they said, **This is because of your bad luck**. It is said that they continued to warn them for ten years. **If you do not desist** from our warning, **we will surely stone you**. Al-Farra' said: We will surely kill you. He said: Most of what is mentioned in the Qur'an about stoning means killing. Qatada said: It is similar to stoning with stones. It was also said: We will curse you, and all of it has been mentioned before. **And a painful punishment will surely touch you from Us**. It was said: It means killing. It was also said: It means painful torture. It was also said: It means painful torture before killing, such as

flaying, cutting, and crucifixion.

Tafsir Ibn Kathir

At that point, the people of the town said to them, **We see no good in you**, meaning, **We have not seen any good in your faces during our lives**. Qatada said, **They say that if evil befalls us, it is only because of you**.

Mujahid said, "They say, 'No one like you has entered a town without its people being punished. 'If you do not desist, we will surely stone you.'" Qatada said, **With stones**. Mujahid said, **With cursing**. "And a painful punishment will touch you from Us," meaning, a severe punishment. Then their messengers said to them, "Your bad omen is with you, **meaning, it will be returned to you, like the words of God about the people of Pharaoh**, But when good comes to them, they say, 'This is from us.' But if evil befalls them, they see an evil omen in Moses and those with him.

Unquestionably, their bad omen is with God. **The people of Salih said**, We see an evil omen in you and those with you. **He said**, Your bad omen is with God. **Qatada and Wahb ibn Munabbih said**, Meaning, your deeds are with you." God the Almighty said: "And if good befalls them, they say, 'This is from God.' But if evil befalls them, they say, 'This is from you.' Say, 'All is from God.' So what is the matter with these people that they can hardly understand a statement?" And His Almighty saying: **If you are reminded, then you are a transgressing people**. That is, because We reminded you and commanded you to worship God alone and to devote worship to Him alone, you respond to us with these words and threaten and intimidate us. Rather, you are a transgressing people. Qatada said: That is, if We remind you of God, you take us as a bad omen. Rather, you are a transgressing people.

Fath al-Qadir

Likewise, sentence 18 - "They said, 'Indeed, we consider you a bad omen.'" It is a new sentence in response to an implied question: "We consider you a bad omen. You could not find an answer to respond to the messengers with it." Muqatil said: The rain was withheld from them for three years. It was said that they continued to warn them for ten years, then they returned to their arrogance and haughtiness when their chests became constricted and their reasons exhausted them. They said: "If you do not desist, we will surely stone you." That is, if you do not abandon this call and turn away from this statement, we will stone you. "And a painful punishment will touch you from Us." That is, severe and horrific. Al-Farra' said: Most of what is mentioned in the Qur'an about stoning means killing. Qatadah said: It is similar to stoning. It was said that the meaning of painful punishment is killing, and it was said that it means cursing, and it was said that it is painful torture without being restricted to a specific type, and this is what appears to be the case.

Tafsir al-Baghawi

18. **They said, 'Indeed, we consider you an ill omen,'** meaning, we had a bad omen because the rain had been withheld from them. They said, "This has befallen us because of your bad luck. 'If you do not desist, we will surely stone you,'" meaning, we will kill you. Qatada said, "with stones. And a painful punishment from Us will surely touch you."

Tafsir al-Baidawi

18 - "They said, 'Indeed, we consider you a bad omen.'" They considered you a bad omen because they were surprised by what they were claiming, found it abhorrent, and were repelled by it. "If you do not desist, **from what they were saying**, we will surely stone you, and a painful punishment from us will surely touch you."

Surat Yaseen: 19

They said, "Your omen is with you. If you are reminded, then you are indeed a transgressing people."

Surat Ya-Sin 36:19

They said, "Your omen is with you. If you are reminded, then you are indeed a transgressing people."

Tafsir al-Jalalayn

19 - (They said, **Your bad omen is with you**, because of your disbelief. **Is it that you mentioned**, a question mark that was inserted on the conditional *an*, and in its hamza there is emphasis and facilitation, and an alif was inserted between it and the other. **You were reminded**, and you were admonished and you were frightened. The answer to the condition is omitted, meaning you were suspicious and disbelieved, and it is the subject of the question, and what is meant by it is rebuke. **Rather, you are a transgressing people**, exceeding the limit with your polytheism.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The messengers said to the people of the town, **Your omen is with you, if you remember**. They said: Your deeds, your provisions, and your portion of good and evil are with you. All of that is in your hands, and that is not from our bad luck. If any harm befalls you, it is because of what was written for you and what preceded for you from God.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "They said: Your omen is with you": meaning your deeds are with you.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, as he was informed on the authority of Ibn Abbas, on the authority of Ka'b, and on the authority of Wahb ibn Munabbih, that the messengers said to them, **Your omen is with you**, meaning your deeds are with you.

His saying, **If you remember**, the reciters differed in their recitation of that, so the majority of reciters of the regions read it as **If you remember** with a kasra on the alif of *in* and a fatha on the alif of interrogation, meaning if we remember you then your bird is with you. Then an alif of interrogation was added to *in*, which is a particle of recompense according to some grammarians of Basra, and according to some of the Kufians, with the intention of repetition, as if it was said: They said your bird is with you if you remember then your bird is with you, so the answer was deleted as it was sufficient for the speech to indicate it. The one who said this statement rejected the first statement, because the alif of interrogation came between the recompense and the condition, so it is not a condition

for what preceded the particle of interrogation. It was mentioned from Abu Razin that he read it (A'an dhakram) meaning: Is it because you remember your bird with you? It was mentioned from some of his reciters that he read it **They said your bird is with you where did you remember** meaning: when you remembered with a light kaf from dhakramtum.

The reading that we do not permit other readings is the reading that the readers of the regions follow, which is the addition of the interrogative alif to the letter of reward, and the emphasis on the kaf for the meaning that we mentioned from its readers as well, due to the consensus of the authoritative readers on it.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **If you remember**: meaning if we remind you of God, will you take omens from us? **Rather, you are a transgressing people**.

And His saying, **Rather, you are a transgressing people**, means: They said to them: What is wrong with you that you are suspicious of us? Rather, you are a people who disobey God and commit sins. Sins and transgressions have overwhelmed you.

Tafsir al-Qurtubi

Then the messengers said: **Your omen is with you**, meaning your bad luck is with you, meaning your share of good and evil is with you and is upon your necks, and it is not from our bad luck. Ad-Dahhak said its meaning. Qatada said: Your deeds are with you. Ibn Abbas said: It means that provisions and destinies follow you. Al-Farra' said: **Your omen is with you** means your provisions and deeds, and the meaning is the same. Al-Hasan read: **My omen is your bad luck**. "If you remember," Qatada said: "If you remember, you will be afflicted with bad luck." There are nine possible readings for this: The people of Madinah read: "If you remember" with a lightened second hamza. The people of Kufa read: "If" with both hamzas pronounced with emphasis.

The third reading: <إن ذكركم> with two hamzas between them and an alif. The alif was inserted to dislike combining the two hamzas. The fourth reading: <إن> with a hamza followed by an alif, and after the alif a light hamza. The fifth reading: <إن> with two open hamzas between them and an alif. The sixth reading: <إن> with two confirmed open hamzas. Al-Farra' reported that this reading is the reading of Abu Razin.

I said: Al-Tha'labi narrated it on the authority of Zur ibn Hubaish and Ibn al-Sumaiq. Isa ibn Umar and al-Hasan al-Basri read: "They said, 'Your omen is with you. If you remember,' meaning where. **Yazid ibn al-Qa'qa', al-Hasan and Talhah read dhikrtum** with a light pronunciation. An-Nahhas mentioned all of them.

Al-Mahdawi narrated on the authority of Talhah ibn Musarraf and Isa al-Hamadhani: "If you remember," with a long vowel, with the question hamza entering on a fatha hamza. Al-Majshun read: "If you remember," with one fatha hamza. So these are nine readings. Ibn Hurmuz read: "Your omen is with you, If you remember," meaning if you are admonished. This is a new statement, meaning if you are admonished, you will take ill omen. It was said that they only took ill omen because they heard that every prophet called his people and they did not respond, the result of which was destruction. "Rather, you are a people who transgress." Qatadah said: Transgressing in your omens. Yahya ibn Salam: Transgressing in your disbelief. Ibn Bahr said: Extravagance here means corruption, and its meaning is: You are a corrupt people. It was also said: Extravagant polytheists, and extravagance means exceeding the limit, and the polytheist exceeds the limit.

Tafsir Ibn Kathir

At that point, the people of the town said to them, "We see no good in you, **meaning**, We have not seen any good in your faces during our lives. **Qatada said**, They say that if evil befalls us, it is only because of you. **Mujahid said**, They say, 'No one like you has entered a town without its people being punished. 'If you do not desist, we will surely stone you.' **Qatada said**, With stones. **Mujahid said**, With cursing. And a painful punishment will touch you from Us," meaning, a severe punishment. Then their messengers said to them, "Your bad omen is with you, **meaning**, it will be returned to you, like the words of God about the people of Pharaoh, But when good comes to them, they say, 'This is from us.' But if evil befalls them, they see an evil omen in Moses and those with him. Unquestionably, their bad omen is with God. **The people of Salih said**, We see an evil omen in you and those with you. **He said**, Your bad omen is with God. **Qatada and Wahb ibn Munabbih said**, Meaning, your deeds are with you." God the Almighty said: "And if good befalls them, they say, 'This is from God.' But if evil befalls them, they say, 'This is from you.' Say, 'All is from God.' So what is the matter with these people that they can hardly understand a statement?" And His Almighty saying: **If you are reminded, then you are a transgressing people**. That is, because We reminded you and commanded you to worship God alone and to devote worship to Him alone, you respond to us with these words and threaten and intimidate us. Rather, you are a transgressing people. Qatada said: That is, if We remind you of God, you take us as a bad omen. Rather, you are a transgressing people.

Fath al-Qadir

Then the messengers answered them, refuting their claim that they were being seen as omens. 19- "They said, 'Your bad omen is with you,' meaning your bad omen is with you from yourselves, it is incumbent upon you, and it is not from our bad omen." Al-Farra' said: Your bad omen is with you: meaning your livelihood and your deeds, and Qatada said the same. The majority read "your bad omen" as an active participle,

meaning whatever good or evil has flown to you. Al-Hasan read "your bad omen, **meaning your bad omen** if you remember. **The majority of the seven and others read it with an interrogative hamza followed by the conditional in**," according to the difference of opinion among them regarding facilitation and emphasis, and inserting an alif between the two hamzas or not. Abu Ja'far, Zur ibn Hubaish, Ibn al-Samee', and Talhah read it with two open hamzas. Al-A'mash, 'Isa ibn 'Umar, and al-Hasan read "ayn" with a fatha on the hamza and a sukoon on the ba' in the adverbial form.

Sibawayh and Yunus differed over which of the two is answered when a question and a conditional sentence come together. Sibawayh held that the question is answered, while Yunus held that the condition is answered. According to both opinions, the answer here is omitted: **If you mention your pastries with you**, as indicated by what preceded it. Al-Majshun read **that you mentioned** with an open hamza: **because you mentioned**. Then they turned away from what the question and condition imply, that the reminder is a cause of bad luck, and said: **Rather, you are a people who are extravagant**, meaning that is not the case. Rather, you are a people whose habit is to be extravagant in sin. Qatadah said: **Extravagant in your superstition**. Yahya ibn Salam said: **Extravagant in your disbelief**. Ibn Bahr said: **Extravagance here means corruption, and extravagance in origin means exceeding the limit in opposing the truth**.

Tafsir al-Baghawi

19. "They said, 'Your bad omen is with you,' meaning: your bad omen is with you because of your disbelief and denial, meaning: bad luck befell you before you. Ibn Abbas and Ad-Dahhak said: Your portion of good and evil, 'If you remember,' meaning: and glorify God. This is a question with an omitted answer, meaning: If you remember and admonish God, you will take us as bad omens. Abu Ja'far read: (*thah*) with a fat-ha on the softened hamza, (**you have remembered**) with a lightened hamza, **Rather, you are a transgressing people**, polytheists who have transgressed the limits.

Tafsir al-Baidawi

19 - **They said, 'Your bad omen is with you.'** The reason for your bad omen is with you, which is your bad beliefs and deeds. It was also read, **Your bad omen is with you**. "If you remember, will you be admonished? **The answer to the condition is omitted**, like you were warned of bad omen or you were threatened with stoning and torture. **It was also read with an alif between the two hamzas and with a fatha on the an**, meaning you were warned of bad omen **because you remembered**, and that" without the question mark. "Where did you remember? **means** your bad omen is with you" since you were mentioned, and it is more eloquent. "Rather, you are a transgressing people." A people whose habit is to be extravagant in disobedience, and from that came to you bad luck, or in misguidance, and for that reason you threatened and considered bad omens those who

Surat Yaseen: 19

They said, "Your omen is with you. If you are reminded, then you are indeed a transgressing people."

should be honored and blessed.

Surat Ya-Sin 36:20

And there came from the farthest end of the city a man, running. He said, **O my people, follow the messengers.**

Tafsir al-Jalalayn

20 - **And there came from the farthest part of the city a man** he was Habib al-Najjar, who had believed in the messengers and his home was at the farthest part of the city *running* he ran intensely when he heard that the people had denied the messengers **he said, O my people, follow the messengers**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And a man came running from the farthest part of the city**, means: And a man came running from the farthest part of the city of these people to whom these messengers were sent. This is because the people of this city resolved, and their opinions agreed upon, to kill these three messengers, as mentioned. This reached this man, and his home was at the farthest part of the city. He was a believer, and his name, as mentioned, was **Habib ibn Mari**.

The report came in a similar manner to what we said about that.

Mentioning the report reported about that:

Muhammad bin Bashir told us: Muammil bin Ismail told us: Sufyan told us, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, who said: The companion of Yasin was **Habib bin Mari**.

Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: It was narrated to us by the companion of Yasin, according to what Muhammad ibn Ishaq narrated to us, according to what he had heard, on the authority of Ibn Abbas, on the authority of Ka'b al-Ahbar, and on the authority of Wahb ibn Munabbih al-Yamani, that there was a man from the people of Antioch, and his name was Habib, and he used to work as a weaver, and he was a sick man, and leprosy had spread to him quickly, and his house was at one of the gates of the city, far away, and he was a believer and a charitable person, and he would gather his earnings when the evening came, as they say, and divide it in two halves, feeding half to his family, and giving the other half in charity, and his sickness, his work, and his weakness did not concern him over the work of his Lord. He said: When his people decided to kill the messengers, this reached Habib while he was at the farthest gate of the city, so he came running to them, reminding them of God, and calling them to follow the messengers, and he said: **O my people, follow the messengers.**

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Abdullah bin Abdul Rahman bin Muammar bin Amr bin Hazm, that he narrated on the authority of Ka'b al-Ahbar, who said:

It was mentioned to him that Habib bin Zaid bin Asim, the brother of Banu Mazin bin al-Najjar, who was Musaylimah the Liar, cut his limbs in pieces in Yamamah when he asked him about the Messenger of God, may God bless him and grant him peace. He kept saying, **Do you bear witness that Muhammad is the Messenger of God?** He kept saying, **Do you bear witness that Muhammad is the Messenger of God?** He said, **Yes.** Then he said, **Do you bear witness that I am the Messenger of God?** He said, **I cannot hear.** Musaylimah said, **Do you hear this and not hear that?** He said, **Yes.** So he kept cutting him limb by limb, and whenever he asked him, he did not say more than that until he died in his hands. Ka'b said when he was told that his name was Habib: By God, the companion of Jesus was named Habib.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Al-Hasan Ibn Amara, on the authority of Al-Hakam Ibn Utaybah, on the authority of Muqdam Abu Al-Qasim, the client of Abdullah Ibn Al-Harith Ibn Nawfal, on the authority of Mujahid, on the authority of Abdullah Ibn Abbas, that he used to say: The name of the companion of Yasin was Habib, and leprosy had spread to him quickly.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And there came from the farthest part of the city a man running**, he said: It was mentioned to us that Habib saw him, and he was in a cave worshipping his Lord, and when he heard about them he came to them. And His statement, **He said, 'O my people, follow the messengers,'** God Almighty says: The man who came from the farthest part of the city said to his people, **O my people, follow the messengers whom God has sent to you, and accept from them what they have brought you.**

He mentioned that when the messengers came, he asked them: Do they ask for a reward for what they have brought? The messengers said: No. So he said to his people at that time: Follow those who do not ask for a reward for their advice to you.

Who said that?

Tafsir al-Qurtubi

God the Almighty said: **And there came from the farthest part of the city a man running.** He was Habib ibn Murray, who was a carpenter. It was also said that he was a cobbler. It was also said that he was a plasterer. Ibn Abbas, Mujahid, and Muqatil said that he was Habib ibn Isra'il the carpenter, and he used to carve idols. He was one of those who believed in the Prophet (peace and blessings of God be upon him), and there were six hundred years between them, as did Tubba' al-Akbar, Waraqah ibn Nawfal, and others. He did not believe in any other prophet until after his appearance. Wahb said: Habib was a leper, and his home was at the farthest gate of the city. He devoted himself to worshipping idols for seventy years, calling upon them, hoping that they would have mercy on him and relieve his distress, but they did not respond to him. When he saw the messengers, they called him to

And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers."

the worship of God, so he said: **Is there a sign?** They said: **Yes, we call upon our Lord, the Almighty, and He will relieve you of what is afflicting you.** He said: **This is truly amazing! I have been calling upon these gods for seventy years to relieve me, but they could not, so how can your Lord relieve it in one morning?** They said: Yes, our Lord has power over whatever He wills. This can neither benefit nor harm. So he believed and supplicated to their Lord, and God removed what was ailing him, as if he had never been sick. Then he turned to earning a living. When evening came, he gave charity from what he earned, so he fed his family half and gave the other half in charity. When his people were about to kill the messengers, he came to them and said, **O my people, follow the messengers.** Qatada said: He used to worship God in a cave, and when he heard the report of the messengers, he came running and said to the messengers, **Do you seek a reward for what you have brought?** They said, **No, our reward is only from God.** Abu Al-Aaliyah said: So he believed in their truthfulness and had faith in them, and he turned to his people and said, **O my people, follow the messengers.**

Tafsir Ibn Kathir

Ibn Ishaq said, as he was told by Ibn Abbas **may God be pleased with them**, Ka'b al-Ahbar, and Wahb ibn Munabbih: The people of the village intended to kill their messengers, but a man from his people came running to them from the farthest part of the city, that is, to support them. They said: He was Habib, and he used to make ropes. He was a sick man who had been afflicted with leprosy. He used to give charity a lot, and he used to give away half of his earnings in charity. He was a righteous man. Ibn Ishaq said, on the authority of a man he named, on the authority of al-Hakam, on the authority of Muqsim, or on the authority of Mujahid, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib, and leprosy had afflicted him quickly. Ath-Thawri said, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, that his name was Habib ibn Sari. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib the carpenter, and his people killed him. As-Suddi said: He was a plasterer. Umar ibn al-Hakam said: He was a cobbler. Qatada said: He was worshipping in a cave there. **He said, 'O my people, follow the messengers,'** urging his people to follow the messengers who came to them. **Follow those who ask you for no payment**, meaning to convey the message and are guided in what they call you to of worshipping God alone, with no partner. **And why should I not worship He who created me?** "And to Him you will be returned," meaning on the Day of Resurrection, when He will reward you for your deeds, whether good or evil. **Should I take gods besides Him?** This is a question of denial, rebuke, and rebuke. **If the Most Gracious intends me harm, their intercession will not avail me at all, nor can they save me.** This means

that these gods that you worship besides Him do not have any power over the matter, for if God Almighty intended me harm, **there is no one to remove it except Him**, and these idols do not have the power to ward off or prevent that, and they will not save me from what I am in. **Indeed, then I would be in manifest error**, meaning if I took them as gods besides God.

God the Almighty said: **Indeed, I have believed in your Lord, so listen.** Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be pleased with them**: He says to his people, **Indeed, I have believed in your Lord**, in whom you have disbelieved, **so listen**, meaning, listen to my words. It is possible that he was addressing the messengers with his words, **Indeed, I have believed in your Lord**, meaning the One who sent you, **so listen**, meaning, bear witness to that for me before Him. Ibn Jarir narrated it and said: Others said: Rather, he addressed the messengers with that and said to them: Listen to my words so that you may bear witness to what I say to you before my Lord: I have believed in your Lord and followed you. This statement that he narrated from these people is more clear in meaning, and God knows best. Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be pleased with them**: When he said that, they attacked him as one man and killed him, and he had no one to defend him. Qatada said: They started stoning him while he was saying: O God, guide my people, for they do not know. They kept on at him until they made him kneel while he was saying the same thing, and then they killed him, may God have mercy on him.

Fath al-Qadir

20- **And there came from the farthest part of the city a man running.** He was Habib bin Israel the carpenter. He was a carpenter, and it was said a cobbler, and it was said a plasterer. Mujahid and Muqatil said: He was Habib bin Israel the carpenter, and he used to carve idols. Qatada said: He used to worship God in a cave, and when he heard the report of the messengers, he came running. The phrase **He said, 'O my people, follow the messengers'** is a new answer to an implied question: as if it was said, **So what did he say to them upon his arrival?** So it was said: "O my people, follow the messengers. These are the ones who were sent to you, for they have come with the truth."

Tafsir al-Baghawi

20. The Almighty said: **And there came from the farthest part of the city a man, running.** He was Jubayb the carpenter. Al-Suddi said: He was a launderer. Wahb said: He was a silk worker, and he was ill and leprosy had spread rapidly to him. His house was at the farthest gate of the city. He was a believer who gave charity. He would gather his earnings in the evening and divide them in half, feeding half to his family and giving the other half in charity. When he

heard that his people intended to kill the messengers, he came to them, "He said: O my people, follow the messengers."

Tafsir al-Baidawi

20 - And there came from the farthest part of the city a man running. He was Habib the carpenter, and he was carving their idols. He was one of those who believed in Muhammad, peace and blessings be upon him, and there were six hundred years between them. It was said that he was in a cave worshipping God, and when the report of the messengers reached him, he came to them and declared his religion. **He said, 'O my people, follow the messengers.'**

Surat Ya-Sin: 21

Follow those who do not ask of you any payment, and they are [rightly] guided.

Surat Ya-Sin 36:21

Follow those who do not ask of you any payment, and they are [rightly] guided.

Tafsir al-Jalalayn

21 - *Follow* confirmation of the first **those who do not ask you for a reward** for his message **and they are guided** so it was said to him, you are of their religion

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: When he reached them, meaning the messengers, he said: Do you ask for any reward for this? They said: No. Then he said: "O my people, follow the messengers. Follow those who do not ask of you any reward, and they are [rightly] guided."

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, as far as he was informed, on the authority of Ibn Abbas, on the authority of Ka'b al-Ahbar, and on the authority of Wahb ibn Munabbih: **Follow those who do not ask of you any payment and who are [rightly] guided.** That is, they do not ask you for your money in exchange for the guidance they have brought you, and they are sincere advisors to you, so follow them and you will be guided by their guidance. And His statement, **and who are [rightly] guided**, means: They are on the straight path of truth, so be guided, O people, and they will be guided.

Tafsir al-Qurtubi

Follow those who do not ask you for payment meaning if they were accused they would ask you for money **and they are guided** so be guided by them.

Tafsir Ibn Kathir

Ibn Ishaq said, as he was told by Ibn Abbas **may God be pleased with them**, Ka'b al-Ahbar, and Wahb ibn Munabbih: The people of the village intended to kill their messengers, but a man from his people came running from the farthest part of the city, that is, to support them. They said: He was Habib, and he used to make ropes. He was a sick man who had been afflicted with leprosy. He used to give charity a lot, and he used to give away half of his earnings in charity. He was a righteous man. Ibn Ishaq said, on the authority of a man he named, on the authority of al-Hakam, on the authority of Muqsim, or on the authority of Mujahid, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was

Habib, and leprosy had afflicted him quickly.

Ath-Thawri said, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, that his name was Habib ibn Sari. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib the carpenter, and his people killed him. As-Suddi said: He was a plasterer. Umar ibn al-Hakam said: He was a cobbler. Qatada said: He was worshipping in a cave there. **He said, 'O my people, follow the messengers,'** urging his people to follow the messengers who came to them. **Follow those who ask you for no payment**, meaning to convey the message and are guided in what they call you to of worshipping God alone, with no partner. **And why should I not worship He who created me?** "And to Him you will be returned," meaning on the Day of Resurrection, when He will reward you for your deeds, whether good or evil. **Should I take gods besides Him?** This is a question of denial, rebuke, and rebuke. **If the Most Gracious intends me harm, their intercession will not avail me at all, nor can they save me.** This means that these gods that you worship besides Him do not have any power over the matter, for if God Almighty intended me harm, **there is no one to remove it except Him**, and these idols do not have the power to ward off or prevent that, and they will not save me from what I am in. **Indeed, then I would be in manifest error**, meaning if I took them as gods besides God.

God the Almighty said: **Indeed, I have believed in your Lord, so listen.** Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be pleased with them**: He says to his people, **Indeed, I have believed in your Lord**, in whom you have disbelieved, **so listen**, meaning, listen to my words. It is possible that he was addressing the messengers with his words, **Indeed, I have believed in your Lord**, meaning the One who sent you, **so listen**, meaning, bear witness to that for me before Him. Ibn Jarir narrated it and said: Others said: Rather, he addressed the messengers with that and said to them: Listen to my words so that you may bear witness to what I say to you before my Lord: I have believed in your Lord and followed you. This statement that he narrated from these people is more clear in meaning, and God knows best. Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be pleased with them**: When he said that, they attacked him as one man and killed him, and he had no one to defend him. Qatada said: They started stoning him while he was saying: O God, guide my people, for they do not know. They kept on at him until they made him kneel while he was saying the same thing, and then they killed him, may God have mercy on him.

Fath al-Qadir

Then he confirmed that and repeated it, saying: 21- **Follow those who do not ask you for a reward** meaning they do not ask you for a reward for the guidance they brought you **and they are guided** meaning the messengers.

Tafsir al-Baghawi

21. **Follow those who do not ask of you a reward, and they are [rightly] guided.** Qatada said: Habib was in a cave worshipping his Lord. When he heard the report of the messengers, he came to them and declared his religion. When Habib reached the messengers, he said to them: **Do you ask for a reward for this?** They said: *No*. So he turned to his people and said: "O my people, follow the messengers. Follow those who do not ask of you a reward, and they are [rightly] guided." When he said that, they said to him: **And you are opposing our religion and following the religion of these messengers and believing in their God?** He said:

Tafsir al-Baidawi

21 - **Follow those who do not ask of you any payment** for giving advice and conveying the message. **And they are [rightly] guided** to the best of both worlds.

Surat Ya-Sin: 22

And why should I not worship He who created me and to Him you will be returned?

Surat Ya-Sin 36:22

And why should I not worship He who created me and to Him you will be returned?

Tafsir al-Jalalayn

22 - He said, **And why should I not worship He who created me?** He created me, meaning what prevents me from worshipping Him, whose requirements exist, and you are likewise. **And to Him you will be returned** after death, and He will recompense you for your disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what this believing man said: **Why should I not worship He who created me?** That is, what should I not worship the Lord who created me? **And to Him you will be returned.** He says: And to Him you, O people, will go and all return.

This is when he showed his people his faith in God and his belief in His Oneness.

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, as he had heard, on the authority of Ibn Abbas, on the authority of Ka'b al-Ahbar, and on the authority of Wahb ibn Munabbih, who said: He called them, meaning he called his people, to something contrary to what they were doing of worshipping idols, and he showed them his religion and the worship of his Lord, and he informed them that no one else possessed the power to benefit or harm him, and he said: **And why should I not worship He who created me and to Him you will be returned? * Should I take other gods besides Him?** Then he criticized them, saying: **If the Most Merciful intends me harm and hardship, their intercession will not avail me at all, nor will they save me.**

Tafsir al-Qurtubi

And why should I not worship He who created me? Qatada said: His people said to him, **Are you of their religion?!** He said, **And why should I not worship He who created me?** That is, created me. **And to Him you will be returned.** This is an argument from him against them, and he attributed the creation to himself, because it is a blessing upon him that requires gratitude, and the resurrection to them, because it is a threat that requires a deterrent. So, attributing the blessing to himself is more expressive of gratitude, and attributing the resurrection to the disbeliever is more effective.

Tafsir Ibn Kathir

Ibn Ishaq said, as he was told by Ibn Abbas **may God be pleased with them**, Ka'b al-Ahbar, and Wahb ibn Munabbih: The people of the village intended to kill their messengers, but a man from his people came running to them from the farthest part of the city, that is, to support them. They said: He was Habib, and he used to make ropes. He was a sick man who had been afflicted with leprosy. He used to give charity a lot, and he used to give away half of his earnings in charity. He was a righteous man. Ibn Ishaq said, on the authority of a man he named, on the authority of al-Hakam, on the authority of Muqsim, or on the authority of Mujahid, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib, and leprosy had afflicted him quickly.

Ath-Thawri said, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, that his name was Habib ibn Sari. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib the carpenter, and his people killed him. As-Suddi said: He was a plasterer. Umar ibn al-Hakam said: He was a cobbler. Qatada said: He was worshipping in a cave there. **He said, 'O my people, follow the messengers,'** urging his people to follow the messengers who came to them. **Follow those who ask you for no payment**, meaning to convey the message and are guided in what they call you to of worshipping God alone, with no partner. **And why should I not worship He who created me?** "And to Him you will be returned," meaning on the Day of Resurrection, when He will reward you for your deeds, whether good or evil. **Should I take gods besides Him?** This is a question of denial, rebuke, and rebuke. **If the Most Gracious intends me harm, their intercession will not avail me at all, nor can they save me.** This means that these gods that you worship besides Him do not have any power over the matter, for if God Almighty intended me harm, **there is no one to remove it except Him**, and these idols do not have the power to ward off or prevent that, and they will not save me from what I am in. **Indeed, then I would be in manifest error**, meaning if I took them as gods besides God.

God the Almighty said: **Indeed, I have believed in your Lord, so listen.** Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be pleased with them**: He says to his people, **Indeed, I have believed in your Lord**, in whom you have disbelieved, **so listen**, meaning, listen to my words. It is possible that he was addressing the messengers with his words, **Indeed, I have believed in your Lord**, meaning the One who sent you, **so listen**, meaning, bear witness to that for me before Him. Ibn Jarir narrated it and said: Others said: Rather, he addressed the messengers with that and said to them: Listen to my words so that you may bear witness to what I say to you before my Lord: I have believed in your Lord and followed you. This statement that he narrated from these people is more clear in meaning, and God knows best. Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be**

pleased with them: When he said that, they attacked him as one man and killed him, and he had no one to defend him. Qatada said: They started stoning him while he was saying: O God, guide my people, for they do not know. They kept on at him until they made him kneel while he was saying the same thing, and then they killed him, may God have mercy on him.

Fath al-Qadir

Then he highlighted the speech in the context of advising himself, wanting to advise his people, so he said: **22- And why should I not worship He who created me?** That is, what obstacle on my part prevents me from worshipping the One who created me. Then he returned to addressing them to clarify that he did not mean himself, but rather he meant them with his speech, so he said: **And to Him you will be returned,** and he did not say to Him I will return, and in it is an exaggeration in the threat.

Tafsir al-Baghawi

22. And why should I not worship He who created me and to whom you will be returned? Hamza and Yaqub read: *(Ma li)* with a sukoon on the ya', and the others with a fatha on it. It was said that he attributed the innate disposition to himself and the return to them, because the innate disposition is the effect of a blessing, and it was more evident to him, and in the return there is a meaning of deterrence and it was more appropriate for them.

It was said that when he said: Follow the messengers, they took him and brought him to the king. The king said to him: Are you going to follow them? He said: **(Why should I not worship He who created me)**, and what do I have if I do not worship the Creator? **And to Him you will be returned** You will be returned at the resurrection and He will reward you for your deeds.

Tafsir al-Baidawi

22 - And why should I not worship He who created me? According to the reading of others other than Hamza, he makes the yaa' quiescent in the connection. He was gentle in his guidance by presenting it in the context of advising himself and giving sincere advice, as he wanted for them what he wanted for her and what was meant was to rebuke them for abandoning the worship of their Creator to the worship of other than Him. Therefore, he said: **And to Him you will be returned,** exaggerating the threat. Then he returned to the first context and said:

Surat Yaseen: 23

Should I take besides Him gods? If the Most Merciful should intend me harm, their intercession would not avail me at all, nor could they save me.

Surat Ya-Sin 36:23

Should I take besides Him gods? If the Most Merciful should intend me harm, their intercession would not avail me at all, nor could they save me.

Tafsir al-Jalalayn

23 - **Shall I take** in the two hamzas of what came before in *A'nzarthhum* and it is a question with the meaning of negation **besides Him** other than Him *gods* idols **if the Most Gracious intends me harm, their intercession** which you claimed **will not avail me at all, nor will they save me** description of gods

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Shall I take other gods besides Him?** He says: Shall I worship other gods besides God, meaning a deity other than Him? **If the Most Gracious intends to harm me**, He says: If the Most Gracious afflicts me with harm and hardship, **their intercession will not avail me at all**, He says: It will not avail me at all by being intercessors for me, nor will it be able to ward off that harm from me. **Nor will they save me**, He says: Nor will they deliver me from that harm if it afflicts me.

Tafsir al-Qurtubi

Shall I take other gods besides Him? meaning idols. **If the Most Merciful intends me harm**, meaning what has befallen him of illness. **Their intercession will not avail me at all, nor will they save me** from the affliction I am in.

Tafsir Ibn Kathir

Ibn Ishaq said, as he was told by Ibn Abbas **may God be pleased with them**, Ka'b al-Ahbar, and Wahb ibn Munabbih: The people of the village intended to kill their messengers, but a man from his people came running to them from the farthest part of the city, that is, to support them. They said: He was Habib, and he used to make ropes. He was a sick man who had been afflicted with leprosy. He used to give charity a lot, and he used to give away half of his earnings in charity. He was a righteous man. Ibn Ishaq said, on the authority of a man he named, on the authority of al-Hakam, on the authority of Muqsim, or on the authority of Mujahid, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib, and leprosy had afflicted him quickly. Ath-Thawri said, on the authority of Asim al-Ahwal, on

the authority of Abu Majlaz, that his name was Habib ibn Sari. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib the carpenter, and his people killed him. As-Suddi said: He was a plasterer. Umar ibn al-Hakam said: He was a cobbler. Qatada said: He was worshipping in a cave there. **He said, 'O my people, follow the messengers,'** urging his people to follow the messengers who came to them. **Follow those who ask you for no payment**, meaning to convey the message and are guided in what they call you to of worshipping God alone, with no partner. **And why should I not worship He who created me?** "And to Him you will be returned," meaning on the Day of Resurrection, when He will reward you for your deeds, whether good or evil. **Should I take gods besides Him?** This is a question of denial, rebuke, and rebuke. **If the Most Gracious intends me harm, their intercession will not avail me at all, nor can they save me.** This means that these gods that you worship besides Him do not have any power over the matter, for if God Almighty intended me harm, **there is no one to remove it except Him**, and these idols do not have the power to ward off or prevent that, and they will not save me from what I am in. **Indeed, then I would be in manifest error**, meaning if I took them as gods besides God.

God the Almighty said: **Indeed, I have believed in your Lord, so listen.** Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be pleased with them**: He says to his people, **Indeed, I have believed in your Lord**, in whom you have disbelieved, **so listen**, meaning, listen to my words. It is possible that he was addressing the messengers with his words, **Indeed, I have believed in your Lord**, meaning the One who sent you, **so listen**, meaning, bear witness to that for me before Him. Ibn Jarir narrated it and said: Others said: Rather, he addressed the messengers with that and said to them: Listen to my words so that you may bear witness to what I say to you before my Lord: I have believed in your Lord and followed you. This statement that he narrated from these people is more clear in meaning, and God knows best. Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be pleased with them**: When he said that, they attacked him as one man and killed him, and he had no one to defend him. Qatada said: They started stoning him while he was saying: O God, guide my people, for they do not know. They kept on at him until they made him kneel while he was saying the same thing, and then they killed him, may God have mercy on him.

Fath al-Qadir

Then he returned to the first course for the purpose of emphasis and further clarification, saying: 23- **Shall I take other gods besides Him?** So he made the denial directed at himself, and they are the ones meant by it: that is, I will not take other gods besides God and worship them, and abandon the worship of the One who deserves to be worshipped and He is the One

who created me. Then he explained the state of these idols that they worship besides God, the Most High, as a denial of them, and a clarification of the misguidance of their minds and the deficiency of their perception, so he said: **If the Most Gracious intends me harm, their intercession will not avail me at all**, meaning at least any benefit, **nor will they save me** from that harm that the Most Gracious intends me. This sentence is an attribute of the gods, or a new sentence to explain their state in the lack of benefit and defense, and his saying: **will not avail** is the answer to the condition, and Talhah bin Musarraf read **if He intends me** with a fat-ha on the ya'.

Tafsir al-Baghawi

23. **Shall I take other gods besides Him?** This is a question that means denial, meaning: I will not take other gods besides Him. **If the Most Gracious intends me harm**, meaning evil and misfortune, **their intercession will not avail me at all**, will not ward off anything from me. **Nor will they save** from that misfortune. It was said: They will not save from the punishment if God punishes me if I do that.

Tafsir al-Baidawi

23 - **Shall I take besides Him gods? If the Most Merciful intends me harm, their intercession will not avail me at all.** Their intercession will not benefit me. **Nor will they save me.** With support and assistance.

Surat Ya-Sin: 24

Indeed, then I would be in manifest error.

Surat Ya-Sin 36:24

Indeed, then I would be in manifest error.

Tafsir al-Jalalayn

24 - If I were to worship other than God, I would be in manifest error

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement, **Indeed, then I would be in clear error**, means: **Indeed, if I were to take gods other than God that are described like this, then I would be in clear error** - for whoever contemplates it - his deviation from the path of truth.

Tafsir al-Qurtubi

If I do that, I will be in clear error meaning clear loss.

Tafsir Ibn Kathir

Ibn Ishaq said, as he was told by Ibn Abbas **may God be pleased with them**, Ka'b al-Ahbar, and Wahb ibn Munabbih: The people of the village intended to kill their messengers, but a man from his people came running to them from the farthest part of the city, that is, to support them. They said: He was Habib, and he used to make ropes. He was a sick man who had been afflicted with leprosy. He used to give charity a lot, and he used to give away half of his earnings in charity. He was a righteous man. Ibn Ishaq said, on the authority of a man he named, on the authority of al-Hakam, on the authority of Muqsim, or on the authority of Mujahid, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib, and leprosy had afflicted him quickly. Ath-Thawri said, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, that his name was Habib ibn Sari. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib the carpenter, and his people killed him. As-Suddi said: He was a plasterer. Umar ibn al-Hakam said: He was a cobbler. Qatada said: He was worshipping in a cave there. **He said, 'O my people, follow the messengers,'** urging his people to follow the messengers who came to them. **Follow those who ask you for no payment**, meaning to convey the message and are guided in what they call you to of worshipping God alone, with no partner. **And why should I not worship He who created me?** "And to Him you will be returned," meaning on the Day of Resurrection, when He will reward you for your deeds, whether good or evil. **Should I take gods besides Him?**

This is a question of denial, rebuke, and rebuke. **If the Most Gracious intends me harm, their intercession will not avail me at all, nor can they save me.** This means that these gods that you worship besides Him do not have any power over the matter, for if God Almighty intended me harm, **there is no one to remove it except Him**, and these idols do not have the power to ward off or prevent that, and they will not save me from what I am in. **Indeed, then I would be in manifest error**, meaning if I took them as gods besides God.

God the Almighty said: **Indeed, I have believed in your Lord, so listen.** Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be pleased with them**: He says to his people, **Indeed, I have believed in your Lord**, in whom you have disbelieved, **so listen**, meaning, listen to my words. It is possible that he was addressing the messengers with his words, **Indeed, I have believed in your Lord**, meaning the One who sent you, **so listen**, meaning, bear witness to that for me before Him. Ibn Jarir narrated it and said: Others said: Rather, he addressed the messengers with that and said to them: Listen to my words so that you may bear witness to what I say to you before my Lord: I have believed in your Lord and followed you. This statement that he narrated from these people is more clear in meaning, and God knows best. Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them**, Ka'b and Wahb **may God be pleased with them**: When he said that, they attacked him as one man and killed him, and he had no one to defend him. Qatada said: They started stoning him while he was saying: O God, guide my people, for they do not know. They kept on at him until they made him kneel while he was saying the same thing, and then they killed him, may God have mercy on him.

Fath al-Qadir

He said: 24- **Then I would be in clear error.** That is, if I were to take gods besides Him, I would be in clear and obvious error. This is an allusion to them, as mentioned previously, and error is loss.

Tafsir al-Baghawi

24. **Then I would be in clear error**, a clear error.

Tafsir al-Baidawi

24 - **Indeed, then I would be in clear error.** For preferring that which does not benefit or ward off harm in any way over the Creator, who is capable of benefit and harm, and associating Him with Him is clear error that is not hidden from a rational person. Nafi', Ya'qub, and Abu 'Amr read it with the opening of the ya'.

Surat Ya-Sin 36:25

Indeed, I have believed in your Lord, so listen to me.

Tafsir al-Jalalayn

25 - I have believed in your Lord, so listen to me Listen to what I say. So they stoned him and he died.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Indeed, I have believed in your Lord, so listen.** There was a difference of opinion regarding the meaning of that. Some of them said: This believer said this statement to his people to teach them his belief in God.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, as he was informed, on the authority of Ibn Abbas, on the authority of Ka'b, and on the authority of Wahb ibn Munabbih: **Indeed, I have believed in your Lord, so listen.** I have believed in your Lord whom you disbelieved in, so listen to my words.

Others said: Rather, he addressed the messengers with that, and said to them: Listen to what I say so that you may bear witness for me what I say to you before my Lord, and that I have believed in you and followed you. It was mentioned that when he said this statement, and advised his people with the advice that God mentioned in His Book, they attacked him and killed him.

Then the people of interpretation differed about the manner in which they killed him. Some of them said: They stoned him.

Mention who told you:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And why should I not worship He who created me and to Him you will be returned?** This was a man who called his people to God and offered them sincere advice, so they killed him for that. He mentioned to us that they were stoning him while he was saying: O God, guide my people, O God, guide my people, O God, guide my people, until they threw him down while he was still doing that.

Others said: Rather, they jumped on him and trampled him underfoot until he died.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, as far as he was concerned, on the authority of Ibn Abbas, on the authority of Ka'b, and on the authority of Wahb ibn Munabbih, who said to them: **And why should I not worship He who created me?...** until His saying: **Then listen.** They jumped up as one man and killed him and weakened him because of his weakness and sickness, and there was no one to

defend him.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some of his companions, that Abdullah ibn Masoud used to say: They trampled on him with their feet until his reeds came out of his anus.

Tafsir al-Qurtubi

Indeed, I have believed in your Lord, so listen. Ibn Mas'ud said: He addressed the messengers, stating that he believed in God, their Lord. The meaning of **so listen** is **bear witness**, meaning be my witnesses to my faith. Ka'b and Wahb said: He only said that to his people, **I have believed in your Lord whom you disbelieved in.** It was also said that when he said to his people, **Follow the messengers * Follow those who do not ask of you any reward,** they took him to the king and said, **You have followed our enemy.** He spoke to them at length to distract them from killing the messengers, until he said, **Indeed, I have believed in your Lord.** They then pounced on him and killed him. Ibn Mas'ud said, **They trampled him underfoot until his reeds came out from his anus, and he was thrown into a well called Ar-Rass, and they are the people of Ar-Rass.** In another narration, they killed the three messengers. As-Suddi said, **They threw stones at him while he was saying, 'O God, guide my people,' until they killed him.** Al-Kalbi said: They dug a hole and put him in it, then covered him with dirt, so he died. Al-Hasan said: They burned him and hung him from the city wall, and his grave is in the wall of Antioch, as narrated by Al-Tha'labi. Al-Qushayri said: Al-Hasan said: When the people wanted to kill him, God raised him to the sky, so he is in Paradise and will not die except with the destruction of the sky and the perishing of Paradise. When God restores Paradise, he will enter it. It was also said: They sawed him until he came out from between his legs. By God, his soul did not leave except to Paradise, so he entered it.

Tafsir Ibn Kathir

Ibn Ishaq said, as he was told by Ibn Abbas **may God be pleased with them**, Ka'b al-Ahbar, and Wahb ibn Munabbih: The people of the village intended to kill their messengers, but a man from his people came running to them from the farthest part of the city, that is, to support them. They said: He was Habib, and he used to make ropes. He was a sick man who had been afflicted with leprosy. He used to give charity a lot, and he used to give away half of his earnings in charity. He was a righteous man. Ibn Ishaq said, on the authority of a man he named, on the authority of al-Hakam, on the authority of Muqsim, or on the authority of Mujahid, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of Yasin was Habib, and leprosy had afflicted him quickly. Ath-Thawri said, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, that his name was Habib ibn Sari. Shabib ibn Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas **may God be pleased with them**, that the name of the companion of

Indeed, I have believed in your Lord, so listen to me.

Yasin was Habib the carpenter, and his people killed him. As-Suddi said: He was a plasterer. Umar ibn al-Hakam said: He was a cobbler. Qatada said: He was worshipping in a cave there. **He said, 'O my people, follow the messengers,'** urging his people to follow the messengers who came to them. **Follow those who ask you for no payment,** meaning to convey the message and are guided in what they call you to of worshipping God alone, with no partner. **And why should I not worship He who created me?** "And to Him you will be returned," meaning on the Day of Resurrection, when He will reward you for your deeds, whether good or evil. **Should I take gods besides Him?** This is a question of denial, rebuke, and rebuke. **If the Most Gracious intends me harm, their intercession will not avail me at all, nor can they save me.** This means that these gods that you worship besides Him do not have any power over the matter, for if God Almighty intended me harm, **there is no one to remove it except Him,** and these idols do not have the power to ward off or prevent that, and they will not save me from what I am in. **Indeed, then I would be in manifest error,** meaning if I took them as gods besides God.

God the Almighty said: **Indeed, I have believed in your Lord, so listen.** Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them,** Ka'b and Wahb **may God be pleased with them:** He says to his people, **Indeed, I have believed in your Lord,** in whom you have disbelieved, **so listen,** meaning, listen to my words. It is possible that he was addressing the messengers with his words, **Indeed, I have believed in your Lord,** meaning the One who sent you, **so listen,** meaning, bear witness to that for me before Him. Ibn Jarir narrated it and said: Others said: Rather, he addressed the messengers with that and said to them: Listen to my words so that you may bear witness to what I say to you before my Lord: I have believed in your Lord and followed you. This statement that he narrated from these people is more clear in meaning, and God knows best. Ibn Ishaq said, according to what he heard from Ibn Abbas **may God be pleased with them,** Ka'b and Wahb **may God be pleased with them:** When he said that, they attacked him as one man and killed him, and he had no one to defend him. Qatada said: They started stoning him while he was saying: O God, guide my people, for they do not know. They kept on at him until they made him kneel while he was saying the same thing, and then they killed him, may God have mercy on him.

Fath al-Qadir

Then he declared his faith in a clear statement that left no doubt, saying: 25- **Indeed, I have believed in your Lord, so listen.** With these words he addressed the messengers. The commentators said: The people wanted to kill him, so he turned to the messengers and said: Indeed, I have believed in your Lord, O messengers, so listen. That is, listen to my faith and bear witness to it for me. It was also said that he addressed his people with these words when they wanted to kill him due to his stubbornness in religion and his severity in adhering to the truth. So when he said this and declared his faith, they pounced on him

and killed him. It was also said that they trampled him underfoot. It was also said that they burned him. It was also said that they dug a hole for him and threw him in it. It was also said that they did not kill him, but that God raised him to the sky, so he is in Paradise. Al-Hasan said the same. It was also said that they sawed him apart.

Tafsir al-Baghawi

25. **I have believed in your Lord, so listen,** meaning: **Listen to me.** When he said that, the people jumped on him as one man and killed him.

Ibn Masoud said: They trampled on him with their feet until his ribs came out of his anus.

Al-Saddi said: They were throwing stones at him while he was saying: **O God, guide my people,** until they cut him up and killed him.

Al-Hasan said: They made a hole in his throat and hung him from one of the city walls. His grave is in Antioch, and God brought him into Paradise, and he is alive and well there.

Tafsir al-Baidawi

25 - **I have believed in your Lord** who created you. Nafi', Ibn Kathir, and Abu Amr read it with a fat-ha on the ya'. **So listen** So listen to my faith. It was said that the address was to the messengers, because when he advised his people, they began to stone him, so he rushed towards them before they killed him.

Surat Ya-Sin 36:26

It was said, **Enter Paradise**. He said, **I wish my people knew**.

Tafsir al-Jalalayn

26 - **It was said** to him upon his death **Enter Paradise** and it was said that he entered it alive (He said: O) a letter of warning **would that my people knew**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God said to him when they killed him like that, and he met him, **Enter Paradise**. So when he entered it and saw what God had honored him with for his faith and patience in it,

Tafsir al-Qurtubi

This is his saying: **It was said, 'Enter Paradise.'** So when he saw it, he said, **Oh, would that my people knew * That my Lord has forgiven me.** That is, that my Lord has forgiven me. So, *ma* with the verb is like a verbal noun. It was also said that it means *who* and the pronoun from the relative clause is omitted. It is also permissible for it to be an interrogative with a sense of astonishment, as if he said, **Oh, would that my people knew that my Lord has forgiven me something.** Al-Farra' said this. Al-Kisa'i objected and said, **If this were correct, he would have said ma without an alif.** Al-Farra' said, **It is permissible to say ma with an alif, and it is an interrogative, and he recited verses about it.** Al-Zamakhshari said, **By what has been forgiven me** is better, although keeping it is permissible. It is said, **I know by what I have done this and by what I have done.** Al-Mahdawi said, "Keeping the alif in interrogatives is rare. So, we should stop at "ya'lamoona." A group said: The meaning of **enter Paradise** is that Paradise is obligatory for you. It is report that he has deserved to enter Paradise, because entering it is deserved after the resurrection.

I said: What appears from the verse is that when he was killed, he was told to enter Paradise. Qatada said: God admitted him to Paradise while he was alive and provided for. He meant the words of God Almighty: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision" (Al Imran 3:169) as explained previously in <Al Imran>. And God knows best.

The Almighty's saying: **If only my people knew** is based on the assumption that a questioner asked about what he found of his words at that great victory.

Tafsir Ibn Kathir

Muhammad bin Ishaq said on the authority of some of his companions on the authority of Ibn Masoud **may God be pleased with him** that they trampled on him with their feet until his reeds came out of his anus, and God said to him: "Enter Paradise," so he entered it and is provided for therein, and God has removed from him the sickness, sorrow and fatigue of this world. Mujahid said: It was said to Habib al-Najjar: Enter Paradise, because he had killed, so it was obligatory for him. When he saw the reward, "He said, 'I wish my people knew.'" Qatada said: You do not meet a believer except as a sincere advisor, you do not meet him as a deceiver. When he witnessed what he saw of God's honor, "He said, 'I wish my people knew * That my Lord has forgiven me and made me among the honored.'" He wished that God would inform his people of what he had witnessed of God's honor and what had attacked him. Ibn Abbas said: He advised his people during his life by saying, **O my people, follow the messengers**, and after his death by saying, **I wish my people knew * that my Lord has forgiven me and made me among the honored ones.** Narrated by Ibn Abi Hatim.

Sufyan al-Thawri said, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, **Because my Lord has forgiven me and made me among the honored ones**, because of my faith in my Lord and my belief in the messengers. His intention is that if they had known what I had achieved in terms of this reward, recompense, and eternal bliss, it would have led them to follow the messengers. So may God have mercy on him and be pleased with him, for he was keen on guiding his people. Ibn Abi Hatim said: My father told us, Hisham bin Ubaidullah told us, Ibn Jabir - he is Muhammad - told us, on the authority of Abdul-Malik, meaning Ibn Umair, who said: Urwah bin Masoud Al-Thaqafi, may God be pleased with him, said to the Prophet, may God bless him and grant him peace: Send me to my people to call them to Islam. The Messenger of God, may God bless him and grant him peace, said: I fear that they will kill you. He said: If they found me asleep, they would not wake me. The Messenger of God, may God bless him and grant him peace, said to him: Go. So he went and passed by Al-Lat and Al-Uzza, and said: I will bring you something tomorrow that will upset you. Thaqif became angry, and he said: O people of Thaqif, Al-Lat is not Al-Lat and Al-Uzza is not Al-Uzza. Submit and you will be safe. O people of the allies, Al-Uzza is not Al-Uzza and Al-Lat is not Al-Lat. Submit and you will be safe. He said that three times. A man shot him and struck his ankle and killed him. report of this reached the Messenger of God, may God bless him and grant him peace, and he said: His example is like that of the companion of Yasin. He said: I wish my people knew * That my Lord has forgiven me. And make me among the honored ones.

Muhammad bin Ishaq said on the authority of Abdullah bin Abdul Rahman bin Muammar bin Hazm that he narrated on the authority of Ka'b Al-Ahbar that it was mentioned to him that Habib bin Zaid bin Asim, the brother of Banu Mazin bin An-Najjar, whom Musaylimah the Liar had cut into pieces in Al-Yamamah when he began to ask him about the

It was said, "Enter Paradise." He said, "I wish my people knew."

Messenger of God, may God bless him and grant him peace, and he began to say to him: Do you bear witness that Muhammad is the Messenger of God? He said: Yes. Then he said: Do you bear witness that I am the Messenger of God? He said: I do not hear. Then Musaylimah, may God curse him, said to him: Do you hear this and not hear that? He said: Yes. So he began to cut him into pieces, piece by piece, and whenever he asked him, he did not say anything more until he died in his hands. When Ka'b was told his name was Habib, Ka'b said: By God, the companion of Jesus was named Habib.

And the words of the Most High, Blessed and Exalted: **And We did not send down upon his people after him any soldiers from the heaven, nor would We have sent them down.** The Most High informs us that He took revenge on his people after they killed him, out of His anger with them, because they denied His messengers and killed His friend. The Most High, Blessed and Exalted, mentions that He did not send down upon them, nor did He need to send down upon them an army of angels in order to destroy them. Rather, the matter was easier than that. Ibn Masoud said, as narrated by Ibn Ishaq on the authority of some of his companions, that he said about the verse: {And We did not send down upon his people after him any host from the heaven, nor were We to send them down} meaning, We did not multiply them with multitudes. The matter would have been easier for Us than that. {It was only a single blast, and at once they were extinct} He said: So God destroyed that tyrannical king and destroyed the people of Antioch, so they were annihilated from the face of the earth, and not a remnant of them remained. It was also said, {And We did not send down} meaning, We did not send down angels upon nations when We destroyed them, but rather We would send upon them a punishment that would destroy them. It was also said that the meaning of the verse: {And We did not send down upon his people after him any host from the heaven} is another message to them. This was said by Mujahid and Qatadah. Qatadah said: By God, God did not rebuke his people after his killing. {It was only a single blast, and at once they were extinct} Ibn Jarir said: The first is more correct, because the message is not called an army. The commentators said. God the Almighty sent Gabriel, peace and blessings be upon him, to them. He took hold of the doorposts of their town, then shouted at them once, and they were all extinguished, no soul remaining in their bodies. Many of the predecessors have previously stated that this town is Antioch, and that these three were messengers from the Messiah, Jesus, son of Mary, peace and blessings be upon him, as stated by Qatadah and others. This is what was not mentioned by any of the later commentators other than him. There is consideration of this from several aspects:

One of them is that the apparent meaning of the story indicates that these were messengers from God Almighty, not from the Messiah, peace be upon him, as God Almighty said: "When We sent to them two, they denied them, so We reinforced them with a third, and they said, 'Indeed, we are messengers to you.'" They said, 'You are not but human beings like us, and

the Most Merciful has not sent down anything. You are only lying.' They said, 'Our Lord knows that we are messengers to you. And our duty is only to convey the clear message.'" If these people had been from the disciples, they would have said a phrase that would have been appropriate for them to be from the Messiah, peace be upon him. And God knows best. Then, if they had been messengers from the Messiah, they would not have said to them, **You are not but human beings like us.**

The second is that the people of Antioch believed in the messengers of Christ to them, and they were the first city to believe in Christ, and for this reason it was among the Christians one of the four cities in which there was a Patriarchate, and they are: Jerusalem because it is the city of Christ, and Antioch because it was the first city to believe in Christ from the last of its people, and Alexandria because in it they agreed to take patriarchs, metropolitans, bishops, priests, deacons and monks, then Rome because it was the city of King Constantine who supported and established their religion, and when he built Constantinople they moved the Patriarchs from Rome to it, as mentioned by more than one of those who mentioned their histories, such as Saeed bin Batrik and others from the People of the Book and Muslims. So if it is established that Antioch was the first city to believe, then God Almighty mentioned that the people of this city denied His messengers and that He destroyed them with a single shout that extinguished them, and God knows best.

Third The story of Antioch with the disciples, the companions of Christ, occurred after the Torah was revealed. Abu Saeed Al-Khudri **may God be pleased with him** and more than one of the early Muslims mentioned that after sending down the Torah, God, the Blessed and Exalted, did not destroy a single nation with a punishment that He sent upon them, but rather He ordered the believers after that to fight the polytheists. They mentioned this when God, the Blessed and Exalted, said: **And We gave Moses the Scripture after We had destroyed the former generations.** Based on this, it must be that this village mentioned in the Qur'an is a different village than Antioch, as was also stated by more than one of the early Muslims. Or Antioch, if its wording is preserved in this story, is another city other than this famous and well-known one, because it is not known that it was destroyed, neither in the Christian faith nor before that, and God, the Almighty, knows best.

As for the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani: Al-Hussein bin Ishaq Al-Tastari told us, Al-Hussein bin Abi Al-Sarri Al-Asqalani told us, Al-Hussein Al-Ashqar told us, Ibn Uyyaynah told us, on the authority of Ibn Abi Nujayh, 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, who said: "There are three types of people who will race: the one who raced to Moses, peace be upon him, was Joshua bin Nun; the one who raced to Jesus, peace be upon him, the companion of Jesus; and the one who raced to Muhammad, peace be upon him, was Ali bin Abi

Talib, may God be pleased with him.” It is a rejected hadith, and is only known through the chain of transmission of Al-Hussein Al-Ashqar, who is a rejected Shiite, and God Almighty knows best what is correct.

Fath al-Qadir

26- **It was said, 'Enter Paradise'** meaning that it was said to him as an honor for him by entering it after he was killed, as is the way of God with the martyrs of His servants. According to the saying of those who say that he was raised to the sky and was not killed, the meaning is: When they wanted to kill him, God saved him from being killed, and it was said to him, 'Enter Paradise'. So when he entered it and saw it, **He said, 'Oh, would that my people knew * That my Lord has forgiven me and made me among the honored ones'.** The sentence is a new answer to an implied question: What did he say after it was said to him, 'Enter Paradise', and he entered it? So it was said, 'Oh, would that my people knew,' etc.

Tafsir al-Baghawi

26. This is what God Almighty said: **It was said, 'Enter Paradise.'** So when he reached Paradise, **He said, 'If only my people knew.'**

Tafsir al-Baidawi

26 - **It was said, 'Enter Paradise.'** This was said to him when they killed him, as good report for him that he is among the people of Paradise, or as an honor and permission to enter it like the rest of the martyrs, or when they intended to kill him, God raised him to Paradise, according to what Al-Hasan said. It was not said to him because the purpose is to explain what was said, not the one to whom it was said, as it is known. The speech is a resumption in the context of answering the question about his state when he meets his Lord after praying for victory for his religion. Likewise: **He said, 'Oh, if only my people knew.'**

Surat Ya-Sin: 27

Because my Lord has forgiven me and made me among the honored ones.

Surat Ya-Sin 36:27

Because my Lord has forgiven me and made me among the honored ones.

Tafsir al-Jalalayn

27 - **Because my Lord has forgiven me** with His forgiveness **and made me among the honored ones**

Tafsir al-Suyuti

Tafsir al-Tabari

He said, 'If only my people knew * Why my Lord has forgiven me.' He says: If only they knew that the reason why my Lord forgave me my sins and made me one of those whom God honored by admitting me into His Paradise was my faith in God and my patience with Him, until I was killed, so that they would believe in God and deserve Paradise.

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

Who said that?

Ibn Hamid told us: Salamah told us: Ibn Ishaq told us, on the authority of some of his companions, that Abdullah ibn Masoud used to say: God said to him: Enter Paradise. So he entered it alive and provided for therein. God had removed from him the sorrow, grief, and fatigue of this world. Then, when he passed into God's mercy, Paradise, and honor, he said: **Oh, would that my people knew * That my Lord has forgiven me and made me among the honored.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **It was said, 'Enter Paradise.'** So when he entered it, **He said, 'I wish my people knew * That my Lord has forgiven me and made me among the honored ones.'** He said: Do not meet a believer except as a sincere advisor, and do not meet him as a deceiver. So when he witnessed what he witnessed of God's honor, **He said, 'I wish my people knew * That my Lord has forgiven me and made me among the honored ones.'** He wished that God would teach his people what he witnessed of God's honor and what he had attacked.

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, **It was said, 'Enter Paradise.'** He said: It was said: Paradise has been guaranteed for him. He said that when he saw the reward.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Mujahid, "It was said: Enter Paradise." He said: Paradise is guaranteed for you.

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: "It was said: Enter Paradise." He said: Paradise is guaranteed for him.

Ibn Bashar told us: Yahya told us, on the authority of Sufyan, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, regarding His statement, **Because my Lord has forgiven me**, he said: My faith in my Lord and my belief in His messengers. And God knows best.

Tafsir al-Qurtubi

which is **because my Lord has forgiven me and made me one of the honored ones** and it was read <one of the honored ones> and there are two sayings about the meaning of his wish: One of them is that he wished that they knew about his condition so that they would know his good end and praiseworthy outcome. The second is that he wished that so that they would believe like his faith and become like his condition. Ibn Abbas said: He advised his people while alive and after death. Al-Qushayri traced it back to the Prophet and said: "And in the report that he, peace be upon him, said about this verse: It is valid for them during his life and after his death." Ibn Abi Layla said:

Three nations did not disbelieve in God for the blink of an eye: Ali ibn Abi Talib, who was the best of them; the believer of the family of Pharaoh; and the companion of Yaseen. They are the truthful ones. Az-Zamakhshari mentioned this as a hadith from the Messenger of God, may God bless him and grant him peace. In this verse there is a great warning and evidence of the obligation to suppress anger, to be patient with the ignorant, to have compassion for the one who has entered into the midst of the wicked and the oppressors, to work hard to rescue him, to be gentle in ransoming him, and to be occupied with that instead of gloating over him and praying against him. Do you not see how he wished good for his killers and those who intended to harm him, even though they were disbelievers and idol worshippers? So when Habib was killed, God became angry on his behalf and hastened the vengeance on his people. He ordered Gabriel to shout at them and they all died.

Tafsir Ibn Kathir

Muhammad bin Ishaq said on the authority of some of his companions on the authority of Ibn Masoud **may God be pleased with him** that they trampled on him with their feet until his reeds came out of his anus, and God said to him: **Enter Paradise**, so he entered it and is provided for therein, and God has removed from him the sickness, sorrow and fatigue of this world. Mujahid said: It was said to Habib al-Najjar: Enter Paradise, because he had killed, so it was obligatory for him. When he saw the reward, **He said, 'I wish my people knew.'** Qatada said: You do not meet a believer except

as a sincere advisor, you do not meet him as a deceiver. When he witnessed what he saw of God's honor, **He said, 'I wish my people knew * That my Lord has forgiven me and made me among the honored.'** He wished that God would inform his people of what he had witnessed of God's honor and what had attacked him. Ibn Abbas said: He advised his people during his life by saying, **O my people, follow the messengers,** and after his death by saying, **I wish my people knew * that my Lord has forgiven me and made me among the honored ones.** Narrated by Ibn Abi Hatim.

Sufyan al-Thawri said, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, **Because my Lord has forgiven me and made me among the honored ones,** because of my faith in my Lord and my belief in the messengers. His intention is that if they had known what I had achieved in terms of this reward, recompense, and eternal bliss, it would have led them to follow the messengers. So may God have mercy on him and be pleased with him, for he was keen on guiding his people. Ibn Abi Hatim said: My father told us, Hisham bin Ubaidullah told us, Ibn Jabir - he is Muhammad - told us, on the authority of Abdul-Malik, meaning Ibn Umair, who said: Urwah bin Masoud Al-Thaqafi, may God be pleased with him, said to the Prophet, may God bless him and grant him peace: Send me to my people to call them to Islam. The Messenger of God, may God bless him and grant him peace, said: I fear that they will kill you. He said: If they found me asleep, they would not wake me. The Messenger of God, may God bless him and grant him peace, said to him: Go. So he went and passed by Al-Lat and Al-Uzza, and said: I will bring you something tomorrow that will upset you. Thaqif became angry, and he said: O people of Thaqif, Al-Lat is not Al-Lat and Al-Uzza is not Al-Uzza. Submit and you will be safe. O people of the allies, Al-Uzza is not Al-Uzza and Al-Lat is not Al-Lat. Submit and you will be safe. He said that three times. A man shot him and struck his ankle and killed him. report of this reached the Messenger of God, may God bless him and grant him peace, and he said: His example is like that of the companion of Yasin. He said: I wish my people knew * That my Lord has forgiven me. And make me among the honored ones.

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And the words of the Most High, Blessed and Exalted: **And We did not send down upon his people after him any soldiers from the heaven, nor would We have sent them down.** The Most High informs us that He took revenge on his people after they killed him, out of His anger with them, because they denied His messengers and killed His friend. The Most High, Blessed and Exalted, mentions that He did not send down upon them, nor did He need to send down upon them an army of angels in order to destroy them. Rather, the matter was easier than that. Ibn Masoud said, as narrated by Ibn Ishaq on the authority of some of his companions, that he said about the verse: {And We did not send down upon his people after him any host from the heaven, nor were We to send them down} meaning, We did not multiply them with multitudes. The matter would have been easier for Us than that. {It was only a single blast, and at once they were extinct} He said: So God destroyed that tyrannical king and destroyed the people of Antioch, so they were annihilated from the face of the earth, and not a remnant of them remained. It was also said, {And We did not send down} meaning, We did not send down angels upon nations when We destroyed them, but rather We would send upon them a punishment that would destroy them. It was also said that the meaning of the verse: {And We did not send down upon his people after him any host from the heaven} is another message to them. This was said by Mujahid and Qatadah. Qatadah said: By God, God did not rebuke his people after his killing. {It was only a single blast, and at once they were extinct} Ibn Jarir said: The first is more correct, because the message is not called an army. The commentators said. God the Almighty sent Gabriel, peace and blessings be upon him, to them. He took hold of the doorposts of their town, then shouted at them once, and they were all extinguished, no soul remaining in their bodies. Many of the predecessors have previously stated that this town is Antioch, and that these three were messengers from the Messiah, Jesus, son of Mary, peace and blessings be upon him, as stated by Qatadah and others. This is what was not mentioned by any of the later commentators other than him. There is consideration of this from several aspects:

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The second is that the people of Antioch believed in the messengers of Christ to them, and they were the first city to believe in Christ, and for this reason it was among the Christians one of the four cities in which

Because my Lord has forgiven me and made me among the honored ones.

there was a Patriarchate, and they are: Jerusalem because it is the city of Christ, and Antioch because it was the first city to believe in Christ from the last of its people, and Alexandria because in it they agreed to take patriarchs, metropolitans, bishops, priests, deacons and monks, then Rome because it was the city of King Constantine who supported and established their religion, and when he built Constantinople they moved the Patriarchs from Rome to it, as mentioned by more than one of those who mentioned their histories, such as Saeed bin Batrik and others from the People of the Book and Muslims. So if it is established that Antioch was the first city to believe, then God Almighty mentioned that the people of this city denied His messengers and that He destroyed them with a single shout that extinguished them, and God knows best.

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As for the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani: Al-Hussein bin Ishaq Al-Tastari told us, Al-Hussein bin Abi Al-Sarri Al-Asqalani told us, Al-Hussein Al-Ashqar told us, Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, 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, who said: "There are three types of people who will race: the one who raced to Moses, peace be upon him, was Joshua bin Nun; the one who raced to Jesus, peace be upon him, the companion of Jesus; and the one who raced to Muhammad, peace be upon him, was Ali bin Abi Talib, may God be pleased with him." It is a rejected hadith, and is only known through the chain of transmission of Al-Hussein Al-Ashqar, who is a rejected Shiite, and God Almighty knows best what is correct.

Fath al-Qadir

And what is in 27- **By what He forgave me** is the verbal noun: meaning by the forgiveness of my Lord, and it was said that it is the relative pronoun: meaning by the one who forgave me my Lord, and the pronoun is omitted: meaning my Lord forgave, and this was deemed weak because there is no meaning to his

wishing that his people would know about his forgiven sins, and what is meant is only his wish that his people would know about his Lord's forgiveness of him.

Al-Farra' said: It is an interrogative with the meaning of astonishment, as if he said: By what did my Lord forgive me? Al-Kisa'i said: If this was correct, he would have said **by whom** without an alif. The response to this is that it has been proven in the Arabic language even if it is broken in relation to its omission, and from this is the saying of the poet:

Why did he insult me like a pig wallowing in filth?

There are two opinions regarding the meaning of his wish: One is that he wished they knew about his condition so that they would know his good end and praiseworthy outcome, in order to spite them. Another said that he wished they knew about that so that they would believe like his belief and reach the same state as him.

Al-Faryabi narrated from Ibn Abbas regarding his statement: {And present to them an example of the companions of the city}. He said: It is Antioch. Ibn Abi Hatim narrated something similar from Buraydah. Ibn Saad and Ibn Asakir narrated from Al-Kalbi from Abi Salih from Ibn Abbas who said: There were 1900 years between Moses, son of Imran, and Jesus, son of Mary, and there was no gap between them. He sent 1000 prophets from the Children of Israel between them, in addition to those who were sent from other than them. There were 569 years between the birth of Jesus and the Prophet, may God bless him and grant him peace. In the first of these, He sent three prophets, which is His statement: {When We sent to them two, but they denied them, so We reinforced them with a third}. The one who was reinforced was Simon, who was one of the disciples. The period in which God did not send a messenger was 434 years. Ibn Al-Mundhir also narrated from him regarding his statement: {Your bad omen is with you}. He said: Your bad luck is with you. Ibn Jarir and Ibn Abi Hatim also narrated from him regarding his statement: {And there came from the farthest part of the city a man}. He said: He was Habib Al-Najjar. Ibn Abi Hatim narrated from him from another chain of transmission, he said: The name of the companion of Yasin was Habib, and leprosy had spread rapidly in him. Al-Hakim narrated from Ibn Masoud, he said: When the companion of Yasin said: **O my people, follow the messengers**, they strangled him to death. Then he turned to the prophets and said: **Indeed, I have believed in your Lord, so listen**, meaning bear witness to me.

Tafsir al-Baghawi

27. **Because my Lord has forgiven me**, meaning: because my Lord has forgiven me, **and made me among the honored**, he wished that his people would know that God had forgiven him and honored him, so that they would desire the religion of the Messengers.

When Habib was killed, God became angry with him and hastened their punishment. He ordered Gabriel,

peace be upon him, to shout at them once, and they all died.

Tafsir al-Baidawi

27 - **Because my Lord has forgiven me and made me among the honored ones.** This is an answer to the question about what he said at that time. He only wished that his people knew about his condition so that they would acquire the same by repenting from disbelief and entering into faith and obedience, as is the custom of the saints in suppressing anger and showing mercy to the enemies, or so that they would know that they were in a great error in his matter and that he was in the right. **The honored ones** were read, and *what* is a declarative or a verbal noun, and the *ba* is a connection to **they work** or an interrogative that came according to the original, and the *ba* is a connection to *forgiven*, meaning by what *forgiven* me, he means by it emigrating from their religion and being patient with their harm.

Surat Ya-Sin: 28

And We did not send down upon his people after him any soldiers from the heaven, nor would We have sent down

Surat Ya-Sin 36:28

And We did not send down upon his people after him any soldiers from the heaven, nor would We have sent down

Tafsir al-Jalalayn

28 - **And We did not send down upon his people** the people of Habib **after him** after his death **of an army from the heaven** angels to destroy them **and We would not have sent down** angels to destroy anyone

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We did not send down upon the people of this believer, whom his people killed for calling them to God and advising them, **after him** meaning: after his death, **any army from the heaven**.

The commentators differed on the meaning of the army that God said He did not send to the people of this believer after they killed him. Some of them said: What he meant by that is that God did not send a message to them after that, nor did He send a prophet to them.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **From an army from the heaven**, he said: A message.

Ibn Hamid told us: Hakak told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We did not send down upon his people after him any soldiers from the sky, nor would We have sent them down**. He said: No, by God, God did not rebuke his people after his murder. **It was only a single blast, and at once they were extinct**.

Others said: Rather, what he meant by that was that God Almighty did not send them soldiers to fight them, but rather He destroyed them with a single shout.

Who said that?

Ibn Hamid told us: Salamah told us: Ibn Ishaq told us, on the authority of some of his companions, that Abdullah ibn Mas'ud said: God became angry for him, meaning for this believer, because they oppressed him, with an anger that left nothing of the people. So He hastened the punishment for them because of what

they had done to him. He said: **And We did not send down upon his people after him any soldiers from the heaven, nor would We have sent down** meaning: We did not outnumber them with multitudes, meaning the matter was easier for Us than that. **It was only a single blast, and at once they were extinct**. So God destroyed that king and the people of Antioch, and they were annihilated from the face of the earth, and not a remnant of them remained.

This second opinion is the more correct of the two opinions regarding the interpretation of the verse, and that is because the message is not called an army unless Mujahid meant by that the messengers, in which case it would be correct, even though it is also far from the apparent meaning of the verse, and that is because the messenger from the children of Adam does not descend from the sky, and the report of the apparent meaning of this verse is that no army descended from the sky after the destruction of this believer upon his people, and that is more similar to the angels than to the children of Adam.

Tafsir al-Qurtubi

So this is what He said: **And We did not send down upon his people after him any soldiers from the heaven, nor would We have sent down** meaning, We did not send down upon them any message or prophet after his murder. This was said by Qatada, Mujahid, and Al-Hasan. Al-Hasan said: The soldiers are the angels who descend with revelation to the prophets. It was also said: The soldiers are the armies, meaning, I did not need to send soldiers, armies, or troops to destroy them, rather, I destroyed them with a single blast. Ibn Mas'ud and others said the same meaning. So His statement, **And We were not sending down** is a diminutive of their matter, meaning, We destroyed them with a single blast after that man, or after he was raised to the heaven. It was also said: **And We were not sending down** upon those who came before them. Al-Zamakhshari: If you say, then why did He send down soldiers from the heaven on the day of Badr and the Trench? He said: **So We sent upon them a wind and soldiers you did not see** (al-Ahzab 33:9), and He said: **With three thousand angels sent down** "With five thousand angels marked" (Al Imran 3:124-125).

I said: One king would have been enough, for the cities of the people of Lot were destroyed by a feather from Gabriel's wing, and the lands of Thamud and the people of Salih by a shout. But God favored Muhammad, may God bless him and grant him peace, in everything over all the other prophets and messengers of resolve, let alone Habib the Carpenter. He granted him reasons for honor and respect that He granted to no one else. Among these is that He sent down to him soldiers from the sky. It is as if He indicated by His saying: **And We did not send down** and **And We would not send down** that sending down soldiers is one of the greatest matters that only someone like you would be qualified to do, and We

would not do it for anyone other than you.

Tafsir Ibn Kathir

Muhammad bin Ishaq said on the authority of some of his companions on the authority of Ibn Masoud **may God be pleased with him** that they trampled on him with their feet until his reeds came out of his anus, and God said to him: **Enter Paradise**, so he entered it and is provided for therein, and God has removed from him the sickness, sorrow and fatigue of this world. Mujahid said: It was said to Habib al-Najjar: Enter Paradise, because he had killed, so it was obligatory for him. When he saw the reward, **He said, 'I wish my people knew.'** Qatada said: You do not meet a believer except as a sincere advisor, you do not meet him as a deceiver. When he witnessed what he saw of God's honor, **He said, 'I wish my people knew * That my Lord has forgiven me and made me among the honored.'** He wished that God would inform his people of what he had witnessed of God's honor and what had attacked him. Ibn Abbas said: He advised his people during his life by saying, **O my people, follow the messengers**, and after his death by saying, **I wish my people knew * that my Lord has forgiven me and made me among the honored ones.** Narrated by Ibn Abi Hatim.

Sufyan al-Thawri said, on the authority of Asim al-Ahwal, on the authority of Abu Majlaz, **Because my Lord has forgiven me and made me among the honored ones**, because of my faith in my Lord and my belief in the messengers. His intention is that if they had known what I had achieved in terms of this reward, recompense, and eternal bliss, it would have led them to follow the messengers. So may God have mercy on him and be pleased with him, for he was keen on guiding his people. Ibn Abi Hatim said: My father told us, Hisham bin Ubaidullah told us, Ibn Jabir - he is Muhammad - told us, on the authority of Abdul-Malik, meaning Ibn Umair, who said: Urwah bin Masoud Al-Thaqafi, may God be pleased with him, said to the Prophet, may God bless him and grant him peace: Send me to my people to call them to Islam. The Messenger of God, may God bless him and grant him peace, said: I fear that they will kill you. He said: If they found me asleep, they would not wake me. The Messenger of God, may God bless him and grant him peace, said to him: Go. So he went and passed by Al-Lat and Al-Uzza, and said: I will bring you something tomorrow that will upset you. Thaqif became angry, and he said: O people of Thaqif, Al-Lat is not Al-Lat and Al-Uzza is not Al-Uzza. Submit and you will be safe. O people of the allies, Al-Uzza is not Al-Uzza and Al-Lat is not Al-Lat. Submit and you will be safe. He said that three times. A man shot him and struck his ankle and killed him. report of this reached the Messenger of God, may God bless him and grant him peace, and he said: His example is like that of the companion of Yasin. He said: I wish my people knew * That my Lord has forgiven me. And make me among the honored ones.

Muhammad bin Ishaq said on the authority of Abdullah bin Abdul Rahman bin Muammar bin Hazm that he narrated on the authority of Ka'b Al-Ahbar that it was

mentioned to him that Habib bin Zaid bin Asim, the brother of Banu Mazin bin An-Najjar, whom Musaylimah the Liar had cut into pieces in Al-Yamamah when he began to ask him about the Messenger of God, may God bless him and grant him peace, and he began to say to him: Do you bear witness that Muhammad is the Messenger of God? He said: Yes. Then he said: Do you bear witness that I am the Messenger of God? He said: I do not hear. Then Musaylimah, may God curse him, said to him: Do you hear this and not hear that? He said: Yes. So he began to cut him into pieces, piece by piece, and whenever he asked him, he did not say anything more until he died in his hands. When Ka'b was told his name was Habib, Ka'b said: By God, the companion of Jesus was named Habib.

And the words of the Most High, Blessed and Exalted: **And We did not send down upon his people after him any soldiers from the heaven, nor would We have sent them down.** The Most High informs us that He took revenge on his people after they killed him, out of His anger with them, because they denied His messengers and killed His friend. The Most High, Blessed and Exalted, mentions that He did not send down upon them, nor did He need to send down upon them an army of angels in order to destroy them. Rather, the matter was easier than that. Ibn Masoud said, as narrated by Ibn Ishaq on the authority of some of his companions, that he said about the verse: {And We did not send down upon his people after him any host from the heaven, nor were We to send them down} meaning, We did not multiply them with multitudes. The matter would have been easier for Us than that. {It was only a single blast, and at once they were extinct} He said: So God destroyed that tyrannical king and destroyed the people of Antioch, so they were annihilated from the face of the earth, and not a remnant of them remained. It was also said, {And We did not send down} meaning, We did not send down angels upon nations when We destroyed them, but rather We would send upon them a punishment that would destroy them. It was also said that the meaning of the verse: {And We did not send down upon his people after him any host from the heaven} is another message to them. This was said by Mujahid and Qatadah. Qatadah said: By God, God did not rebuke his people after his killing. {It was only a single blast, and at once they were extinct} Ibn Jarir said: The first is more correct, because the message is not called an army. The commentators said. God the Almighty sent Gabriel, peace and blessings be upon him, to them. He took hold of the doorposts of their town, then shouted at them once, and they were all extinguished, no soul remaining in their bodies. Many of the predecessors have previously stated that this town is Antioch, and that these three were messengers from the Messiah, Jesus, son of Mary, peace and blessings be upon him, as stated by Qatada and others. This is what was not mentioned by any of the later commentators other than him. There is consideration of this from several aspects:

One of them is that the apparent meaning of the story indicates that these were messengers from God Almighty, not from the Messiah, peace be upon him, as God Almighty said: "When We sent to them two, they denied them, so We reinforced them with a third,

Surat Ya-Sin: 28

And We did not send down upon his people after him any soldiers from the heaven, nor would We have sent down

and they said, 'Indeed, we are messengers to you.' They said, 'You are not but human beings like us, and the Most Merciful has not sent down anything. You are only lying.' They said, 'Our Lord knows that we are messengers to you. And our duty is only to convey the clear message.'" If these people had been from the disciples, they would have said a phrase that would have been appropriate for them to be from the Messiah, peace be upon him. And God knows best. Then, if they had been messengers from the Messiah, they would not have said to them, **You are not but human beings like us.**

The second is that the people of Antioch believed in the messengers of Christ to them, and they were the first city to believe in Christ, and for this reason it was among the Christians one of the four cities in which there was a Patriarchate, and they are: Jerusalem because it is the city of Christ, and Antioch because it was the first city to believe in Christ from the last of its people, and Alexandria because in it they agreed to take patriarchs, metropolitans, bishops, priests, deacons and monks, then Rome because it was the city of King Constantine who supported and established their religion, and when he built Constantinople they moved the Patriarchs from Rome to it, as mentioned by more than one of those who mentioned their histories, such as Saeed bin Batrik and others from the People of the Book and Muslims. So if it is established that Antioch was the first city to believe, then God Almighty mentioned that the people of this city denied His messengers and that He destroyed them with a single shout that extinguished them, and God knows best.

Third The story of Antioch with the disciples, the companions of Christ, occurred after the Torah was revealed. Abu Saeed Al-Khudri **may God be pleased with him** and more than one of the early Muslims mentioned that after sending down the Torah, God, the Blessed and Exalted, did not destroy a single nation with a punishment that He sent upon them, but rather He ordered the believers after that to fight the polytheists. They mentioned this when God, the Blessed and Exalted, said: **And We gave Moses the Scripture after We had destroyed the former generations.** Based on this, it must be that this village mentioned in the Qur'an is a different village than Antioch, as was also stated by more than one of the early Muslims. Or Antioch, if its wording is preserved in this story, is another city other than this famous and well-known one, because it is not known that it was destroyed, neither in the Christian faith nor before that, and God, the Almighty, knows best.

As for the hadith narrated by Al-Hafiz Abu Al-Qasim Al-Tabarani: Al-Hussein bin Ishaq Al-Tastari told us, Al-Hussein bin Abi Al-Sarri Al-Asqalani told us, Al-Hussein Al-Ashqar told us, Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, 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, who said: "There are three types of people who will race: the one who raced to Moses, peace be upon him, was Joshua

bin Nun; the one who raced to Jesus, peace be upon him, the companion of Jesus; and the one who raced to Muhammad, peace be upon him, was Ali bin Abi Talib, may God be pleased with him." It is a rejected hadith, and is only known through the chain of transmission of Al-Hussein Al-Ashqar, who is a rejected Shiite, and God Almighty knows best what is correct.

Fath al-Qadir

When they did this to Habib Al-Najjar, God became angry with him and hastened their vengeance and destroyed them with the blast. The meaning of 28- **And We did not send down upon his people after him** meaning upon the people of Habib Al-Najjar after they killed him, or after God raised him to the heavens according to the previous difference **any army from the heaven** to destroy them and take revenge on them: meaning We did not need to send soldiers from the heaven to destroy them as happened to the Prophet (peace and blessings of God be upon him) on the day of Badr when the angels were sent to aid him and fight his enemies. **And We would not have sent down** meaning it is not correct in Our judgment and wisdom to send down an army to destroy them because Our judgment and decree had preceded that their destruction would be with the blast, not by sending down an army. Qatada, Mujahid and Al-Hasan said: meaning We did not send down upon them any message from the heavens nor any prophet after he was killed. It was narrated on the authority of Al-Hasan that he said: They are the angels who descend with revelation to the prophets. It appears that the meaning of the Qur'anic system is to belittle their status and diminish their matter: that is, they are not worthy of us sending down an army from heaven to destroy them.

Tafsir al-Baghawi

28. This is what God Almighty said: **And We did not send down upon his people after him any soldiers from the heaven**, meaning: the angels, **nor were We sending them down**, and we were not doing this, rather the matter of destroying them was easier than they thought.

It was said: Its meaning is (**And We did not send down upon his people after him**) meaning: upon the people of Habib al-Najjar after he was killed, from an army, and We would not send them down upon the nations if We destroyed them, such as the flood, thunderbolt, and wind.

Tafsir al-Baidawi

28 - **And We did not send down upon his people after him** after his destruction or ascension. **Of any soldiers from the sky** to destroy them as We sent on the day of Badr and the Trench. Rather, We relieved them of their

affair with the shout of an angel. This shows contempt for their destruction and alludes to the glorification of the Messenger, peace be upon him. **And We would not have sent down** and it is not sound in Our wisdom to send down soldiers to destroy his people, since We have determined for everything a reason for your victory over your people. It was said that *what* is a relative pronoun in apposition to *army*, meaning that We sent down upon those before them of stones, wind, and heavy rain.

Surat Ya-Sin: 29

It will be only a single blast, and at once they will be extinguished.

Surat Ya-Sin 36:29

It will be only a single blast, and at once they will be extinguished.

Tafsir al-Jalalayn

29 - *Their* punishment *was* nothing but a single blast, Gabriel shouted at them, **and at once they were still** motionless and dead.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **There was only a single blast, and at once they were extinguished.** He says: Their destruction was only a single blast that God sent down upon them from the sky.

The reciters differed in their reading of this. The majority of the reciters in the regions read it as **It was only a single blast** in the accusative case, based on the interpretation I mentioned, and that there is an implied word in *was*. It was reported from Abu Ja'far al-Madani that he read it as **except a single blast** in the nominative case, based on the fact that it was raised by *was*, and there is no implied word in *was*.

The correct reading for this, in my opinion, is the accusative, due to the consensus of the evidence on this, and on the fact that the word *fi* was implied.

And his saying, **Then they will be extinguished,** means: Then they will be destroyed.

Tafsir al-Qurtubi

It was only a single shout. The general reading is <one> in the accusative case, assuming that their punishment was only a single shout.

Abu Ja'far ibn al-Qa'qa', Shaybah and al-A'raj read **a blast** in the nominative case. In His statement, **It was only a single blast, and at once they were extinguished,** they made *being* mean *occurring* or *coming into being*. It is as if he said, **Nothing befell them except a single blast.** Abu Hatim and many grammarians rejected this reading because of the feminine gender, so it is weak, just as **Ma qamat illa Hind** would be weak, since the meaning is **No one stood up except Hind.** Abu Hatim said, **If it had been as Abu Ja'far read it, he would have said, "It was only a blast.** An-Nahhas said, "None of this is impossible. It is said, 'No woman or slave girl came to me except your slave girl,' meaning, "No woman or slave girl came to me except your slave girl." The interpretation of the nominative case reading is what Abu Ishaq said. He said, **The meaning is that there was only a single blast upon them.** Others estimated it as, **No blast befell them except a single blast.** "It has often had the meaning of 'happened' in

Arabic speech." `Abd ar-Rahman ibn al-Aswad read—and it is said that it is also in the same way as `Abdullah's version—**Indeed it was only a single wineskin.** This is contrary to the Qur'an. Also, the well-known language is **zaqqa yazqu** if it shouts, and from it is the proverb: **Heavier than the zawaqi.** Therefore, it should have been *zaqwa*. This was mentioned by An-Nahhas.

I said: Al-Jawhari said: Al-Zaqqu and Al-Zaqqi are sources, and the echo shouted, and every shouter shouted, and the shout is the shout.

I said: Based on this, it is said: *Zaqwa* and *Zaqiya* are two dialects, so the reading is correct and there is no objection to it. And God knows best. **Then they are extinguished** means dead and inert, likening them to extinguished ashes. Qatada said: They perished. The meaning is the same.

Tafsir Ibn Kathir

Muhammad bin Ishaq said on the authority of some of his companions on the authority of Ibn Masoud **may God be pleased with him** that they trampled on him with their feet until his reeds came out of his anus, and God said to him: **Enter Paradise,** so he entered it and is provided for therein, and God has removed from him the sickness, sorrow and fatigue of this world. Mujahid said: It was said to Habib al-Najjar: Enter Paradise, because he had killed, so it was obligatory for him. When he saw the reward, **He said, 'I wish my people knew.'** Qatada said: You do not meet a believer except as a sincere advisor, you do not meet him as a deceiver. When he witnessed what he saw of God's honor, **He said, 'I wish my people knew * That my Lord has forgiven me and made me among the honored.'** He wished that God would inform his people of what he had witnessed of God's honor and what had attacked him. Ibn Abbas said: He advised his people during his life by saying, **O my people, follow the messengers,** and after his death by saying, **I wish my people knew * that my Lord has forgiven me and made me among the honored ones.** Narrated by Ibn Abi Hatim.

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Surat Ya-Sin: 29

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Antioch, as was also stated by more than one of the early Muslims. Or Antioch, if its wording is preserved in this story, is another city other than this famous and well-known one, because it is not known that it was destroyed, neither in the Christian faith nor before that, and God, the Almighty, knows best.

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Fath al-Qadir

Rather, We destroyed them with a single blast, as is indicated by His statement: 29- **It was only a single blast** meaning that the punishment, vengeance, or punishment was only a single blast that Gabriel shouted at them and destroyed them. The commentators said: Gabriel took hold of the doorposts of the city, then shouted at them, and behold, they were dead, no sound could be heard from them, like a fire when it is extinguished. This is the meaning of His statement: **And behold, they were extinguished** meaning a people who were extinguished and dead. He likened them to a fire when it is extinguished, because life is like a bright fire, and death is like its extinction. The majority read **a blast** in the accusative case, as if it were incomplete, and its subject is a pronoun that refers to what is understood from the context, as we mentioned previously. Abu Ja`far, Shaiba, Al-A`raj, Mu`adh, and Al-Qari read it with the nominative case, on the basis that kan is complete, meaning it occurred and happened. Abu Hatim and many grammarians rejected this reading because of the feminine ending in his statement, **if it was**. Abu Hatim said: If it were as Abu Ja`far read it, he would have said, **If it was only a blast**. Al-Zajaj estimated this reading by saying, **If there was only a blast upon them, only a single blast**, while others estimated it as, **It did not fall upon them except a single blast**. Abdullah bin Mas'ud read, **If it was only a single wineskin**, and the wineskin is the blast. An-Nahhas said: This is contrary to the Mushaf. Also, the well-known language is **Zaqan yazaqu** if it shouts, and from it is the proverb **heavier than Al-Zawaqi**, so based on this, it should be *Zaqwa*. The answer to this is what Al-Jawhari mentioned: *Al-Zaqqu* and *Al-Zaqqi* are verbal nouns, and Al-Sada yazaqu zaqqan" means it shouted, and every shouter shouts, and the wineskin is the blast.

Tafsir al-Baghawi

29. Then He explained their punishment, saying, **It will be only a single blast**, (Abu Ja`far read: a single blast), in the nominative case, making *being* mean *occurring*.

The commentators said: Gabriel took hold of the doorposts of the city, then shouted at them once, **and behold, they were dead**.

Tafsir al-Baidawi

29 - **If it was** what was the punishment or the penalty. **except a single shout** shouted by Gabriel, peace be upon him, and it was read in the nominative case with the perfect *kan*. **Then they are extinguished** dead, they were likened to fire as a symbol that the living is like the bright fire and the dead is like its ashes as Labid said:

A person is like a meteor, whose light turns to ash after it was once bright.

Surat Ya-Sin 36:30

Alas for the servants! There never came to them a messenger but they used to ridicule him.

Tafsir al-Jalalayn

30 - **Oh, what a pity for the servants** these and others like them who denied the messengers and were destroyed. It is the intensity of the pain from the voice and its call is a metaphor, meaning this or you, so attend. **There came not to them a messenger but they used to mock him** It is presented to explain its cause because it includes their mockery that led to their destruction, which caused the regret.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Oh, the regret of the servants for themselves, and remorse and longing for their mockery of the messengers of God. **No messenger comes to them** from God **but they mock him**. And he mentioned that in some readings it is **Oh, the regret of the servants for themselves**.

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, **O regret for the servants**: meaning, O regret of the servants for themselves for what they have wasted of God's command, and what they have neglected in their duty to God. He said: In some readings, it is **O regret of the servants for themselves**.

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, **Oh, what a pity for the servants**, he said: It was a pity for them because they mocked the messengers.

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, **Oh, what a pity for the servants**, means: Oh, woe to the servants. Some of the Arab scholars used to say that the meaning of this is: Oh, what a pity for the servants.

Tafsir al-Qurtubi

The Almighty's saying: **O regret for the servants** is in the accusative case, because it is a vocative of an indefinite noun, and nothing but the accusative is permissible in it according to the Basrans. In the letter of Abi, <O regret for the servants> is in the genitive case. The true meaning of regret in the language is

that a person is afflicted with remorse that makes him feel regretful. Al-Farra' claimed that the preferred choice is the accusative case, and that if the indefinite noun connected to the relative clause had been raised, it would have been correct. He cited as evidence things, including that he heard from the Arabs: O one concerned with our affair, do not worry. And he recited:

* Oh house, the decay has changed it *

An-Nahhas said: "This invalidates most of the vocative case, because it raises a pure indefinite noun, raises what is in the position of a noun with respect to length, and by deleting the tanween in the middle, and raises what is in the meaning of a direct object without a reason necessitating that. As for what he narrated from the Arabs, it does not resemble what he permitted, because the estimation of 'O you who are concerned with our affair, do not be concerned with it' is based on precedence and delay, and the meaning is: O you who are concerned, do not be concerned with our affair. The estimation of the verse is: O home, then he changed the addressee, meaning these are not this home of decay, as God the Almighty said: 'Until, when you were in the ship and it sailed with them' (Yunus 10:22). So 'regret' is in the accusative case as a vocative, as you would say 'O man, come!' The meaning of the vocative is: This is the place where regret is present." At-Tabari said: The meaning is: O regret of the servants for themselves, and remorse and longing in mocking the Messengers of God, peace be upon them. Ibn Abbas said: 'O regret upon the servants' means: O woe upon the servants. And from him also: **These people have taken the place of those who are grieving over them**. Al-Rabi' bin Anas narrated from Abu Al-Aaliyah that the servants here are the messengers. This is because when the disbelievers saw the punishment, they said: **Alas for the servants!** So they grieved over their killing and abandoning belief in them. They wished to believe when belief did not benefit them. This was also said by Mujahid. Ad-Dahhak said: **It is a grief for the angels over the disbelievers when they denied the messengers**. It was also said: **Alas for the servants!** is from the words of the man who came running from the farthest part of the city when the people rose up to kill him. It was also said: The three messengers are the ones who said when the people killed that man who came running from the farthest part of the city and the punishment descended upon the al-Nas 114: **Alas for these people!** It is as if they wished that they had believed. It was also said: This is from the words of the people who said when they killed the man and the messengers left them, or they killed the man along with the three messengers, according to the different narrations: **Alas for these messengers and this man! Would that we had believed in them at a time when belief is beneficial**. This was discussed, then he began with the statement: **Whatever comes to them from a messenger**. Ibn Hormuz, Muslim ibn Jundub, and Ikrimah read: **O grief for the servants!** with a sukoon on the ha' out of concern for clarity and establishing the meaning in the mind, as it was a place for exhortation and warning, and the Arabs do that in similar cases, even if it is not a place for a pause. Among this is what was narrated from the Prophet, peace and blessings be upon him, that he would stop his recitation letter by letter, keen on clarity and understanding. It is possible that **on the**

Alas for the servants! There never came to them a messenger but they used to ridicule him.

servants is related to grief. It is also possible that it is related to something omitted, not to grief, so it is as if he estimated the pause at grief and made the ha' sukoon, then he said: **on the servants!** meaning, **Do I grieve for the servants?** Ibn Abbas, Ad-Dahhak, and others reported: **O grief for the servants!** is an addition without *on*. This is contrary to the Qur'an. It is also possible that it is from the category of addition to the subject, so the servants are the subject, as if when they witness the punishment they grieve, so it is like your saying, **O rising of Zayd**. It may also be an addition to the object, so the servants are the objects, as if the one who pities them feels sorry for the servants. The reading of the one who reads: <Oh, what a pity for the servants>strengthens this meaning.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **O regret for the servants** meaning, **O woe to the servants**. Qatada said, **O regret for the servants** meaning, **O regret of the servants for themselves for what they have wasted of God's command, and neglected in their duty to God**. In some readings, it is: **O regret of the servants for themselves**. The meaning of this is, "O regret and remorse for them on the Day of Resurrection when they witness the punishment, for how they denied God's messengers and disobeyed God's command. For in this world, the deniers among them were "There came to them no messenger but they mocked him." That is, they denied him and mocked him and glorified the truth with which he was sent.

Then God the Almighty said: **Have they not seen how many generations We destroyed before them? That to them they will not be returned?** That is, have they not learned a lesson from those who denied the Messengers whom God destroyed before them? How they will not have a return to this world or a return? And the matter was not as many of their ignorant and wicked ones claimed when they said: **It is only our worldly life; we die and live**. They are the ones who say that there is a cycle among the eternity, and they are the ones who believe out of ignorance that they will return to this world, as they were in it. So God the Blessed and Exalted refuted their falsehood, saying: **Have they not seen how many generations We destroyed before them? That to them they will not be returned**.

And the Almighty said: **And verily, all will be brought before Us in full**. That is, all the nations past and future will be brought before Us for judgment on the Day of Resurrection before God, the Almighty, and He will reward them for all their deeds, both good and bad. The meaning of this is like His, the Almighty, saying: **And verily, all will be brought before Us in full for their deeds**. The reciters differed in the pronunciation of this letter. Some of them read **and verily, all will be brought before Us in full**. According to him, *in* is for affirmation. Some of them stressed *lama* and made *an* negative, and *lama* means *except*, meaning, **and there is no all except all brought before Us**. The meaning of the two

readings is the same, and God, the Almighty, knows best.

Fath al-Qadir

30- "O grief for the servants **The majority read it with the accusative case of hasrah**" as an indefinite vocative as if he called out to the grief and said to it: This is your time, so come. It was said that it is the accusative case as a source, and the vocative is omitted, and the meaning is: O these people, grieve with grief. Qatada and Abi, in a narration from him, read with the damma of "hasrah" as a vocative. Al-Farra' said: In explaining this reading: The preferred reading is the accusative case, and if it had raised the indefinite noun, it would have been correct. He cited as evidence things that he transmitted from the Arabs, including that he heard from the Arabs, "O you who are concerned with our affair, do not be concerned," and he recited:

Oh house, the decay has changed it

An-Nahhas said: "This invalidates most of the vocative case. What he mentioned could mean: 'O you who are concerned, do not worry about our affairs.' The verse could mean: 'O home.' The true meaning of regret is that a person is overcome by remorse that makes him feel regretful. Ibn Jarir said: "The meaning is: 'O regret of the servants for themselves, and remorse and longing for their mockery of the Messengers of God.' This is supported by the reading of Ibn Abbas and Ali bin Al-Hussein: 'O regret of the servants' with the addition. This reading was narrated from Abu. Ad-Dahhak said: "It is the regret of the angels for the disbelievers when they denied the Messengers." It was also said that it is from the words of the man who came from the farthest part of the city. It was said that the one who said: **Oh, what a pity for the servants** is the disbelieving disbelievers, and the servants are the messengers, because when they saw the punishment they regretted their killing and wished to believe. This was said by Abu Al-Aaliyah and Mujahid. It was also said that the pity for them is from God Almighty by way of metaphor to magnify what they had done. Ibn Hurmuz, Muslim bin Jundub, Ikrimah and Abu Al-Zinad read **Oh, what a pity** with a silent *ha* to make the connection like a pause. It was read **Oh, what a pity** as it was read in Surat Az-Zumar. The phrase **There came not to them a messenger but they used to mock him** is a new sentence introduced to explain what they were doing of denying the messengers and mocking them, and that this is the reason for the pity for them.

Tafsir al-Baghawi

30. **Oh, what a pity for the servants**, Ikrimah said: meaning, oh, what a pity for themselves. Pity is intense remorse, and there are two opinions on this:

One of them: God Almighty says, **Oh, what regret, remorse, and sadness for the servants on the Day of Resurrection when they did not believe in the saffron**.

The other: It is from the words of the lost. Abu Al-Aaliyah said: When they witnessed the punishment, they said: Oh, what regret! Meaning: Remorse for the servants, meaning: for the three messengers, since they did not believe in them, and so they wished for faith when it did not benefit them.

Al-Azhari said: Regret is not called upon, and its call is to alert the addressee. It was said: The Arabs say: Oh my regret! and Oh wonder! as an exaggeration, and the call to them means to alert, so it is as if he is saying: Oh wonder, is this your time? And Oh regret, is this your time?

The true meaning: This is a time of regret and amazement. Then He explained the reason for the regret and remorse, saying: **There came not to them a messenger but they used to ridicule him.**

Tafsir al-Baidawi

30 - "Oh, what a pity for the servants!" Come on, this is one of the conditions that deserve to be present in it, and it is what is indicated by. "There came not to them a messenger but they used to ridicule him." Indeed, those who mock the sincere advisors who are entrusted with advising the best of the two abodes are deserving of being pityed for them. The angels and the believers from among the two heavy burdens were grieved over their condition. It is possible that it is pity from God for them by way of metaphor to magnify what they brought upon themselves. This is supported by the reading of **(Oh, what a pity)** and its accusative case due to its length with the preposition related to it. It was said that its verb is omitted and the vocative is deleted. It was read **(Oh, what a pity for the servants)** in addition to the subject or the object, and **(Oh, what a pity)** with the haa for the servants by making the connection like a pause.

Surat Ya-Sin: 31

Have they not seen how many generations before them We destroyed and that to them they will not be returned?

Surat Ya-Sin 36:31

Have they not seen how many generations before them We destroyed and that to them they will not be returned?

Tafsir al-Jalalayn

31 - **Have they not seen** the people of Mecca who said to the Prophet, **You are not a messenger**, and the question is for confirmation, meaning, **Know how much** is a declarative meaning *many*, and it is the object of what comes after it, suspended from what came before it in its function, and the meaning is, **We destroyed before them** many of the generations of the nations **that they** the destroyed ones **will not return to them** meaning the deniers **will not return** so will they not take heed from them and that they, etc., is a substitute for what came before it, taking into account the aforementioned.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Have these polytheists among your people, O Muhammad, not seen how many generations before them We destroyed because of their denial of Our messengers and their disbelief in Our signs? **That to them they will not be returned.** He says: Have they not seen that they will not be returned to 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, **Have they not seen how many generations We destroyed before them? That to them they will not be returned.** He said: **Aad and Thamud, and many generations between them.** The **how many** in His statement, **how many We destroyed** is in the accusative case, if you wish, with the *yuru* being placed on it. It has been mentioned that this is in the reading of Abdullah, **Have they not seen those We destroyed?** or if you wish, with the *yuru* being placed on it. As for **that they**, the alif in it is opened with the *yuru* being placed on it. It has been mentioned from some of them that he broke the alif in it as a new beginning with it, and left the use of *yuru* on it.

Tafsir al-Qurtubi

God the Most High said: **Have they not seen how many generations We destroyed before them? That to them they will not be returned?** Sibawayh said: *An* is a

substitute for *kam*, and the meaning of *kam* here is the predicate, therefore it is permissible to substitute for it what is not an interrogative. The meaning is: Have they not seen that the generations We destroyed will not be returned to them?" Al-Farra' said: "Kam" is in the accusative case for two reasons: One is by "yaruwa **they see and he cited as evidence for this the fact that in Ibn Mas'ud's recitation it is** did they not see those who destroyed us? **The other reason is that kam is in the accusative case by ahlakkana" we destroyed.** An-Nahhas said: The first statement is impossible because "kam" does not affect what precedes it, because it is an interrogative, and it is impossible for an interrogative to enter into the predicate of what precedes it. The same applies if it is a predicate, although Sibawayh hinted at some of this when he made "annahu **a substitute for kam**". Muhammad bin Yazid refuted this vehemently, saying, "How many **is in the accusative case because of** we destroyed **and** that they" is in the accusative case. The meaning according to him is "how many generations We destroyed before them" by extermination. He said: The evidence for this is that in the recitation of Abdullah, "Those generations We destroyed before them - to them they will not be returned. **Al-Hasan read**, Indeed, to them they will not be returned" with a kasra on the hamza as a new sentence. This verse is a refutation of those who claim that some of the creation will return before the Resurrection.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: "O regret for the servants **meaning**, O woe to the servants. **Qatada said**, O regret for the servants **meaning**, O regret of the servants for themselves for what they have wasted of God's command, and neglected in their duty to God." In some readings, it is: "O regret of the servants for themselves. **The meaning of this is**, O regret and remorse for them on the Day of Resurrection when they witness the punishment, for how they denied God's messengers and disobeyed God's command. For in this world, the deniers among them were **There came to them no messenger but they mocked him.** That is, they denied him and mocked him and glorified the truth with which he was sent.

Then God the Almighty said: **Have they not seen how many generations We destroyed before them? That to them they will not be returned?** That is, have they not learned a lesson from those who denied the Messengers whom God destroyed before them? How they will not have a return to this world or a return? And the matter was not as many of their ignorant and wicked ones claimed when they said: **It is only our worldly life; we die and live.** They are the ones who say that there is a cycle among the eternity, and they are the ones who believe out of ignorance that they will return to this world, as they were in it. So God the Blessed and Exalted refuted their falsehood, saying: **Have they not seen how many generations We**

destroyed before them? That to them they will not be returned.

And the Almighty said: **And verily, all will be brought before Us in full.** That is, all the nations past and future will be brought before Us for judgment on the Day of Resurrection before God, the Almighty, and He will reward them for all their deeds, both good and bad. The meaning of this is like His, the Almighty, saying: **And verily, all will be brought before Us in full for their deeds.** The reciters differed in the pronunciation of this letter. Some of them read **and verily, all will be brought before Us in full.** According to him, *in* is for affirmation. Some of them stressed *lama* and made *an* negative, and *lama* means *except*, meaning, **and there is no all except all brought before Us.** The meaning of the two readings is the same, and God, the Almighty, knows best.

Fath al-Qadir

Then He, the Almighty, was amazed at their condition, as they did not consider their peers from the past nations, so He said: 31- **Have they not seen how many generations We destroyed before them?** That is, do they not know the number of generations We destroyed before them from the past nations? The phrase **to them they will not return** is a substitute for **how many We have destroyed** according to the meaning. Sibawayh said: *An* is a substitute for **how many**, which is a report sentence, and that is why it was used to substitute something that is not an interrogative, and the meaning is: Have they not seen that the generations We destroyed will not return to them? Al-Farra' said: **How many** is in the accusative case for two reasons: One of them is *birowa*, and he cited as evidence for this the fact that in the reading of Ibn Mas'ud, **did they not see those We destroyed?** The other reason is that **how many** is in the accusative case with *ahlakana*. An-Nahhas said: The first statement is impossible, because *kam* does not affect what precedes it because it is an interrogative, and it is impossible for an interrogative to be included in the scope of what precedes it. The same applies to it if it is a predicate, even though Sibawayh had hinted at some of this and made them a substitute for *kam*, and Al-Mubarrad vehemently rejected that.

declarative, since its origin is a question. **That to them they will not return** is a substitute for **how many** in the meaning, i.e., have they not seen the great number of generations before them that We destroyed, and that they will not return to them? It was read with a kasra as a new sentence.

Tafsir al-Baghawi

31. **Have they not seen**, have they not been informed, meaning: the people of Mecca, **how many generations before them We destroyed**, and a generation is the people of every era, they were called that because they are linked in existence, **that to them they will not return**, meaning: they will not return to the world, so they should not be considered.

Tafsir al-Baidawi

31 - **Have they not seen?** Have they not known? This is dependent on His statement: **How many generations before them We destroyed.** Because **how many** does not have the effect of what precedes it, even if it is a

Surat Ya-Sin: 32

And indeed, all will be brought before Us.

Surat Ya-Sin 36:32

And indeed, all will be brought before Us.

Tafsir al-Jalalayn

32 - **And** if negative or light *all* all of creation is the subject *when* with emphasis meaning except or with lightening, so the lam is separating and ma is an additional word *all* is the predicate of the subject meaning gathered **with us** with us at the gathering after their resurrection *presented* for the reckoning is the second predicate

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And indeed, all of them will be brought before Us**, God Almighty says: And indeed, all of these generations that We destroyed, and those whom We did not destroy, and others besides them, will all be brought before Us on the Day of Resurrection.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **And indeed, all will be brought before Us** meaning they will be on the Day of Resurrection.

The reciters differed in reading this. The majority of the people of Medina and Basra and some of the people of Kufa read it as **wānī kullī llama** with a light stress, based on their interpretation that this *ma* had the lam added to it, which is used in response to in, and that the meaning of the speech is: And that all of them are present before Us. The majority of the reciters of the people of Kufa read it as **wānī kullī llama** with a shaddah on the meem. We have two views on their emphasis on this: One of them: That the speech, according to them, was intended by it and that all of them are plural, then one of the meems was deleted because it was frequent, as the poet said:

The day after I went around the scholars of Bakr bin Zael and kneaded the horses' chests towards Tamim

The other: that they intended for *lama* to mean *except*, with *in* being specific, so it would be similar to *inma* which was placed in place of *except*. Some of the grammarians of Kufa used to say: It is as if *lam* was joined to *ma*, so they both became an exception and were excluded from the category of denial. Some of the Arabists used to say: I do not know the reason for *lama* with the emphasis.

The correct thing to say about this, in my opinion, is that they are two well-known readings with similar meanings, so whichever one the reader reads, he is correct.

Tafsir al-Qurtubi

And indeed, every one of them will be brought before Us meaning on the Day of Resurrection for recompense. Ibn Amir, Asim, and Hamzah read: <And indeed, every one of them will be brought before Us" with a shaddah on <lama>, and the rest read it with a light shaddah. <In>is a light shaddah from the heavy shaddah, and what follows it is raised as a subject, and what follows it is the predicate. Its function is nullified when its pronunciation changes. The lam is required in the predicate to differentiate it from <inna>which means "ma". <ma>according to Abu Ubaidah is redundant. According to him, the interpretation is: And indeed, every one of them will be brought before Us" Al-Farra' said: And whoever makes it with a shaddah makes <lama>mean *except* and <inna>mean *ma*, meaning, every one of them is only for everyone, like His statement: **He is only a man in whom is madness Al-Mu'minun 32:25**. Sibawayh narrated in his statement: I ask you by God, why did you do that? Al-Kisa'i claimed that he did not know this. This meaning was previously mentioned in <Hud>. And in the letter of Abu Ubaidah: <And indeed, from them, all of them will be brought before Us>.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **O regret for the servants meaning, O woe to the servants**. Qatada said, **O regret for the servants meaning, O regret of the servants for themselves for what they have wasted of God's command, and neglected in their duty to God**. In some readings, it is: **O regret of the servants for themselves**. The meaning of this is, "O regret and remorse for them on the Day of Resurrection when they witness the punishment, for how they denied God's messengers and disobeyed God's command. For in this world, the deniers among them were "There came to them no messenger but they mocked him." That is, they denied him and mocked him and glorified the truth with which he was sent.

Then God the Almighty said: **Have they not seen how many generations We destroyed before them? That to them they will not be returned?** That is, have they not learned a lesson from those who denied the Messengers whom God destroyed before them? How they will not have a return to this world or a return? And the matter was not as many of their ignorant and wicked ones claimed when they said: **It is only our worldly life; we die and live**. They are the ones who say that there is a cycle among the eternity, and they are the ones who believe out of ignorance that they will return to this world, as they were in it. So God the Blessed and Exalted refuted their falsehood, saying: **Have they not seen how many generations We destroyed before them? That to them they will not be returned**.

And the Almighty said: **And verily, all will be brought before Us in full**. That is, all the nations past and future will be brought before Us for judgment on the Day of

Resurrection before God, the Almighty, and He will reward them for all their deeds, both good and bad. The meaning of this is like His, the Almighty, saying: **And verily, all will be brought before Us in full for their deeds.** The reciters differed in the pronunciation of this letter. Some of them read **and verily, all will be brought before Us in full.** According to him, *in* is for affirmation. Some of them stressed *lama* and made *an* negative, and *lama* means *except*, meaning, **and there is no all except all brought before Us.** The meaning of the two readings is the same, and God, the Almighty, knows best.

Fath al-Qadir

32- "And verily, all who are brought before Us will be brought forth." That is, they will be brought before Us on the Day of Resurrection for recompense. Ibn Amir, Asim, and Hamzah read "lama" with a shaddah, while the rest read it without a shaddah. Al-Farra' said: Whoever makes "lama **with a shaddah makes** illah **mean** illah **and** inna **mean** ma": that is, "nothing but all" will be brought before Us. The meaning of "all **is** gathered, **so it is a fa'il with the meaning of** maful, **and** with Us" is an adverbial phrase for it. As for the lightened reading, it is the lightened version of the heavy one, and what follows it is raised by the subject, and the tanween of "kull" replaces the complement ilaihi and what follows it is the predicate, and the lam is the distinguishing mark between the lightened and the negative. Abu Ubaidah said: "Ma" in this reading is redundant, and according to him, the interpretation is: and verily, all will be brought before Us. It was also said that the meaning of "muhajirun **is** mu'tadhabun," but it is preferable that it has its literal meaning of being brought to account.

Tafsir al-Baghawi

32. "And indeed every one of them is all", Asim and Hamza read: (*when*) here and in Az-Zukhruf and At-Tariq, and Ibn Amir agreed with him except in Az-Zukhruf, and Abu Ja'far agreed with him in At-Tariq, and the others read it with a light pronunciation. So whoever stressed it made (*in*) mean denial, and (*when*) mean except, meaning: and every one is all, and whoever lightened it made (*in*) for emphasis and (*what*) a relative clause, meaning: and every one of them, **are present with us.**

Tafsir al-Baidawi

32 - "And indeed, all of them will be brought before Us" on the Day of Resurrection for recompense. "In **is a lightened version of the heavy one, and the lam is the distinguishing letter, and** ma" is an additional letter for emphasis. Ibn Amir, Asim, and Hamza read "lama **with a shaddah meaning** except, **so in is negative, and** all **is in the sense of** maful, **and** with Us **is an adverbial phrase for it or for** brought before."

Surat Ya-Sin: 33

And a sign for them is the dead land. We give it life and produce from it grain, from which they eat.

Surat Ya-Sin 36:33

And a sign for them is the dead land. We give it life and produce from it grain, from which they eat.

Tafsir al-Jalalayn

33 - **And a sign for them** regarding the resurrection is the predicate that comes before it **is the dead land** with the emphasis and the stress **We have given it life** with water as a subject **and produced from it grain** like wheat **from which they eat**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And as evidence for these polytheists of God's ability to do whatever He wills, and of His reviving whoever of His creation has died and returning him after his annihilation to the state he had before his death, is His reviving the dead land, in which there is no vegetation or planting, with the rain that He sends down from the sky until its planting comes forth, then His bringing forth from it the grain that is their sustenance and nourishment, from which they eat.

Tafsir al-Qurtubi

The Almighty said: **And a sign for them is the dead land which We have given life to.** With this, God the Almighty alerted them to the revival of the dead, and reminded them of His Oneness and the perfection of His power. It is the dead land which He has given life to with plants and the bringing forth of grain from it. **From it** meaning: from the grain **they eat** and are nourished by it. The people of Medina stressed **the dead land** and the rest lightened it, and this has been mentioned previously.

Tafsir Ibn Kathir

God the Most High says: **And a sign for them** meaning an indication to them of the existence of the Creator, His perfect power, and His revival of the dead, **is the dead land** meaning if it is dead and lifeless, with nothing of vegetation in it, then when God the Most High sends down water upon it, it quivers and swells and produces every beautiful pair. For this reason God the Most High said: **We revived it and brought forth from it grain, from which they eat** meaning We made it a provision for them and their livestock **and placed therein gardens of palm trees and grapevines and caused springs to gush forth therein** meaning We made therein flowing rivers in places where they need to eat from its fruit. When He bestowed His favor upon His creation by creating crops for them, He followed it

up by mentioning the fruits and their variety and types.

And the saying of the Most High: **And what their hands have made** means that all of that is only from the mercy of God Almighty to them, not by their effort or their toil or by their own power and strength. Ibn Abbas, may God be pleased with him, and Qatadah said: This is why the Most High said: **Then will they not then be grateful?** meaning why will they not thank Him for the blessings He has bestowed upon them, which are countless and innumerable. Ibn Jarir chose - indeed, he was certain of it, and no one else narrated it except as a possibility - that *what* in the saying of the Most High: **And what their hands have made** means that, meaning that they may eat from its fruit and from what their hands have made, meaning that they planted and erected it. He said: And it is like that in the reading of Ibn Mas'ud, may God be pleased with him: **So that they may eat from its fruit and from what their hands have made, will they not then be grateful?** Then the Most High said: **Glory be to Him who created in pairs all things that the earth grows** meaning crops, fruits, and plants **and from themselves** so He made them male and female **and from that which they do not know** meaning from various creatures that they do not know, as the Most High said: And of everything We created pairs that you may remember.

Fath al-Qadir

Then the Almighty mentioned the proof of monotheism and the gathering, along with enumerating and reminding of the blessings, saying: 33- **And a sign for them is the dead land.** So a sign is the predicate that comes first, and its indefiniteness is for emphasis, and for them is its description, or it is related to a sign because it means a mark, and the land is the subject. It is possible for a sign to be the subject because it is specialized by the description, and what follows it is the predicate. The people of Medina read **the dead** with emphasis, while the rest did not. The phrase **We revived it** is a new sentence explaining how it is a sign. It was said that it is a description of the land, so God alerted them with this to the revival of the dead and reminded them of His blessings and the perfection of His power, for He, the Almighty, revived the land with vegetation: and brought forth from it the grains that they eat and are nourished by, and this is the meaning of His statement: **And We brought forth from it grain and from it they eat.** It is the grains that they eat, and the introduction of it is to indicate that grain is most of what is eaten and most of what is used for livelihood.

Tafsir al-Baghawi

33. "And a sign for them is the dead land. We have given it life" with rain, **and brought forth from it grain**, meaning wheat, barley, and the like, **and from it they eat**, meaning grain.

Tafsir al-Baidawi

33 - **And a sign for them is the dead land.** Nafi' read it with emphasis. **We have given it life** is the predicate of **the land**, and the sentence is the predicate of **a sign** or an attribute of it since it does not contain a specific word, which is the predicate or subject, and the sign is its predicate, or a resumption to explain that it is a sign. **And We brought forth therefrom grain** is the type of grain. **From it they eat.** The relative clause was brought forward to indicate that grain is most of what is eaten and what is used for living.

Surat Ya-Sin: 34

And We placed therein gardens of palm trees and grapevines and caused springs to gush forth therein.

Surat Ya-Sin 36:34

And We placed therein gardens of palm trees and grapevines and caused springs to gush forth therein.

Tafsir al-Jalalayn

34 - **And We placed therein gardens** orchards of palm trees and grapevines and caused springs to gush forth therein meaning some of them

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We placed therein gardens of palm trees and grapevines**, God Almighty says: And We placed in this land which We revived after its death orchards of palm trees and grapevines, **And We caused springs to gush forth therein**, meaning: And We caused springs of water to gush forth therein.

Tafsir al-Qurtubi

And We placed therein meaning on the earth, *gardens* meaning orchards of palm trees and grapevines and He mentioned them specifically because they are the highest fruits. **And We caused springs to gush forth therein** meaning in the orchards.

Tafsir Ibn Kathir

God the Most High says: **And a sign for them** meaning an indication to them of the existence of the Creator, His perfect power, and His revival of the dead, **is the dead land** meaning if it is dead and lifeless, with nothing of vegetation in it, then when God the Most High sends down water upon it, it quivers and swells and produces every beautiful pair. For this reason God the Most High said: **We revived it and brought forth from it grain, from which they eat** meaning We made it a provision for them and their livestock **and placed therein gardens of palm trees and grapevines and caused springs to gush forth therein** meaning We made therein flowing rivers in places where they need to eat from its fruit. When He bestowed His favor upon His creation by creating crops for them, He followed it up by mentioning the fruits and their variety and types.

And the saying of the Most High: **And what their hands have made** means that all of that is only from the mercy of God Almighty to them, not by their effort or their toil or by their own power and strength. Ibn Abbas, may God be pleased with him, and Qatadah said: This is why the Most High said: **Then will they not then be grateful?** meaning why will they not thank Him for the blessings He has bestowed upon them, which are

countless and innumerable. Ibn Jarir chose - indeed, he was certain of it, and no one else narrated it except as a possibility - that *what* in the saying of the Most High: **And what their hands have made** means that, meaning that they may eat from its fruit and from what their hands have made, meaning that they planted and erected it. He said: And it is like that in the reading of Ibn Mas'ud, may God be pleased with him: **So that they may eat from its fruit and from what their hands have made, will they not then be grateful?** Then the Most High said: **Glory be to Him who created in pairs all things that the earth grows** meaning crops, fruits, and plants **and from themselves** so He made them male and female **and from that which they do not know** meaning from various creatures that they do not know, as the Most High said: And of everything We created pairs that you may remember.

Fath al-Qadir

34- **And We placed therein gardens of date palms and grapevines** meaning We placed on the earth gardens of various types of date palms and grapes, and He mentioned them specifically because they contain fruits and are the most beneficial to the servants. **And We made springs gush forth therein** meaning We made some springs gush forth in the earth, so the described was deleted and the adjective was used in its place, or the object is the springs, and *from* is an addition according to the opinion of those who allow its addition in the affirmation, which is Al-Akhfash and those who agreed with him, and what is meant by *springs* are springs of water. The majority read *fajrna* with a shaddah, and Janah ibn Hubaysh read it with a tafsir, and *fajr* and *tafjir* are like *fath* and *tafth* in wording and meaning.

Tafsir al-Baghawi

34. **And We placed therein gardens**, orchards, **of palm trees and grapevines**, and **caused springs to gush forth therein**, into the earth.

Tafsir al-Baidawi

34 - **And We made therein gardens of date palms and grapevines** of the types of date palms and grapes, and that is why He combined them without the grain, because the indication of the genus indicates difference, and the indication of the types does not do the same. The palm trees were mentioned without the dates to match the grain and grapes, because their trees are distinguished by more benefit and the effects of manufacture. **And We caused to gush forth therein** it was read with a light pronunciation, and *dawning* and *explosion* are like *fatha* and *fat-ha* in word and meaning. **of the springs** meaning something from the springs, so the described was deleted and the adjective was used in its place, or **the springs** and *of* are added according to Al-Akhfash.

Surat Ya-Sin: 35

That they may eat of its fruit and of what their hands have made. Then will they not be grateful?

Surat Ya-Sin 36:35

That they may eat of its fruit and of what their hands have made. Then will they not be grateful?

Tafsir al-Jalalayn

35 - **That they may eat of its fruit** with two fat-has and two dhammahs, meaning the aforementioned fruit of palm trees and other things **and what their hands have made** meaning they have not made the fruit **so will they not be grateful** for the blessings of God Almighty upon them

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: We created these gardens on this earth for My servants from its fruit, and from what their hands have made. He says: So that they may eat from the fruit of the gardens which We have created for them, and from what their hands have made of what they have planted and sowed. The *ma* in His statement, **and what their hands have made** is in the accusative case in apposition to the fruit, meaning: and from what you have made. In the reading of Abdullah, as he mentioned, it is **and from what you have made** with the ha' in this meaning. The ha' in our reading is implied, because the Arabs sometimes imply it and make it apparent in the conjunctions: from, what, and which. If it was said: *ma* in the sense of a verbal noun, that would be a correct view, and the meaning of the statement would be: and from the work of their hands. If it was said: it means denial and has no place, that would also be a correct view, and the meaning of the statement would be: so that they may eat from its fruit, and their hands have not made it. And His saying, **Will they not then be grateful?** means, will these people not be grateful to whom We have provided this provision from this dead land that We have revived for them, from the provision that We have provided them and bestowed upon them?

Tafsir al-Qurtubi

That they may eat of its fruit The ha' in <thamaruhu>refers to the water of the springs, because the fruit was included in it, as stated by al-Jurjani, al-Mahdawi, and others. It was also said that it means that they may eat of the fruit we mentioned, as He said: "And indeed, in the livestock is a lesson for you. We give you drink from what is in their bellies" (al-Nahl 16:66). Hamzah and al-Kisa'i read <min thamaruhu>with a damma on the th and the meem. The rest opened them both. Al-A'mash reported that the th was pronounced with a damma and the meem was pronounced with a sukoon. This has already been discussed in <al-An'am>. **And what their hands have made** <ma>is in the accusative case

in apposition to <min thamaruhu>, meaning, and what their hands have made. The Kufians read <wa ma ammalathu>without a ha'. The rest read <amlathu>in the original form without any deletion. The deletion of the relative clause is also common in speech due to the length of the noun. <ma>may be a negative that has no position, so it does not need a relative clause or referent. That is, and their hands did not make it from the crops that God caused to grow for them. This is the saying of Ibn Abbas, Ad-Dahhak, and Muqatil. Others said: The meaning is, **And from what their hands made**, meaning from the fruits, and from the types of sweets and foods, and from what they made from grains as a treatment, such as bread and the oil extracted from sesame and olives. It was said: This goes back to what people plant. Its meaning was also narrated from Ibn Abbas: **Will they not then be grateful** for His blessings.

Tafsir Ibn Kathir

God the Most High says: **And a sign for them** meaning an indication to them of the existence of the Creator, His perfect power, and His revival of the dead, **is the dead land** meaning if it is dead and lifeless, with nothing of vegetation in it, then when God the Most High sends down water upon it, it quivers and swells and produces every beautiful pair. For this reason God the Most High said: **We revived it and brought forth from it grain, from which they eat** meaning We made it a provision for them and their livestock **and placed therein gardens of palm trees and grapevines and caused springs to gush forth therein** meaning We made therein flowing rivers in places where they need to eat from its fruit. When He bestowed His favor upon His creation by creating crops for them, He followed it up by mentioning the fruits and their variety and types.

And the saying of the Most High: **And what their hands have made** means that all of that is only from the mercy of God Almighty to them, not by their effort or their toil or by their own power and strength. Ibn Abbas, may God be pleased with him, and Qatadah said: This is why the Most High said: **Then will they not then be grateful?** meaning why will they not thank Him for the blessings He has bestowed upon them, which are countless and innumerable. Ibn Jarir chose - indeed, he was certain of it, and no one else narrated it except as a possibility - that *what* in the saying of the Most High: **And what their hands have made** means that, meaning that they may eat from its fruit and from what their hands have made, meaning that they planted and erected it. He said: And it is like that in the reading of Ibn Mas'ud, may God be pleased with him: **So that they may eat from its fruit and from what their hands have made, will they not then be grateful?** Then the Most High said: **Glory be to Him who created in pairs all things that the earth grows** meaning crops, fruits, and plants **and from themselves** so He made them male and female **and from that which they do not know** meaning from various creatures that they do not know, as the Most High said: And of everything We created pairs that you may remember.

Fath al-Qadir

The lam in 35- **that they may eat from its fruit** is connected to **We made**, and the pronoun in **from its fruit** refers to the mentioned gardens and palm trees. It was also said that it refers to the water of the springs because the fruit is from it, Al-Jurjani said. The majority read **its fruit** with a fatha on the tha' and the meem, while Hamzah and Al-Kisa'i read them with a damma on both, and Al-A'mash read it with a damma on the tha' and a sukoon on the meem. This has already been discussed in Al-An'am. His statement, **and what their hands have made** is in apposition to its fruit: meaning that they may eat from its fruit and eat what their hands have made, such as juice, molasses, and the like. Likewise, what they planted and dug, with *ma* being a relative pronoun. It was also said that it is a negative, and the meaning is: they did not make it, but rather the one who made it is God: meaning they found it made and they had no hand in it, and this is the statement of Ad-Dahhak and Muqatil. The public read it as *worked* and the Kufians read it as *worked* without the pronoun, and the question in his saying: **Do they not then give thanks?** is to rebuke and reprimand them for not being grateful for the blessings.

Tafsir al-Baghawi

35. **That they may eat of its fruit**, meaning: of the fruit produced by water, **and what you have made**, Hamzah, Al-Kisa'i, and Abu Bakr read: **(I have made)** without the ha', and the others read **(I have made it)** with the ha', meaning: they eat of what their hands have made, of planting and cultivation, so the ha' refers back to *(what)* which means which. It was said: *(what)* is for negation in His statement **(what you have made)** meaning: they found it made and their hands did not make it, nor did they have any role in it, and this is the meaning of the statement of Ad-Dahhak and Muqatil. It was said: He meant the springs and rivers that were not made by the hand of creation, such as the Tigris, Euphrates, Nile, and the like.

Will they not then be grateful? God's blessing.

Tafsir al-Baidawi

35 - **That they may eat of its fruit** The fruit of what was mentioned, which is the gardens. It was also said that the pronoun refers to God, the Most High, in the manner of turning away and adding to Him, because the fruit is by His creation. Hamzah and Al-Kisa'i read it with two dhammahs, which is a dialect for it, or the plural of fruits, which was read with a dhammah and sukoon. **And what their hands have made** is in apposition to the fruit, and what is meant is what is made from it, such as juice, molasses, and the like. It was also said that *ma* is negative, and what is meant is that the fruit is by God's creation, not their action. The first reading is supported by the reading of the Kufians other than Hafs without a ha', as deleting it from the clause is better than the other readings. **Will they not then be grateful?** An order to be grateful, as it is a denial of its abandonment.

Surat Yaseen: 36

Glory be to Him who created in pairs all things that the earth produces, as well as themselves and things of which they have no knowledge.

Surat Ya-Sin 36:36

Glory be to Him who created in pairs all things that the earth produces, as well as themselves and things of which they have no knowledge.

Tafsir al-Jalalayn

36 - **Glory be to Him who created pairs** all kinds of **what the earth grows** of grains and other things **and of themselves** of males and females **and of what they do not know** of the wondrous and strange creatures.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: To glorify and exonerate Him who created all the different colors from the plants of the earth, and from themselves: He says: And He created from their children males and females, and from what they do not know also from the things that He did not inform them of, He also created pairs from what these polytheists add to Him, and describe Him with from partners and other things.

Tafsir al-Qurtubi

The Almighty's saying: **Glory be to Him who created all pairs**. He has declared Himself, glory be to Him, above what the disbelievers say, since they worshipped other than Him, despite what they saw of His blessings and the effects of His power. This contains an estimation of the matter, meaning glorify Him and declare Him pure from what is not befitting of Him. It was also said that it contains the meaning of amazement, meaning, how astonished these people are in their disbelief, despite what they witness of these signs. Whoever is amazed at something says, **Glory be to God!** The pairs are the types and kinds, so each pair is a kind, because they differ in color, taste, shape, smallness and largeness, so their difference is their pairing. Qatada said: It means male and female. **From what the earth grows** means from plants, because they are kinds. **And from themselves** means and He created from them children in pairs, males and females. **And from that which they do not know** meaning from the kinds of His creation on land, sea, sky and earth. Then it is possible that what He creates is not known to humans, but is known to the angels. It is possible that no creature knows Him. The evidence in this verse is that if He is the only One who creates, then no one should be associated with Him.

Tafsir Ibn Kathir

God the Most High says: **And a sign for them** meaning an indication to them of the existence of the Creator, His perfect power, and His revival of the dead, **is the dead land** meaning if it is dead and lifeless, with nothing of vegetation in it, then when God the Most High sends down water upon it, it quivers and swells and produces every beautiful pair. For this reason God the Most High said: **We revived it and brought forth from it grain, from which they eat** meaning We made it a provision for them and their livestock **and placed therein gardens of palm trees and grapevines and caused springs to gush forth therein** meaning We made therein flowing rivers in places where they need to eat from its fruit. When He bestowed His favor upon His creation by creating crops for them, He followed it up by mentioning the fruits and their variety and types.

And the saying of the Most High: **And what their hands have made** means that all of that is only from the mercy of God Almighty to them, not by their effort or their toil or by their own power and strength. Ibn Abbas, may God be pleased with him, and Qatadah said: This is why the Most High said: **Then will they not then be grateful?** meaning why will they not thank Him for the blessings He has bestowed upon them, which are countless and innumerable. Ibn Jarir chose - indeed, he was certain of it, and no one else narrated it except as a possibility - that *what* in the saying of the Most High: **And what their hands have made** means that, meaning that they may eat from its fruit and from what their hands have made, meaning that they planted and erected it. He said: And it is like that in the reading of Ibn Mas'ud, may God be pleased with him: **So that they may eat from its fruit and from what their hands have made, will they not then be grateful?** Then the Most High said: **Glory be to Him who created in pairs all things that the earth grows** meaning crops, fruits, and plants **and from themselves** so He made them male and female **and from that which they do not know** meaning from various creatures that they do not know, as the Most High said: And of everything We created pairs that you may remember.

Fath al-Qadir

And the sentence 36 - **Glory be to Him who created all pairs** is a new sentence introduced to declare Him, glory be to Him, free from what they have done in terms of not being grateful for His aforementioned blessings and expressing their astonishment at their failure to do so. We have already discussed in detail the meaning of **Glory be to Him**, which is in the estimation of the command to the servants to declare Him free from what is not befitting of Him. Pairs are the types and kinds, because each kind has different colors, tastes, and shapes. **From what the earth grows** is an explanation of the pairs, meaning everything that grows in it from the aforementioned things and others. **And from themselves**, meaning He created the pairs from themselves, and they are the males and females. **And from what they do not know** from the kinds of His creation on land, sea, sky, and earth.

Tafsir al-Baghawi

36. **Glory be to Him who created in pairs all things**, meaning: the kinds, **of what the earth grows**, of fruits and grains, **and of themselves**, meaning: males and females, **and of what they do not know**, of what He created of things from the land and sea animals.

Tafsir al-Baidawi

36 - **Glory be to Him who created in pairs all kinds** of species and types. **of what the earth grows** of plants and trees. **and of themselves** of what they do. **And pairs of what God Almighty has not informed them of** nor made for them a way to know it.

Surat Ya-Sin: 37

And a sign for them is the night. We remove from it the day, and at once they are in darkness.

Surat Ya-Sin 36:37

And a sign for them is the night. We remove from it the day, and at once they are in darkness.

Tafsir al-Jalalayn

37 - **And a sign for them** of the great power (is the night. We remove) **separate from it the day, and at once they are plunged into darkness** entering into darkness.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And as proof for them of God's ability to do whatever He wills, **From the night We strip the day** means: We remove the day from it. The meaning of **from it** in this instance is: from it, as if it was said: We strip the day from it, so We bring darkness and take away the day. And from this is His statement: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them** (Al-A'raf: 175): meaning he left them and abandoned them, so is the slipping of the night from the day. And His statement: **And behold, they are in darkness** means: and behold, they have become in darkness with the coming of the night.

Qatada said about this:

Bishr told us, he said: Yazid told us, he said: Sa'id told us, on the authority of Qatada, regarding his statement, "And a sign for them is the night. We remove from it the day, and behold, they are in darkness." He said: He inserts the night into the day, and He inserts the day into the night. What Qatada said about this, in my opinion, regarding the meaning of removing the day from the night, is far-fetched. That is because inserting the night into the day is only an addition of what was missing from the hours of one into the hours of the other, and removing has nothing to do with that, because the day is removed from the entire night, and likewise the night is removed from the entire day. He does not insert the entire night into the entire day, nor does the entire day enter into the entire night.

Tafsir al-Qurtubi

The Almighty says: "And a sign for them is the night. We strip thereof the day." That is, a sign indicating the Oneness of God, His power, and the necessity of His divinity. Stripping means scraping and pulling. It is said: God stripped him of his religion, then it is used to mean expulsion. The disappearance of light and the coming of darkness have been made like the stripping of something and the appearance of the stripped, so it is a metaphor. And *dark* means entering into darkness. It is said: **We became dark** meaning we entered into the darkness of the night, and **we appeared** means we

entered at noon. Likewise, we became morning, we spent the morning, and we spent the evening. It was said: **From it** means about it, and the meaning is We strip it of the light of the day. **So they are dark** means in darkness, because the light of day penetrates the air and gives light, and when it exits from it, it becomes dark.

Tafsir Ibn Kathir

God the Almighty says: And among the proofs for them of His great power, the Blessed and Exalted is He, is that He created the night and the day, this with its darkness and this with its light, and made them alternate, one coming and the other going, and the other going and the other coming, as God the Almighty said: **The night overtakes the day, pursuing it swiftly.** That is why God the Almighty said here: "And a sign for them is the night. We remove from it the day," meaning We cut it off from it, so it goes and the night comes. That is why God the Blessed and Exalted said: **Then they are in darkness**, as came in the hadith: **When the night comes from here and the day departs from here and the sun sets, then the fasting person has broken his fast.** This is what appears from the verse. Qatadah claimed that it is like God the Almighty's saying: **He merges the night into the day and merges the day into the night.** Ibn Jarir weakened Qatadah's statement here, and said: The meaning of *merging* is taking from this into that, and this is not what is intended in this verse. What Ibn Jarir said is true.

And His Most High saying: "And the sun runs to its resting place. That is the determination of the Almighty, the All-Knowing." Concerning the meaning of His saying: **to its resting place**, there are two opinions. **One of them** is that what is meant is its spatial resting place, which is under the Throne, which is next to the Earth on that side. And wherever it is, it is under the Throne, along with all of the creation, because it is its roof. And it is not a pulley, as many of the masters of astronomy claim. Rather, it is a dome with pillars carried by the angels, and it is above the world, which is next to the heads of the people. So when the sun is in the dome of the heavens at noon, it is closest to the Throne. So when it turns in its fourth orbit to face this station, which is the time of midnight, it becomes farthest from the Throne. At that time, it prostrates and asks permission to rise, as came in the hadiths.

Al-Bukhari said: Abu Nu'aym told us, Al-A'mash told us, on the authority of Ibrahim Al-Taymi, on the authority of his father, on the authority of Abu Dharr, may God be pleased with him, who said: I was with the Prophet, may God bless him and grant him peace, in the mosque at sunset, and he, may God bless him and grant him peace, said: **O Abu Dharr, do you know where the sun sets?** I said: **God and His Messenger know best.** He, may God bless him and grant him peace, said: **It goes until it prostrates beneath the Throne.** This is what God Almighty said: "And the sun runs to a resting place. That is the determination of the Exalted in Might, the Knowing."

Abdullah bin Al-Zubayr Al-Humaidi narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, on the authority of Ibrahim Al-Taymi, on the authority of his father, on the authority of Abu Dharr, may God be pleased with him, who said: "I asked the Messenger of God, may God bless him and grant him peace, about the words of God Almighty: 'And the sun runs to its resting place.' He, may God bless him and grant him peace, said: 'Its resting place is beneath the Throne.'" This is how he mentioned it here, and he included it in many places, and the rest of the group, except Ibn Majah, narrated it through various chains of transmission on the authority of Al-A'mash.

Imam Ahmad said: Muhammad ibn Ubayd narrated to us from al-A'mash from Ibrahim al-Taymi from his father from Abu Dharr, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the mosque when the sun set. He, may God bless him and grant him peace, said: 'O Abu Dharr, do you know where the sun goes?' I said: 'God and His Messenger know best.' He, may God bless him and grant him peace, said: 'It goes until it prostrates before its Lord, the Mighty and Sublime, and asks permission to return, and it is given permission. It is as if it has been told to return from where you came. So it returns to its rising place, and that is its resting place.' Then he recited: 'And the sun runs to its resting place.'" Sufyan al-Thawri narrated from al-A'mash from Ibrahim al-Taymi from his father from Abu Dharr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said to Abu Dharr when the sun set: 'Do you know where it goes?' I said: 'God and His Messenger know best.' He, may God bless him and grant him peace, said: 'It goes until it prostrates beneath the Throne, and asks permission, and it is given permission. It is about to prostrate, but it is not accepted from it. And it asks permission, but it is not given permission. It is told to return from where you came, and it rises from..." Its setting, so that is what God Almighty said: "And the sun runs to its resting place. That is the determination of the Exalted in Might, the Knowing."

Abdul Razzaq said: Muammar told us, on the authority of Abu Ishaq, on the authority of Wahb ibn Jabir, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said regarding the verse: {And the sun runs to its resting place}, that he said: The sun rises and is held back by the sins of the children of Adam, until when it sets, it greets God and prostrates and asks permission to go, until when it sets on the day it greets God and prostrates and asks permission to go, but it is not given permission. So it says, **The journey is far, and if I am not given permission, I will not reach it**. So it is detained for as long as God wills it to be detained, then it is told, **Go up from where it set**. He said: From that day until the Day of Resurrection, faith will not benefit a soul if it did not believe before, or earn good through its faith. It was said: What is meant by its resting place is the end of its journey, which is its maximum height in the sky in the summer, which is its zenith, then its maximum depth in the winter, which is its lowest point.

The second opinion is that what is meant by its resting place is the end of its journey, which is the Day of Resurrection. Its journey will be nullified, its movement

will stop, and it will be rolled up, and this world will reach its end, and this is its temporal resting place. Qatada said, **its resting place** means its time and its term that it will not exceed. It was said that what is meant is that it will continue to move during its summer rising for a period that does not exceed it, then it will move during the winter rising for a period that does not exceed it. This is narrated on the authority of Abdullah ibn Amr, may God be pleased with them both. Ibn Masoud and Ibn Abbas **may God be pleased with them** read: **And the sun runs to its resting place**, meaning it has no rest or stillness, rather it moves night and day, never slackening or stopping, as God the Most High said: **And He has subjected to you the sun and the moon, constantly pursuing their courses**, meaning they will never slacken or stop until the Day of Resurrection. **That is the decree of the Almighty**, meaning the One who does not contradict or oppose, **the Knower** of all movements and stillness. He has determined that and set its time in a manner in which there is no difference or contradiction, as God the Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the decree of the Almighty, the Knowing." Thus He concluded the verse, Ha Mim, as-Sajdah, with His saying, **That is the decree of the Almighty, the Knowing**.

Then the Almighty said: **And the moon - We have determined for it phases**. That is, We made it move in a different path by which we can determine the passage of months, just as the sun is used to determine the night and day, as the Almighty said: "They ask you, [O Muhammad], about the new moons. Say, 'They are measurements of time for the people and for Hajj.'" God the Almighty said: **It is He who made the sun a shining light and the moon a light and determined for it phases - that you may know the number of years and account** (10:17). He also said: "And We made the night and the day two signs, and We erased the sign of the night and made the sign of the day visible - that you may seek bounty from your Lord and that you may know the number of years and account. And We have detailed all things in detail" (10:17). He made the sun have its own light and the moon has its own light, and He made a difference between the movements of these and those. The sun rises every day and sets at the end of it with one light, but it moves in its risings and settings in summer and winter, because of that the day lengthens and the night shortens, then the night lengthens and the day shortens. He made its power by the day, so it is a diurnal planet. As for the moon, its phases are determined. It rises on the first night of the month, small and with little light, then its light increases on the second night and it rises in status. Then every time it rises, its light increases, even though it is borrowed from the sun, until its light is complete on the fourteenth night. Then it begins to decrease until the end of the month until it becomes like an old palm branch. Ibn Abbas **may God be pleased with him** said: It is the base of the cluster. Mujahid said: The old cluster, meaning the dry cluster, means Ibn Abbas **may God be pleased with him** means the base of the cluster of dates when it is old, dry and bent, and others said the same. Then after this God makes it new at the beginning of the next month. The Arabs name every three nights of the month based on the moon. They

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call the first three Gharar, and those after them Naql, and those after them are nine, because the last of them is the ninth, and those after them are ten, because the first of them are ten, and those after them are Al-Baydh, because the moon's light is in them until the end of them, and those after them are Dar', plural of Dar'a, because the first of them is black due to the moon being late in the first of them, and from this comes the word Dar'a, which is the one with a black head. After them are three Dhalam, then three Hanadis, three Dadadi, and three Muhaq because the moon or the month is extinguished in them. Abu Ubaidah **may God be pleased with him** did not approve of the nine and the ten. This is what he said in the book Gharib Al-Musannaf.

And the saying of God the Most High: **The sun shall not overtake the moon.** Mujahid said: Each of them has a limit that they cannot exceed or fall short of. When the authority of one comes, that one goes, and when the authority of one goes, the authority of another comes. Abd al-Razzaq said: Muammar told us on the authority of al-Hasan regarding the saying of God the Most High: **The sun shall not overtake the moon**, he said: That is on the night of the crescent moon. Ibn Abi Hatim narrated here on the authority of Abdullah ibn al-Mubarak that he said: The wind has wings, and the moon seeks refuge in a covering of water. Al-Thawri said on the authority of Ismail ibn Abi Khalid on the authority of Abu Salih: The light of one does not overtake the light of the other, nor does the light of the other. Ikrimah said regarding the saying of God the Most High: **The sun shall not overtake the moon**, meaning that each of them has an authority! So the sun shall not rise at night.

God the Almighty says: {Nor does the night outstrip the day} meaning: It is not right that when there is night, there should be another night until there is day. The sun's power is in the day and the moon's power is in the night. Ad-Dahhak said: The night does not go from here until the day comes from here, and he pointed with his hand to the east. Mujahid said: {Nor does the night outstrip the day} they pursue one another hastily, one peeling off the other. The meaning of this is that there is no interval between the night and the day, rather one follows the other without delay or slackness, because they are subjugated and constantly pursuing one another hastily.

God the Almighty said: **And each, in an orbit, is floating.** He means the night and the day, the sun and the moon. They all float, that is, they revolve in the orbit of the heavens. This was stated by Ibn Abbas, Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah and Ata' Al-Khurasani. Abdur-Rahman bin Zaid bin Aslam said: **In an orbit between the heaven and the earth.** It was also narrated by Ibn Abi Hatim, and it is very strange, indeed objectionable. Ibn Abbas **may God be pleased with him** and more than one of the early Muslims said: **In an orbit like the orbit of a spindle.** Mujahid said: "An orbit is like the iron of a millstone or the orbit of a spindle. The spindle does not rotate except with it, and it does not rotate except with it."

Fath al-Qadir

37- "And a sign for them is the night. We strip thereof the day." The discussion of this is as we have already mentioned in His statement: "And a sign for them is the dead earth. We have given life to it." The meaning is that this is a sign indicating the Oneness of God, His power, and the necessity of His divinity. Stripping means scraping and pulling. It is said, **God stripped him from his body.** Then it is used to mean bringing out. So He, the Most High, made the disappearance of light and the coming of darkness like stripping something. This is a powerful metaphor. **Then they are in darkness.** That is, they enter darkness suddenly and unexpectedly. It is said, **We became dark**, meaning we entered the darkness of the night. **We appeared**, meaning we entered at noon. Likewise, **We became morning** and **We became evening.** It is also said that it means **from it**, and the meaning is, **We strip it of the light of the day.** Al-Farra' said: The day is thrown onto the night, so darkness comes. This is because the root is darkness and the day enters it. So when the sun sets, the day is stripped from the night, meaning it is scraped and removed, so darkness appears.

Tafsir al-Baghawi

37. **And a sign for them**, which indicates Our power, **is the night We strip**, that is, We remove and scrape, **from it the day, and behold, they are in darkness**, entering into darkness. Its meaning is: We go with the day and bring the night, and that is because the origin is darkness, and the day enters into it, so when the sun sets, the day strips the night, and darkness appears.

Tafsir al-Baidawi

37 - "And a sign for them is the night. We remove from it the day." We remove it and reveal it from its place. It is borrowed from the word **stripping off the skin**. The discussion of its parsing is as mentioned previously. **Then they will be plunged into darkness.** They will enter into darkness.

Surat Ya-Sin 36:38

And the sun runs to a resting place for it. That is the determination of the Exalted in Might, the Knowing.

Tafsir al-Jalalayn

38 - **And the sun runs its course** to the end of the verse for them or another verse, and the moon likewise **for a resting place** towards it, it does not go beyond it. *That* its course **is the decree of the Almighty** in His kingdom **the Knowing** of His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And the sun runs to its resting place**, God Almighty says: And the sun runs to its resting place, meaning: to its resting place, and this is what was reported from the Messenger of God, may God bless him and grant him peace.

The narration mentioned that:

Abu Kurayb narrated: Jabir ibn Nuh narrated: Al-A'mash narrated: Ibrahim al-Taimi narrated: his father narrated: Abu Dharr al-Ghifari said: "I was sitting with the Prophet (peace and blessings of God be upon him) in the mosque. When the sun set, he said: 'O Abu Dharr, do you know where the sun goes?' I said: 'God and His Messenger know best.' He said: 'It goes and prostrates before its Lord, then it asks permission to return and it is given permission, and it is as if it has been told to return from whence you came, and it rises from its place, and that is its resting place.'"

Some of them said about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And the sun runs to its resting place**, he said: a single time that it does not exceed.

Others said: The meaning of this is: It flows according to its course to the extent of its places, meaning: It flows to the furthest of its stations at sunset, then returns and does not go beyond it. They said: That is because it continues to advance every night until it reaches the furthest of its places of setting, then returns.

And His statement, **That is the decree of the Almighty, the All-Knowing**, means: What we have described of the sun's course to its resting place is the decree of the Almighty in His vengeance against His enemies, the All-Knowing of the interests of His creation, and other than that of all things, nothing is hidden from Him.

Tafsir al-Qurtubi

His Almighty saying: **And the sun runs to its resting place** may be interpreted as **And a sign for them is the sun**. It may be that **the sun** is in the nominative case

with an implied verb that explains the second one. It may be that it is in the nominative case with the subject *runs* in the place of the predicate, meaning running. In Sahih Muslim, it is narrated on the authority of Abu Dharr who said: I asked the Messenger of God, may God bless him and grant him peace, about His Almighty saying: **And the sun runs to its resting place** He said: **Its resting place is under the Throne**. "And in it, on the authority of Abu Dharr, that the Prophet, may God bless him and grant him peace, said one day: Do you know where this sun goes? They said: God and His Messenger know best. He said: It moves until it reaches its resting place under the Throne, then it falls down in prostration and remains like that until it is told: 'Rise and go back from whence you came.' So it goes back and rises in the morning from where it rose. Then it moves on, and people do not find anything strange about it until it reaches its resting place under the Throne, and it is told: 'Rise and go back in the morning from where you set.' So it rises in the morning from where it set. The Messenger of God, may God bless him and grant him peace, said: Do you know when that will be? That is when "No soul will benefit from its faith if it did not believe before or earn any good through its faith" **Al-An'am 6:158**." Al-Bukhari's version: "On the authority of Abu Dharr, who said: The Prophet (peace and blessings of God be upon him) said to Abu Dharr when the sun set: Do you know where it goes? I said: God and His Messenger know best. He said: It goes until it prostrates beneath the Throne and asks permission, and permission is given to it. It is about to prostrate but it is not accepted from it. It asks permission, but it is not given permission. It is told, 'Go back from where you came.' Then it rises from the west. This is what God, the Most High, said: 'And the sun runs to its resting place. That is the determination of the Almighty, the Knowing.'" Al-Tirmidhi's version: "On the authority of Abu Dharr, who said: I entered the mosque when the sun set and the Prophet (peace and blessings of God be upon him) was sitting. The Prophet (peace and blessings of God be upon him) said: O Abu Dharr, do you know where it goes? I said: God and His Messenger know best. He said: It goes and asks permission to prostrate, and it is given permission, and it is as if it had been told, 'Rise from where you came,' and it rises from the west." Then he recited: **That is its resting place**. He said: This is the recitation of Abdullah. Abu 'Eesa said: This is a good and authentic hadith. Ikrimah said: When the sun sets, it enters a niche beneath the Throne, glorifying God until morning. When morning comes, it asks its Lord for permission to leave. The Lord says to it: Why is that? It says: When I leave, I will be worshipped instead of you. The Lord, Blessed and Exalted be He, says: Come out, and you will have no problem with that. I will send Hell to them with seventy thousand angels who will lead them until they enter it. Al-Kalbi and others said: The meaning is that it runs to the furthest of its stations at sunset, then returns to the nearest of its stations. Its final destination is when it reaches a place which it does not exceed, but rather returns from it, just as a person travels a distance until he reaches his furthest destination, satisfies his desire, then returns to his original station from which he began his journey. And the sun reaches its furthest stations, which is its resting place when it rises at sunrise. That day is the longest day of the year, and that night is the shortest

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night. The day is fifteen hours and the night is nine hours. Then it begins to decrease and the sun returns. When the Pleiades rise, the night and day are equal, each one being twelve hours. Then it reaches its lowest stations and the luxuries appear. That day is the shortest of days, and the night is fifteen hours. When it rises, the Bucket and the Delayed are emptied, and the night and day are equal. So the night takes from the day every day a tenth of a third of an hour, and every ten days a third of an hour, and every month a full hour, until they are equal. The night takes from the day until it reaches fifteen hours, and the day takes from the night likewise. Al-Hasan said: The sun has three hundred and sixty risings in a year. It descends once every day, then it does not descend again for a year. So it moves through those stations, which are its resting place. This is the same meaning as the previous one. Ibn Abbas said: When it sets and reaches the place it does not exceed, it remains beneath the Throne until it rises.

I said: What Ibn Abbas said reconciles the sayings, so ponder it. It was said: until the end of its term at the end of the world. Ibn Masoud and Ibn Abbas read: **And the sun runs, with no resting place for it.** That is, it runs night and day, without stopping or settling, until God rolls it up on the Day of Resurrection. Those who disagreed with the Mushaf argued and said: I recite according to the recitation of Ibn Masoud and Ibn Abbas. Abu Bakr al-Anbari said: This is false and should be rejected by those who transmitted it, because Abu Amr narrated from Mujahid from Ibn Abbas, and Ibn Kathir narrated from Mujahid from Ibn Abbas: **And the sun runs to its resting place.** These two chains of transmission from Ibn Abbas, whose authenticity is attested to by consensus, invalidate what was narrated with weak chains of transmission that contradict the school of thought and what the ummah has agreed upon.

I said: The authentic hadiths that we mentioned refute his statement. He did not base it on the Book of God, may God kill him. His statement, **to a place of rest for it** means to its place of rest, and the place of rest is a place of settlement. **That is the decree** means that what was mentioned about the matter of the night, the day, and the sun is the decree of **the Exalted in Might, the Knowing.**

Tafsir Ibn Kathir

God the Almighty says: And among the proofs for them of His great power, the Blessed and Exalted is He, is that He created the night and the day, this with its darkness and this with its light, and made them alternate, one coming and the other going, and the other going and the other coming, as God the Almighty said: **The night overtakes the day, pursuing it swiftly.** That is why God the Almighty said here: "And a sign for them is the night. We remove from it the day," meaning We cut it off from it, so it goes and the night comes. That is why God the Blessed and Exalted said:

Then they are in darkness, as came in the hadith: **When the night comes from here and the day departs from here and the sun sets, then the fasting person has broken his fast.** This is what appears from the verse. Qatadah claimed that it is like God the Almighty's saying: **He merges the night into the day and merges the day into the night.** Ibn Jarir weakened Qatadah's statement here, and said: The meaning of *merging* is taking from this into that, and this is not what is intended in this verse. What Ibn Jarir said is true.

And His Most High saying: "And the sun runs to its resting place. That is the determination of the Almighty, the All-Knowing." Concerning the meaning of His saying: **to its resting place,** there are two opinions. **One of them** is that what is meant is its spatial resting place, which is under the Throne, which is next to the Earth on that side. And wherever it is, it is under the Throne, along with all of the creation, because it is its roof. And it is not a pulley, as many of the masters of astronomy claim. Rather, it is a dome with pillars carried by the angels, and it is above the world, which is next to the heads of the people. So when the sun is in the dome of the heavens at noon, it is closest to the Throne. So when it turns in its fourth orbit to face this station, which is the time of midnight, it becomes farthest from the Throne. At that time, it prostrates and asks permission to rise, as came in the hadiths.

Al-Bukhari said: Abu Nu'aym told us, Al-A'mash told us, on the authority of Ibrahim Al-Taymi, on the authority of his father, on the authority of Abu Dharr, may God be pleased with him, who said: I was with the Prophet, may God bless him and grant him peace, in the mosque at sunset, and he, may God bless him and grant him peace, said: **O Abu Dharr, do you know where the sun sets?** I said: **God and His Messenger know best.** He, may God bless him and grant him peace, said: **It goes until it prostrates beneath the Throne.** This is what God Almighty said: "And the sun runs to a resting place. That is the determination of the Exalted in Might, the Knowing."

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Messenger know best.' He, may God bless him and grant him peace, said: 'It goes until it prostrates before its Lord, the Mighty and Sublime, and asks permission to return, and it is given permission. It is as if it has been told to return from where you came. So it returns to its rising place, and that is its resting place.' Then he recited: 'And the sun runs to its resting place.'" Sufyan al-Thawri narrated from al-A'mash from Ibrahim al-Taymi from his father from Abu Dharr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said to Abu Dharr when the sun set: 'Do you know where it goes?' I said: 'God and His Messenger know best.' He, may God bless him and grant him peace, said: 'It goes until it prostrates beneath the Throne, and asks permission, and it is given permission. It is about to prostrate, but it is not accepted from it. And it asks permission, but it is not given permission. It is told to return from where you came, and it rises from..." Its setting, so that is what God Almighty said: "And the sun runs to its resting place. That is the determination of the Exalted in Might, the Knowing."

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splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the decree of the Almighty, the Knowing." Thus He concluded the verse, Ha Mim, as-Sajdah, with His saying, **That is the decree of the Almighty, the Knowing**.

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And the sun runs to a resting place for it. That is the determination of the Exalted in Might, the Knowing.

on the authority of al-Hasan regarding the saying of God the Most High: **The sun shall not overtake the moon**, he said: That is on the night of the crescent moon. Ibn Abi Hatim narrated here on the authority of Abdullah ibn al-Mubarak that he said: The wind has wings, and the moon seeks refuge in a covering of water. Al-Thawri said on the authority of Ismail ibn Abi Khalid on the authority of Abu Saliḥ: The light of one does not overtake the light of the other, nor does the light of the other. Ikrimah said regarding the saying of God the Most High: **The sun shall not overtake the moon**, meaning that each of them has an authority! So the sun shall not rise at night.

God the Almighty says: {Nor does the night outstrip the day} meaning: It is not right that when there is night, there should be another night until there is day. The sun's power is in the day and the moon's power is in the night. Ad-Dahhak said: The night does not go from here until the day comes from here, and he pointed with his hand to the east. Mujahid said: {Nor does the night outstrip the day} they pursue one another hastily, one peeling off the other. The meaning of this is that there is no interval between the night and the day, rather one follows the other without delay or slackness, because they are subjugated and constantly pursuing one another hastily.

God the Almighty said: **And each, in an orbit, is floating**. He means the night and the day, the sun and the moon. They all float, that is, they revolve in the orbit of the heavens. This was stated by Ibn Abbas, Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah and Ata' Al-Khurasani. Abdur-Rahman bin Zaid bin Aslam said: **In an orbit between the heaven and the earth**. It was also narrated by Ibn Abi Hatim, and it is very strange, indeed objectionable. Ibn Abbas **may God be pleased with him** and more than one of the early Muslims said: **In an orbit like the orbit of a spindle**. Mujahid said: "An orbit is like the iron of a millstone or the orbit of a spindle. The spindle does not rotate except with it, and it does not rotate except with it."

Fath al-Qadir

38- **And the sun runs to its resting place**. The waw may be used in conjunction with the night, and the meaning is: And a sign for them is the sun. It is also possible that the waw is introductory, and the sun is the subject, and what follows it is the predicate, and the statement would be renewed and include a mention of an independent sign. It was said that there is an ellipsis in the statement, and the meaning is: It runs to its resting place, so the lam is for the reason: that is, for the sake of a resting place. It was also said that the lam means *to* and it was read that way. It was said that what is meant by **resting place** is the Day of Resurrection, for there it will rest and no longer move. It was also said that its resting place is the furthest point it reaches and does not go beyond. It was also said that it ends when it rises in the summer and ends when it sets in the winter. It was also said that its resting place is under the throne, because it goes there and prostrates, then asks permission to return, and it is given permission.

This is the most correct opinion. Al-Hasan said: The sun has three hundred and sixty places of rising in one year, and it descends to one place every day and does not descend for a year. So it runs in those stations, and that is its resting place. Other opinions were said. Ibn Masoud, Ibn Abbas, Ikrimah, Zain Al-Abidin, his son Al-Baqir, and Al-Sadiq Ibn Al-Baqir read: La Mustaqar Laha with the letter La that to negate the genus, and the construction of Mustaqar with the fat-ha. Ibn Abi Ubaidah read: La Mustaqar Laha with the letter La that to mean not, and Mustaqar is its subject, and Laha is its predicate. The reference in His statement: *that* is to the running of the sun, meaning that running. **The Decree of the Almighty**, meaning the Victorious, the Dominant. **The All-Knowing**, meaning His knowledge encompasses everything. It is possible that the reference is to the settled place, meaning that settled place: the decree of God.

Tafsir al-Baghawi

38. **And the sun runs to its resting place**, meaning: to its resting place, meaning: to the end of its course when the world ends and the Hour comes.

It was said: It travels until it reaches the farthest point of the west, then it returns, and that is its destination because it does not go beyond it.

It was said: Its final destination is the end of its ascent in the sky in the summer, and the end of its descent in the winter. It was authentically reported from the Prophet, may God bless him and grant him peace, that he said: **Its final destination is under the Throne**.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Wakee told us, Al-A'mash told us, on the authority of Ibrahim Al-Taimi, on the authority of his father, on the authority of Abu Dharr, who said: "I asked the Prophet, may God bless him and grant him peace, about the words of God Almighty: 'And the sun runs to its resting place,' he said: Its resting place is under the Throne."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Wakee' told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: "The Messenger of God, may God bless him and grant him peace, said to Abu Dharr when the sun set: Do you know where it goes? I said: God and His Messenger know best. He said: It goes until it prostrates beneath the Throne, then it asks permission and permission is given to it. It is about to prostrate but it is not accepted from it, and it asks permission but it is not given permission. It is told: Go back from whence you came, then it rises from its place of setting. This is what God, the Most High, said: 'And the sun runs to its resting place. That is the determination of the Exalted in Might, the Knowing.'"

Amr bin Dinar narrated on the authority of Ibn Abbas: **And the sun runs, with no resting place for it.** This is the reading of Ibn Masoud, meaning: it has no resting place or stopping, so it runs forever. **That is the decree of the Almighty, the All-Knowing.**

Tafsir al-Baidawi

38 - **And the sun runs to its resting place** to a certain point at which its cycle ends. It was likened to the resting place of a traveler when he has completed his journey, or to the middle of the sky, for its movement there is slowness such that one thinks it has stopped there. He said:

The sun is confused about the atmosphere

Or because it has a fixed path, or because of an appointed end for each day from the easts and the wests, for it has in its cycle three hundred and sixty easts and wests, rising every day from a rising place and setting from a west, then it does not return to them until the next year, or because its course has been cut off at the destruction of the world. And it was read (**la mastaqar laha**) meaning no rest, for it is always moving, and (**la mastaqar**) on the basis that (*la*) means is not. *That* is the course according to this estimation that includes the wisdom that the intelligent person is unable to count. **The estimation of the Almighty** is the Prevailing in His power over every decreed thing. **The All-Knowing** is the encompassing in His knowledge of every known thing.

Surat Ya-Sin 36:39

And the moon - We have determined for it phases until it returns [appearing] like an old dried palm stalk.

Surat Ya-Sin 36:39

And the moon - We have determined for it phases until it returns [appearing] like an old dried palm stalk.

Tafsir al-Jalalayn

39 - **And the moon** in the nominative and accusative cases, and it is accusative by a verb that is explained by what follows it **We have determined for it** in terms of its course *mansions* twenty-eight mansions in twenty-eight nights of every month, and it is hidden for two nights if the month is thirty days and one night if it is twenty-nine days **until it returns** in the last of its mansions in the view of the eye **like an old date palm branch** like the branch of the candlestick when it is old, for it thins, curves, and turns yellow.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of His statement, **And the moon - We have determined for it phases**. Some of the Meccans, some of the Medinans, and some of the Basrans read it as **and the moon** in the nominative case, in apposition to the sun, since the sun was in apposition to the night. So they followed the sun in the syntax of the moon because it is also one of the signs, just as the night and the day are two signs. So, according to this reading, the interpretation of the statement is: And a sign for them is the moon - We have determined for it phases. Some of the Meccans, some of the Medinans, some of the Basrans, and most of the Kufan reciters read it as **and the moon - We have determined for it** meaning: And We have determined for the moon phases, as We did that with the sun. So they traced it back to the ha' of the sun in meaning, because the waw in it is for a delayed verb.

What is correct in our view regarding this is that they are two well-known readings with correct meanings, so whichever one the reader recites, he is correct. So the interpretation of the statement: **And a sign for them** is: Our estimation of the moon as phases of decline after its completion, its being full, and its being straight, until it returns like an old cluster. The cluster is from the date palm to the place where the palm branches grow. Rather, God, the Most High, likened it to the old cluster, and the old is the dry, because that of the cluster is hardly ever found except curved and bent when it is old and dry, and it is hardly ever found level and upright, like the branches and twigs of other trees. So likewise the moon, if it is at the end of the month before its setting, becomes in its curvature and bending similar to that cluster.

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, **until it returns like an old cluster of dates**, meaning: the base of the old cluster.

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, **until it returns like an old cluster of dates**, meaning by the cluster: the dry stalk.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, **And the moon - We have determined for it phases until it returns [appearing] like an old stalk**, he said: Like a palm branch when it is old and bent.

Ahmad bin Ibrahim Al-Dawraqi told me: Abu Yazid Al-Kharraz told us, meaning Khalid bin Hayyan Al-Raqi, on the authority of Jaafar bin Barqan, on the authority of Yazid bin Al-Asamm, regarding his statement, **until it returned like an old cluster of dates**, he said: The cluster of the palm tree, when it becomes old, bends.

Ibn Hamid told us: Yahya bin Wadh told us: Isa bin Ubaid told us, on the authority of Ikrimah, regarding his statement: **like an old palm branch**, he said: the old palm tree.

Muhammad bin Amara Al-Asadi told me, he said: Ubaid God bin Musa told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **like an old cluster of dates**, he said: the dry cluster.

Muhammad bin Omar bin Ali Al-Muqaddami and Ibn Sinan Al-Qazzaz told me: Abu Asim Al-Muqaddami told us: I heard Abu Asim say: I heard Sulayman Al-Taymi say regarding his statement, **until it returns like an old cluster of dates**, he said: the cluster.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Until it returned like an old palm stalk**. He said: God determined its stages, so it began to decrease until it was like a palm stalk. He likened it to a palm stalk.

Tafsir al-Qurtubi

God Almighty says: **And the moon - We have determined for it phases until it returns [appearing] like an old dried date stalk**.

There are three issues: The first: The Almighty's statement: **And the moon** could be interpreted as **And a sign for them is the moon**. It is permissible for **And the moon** to be in the nominative case as a subject. The Kufians read **And the moon** in the accusative case with an implied verb, and this is the preferred choice of Abu Ubaid. He said: Because before it is a verb and after it is a verb, before it is **We strip** and after it is **We determined it**. An-Nahhas said: "And all the Arab scholars, as far as I know, are against what he said,

including Al-Farra' who said: "The nominative case is more appropriate to me. Rather, the nominative case, according to them, is more appropriate because it is conjoined with what precedes it and its meaning is "And a sign for them is the moon." His statement: **Before it is 'We strip** then what is closer to it is **It runs** and before it is **And the sun** in the nominative case. And what he mentioned after it, **We determined** it has worked on the ha'." Abu Hatim said: **The nominative case is more appropriate because you occupied the verb with the pronoun, so you raised it as a subject.** It is said: The moon is not the mansions, so how can he say: **We have ordained for it mansions?** There are two answers to this: One of them is: We have ordained for it mansions, like: **And ask the town** (Yusuf 12:82). The other interpretation is: We have ordained for it mansions, then the lam was deleted, and its deletion was good because the verb takes two objects, like: **And Moses chose from his people seventy men** (al-A'raf 7:155). The mansions are twenty-eight mansions, and the moon descends into one mansion every night, and they are: Ash-Shartaan, Al-Batin, Thuraya, Al-Debaran, Al-Haf'ah, Al-'An'ah, Adh-Dhira', Al-Nathra, Al-Taraf, Al-Kharataan, Al-Sarfah, Al-'Awa', Al-Samak, Al-Ghafr, Al-Rabbanayan, Al-Iklil, Al-Qalb, Al-Shula, Al-Na'aim, Al-Baldah, Sa'd Al-Dhabih, Sa'd Baligh, Sa'd Al-Su'ud, Sa'd Al-Akhbiya, Al-Fargh Al-Muqaddam, Al-Fargh Al-Mu'akhir, and Bel-Hout. When the moon reaches the end of the month, it returns to the beginning, and completes the celestial sphere in twenty-eight nights. Then it becomes hidden, then rises as a crescent, and returns to completing the celestial sphere through the mansions, which are divided among the zodiac signs, for each sign there are two mansions and a third. So Aries has the two halves and the batin and a third of the Pleiades, and Taurus has two-thirds of the Pleiades and the debaran and two-thirds of the Haf'ah, and so on for the rest of them. The naming of the zodiac signs has already been mentioned in Al-Hijr, and praise be to God. It was said that God Almighty created the sun and the moon from fire, then clothed them with light at rising. As for the light of the sun, it is from the light of the throne, and as for the light of the moon, it is from the light of the chair. That is the origin of creation and this covering. As for the sun, its covering was left as it was so that it might shine and rise. As for the moon, the Trustworthy Spirit commanded its wing over its face, so it erased its light with the power of the wing. That is because it is a spirit, and the spirit's power is dominant over all things. Then that erasure remained as the creation saw it, then it was placed in a cover of water, then a course was made for it, so every night a moon appears to the creation from that cover in the amount of time it moons for them until its beginning is complete, and the creation sees it in its fullness and roundness. Then a part of it continues to return to the cover every night, so the vision and mooning decreases in the amount that it increased in the beginning. And it begins to decrease from the side that the sun does not see it, which is the direction of sunset, until it returns like an old dried cluster, which is a curved cluster due to its dryness and thinness. It is only called the moon because it moons, that is, it whitens the atmosphere with its whiteness until it becomes hidden.

The second: **Until it became like an old stalk.** Al-Zajjaj

said: It is the stem of the cluster on which the spikes are, and it is a verb from *in'iraj* which means to bend, meaning it moved from its places, and when it is at the end of it, it becomes thin, curved, and narrow until it becomes like a stalk. Based on this, the *nun* is extra. Qatada said: It is the dry, curved cluster of the palm tree. Tha'lab: <like an old stalk>He said: <the stalk>is that which remains of the elegance in the palm tree when it is cut, and <the old>is the worn out one. Al-Khalil: In the chapter on the quadrilateral verb <the stalk>is the base of the cluster, which is yellow and wide and resembles a crescent moon when it bends. Al-Jawhari: <the stalk>is the base of the cluster that is crooked and the spikes are cut from it, so it remains dry on the palm tree, and '*arjan* means hitting it with the stalk. So the *nun* according to these people is original, and from it is the poem of A'sha ibn Qays:

The East is fragrant with musk and it is yellow like the crest of the moon.

When the dried-up, matured, and curved arcs, it resembles the moon in its thinness and yellowness. It is also called ihan, kabasa, and qanu, and the people of Egypt call it isbatah. It is read: <al-Arjoon>with the same weight as farjoon, and they are two languages like al-baryoon and al-bazyoun. Al-Zamakhshari mentioned it and said: It is the branch of the cluster of dates between its spikes and its place of growth on the palm tree. Know that the year is divided into four seasons, each season seven mansions: The first of which is spring, and its beginning is fifteen days from March, and the number of its days is ninety-two days, in which the sun passes through three zodiac signs: Aries, Taurus, and Gemini, and seven mansions: Ash-Shartaan, Al-Batin, Al-Thuraya, Al-Debaran, Al-Haf'ah, Al-Hana'ah, and Al-Dhira'. Then summer begins on the fifteenth day of June, and its days are ninety-two days, during which the sun passes through three signs: Ash-Shartan, Leo, and Virgo, and seven mansions: An-Nathra, At-Taraf, Jabha, Kharatan, Sarfah, Awa, and Samak. Then autumn begins on the fifteenth day of September, and its days are ninety-one days, during which the sun passes through three signs: Libra, Scorpio, and Sagittarius, and seven mansions: Al-Ghafr, Al-Rabbanan, Al-Iklil, Al-Qalb, Al-Shulah, Al-Na'aim, and Al-Baldah. Then winter begins on the fifteenth day of December, and its days are ninety days, and it may be ninety-one days, during which the sun passes through three signs: Capricorn, Aquarius, and Pisces, and seven mansions: Sa'd Al-Dhabih, Sa'd Bal'a, Sa'd Al-Su'ud, Sa'd Al-Akhbiya, Al-Fargh Al-Muqaddam, Al-Fargh Al-Mu'akhir, and Batn Al-Hut. This is the Syriac division of the months: October, November, December, January, February, March, April, May, June, July, August, September. All of them are thirty-one days, except for November, April, June, and September, which are thirty, and February has twenty-eight and a quarter days. By this we only want you to consider the power of God Almighty, as He says: **And the moon - We have determined for it phases.** So if the sun is in the phase of the people of the crescent moon, then it will be in the phase after it, and dawn is two phases before it. So if the sun is in the phase of the people of the crescent moon, then it will be in the phase after it, and dawn is two phases before it. So if the sun is in the Pleiades on the twenty-five days of April, then dawn will be in the two conditions, and the

And the moon - We have determined for it phases until it returns [appearing] like an old dried palm stalk.

people of the crescent moon will be in the Aldebaran. Then it will have a phase every night until it completes twenty-eight phases in twenty-eight nights. The sun has completed two phases, so it completes them, then it rises in the phase after the sun's phase. So **that is the decree of the Almighty, the Knowing.**

Third: The Almighty's saying: **The Ancient.**

Al-Zamakhshari said: The ancient is the transformed. When it is old, it becomes thin, bent, and yellow, so the moon is likened to it in three ways. It was said: The minimum waiting period for someone described as ancient is a year. So if a man said: Every slave of mine who is ancient is free, or wrote that in his will, he would free anyone who has had a year or more of his slave.

I said: The rulings related to the new moon have already been mentioned in Surat Al-Baqarah, and praise be to God.

Tafsir Ibn Kathir

God the Almighty says: And among the proofs for them of His great power, the Blessed and Exalted is He, is that He created the night and the day, this with its darkness and this with its light, and made them alternate, one coming and the other going, and the other going and the other coming, as God the Almighty said: **The night overtakes the day, pursuing it swiftly.** That is why God the Almighty said here: "And a sign for them is the night. We remove from it the day," meaning We cut it off from it, so it goes and the night comes. That is why God the Blessed and Exalted said: **Then they are in darkness,** as came in the hadith: **When the night comes from here and the day departs from here and the sun sets, then the fasting person has broken his fast.** This is what appears from the verse. Qatadah claimed that it is like God the Almighty's saying: **He merges the night into the day and merges the day into the night.** Ibn Jarir weakened Qatadah's statement here, and said: The meaning of *merging* is taking from this into that, and this is not what is intended in this verse. What Ibn Jarir said is true.

And His Most High saying: "And the sun runs to its resting place. That is the determination of the Almighty, the All-Knowing." Concerning the meaning of His saying: **to its resting place,** there are two opinions. **One of them** is that what is meant is its spatial resting place, which is under the Throne, which is next to the Earth on that side. And wherever it is, it is under the Throne, along with all of the creation, because it is its roof. And it is not a pulley, as many of the masters of astronomy claim. Rather, it is a dome with pillars carried by the angels, and it is above the world, which is next to the heads of the people. So when the sun is in the dome of the heavens at noon, it is closest to the Throne. So when it turns in its fourth orbit to face this station, which is the time of midnight, it becomes farthest from the Throne. At that time, it prostrates and asks permission to rise, as came in the hadiths.

Al-Bukhari said: Abu Nu'aym told us, Al-A'mash told us, on the authority of Ibrahim al-Taymi, on the authority of his father, on the authority of Abu Dharr, may God be pleased with him, who said: I was with the Prophet, may God bless him and grant him peace, in the mosque at sunset, and he, may God bless him and grant him peace, said: **O Abu Dharr, do you know where the sun sets?** I said: **God and His Messenger know best.** He, may God bless him and grant him peace, said: **It goes until it prostrates beneath the Throne.** This is what God Almighty said: "And the sun runs to a resting place. That is the determination of the Exalted in Might, the Knowing."

Abdullah bin Al-Zubayr Al-Humaidi narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, on the authority of Ibrahim al-Taymi, on the authority of his father, on the authority of Abu Dharr, may God be pleased with him, who said: "I asked the Messenger of God, may God bless him and grant him peace, about the words of God Almighty: 'And the sun runs to its resting place.' He, may God bless him and grant him peace, said: 'Its resting place is beneath the Throne.'" This is how he mentioned it here, and he included it in many places, and the rest of the group, except Ibn Majah, narrated it through various chains of transmission on the authority of Al-A'mash.

Imam Ahmad said: Muhammad ibn Ubayd narrated to us from al-A'mash from Ibrahim al-Taymi from his father from Abu Dharr, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the mosque when the sun set. He, may God bless him and grant him peace, said: 'O Abu Dharr, do you know where the sun goes?' I said: 'God and His Messenger know best.' He, may God bless him and grant him peace, said: 'It goes until it prostrates before its Lord, the Mighty and Sublime, and asks permission to return, and it is given permission. It is as if it has been told to return from where you came. So it returns to its rising place, and that is its resting place.' Then he recited: 'And the sun runs to its resting place.'" Sufyan al-Thawri narrated from al-A'mash from Ibrahim al-Taymi from his father from Abu Dharr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said to Abu Dharr when the sun set: 'Do you know where it goes?' I said: 'God and His Messenger know best.' He, may God bless him and grant him peace, said: 'It goes until it prostrates beneath the Throne, and asks permission, and it is given permission. It is about to prostrate, but it is not accepted from it. And it asks permission, but it is not given permission. It is told to return from where you came, and it rises from...' Its setting, so that is what God Almighty said: 'And the sun runs to its resting place. That is the determination of the Exalted in Might, the Knowing.'"

Abdul Razzaq said: Muammar told us, on the authority of Abu Ishaq, on the authority of Wahb ibn Jabir, on the authority of Abdullah ibn Amr **may God be pleased with them both,** who said regarding the verse: {And the sun runs to its resting place}, that he said: The sun rises and is held back by the sins of the children of Adam, until when it sets, it greets God and prostrates

and asks permission to go, until when it sets on the day it greets God and prostrates and asks permission to go, but it is not given permission. So it says, **The journey is far, and if I am not given permission, I will not reach it.** So it is detained for as long as God wills it to be detained, then it is told, **Go up from where it set.** He said: From that day until the Day of Resurrection, faith will not benefit a soul if it did not believe before, or earn good through its faith. It was said: What is meant by its resting place is the end of its journey, which is its maximum height in the sky in the summer, which is its zenith, then its maximum depth in the winter, which is its lowest point.

The second opinion is that what is meant by its resting place is the end of its journey, which is the Day of Resurrection. Its journey will be nullified, its movement will stop, and it will be rolled up, and this world will reach its end, and this is its temporal resting place. Qatada said, **its resting place** means its time and its term that it will not exceed. It was said that what is meant is that it will continue to move during its summer rising for a period that does not exceed it, then it will move during the winter rising for a period that does not exceed it. This is narrated on the authority of Abdullah ibn Amr, may God be pleased with them both. Ibn Masoud and Ibn Abbas **may God be pleased with them** read: **And the sun runs to its resting place**, meaning it has no rest or stillness, rather it moves night and day, never slackening or stopping, as God the Most High said: **And He has subjected to you the sun and the moon, constantly pursuing their courses**, meaning they will never slacken or stop until the Day of Resurrection. **That is the decree of the Almighty**, meaning the One who does not contradict or oppose, **the Knower** of all movements and stillness. He has determined that and set its time in a manner in which there is no difference or contradiction, as God the Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the decree of the Almighty, the Knowing." Thus He concluded the verse, Ha Mim, as-Sajdah, with His saying, **That is the decree of the Almighty, the Knowing.**

Then the Almighty said: **And the moon - We have determined for it phases.** That is, We made it move in a different path by which we can determine the passage of months, just as the sun is used to determine the night and day, as the Almighty said: "They ask you, [O Muhammad], about the new moons. Say, 'They are measurements of time for the people and for Hajj.'" God the Almighty said: **It is He who made the sun a shining light and the moon a light and determined for it phases - that you may know the number of years and account** (10:17). He also said: "And We made the night and the day two signs, and We erased the sign of the night and made the sign of the day visible - that you may seek bounty from your Lord and that you may know the number of years and account. And We have detailed all things in detail" (10:17). He made the sun have its own light and the moon has its own light, and He made a difference between the movements of these and those. The sun rises every day and sets at the end of it with one light, but it moves in its risings and settings in summer and winter, because of that the day lengthens and the night shortens, then the night lengthens and the day shortens. He made its power by the day, so it is a

diurnal planet. As for the moon, its phases are determined. It rises on the first night of the month, small and with little light, then its light increases on the second night and it rises in status. Then every time it rises, its light increases, even though it is borrowed from the sun, until its light is complete on the fourteenth night. Then it begins to decrease until the end of the month until it becomes like an old palm branch. Ibn Abbas **may God be pleased with him** said: It is the base of the cluster. Mujahid said: The old cluster, meaning the dry cluster, means Ibn Abbas **may God be pleased with him** means the base of the cluster of dates when it is old, dry and bent, and others said the same. Then after this God makes it new at the beginning of the next month. The Arabs name every three nights of the month based on the moon. They call the first three Gharar, and those after them Naql, and those after them are nine, because the last of them is the ninth, and those after them are ten, because the first of them are ten, and those after them are Al-Baydh, because the moon's light is in them until the end of them, and those after them are Dar', plural of Dar'a, because the first of them is black due to the moon being late in the first of them, and from this comes the word Dar'a, which is the one with a black head. After them are three Dhalam, then three Hanadis, three Dadadi, and three Muhaq because the moon or the month is extinguished in them. Abu Ubaidah **may God be pleased with him** did not approve of the nine and the ten. This is what he said in the book Gharib Al-Musannaf.

And the saying of God the Most High: **The sun shall not overtake the moon.** Mujahid said: Each of them has a limit that they cannot exceed or fall short of. When the authority of one comes, that one goes, and when the authority of one goes, the authority of another comes. Abd al-Razzaq said: Muammar told us on the authority of al-Hasan regarding the saying of God the Most High: **The sun shall not overtake the moon**, he said: That is on the night of the crescent moon. Ibn Abi Hatim narrated here on the authority of Abdullah ibn al-Mubarak that he said: The wind has wings, and the moon seeks refuge in a covering of water. Al-Thawri said on the authority of Ismail ibn Abi Khalid on the authority of Abu Salih: The light of one does not overtake the light of the other, nor does the light of the other. Ikrimah said regarding the saying of God the Most High: **The sun shall not overtake the moon**, meaning that each of them has an authority! So the sun shall not rise at night.

God the Almighty says: {Nor does the night outstrip the day} meaning: It is not right that when there is night, there should be another night until there is day. The sun's power is in the day and the moon's power is in the night. Ad-Dahhak said: The night does not go from here until the day comes from here, and he pointed with his hand to the east. Mujahid said: {Nor does the night outstrip the day} they pursue one another hastily, one peeling off the other. The meaning of this is that there is no interval between the night and the day, rather one follows the other without delay or slackness, because they are subjugated and constantly pursuing one another hastily.

God the Almighty said: **And each, in an orbit, is floating.** He means the night and the day, the sun and the moon.

Surat Ya-Sin 36:39

And the moon - We have determined for it phases until it returns [appearing] like an old dried palm stalk.

They all float, that is, they revolve in the orbit of the heavens. This was stated by Ibn Abbas, Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah and Ata' Al-Khurasani. Abdur-Rahman bin Zaid bin Aslam said: **In an orbit between the heaven and the earth.** It was also narrated by Ibn Abi Hatim, and it is very strange, indeed objectionable. Ibn Abbas **may God be pleased with him** and more than one of the early Muslims said: **In an orbit like the orbit of a spindle.** Mujahid said: "An orbit is like the iron of a millstone or the orbit of a spindle. The spindle does not rotate except with it, and it does not rotate except with it."

Fath al-Qadir

39- **And the moon - We have determined for it phases.** Nafi', Ibn Kathir, and Abu Amr read *al-Qamar* in the nominative case as the subject. The rest read it in the accusative case as a preoccupation, and the accusative case of *manazil* as a second object, because *qadarna* means **we made**, and it is permissible for it to be in the accusative case as a state: that is, We determined its movement while it has phases, and it is permissible for it to be in the accusative case as a circumstantial case: that is, in phases. Abu Ubaid preferred the accusative case for *al-Qamar*, saying: Because before it is a verb, which is *naslakh*, and after it is a verb, which is *qadarna*. Al-Nahas said: All the Arab scholars, as far as I know, disagree with what he said. Among them is Al-Farra', who said: The nominative case is more pleasing to me. He said: The nominative case was more appropriate for them because it is conjoined with what preceded it, and its meaning is: And a sign for them is the moon. Abu Hatim said: "Raising the voice is more appropriate because you used the pronoun to distract the verb from it, so you raised it as the subject. The mansions are the twenty-eight in which the moon descends every night. They are well-known and will be mentioned later. When the moon is at the end of them, it returns to the beginning, traversing the heavens in twenty-eight nights. Then it disappears for two nights, then it rises as a crescent moon, and it returns to traversing those mansions in the heavens "until it returns like an old cluster of clusters." Al-Zajjaj said: The cluster of clusters is the stem of the cluster, which has the branches. It is a verb from *in'ij*, which means turning, meaning it traveled through its mansions. When it is at the end of them, it becomes thin, curved, and small until it becomes like an old cluster of clusters. Based on this, the *nun* is redundant. Qatadah said: It is the dry, curved cluster of the palm tree. Tha'lab said: The cluster of clusters is what remains in the palm tree when it is cut, and the old one is the worn one. Al-Khalil said: The 'arjoon' is the base of the 'uthq and it is yellow and wide, and it resembles the crescent moon when it is bent. Al-Jawhari said the same: It is the base of the 'uthq that becomes crescent and the clusters are cut from it, leaving the palm tree dry. 'Arjoontuhu' means: I struck it with the 'uthqon'. Based on this, the 'nun' is original. The majority read *al-'arjoon* with a damma on the 'ayn and the 'jeem. Sulayman al-Taymi read it with a kasra on the 'ayn and

a fatha on the 'jeem, and they are two dialects. 'Al-Qadeem' means: the ancient.

Tafsir al-Baghawi

39. **And the moon - We have determined for it phases.** That is, We have determined for it phases. Ibn Kathir, Nafi', and the people of Basra read **the moon** with the ra' raised, because of His statement, **And a sign for them is the night from which We strip the day.** The others read it with the nasb, because of His statement, **We have determined for it**, that is, We have determined for the moon, *phases*. We have already mentioned the names of the phases in Surat Yunus. So when the moon reaches the last phase, it becomes thin, and that is what His statement means, **until it returns like an old cluster of date stalks.** The cluster of date stalks is the stalk of the clusters on which the branches are placed. So when it becomes old and mature, it dries up, curves, and turns yellow. So the moon is likened to it in its thinness and yellowness at the last phase.

Tafsir al-Baidawi

39 - **And the moon - We have measured it.** We have measured its course. *Mansions* or its course in mansions, which are twenty-eight: Cancer, Al-Batin, Thuraya, Al-Debaran, Al-Haq'ah, Al-Hana'ah, Al-Dhira', Al-Nathra, Al-Taraf, Al-Jabha, Al-Zubrah, Al-Sarfah, Al-Awwa', Al-Samak, Al-Ghafr, Al-Zabana, Al-Iklil, Al-Qalb, Al-Shula, Al-Na'aim, Al-Baldah, Sa'd Al-Dhabih, Sa'd Bal'a, Sa'd Al-Su'ud, Sa'd Al-Akhbiya, Faragh Al-Daloo Al-Muqaddam, Faragh Al-Daloo Al-Mu'akhir, Al-Rasha, which is the belly of the whale. It descends every night in one of them, neither going beyond it nor falling short of it. When it is in the last of its mansions, which is the one in which it is before the gathering, it becomes thin and arched. The Kufians and Ibn Amir read **and the moon** with the accusative of the ra'. **Until it returned like a curved palm branch** like a crooked palm branch, the verb *fa'lun* comes from *in'iraj* which means crookedness, and it was read **like a curved palm branch** and they are two languages like *al-baziyun* and *al-baziyun*. *Al-qadim* means the ancient and it was said that it is what has passed a year or more over it.

Surat Ya-Sin 36:40

The sun shall not overtake the moon, nor shall the night outstrip the day. They all, in an orbit, are swimming.

Tafsir al-Jalalayn

40 - **It is not for the sun** it is easy and correct to **overtake the moon** so that it meets with it at night **nor does the night outstrip the day** so that it does not come before its end **and each** a tanween in place of the complement of the sun, moon, and stars *floats* in a circular orbit **they move** they move, they descend to the level of rational beings

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Nor can the sun overtake the moon**, God Almighty says: It is not right for the sun to overtake the moon, so that its light is replaced by its light, and all times are day with no night in them. **Nor can the night outstrip the day**, God Almighty says: Nor can the night outstrip the day, so that its darkness is replaced by its light, and all times are night.

And in a similar manner to what we have said about this, the people of interpretation have said, with differences in their wording in interpreting this, except that the meanings of most of them are what we have said.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **It is not for the sun to overtake the moon**, he said: Its light is not like the light of the other, it is not for it to do 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, **It is not for the sun to overtake the moon**, he said: The light of one of them does not resemble the light of the other, and that is not appropriate for them. And regarding His statement, **Nor does the night outstrip the day**, he said: They strive urgently, one of them slipping away from the other.

Yaqub bin Ibrahim told me: Al-Ashja'i told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Abu Salih: **It is not for the sun to overtake the moon, nor does the night outstrip the day**. He said: The light of this one does not overtake the light of that one, nor does that one outstrip the light of that one.

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, regarding His statement, **Nor does the sun overtake the moon**, this is about the light of the moon and the light of the sun. If the sun rises, the moon will have no light, and if the moon rises with its light, the sun will have no light. **Nor does the night outstrip the day**, he said: It is in the decree and knowledge of God that the night will not overtake the day until it overtakes it, and its darkness is gone. And it is in the decree of God that the day will not overtake the night until it overtakes it, and its light is gone.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **It is not for the sun to overtake the moon, nor can the night outstrip the day**. And for every limit and knowledge they do not exceed nor fall short of. When this authority comes, the authority of that one goes, and when this authority comes, the authority of that one goes.

It was narrated on the authority of Ibn Abbas regarding this matter:

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **It is not for the sun to overtake the moon, nor does the night outstrip the day**, meaning that when they meet in the sky, one of them is in front of the other, and when they set, one of them sets in front of the other. And that from his statement, **to overtake**, it is in the nominative case with his statement, *should*.

And His saying, **And each in an orbit is swimming**, means that everything we mentioned of the sun, the moon, the night, and the day is moving in an orbit.

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

Who said that?

Muhammad ibn al-Muthanna told us: Abu al-Nu'man al-Hakam ibn Abdullah al-Ajli told us: Shu'bah told us, on the authority of Muslim al-Batin, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And each, in an orbit, is floating**. He said: In an orbit like the orbit of a spindle.

Ibn Al-Muthanna told us, he said: Abd Al-Samad told us, he said: Shu'bah told us, he said: Al-A'mash told us, on the authority of Muslim Al-Batin, on the authority of Sa'id Ibn Jubayr, on the authority of Ibn Abbas, the same.

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, he said: The course of each one of them, meaning the night and the day, is in an orbit, swimming: they move.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And each in an orbit is swimming**: meaning they are swimming in the orbit of the sky.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And each in an orbit is swimming**, rotating, he says: rotating they are

Surat Ya-Sin: 40

The sun shall not overtake the moon, nor shall the night outstrip the day. They all, in an orbit, are swimming.

swimming: he says: they are running.

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 each in an orbit is floating**, meaning: each in an orbit in the heavens.

Tafsir al-Qurtubi

The Almighty says: **It is not for the sun to overtake the moon.** <sun>is raised as a subject, and <la>cannot act as a definite noun. Scholars have discussed the meaning of this verse. Some of them said: It means that the sun cannot overtake the moon, thus nullifying its meaning. That is, each of them has authority over its own situation, so neither of them can interfere with the other and thus lose its authority, until God nullifies what He has planned for that, and the sun rises from its place of setting, as was explained at the end of Surat Al-An'am. It was also said: When the sun rises, the moon has no light, and when the moon rises, the sun has no light. This meaning was narrated from Ibn Abbas and Ad-Dahhak. Mujahid said: That is, the light of one does not resemble the light of the other. Qatadah said: For each there is a limit and knowledge that they do not exceed or fall short of. When the authority of one comes, the authority of the other is lost. Al-Hasan said: They do not meet in the sky on the night of the new moon in particular. That is, the sun does not remain until the moon rises, but when the sun sets, the moon rises. Yahya ibn Salam said: The sun does not overtake the moon on the night of the full moon in particular, because it sets before the moon rises. It was also said that its meaning is that when they meet in the sky, one of them is in front of the other in stations that they do not share. Ibn Abbas also said this. It was also said that the moon is in the lowest heaven, and the sun is in the fourth heaven and does not overtake it. This was mentioned by An-Nahhas and Al-Mahdawi. An-Nahhas said: The best and most clear meaning that has been said about the moon, which cannot be denied, is that the moon's movement is fast, and the sun does not overtake it in its movement. This was also mentioned by Al-Mahdawi. As for the statement of God, the Most High, **And He joined together the sun and the moon Al-Qiyamah 6:9**, this is when He prevented the sun from rising, as was explained previously at the end of Al-An'am and will also appear in Surah Al-Qiyamah. Their joining together is a sign of the end of this world and the establishment of the Hour. **And each** meaning the sun, moon, and stars **floats in an orbit** meaning they run. It was also said: they revolve. He did not say *float* because He described them with the actions of a rational being. Al-Hasan said: The sun, the moon, and the stars are an orbit between the heaven and the earth, not attached. If they were attached, they would not have moved. This was mentioned by Al-Tha'labi and Al-Mawardi. Some of them used as evidence the words of God, the Most High: **Nor does the night outstrip the day**, to mean that the day was created

before the night, and that the night did not precede it in creation. It was also said: Each one of them comes at its time and does not outstrip the other until the sun and moon are joined together on the Day of Resurrection, as He said: **And He will bring together the sun and the moon.** This alternation now is to fulfill the interests of the servants. **And that you may know the number of years and the account.** (Al-Isra': 12). The night is for rest and relaxation, and the day is for action, as God, the Most High, said: **And of His mercy He made for you the night and the day that you may rest therein and seek of His bounty.** (al-Qasas 28:73) and He said: **And We have made your sleep [for] rest.** (An-Naba': 9), meaning that your bodies rest from the work of the day. So His words: **Nor does the night outstrip the day**, mean that it overcomes the day. It is said: **So-and-so overtook so-and-so**, meaning he overcame him. Al-Mubarrad said: I heard Amara reciting **nor does the night outstrip the day** so I said: What is this? He said: I meant **outstrips the day** so I deleted the tanween because it is lighter. An-Nahhas said: It is possible for **the day** to be in the accusative case without a tanween and for the tanween to be deleted due to the meeting of two quiescent letters.

Tafsir Ibn Kathir

God the Almighty says: And among the proofs for them of His great power, the Blessed and Exalted is He, is that He created the night and the day, this with its darkness and this with its light, and made them alternate, one coming and the other going, and the other going and the other coming, as God the Almighty said: **The night overtakes the day, pursuing it swiftly.** That is why God the Almighty said here: "And a sign for them is the night. We remove from it the day," meaning We cut it off from it, so it goes and the night comes. That is why God the Blessed and Exalted said: **Then they are in darkness**, as came in the hadith: **When the night comes from here and the day departs from here and the sun sets, then the fasting person has broken his fast.** This is what appears from the verse. Qatadah claimed that it is like God the Almighty's saying: **He merges the night into the day and merges the day into the night.** Ibn Jarir weakened Qatadah's statement here, and said: The meaning of *merging* is taking from this into that, and this is not what is intended in this verse. What Ibn Jarir said is true.

And His Most High saying: "And the sun runs to its resting place. That is the determination of the Almighty, the All-Knowing." Concerning the meaning of His saying: **to its resting place**, there are two opinions. **One of them** is that what is meant is its spatial resting place, which is under the Throne, which is next to the Earth on that side. And wherever it is, it is under the Throne, along with all of the creation, because it is its roof. And it is not a pulley, as many of the masters of astronomy claim. Rather, it is a dome with pillars carried by the angels, and it is above the world, which is next to the heads of the people. So when the sun is

in the dome of the heavens at noon, it is closest to the Throne. So when it turns in its fourth orbit to face this station, which is the time of midnight, it becomes farthest from the Throne. At that time, it prostrates and asks permission to rise, as came in the hadiths.

Al-Bukhari said: Abu Nu'aym told us, Al-A'mash told us, on the authority of Ibrahim Al-Taymi, on the authority of his father, on the authority of Abu Dharr, may God be pleased with him, who said: I was with the Prophet, may God bless him and grant him peace, in the mosque at sunset, and he, may God bless him and grant him peace, said: **O Abu Dharr, do you know where the sun sets?** I said: **God and His Messenger know best.** He, may God bless him and grant him peace, said: **It goes until it prostrates beneath the Throne.** This is what God Almighty said: "And the sun runs to a resting place. That is the determination of the Exalted in Might, the Knowing."

Abdullah bin Al-Zubayr Al-Humaidi narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, on the authority of Ibrahim Al-Taymi, on the authority of his father, on the authority of Abu Dharr, may God be pleased with him, who said: "I asked the Messenger of God, may God bless him and grant him peace, about the words of God Almighty: 'And the sun runs to its resting place.' He, may God bless him and grant him peace, said: 'Its resting place is beneath the Throne.'" This is how he mentioned it here, and he included it in many places, and the rest of the group, except Ibn Majah, narrated it through various chains of transmission on the authority of Al-A'mash.

Imam Ahmad said: Muhammad ibn Ubayd narrated to us from al-A'mash from Ibrahim al-Taymi from his father from Abu Dharr, who said: "I was with the Messenger of God, may God bless him and grant him peace, in the mosque when the sun set. He, may God bless him and grant him peace, said: 'O Abu Dharr, do you know where the sun goes?' I said: 'God and His Messenger know best.' He, may God bless him and grant him peace, said: 'It goes until it prostrates before its Lord, the Mighty and Sublime, and asks permission to return, and it is given permission. It is as if it has been told to return from where you came. So it returns to its rising place, and that is its resting place.' Then he recited: 'And the sun runs to its resting place.'" Sufyan al-Thawri narrated from al-A'mash from Ibrahim al-Taymi from his father from Abu Dharr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said to Abu Dharr when the sun set: 'Do you know where it goes?' I said: 'God and His Messenger know best.' He, may God bless him and grant him peace, said: 'It goes until it prostrates beneath the Throne, and asks permission, and it is given permission. It is about to prostrate, but it is not accepted from it. And it asks permission, but it is not given permission. It is told to return from where you came, and it rises from...' Its setting, so that is what God Almighty said: "And the sun runs to its resting place. That is the determination of the Exalted in Might, the Knowing."

Abdul Razzaq said: Muammar told us, on the authority of Abu Ishaq, on the authority of Wahb ibn Jabir, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said regarding the verse: {And the

sun runs to its resting place}, that he said: The sun rises and is held back by the sins of the children of Adam, until when it sets, it greets God and prostrates and asks permission to go, until when it sets on the day it greets God and prostrates and asks permission to go, but it is not given permission. So it says, **The journey is far, and if I am not given permission, I will not reach it.** So it is detained for as long as God wills it to be detained, then it is told, **Go up from where it set.** He said: From that day until the Day of Resurrection, faith will not benefit a soul if it did not believe before, or earn good through its faith. It was said: What is meant by its resting place is the end of its journey, which is its maximum height in the sky in the summer, which is its zenith, then its maximum depth in the winter, which is its lowest point.

The second opinion is that what is meant by its resting place is the end of its journey, which is the Day of Resurrection. Its journey will be nullified, its movement will stop, and it will be rolled up, and this world will reach its end, and this is its temporal resting place. Qatada said, **its resting place** means its time and its term that it will not exceed. It was said that what is meant is that it will continue to move during its summer rising for a period that does not exceed it, then it will move during the winter rising for a period that does not exceed it. This is narrated on the authority of Abdullah ibn Amr, may God be pleased with them both. Ibn Masoud and Ibn Abbas **may God be pleased with them** read: **And the sun runs to its resting place**, meaning it has no rest or stillness, rather it moves night and day, never slackening or stopping, as God the Most High said: **And He has subjected to you the sun and the moon, constantly pursuing their courses**, meaning they will never slacken or stop until the Day of Resurrection. **That is the decree of the Almighty**, meaning the One who does not contradict or oppose, **the Knower** of all movements and stillness. He has determined that and set its time in a manner in which there is no difference or contradiction, as God the Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the decree of the Almighty, the Knowing." Thus He concluded the verse, Ha Mim, as-Sajdah, with His saying, **That is the decree of the Almighty, the Knowing.**

Then the Almighty said: **And the moon - We have determined for it phases.** That is, We made it move in a different path by which we can determine the passage of months, just as the sun is used to determine the night and day, as the Almighty said: "They ask you, [O Muhammad], about the new moons. Say, 'They are measurements of time for the people and for Hajj.'" God the Almighty said: **It is He who made the sun a shining light and the moon a light and determined for it phases - that you may know the number of years and account** (10:17). He also said: "And We made the night and the day two signs, and We erased the sign of the night and made the sign of the day visible - that you may seek bounty from your Lord and that you may know the number of years and account. And We have detailed all things in detail" (10:17). He made the sun have its own light and the moon has its own light, and He made a difference between the movements of these and those. The sun rises every day and sets at the end of it with one light, but it moves in its risings and settings in summer and

The sun shall not overtake the moon, nor shall the night outstrip the day. They all, in an orbit, are swimming.

winter, because of that the day lengthens and the night shortens, then the night lengthens and the day shortens. He made its power by the day, so it is a diurnal planet. As for the moon, its phases are determined. It rises on the first night of the month, small and with little light, then its light increases on the second night and it rises in status. Then every time it rises, its light increases, even though it is borrowed from the sun, until its light is complete on the fourteenth night. Then it begins to decrease until the end of the month until it becomes like an old palm branch. Ibn Abbas **may God be pleased with him** said: It is the base of the cluster. Mujahid said: The old cluster, meaning the dry cluster, means Ibn Abbas **may God be pleased with him** means the base of the cluster of dates when it is old, dry and bent, and others said the same. Then after this God makes it new at the beginning of the next month. The Arabs name every three nights of the month based on the moon. They call the first three Gharar, and those after them Naql, and those after them are nine, because the last of them is the ninth, and those after them are ten, because the first of them are ten, and those after them are Al-Baydh, because the moon's light is in them until the end of them, and those after them are Dar', plural of Dar'a, because the first of them is black due to the moon being late in the first of them, and from this comes the word Dar'a, which is the one with a black head. After them are three Dhalam, then three Hanadis, three Dadadi, and three Muhaq because the moon or the month is extinguished in them. Abu Ubaidah **may God be pleased with him** did not approve of the nine and the ten. This is what he said in the book Gharib Al-Musannaf.

And the saying of God the Most High: **The sun shall not overtake the moon.** Mujahid said: Each of them has a limit that they cannot exceed or fall short of. When the authority of one comes, that one goes, and when the authority of one goes, the authority of another comes. Abd al-Razzaq said: Muammar told us on the authority of al-Hasan regarding the saying of God the Most High: **The sun shall not overtake the moon**, he said: That is on the night of the crescent moon. Ibn Abi Hatim narrated here on the authority of Abdullah ibn al-Mubarak that he said: The wind has wings, and the moon seeks refuge in a covering of water. Al-Thawri said on the authority of Ismail ibn Abi Khalid on the authority of Abu Salih: The light of one does not overtake the light of the other, nor does the light of the other. Ikrimah said regarding the saying of God the Most High: **The sun shall not overtake the moon**, meaning that each of them has an authority! So the sun shall not rise at night.

God the Almighty says: {Nor does the night outstrip the day} meaning: It is not right that when there is night, there should be another night until there is day. The sun's power is in the day and the moon's power is in the night. Ad-Dahhak said: The night does not go from here until the day comes from here, and he pointed with his hand to the east. Mujahid said: {Nor does the night outstrip the day} they pursue one another hastily, one peeling off the other. The meaning of this is that

there is no interval between the night and the day, rather one follows the other without delay or slackness, because they are subjugated and constantly pursuing one another hastily.

God the Almighty said: **And each, in an orbit, is floating.** He means the night and the day, the sun and the moon. They all float, that is, they revolve in the orbit of the heavens. This was stated by Ibn Abbas, Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah and Ata' Al-Khurasani. Abdur-Rahman bin Zaid bin Aslam said: **In an orbit between the heaven and the earth.** It was also narrated by Ibn Abi Hatim, and it is very strange, indeed objectionable. Ibn Abbas **may God be pleased with him** and more than one of the early Muslims said: **In an orbit like the orbit of a spindle.** Mujahid said: "An orbit is like the iron of a millstone or the orbit of a spindle. The spindle does not rotate except with it, and it does not rotate except with it."

Fath al-Qadir

40- **The sun shall not overtake the moon.** The word *sun* is in the nominative case, because it is not permissible for it to act *nor* in knowledge: that is, it is not correct and it is not possible for the sun to overtake the moon quickly and descend in the same house as the moon, because each of them has authority on its own, so neither can enter upon the other, and its authority is lost until God permits the Day of Resurrection, and the sun rises from the West. Ad-Dahhak said: Its meaning is that when the sun rises, the moon will have no light, and when the moon rises, the sun will have no light. Mujahid said: That is, the light of one of them does not resemble the light of the other. Al-Hasan said: They do not meet in the sky on the night of the crescent moon in particular, and Yahya ibn Salam said the same. It was also said that its meaning is: When they meet in the sky, one of them is in front of the other in a house that they do not share. It was also said that the moon is in the lowest heaven, and the sun is in the fourth heaven. This was mentioned by An-Nahhas and Al-Mahdawi. An-Nahhas said: The best and clearest thing that has been said about its meaning is that the moon's movement is fast, and the sun does not overtake it in its movement. As for His statement, **And the joining of the sun and the moon**, this is when the sun is prevented from rising, as was explained previously in Al-An'am, and it will also appear in Surat Al-Qiyamah. Their joining together is a sign of the end of this world and the establishment of the Hour. **Nor does the night outstrip the day**, meaning it does not outstrip it and miss it, but rather it follows it, and each one of them comes in its time and does not outstrip the other. It was said that what is meant by night and day are their two signs, which are the sun and the moon, so it is the opposite of His statement, **Nor shall the sun overtake the moon**, meaning, nor shall the moon outstrip the sun. The introduction of precedence instead of overtaking is due to the speed of the moon's movement. **Each in an orbit floats**, the *tanween* in *each* replaces the complement to it, meaning, each one of them. The orbit is the round body, the round

surface, or the circle. The disagreement over whether the sky is spread out or round is well-known.

Swimming means moving with expansion and ease. The joining together in His statement, **they swim** is in consideration of the difference in their risings, so it is as if they are multiple due to their multiplicity, or what is meant is the sun, the moon, and the planets.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud regarding the verse: {And We did not send down upon his people after him}, he said: We did not suffer them with multitudes: meaning the matter was easier for us than that. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse: {O regret for the servants}, he said: Woe to the servants. Ibn Abi Hatim narrated on his authority regarding the verse: {O regret for the servants}, he said: Regret is for the servants who {There came not to them a messenger but they used to ridicule him}, he said: Regret is for them on the Day of Resurrection. Ibn Abi Hatim also narrated on his authority regarding the verse: {And what their hands had made}, he said: They found it made, their hands had not made it: meaning the Euphrates, Tigris, Balkh River and the like. {So will they not be grateful?} for this. Al-Bukhari, Muslim and others narrated on the authority of Abu Dharr who said: I asked the Messenger of God (blessings and peace of God be upon him) about the statement, **And the sun runs to its resting place**. He said, **Its resting place is beneath the Throne**. In a version of his hadith narrated by al-Bukhari and others, he said: I was with the Prophet (blessings and peace of God be upon him) in the mosque at sunset, and he said, **O Abu Dharr, do you know where the sun sets?** I said, **God and His Messenger know best**. He said, **It goes until it prostrates beneath the Throne**. This is what God said, **And the sun runs to its resting place**. In a version of his hadith also narrated by Ahmad, al-Tirmidhi, al-Nasa'i and others, he said, **O Abu Dharr, do you know where it goes?** I said, **God and His Messenger know best**. He said, "It goes until it prostrates before its Lord, then it asks permission to return, and He gives it permission. It is as if it has been told, 'Up from where you came,' and it rises from its setting place." Then he recited, **Upon its resting place**. This is the reading of Abdullah. Al-Tirmidhi, al-Nasa'i and others narrated a similar statement from Ibn Umar. Al-Khatib narrated in his book, The Stars, on the authority of Ibn Abbas, regarding the verse: **And the moon - We have determined for it mansions 13:28**, he said: They are twenty-eight mansions that the moon enters every month: fourteen of them are in the Levant, and fourteen of them are in the Yemenite. The first of them are Ash-Shartayn, Al-Batin, Thuraya, Al-Dabran, Al-Haq'ah, Al-Hana'ah, Al-Dhira', Al-Nathra, Al-Taraf, Al-Jabha, Al-Dabrah, Al-Sarfah, Al-Aw'a, and Al-Samak, which is the last of the Levantine, and Al-Ghafr, Al-Zabana, Al-Ikili, Al-Qalb, Al-Shula, Al-Na'aim, Al-Baldah, Sa'd Al-Dhabih, Sa'd Baligh, Sa'd Al-Su'ud, Sa'd Al-Akhbiyyah, Muqaddam Al-Dali, Naakhil Al-Dali, and Al-Hout, which is the last of the Yemenite. When it has traveled these twenty-eight mansions, **it returns like an old cluster of dates**, as it was at the beginning of the month. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority, regarding his statement: **like an old cluster of dates**, meaning the base of the old cluster.

Tafsir al-Baghawi

40. **Nor shall the sun overtake the moon**, meaning: the day shall not enter upon the night before its end, nor shall the night enter upon the day before its end. This is the saying of God Almighty: **Nor shall the night outstrip the day**, meaning: they follow one another according to a known calculation, neither of them coming before its time.

It was said: Neither of them is subject to the authority of the other. The sun does not rise at night, nor does the moon rise during the day, and it has light. So when they meet and each one of them overtakes the other, the Day of Resurrection will come.

It was said: **The sun cannot overtake the moon**, meaning: it cannot meet with it in one orbit, **nor can the night outstrip the day**, meaning: one night cannot be connected to the other without there being a day separating them.

And each in an orbit is swimming, they run.

Tafsir al-Baidawi

40 - **Nor shall the sun outstrip the day** is valid and easy for it. **To overtake the moon** in the speed of its movement, for that would disrupt the formation of plants and the livelihood of animals, or in its effects and benefits or its place by descending to its location, or its authority, thus obscuring its light. The use of the letter of negation **the sun** is to indicate that it is subjected and that nothing is made easy for it except what is intended by it. **Nor shall the night outstrip the day** it precedes it and misses it, but it is said that what is meant by them is their two signs, which are the fires, and by *outstripping* the moon precedes the authority of the sun, so it is the opposite of the first, and the replacement of overtaking with precedence because it is appropriate for the speed of its movement. **And all** and **all of them** and the nunation is a substitute for the complement, and the pronoun refers to the suns and moons, for the difference in conditions necessitates the multiplicity of what is in the essence, or to the planets, for their mention indicates them. **In an orbit they float** they move in it with expansion.

Surat Ya-Sin: 41

And a sign for them is that We carried their offspring in the laden ark.

Surat Ya-Sin 36:41

And a sign for them is that We carried their offspring in the laden ark.

Tafsir al-Jalalayn

41 - **And a sign for them** of Our power **is that We carried their offspring** and in the reading of their offspring meaning their fathers the origins **in the ark** meaning Noah's ship *laden* full

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And as proof for them also, and a sign of Our ability to do whatever We will, We carried their offspring, meaning those of Adam's children who were saved in Noah's ship, and by that He, the Most High, meant the laden ark, and the ark is the ship, and laden means the filled and replenished.

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: **We carried their offspring in the laden ark**, meaning: the full one.

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: **in the laden ship** means the one that is heavily laden.

Sulayman ibn Abd al-Jabbar told me, he said: Muhammad ibn al-Salt told us, he said: Abu Kadayna told us, on the authority of Ata', on the authority of Sa'id: **The laden ark** he said: The loaded one.

Imran bin Musa told us, he said: Abdul-Warith told us, he said: Yunus told us, on the authority of Al-Hasan, regarding his statement: **The one who is loaded**, he said: The one who is carried.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **We carried their descendants in the laden ark**, meaning: the ship of Noah, peace be upon him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And a sign for them is that We carried their descendants in the laden ark**, meaning Noah's ship.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **The laden ark**, he said: The laden ark is the ship in which Noah was, and

the offspring who were in that ship. He said: And the laden is that which has been laden, that which has been placed in it for its people to ride, they put in it what they wanted, so sometimes it was full, and sometimes it was not full.

Al-Fadl ibn al-Sabah told us: Muhammad ibn Fadil told us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: Do you know what a laden ship is? We said: He said: It is the loaded ship.

Amr bin Abdul Hamid Al-Amili told us: Harun told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **The laden ship**, he said: The loaded one.

Tafsir al-Qurtubi

The Almighty's saying: **And a sign for them** has three possible meanings: First, a lesson for them, because in the signs there is a consideration. Second, a blessing for them, because in the signs there is a blessing. Third, a warning for them, because in the signs there is a warning. **Indeed, We carried their offspring in the laden ark** is one of the most difficult things in the surah, because they are the ones who are carried. It was said that the meaning is: And a sign for the people of Mecca that We carried the offspring of past generations <in the laden ark>. So the two pronouns are different. This was mentioned by Al-Mahdawi. An-Nahhas narrated it on the authority of Ali bin Sulaiman that he heard him say it. It was also said that both pronouns refer to the people of Mecca, on the condition that their offspring are their children and the weak among them. So, according to the first opinion, the ark is Noah's ship. According to the second opinion, it is a generic noun, informing the Almighty of His kindness and grace that He created ships in which He carries those who find it difficult to walk and ride from among the offspring and the weak. So, on this basis, the two pronouns are in agreement. It was said: The offspring are the fathers and grandfathers, whom God the Almighty carried in Noah's ark, peace be upon him. So the fathers are offspring and the sons are offspring, as evidenced by this verse, said Abu Uthman. And the fathers were called offspring, because the offspring of the sons were from them. A fourth saying: The offspring are the sperm that God the Almighty carried in the wombs of women, likening it to the laden ark, said Ali ibn Abi Talib, may God be pleased with him, mentioned by Al-Mawardi. The derivation of offspring and the discussion of it has already been mentioned in Surat Al-Baqarah. And the laden means the filled and the honored, and the ark can be singular and plural. And the discussion of it has already been mentioned in Surat Yunus.

Tafsir Ibn Kathir

God the Almighty says: And another proof for them of

His power, the Blessed and Exalted, is His subjecting the sea to carry ships. And from that, or rather the first of it, is the ship of Noah, peace be upon him, in which God the Almighty saved him and those with him of the believers, who were the only descendants of Adam, peace be upon him, left on the face of the earth. And for this reason the Almighty said: **And a sign for them is that We carried their descendants** meaning their fathers in the **laden ark** meaning in the ship filled with provisions and animals, which God the Blessed and Exalted commanded him to carry in it two of each kind. Ibn Abbas, may God be pleased with him, said: **The laden** means the loaded. And so said Saeed ibn Jubayr, Al-Sha'bi, Qatadah, and Al-Suddi. Ad-Dahhak, Qatadah, and Ibn Zayd said: It is the ship of Noah, peace be upon him.

And the saying of God the Almighty: {And We created for them from the like thereof that which they ride} Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both**: He means by that camels, for they are the ships of the land on which they are carried and ridden. This is what Ikrimah, Mujahid, Al-Hasan, Qatadah said in one narration, and Abdullah bin Shaddad and others said. Al-Suddi said in one narration: They are the livestock. Ibn Jarir said: Al-Fadl bin Al-Sabah told us, Muhammad bin Fadil told us, on the authority of Ata', on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas **may God be pleased with them both**, who said: Do you know what is meant by the words of God the Almighty: {And We created for them from the like thereof that which they ride} We said: No. He said: They are the ships that were made after the ship of Noah (peace be upon him) on the like thereof. This is what Abu Malik, Al-Dahhak, Qatadah, Abu Salih, and Al-Suddi also said: What is meant by the words of God the Almighty: {And We created for them from the like thereof that which they ride}, i.e., the ships. This view is strengthened in meaning by the words of God the Almighty: {Indeed, when the water rose, We carried you in the floating ship * That We might make it a reminder for you and that a hearing ear might retain it}.

And the Almighty said: **And if We will, We can drown them** meaning those in the ships **so there is no one to help them** meaning there is no one to rescue them from what they are in **nor can they be saved** meaning from what has befallen them **except by mercy from Us**. This is an isolated exception, the meaning of which is: But by Our mercy We will guide you on land and sea, and We will deliver you until a specified term. For this reason, the Almighty said: **and provision for a time** meaning until a time known to God Almighty.

Fath al-Qadir

Then God Almighty mentioned another type of blessings He bestowed upon His servants, saying: 41- **And a sign for them is that We carried their offspring in the laden ship**. That is, an indication and a sign. It was said that the meaning of sign here is a lesson, a blessing, or a warning.

There is a difference of opinion as to the meaning of **We carried their offspring** and to whom the pronoun refers. The first pronoun, **and a sign for them**, refers to the people of Mecca, or to the disbelievers of the

Arabs, or to all disbelievers existing at the time of Muhammad (peace and blessings be upon him). Some say the pronoun refers to past generations, and the meaning is that God carried the offspring of past generations in the laden ark. So the two pronouns are different. This was related by An-Nahhas on the authority of Ali ibn Sulayman Al-Akhfash. Others say the two pronouns refer to the disbelievers of Mecca and others like them. The meaning is that God carried their offspring, including their children and the weak among them, on the ark. God bestowed this favor upon them, meaning that they carry them with them on ships when they travel, or they send their children to trade for them in them. *Offspring* refers to fathers and grandfathers, and **the ark** refers to Noah's Ark, meaning that God carried the fathers and grandfathers of these people in Noah's Ark. Al-Wahidi said: *Offspring* refers to fathers as well as children. Abu Uthman said: "The fathers were called offspring because offspring of sons are from them. It was also said that offspring is the sperm found in the wombs of women. The wombs were likened to a laden ark. The second opinion is more correct, then the first, then the third. As for the fourth, it is extremely remote and strange. We have already discussed offspring and its derivation in Surat Al-Baqarah in full. Laden means filled and replenished. Ark is used for both singular and plural as mentioned in Yunus. The nominative case of 'ayah' is that it is an advanced predicate, and the subject is 'ana hamala' or vice versa as we mentioned earlier. It was also said that the pronoun in His statement, "And a sign for them" refers to the servants mentioned in His statement, **O grief for the servants**, because He said after that, **And a sign for them is the dead land**, and He said, **And a sign for them is the night**. Then He said, **And a sign for them is that We carried their offspring**, so it is as if He said, **And a sign for the servants is that We carried the offspring of the servants**. It is not necessary for one of the two pronouns to mean some of them, and the other pronoun to mean the other, and this is a good statement.

Tafsir al-Baghawi

41. **And a sign for them is that We carried their offspring**, the people of Medina, Ash-Sham, and Jacob read: **(their offspring)** in the plural, and the others read: **(their offspring)** in the singular, so whoever pluralized it broke the ta', and whoever did not pluralized it put it in the accusative, and what is meant by offspring are the fathers and grandfathers, and the name offspring applies to fathers as it applies to children, **in the laden ark**, meaning: filled, and he meant the ship of Noah, peace be upon him, and these are from the offspring of those who were carried with Noah, and they were in their loins.

Tafsir al-Baidawi

41 - **And a sign for them is that We carried their offspring** their children whom they send out for their trade, or their boys and women whom they take with

Surat Ya-Sin: 41

And a sign for them is that We carried their offspring in the laden ark.

them, for offspring are attributed to them because they are their farms. And their being specified because their settling in ships is more difficult and their cohesion in them is more amazing. Nafi' and Ibn 'Amir read **their offspring**. "In the laden ark" meaning filled. And it was said that what is meant is the ark of Noah, peace be upon him, and that God carried their offspring in it is that He carried in it their ancient fathers and in their loins they and their offspring. And the offspring are specified because it is more expressive of gratitude and more incorporating amazement with brevity.

Surat Ya-Sin 36:42

And We created for them similar things on which they ride.

Tafsir al-Jalalayn

42 - **And We created for them from the like thereof** meaning the likeness of Noah's ark, which is what they made in its shape of small and large ships, by the teaching of God Almighty **that which they ride** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We created for them from the like thereof that on which they ride**. God Almighty says: And We created for these polytheists who denied you, O Muhammad, as a favor from Us to them, from the like of that ship in which We carried from the descendants of Adam, those in which We carried those on which they ride from the ships.

Then the people of interpretation differed about what was meant by his saying: **what they ride**. Some of them said: It is the ships.

Who said that?

Al-Fadl ibn al-Sabah narrated to us, saying: Muhammad ibn Fadil narrated to us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: Do you know what **And We created for them from the like thereof that on which they ride** means? We said: No. He said: They are the ships that were made after the ship of Noah, similar to it.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Yahya told us, he said: Sufyan told us, on the authority of al-Suddi, on the authority of Abu Malik, regarding his statement: **And We created for them from the like thereof that on which they ride**, he said: small ships.

He said: Ibn Bashar told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Al-Suddi, on the authority of Abu Malik, regarding his statement: **And We created for them from the like thereof that on which they ride**, he said: Small ships. Do you not see that he said: **And if We will, We can drown them, and there will be no help for them?**

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Mansur Ibn Zadhan, on the authority of Al-Hasan, regarding this verse, **And We created for them from the like thereof that on which they ride**, he said: small ships.

Hatim bin Bakr Al-Dhabi told us: Uthman bin Omar told us, on the authority of Shu'bah, on the authority of Ismail, on the authority of Abu Salih: **And We created for them from the like thereof that on which they ride**. He said: Small ships.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd narrated to us, who said: I heard Al-Dahhak say regarding His statement, **And We created for them from the like thereof that on which they ride**, meaning: the ships that were made after it, meaning after Noah's ship.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We created for them from the like thereof that which they ride**. He said: They are the ships that are of benefit.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And We created for them from the like thereof that on which they ride**, he said: And it is this ark.

Yunus told me, he said: Muhammad bin Ubaid told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, regarding his statement: **And We created for them from the like thereof that on which they ride**, he said: Yes, from the likeness of a ship.

Others said: Rather, he meant camels.

Who said that?

Muhammad bin Saad told me, he said: My father told us, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **And We created for them from the like thereof that which they ride** means: the camels. God created them as you have seen, so they are the ships of the land, they carry loads on them and ride them.

Nasr bin Ali told us: Ghundar told us, on the authority of Uthman bin Ghiyath, on the authority of Ikrimah: **And We created for them from the like thereof that on which they ride**. He said: Camels.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Suddi, he said: Abdullah ibn Shaddad said: **And We created for them from the like thereof that on which they ride** meaning camels.

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 We created for them from the like thereof that on which they ride**, he said: of the livestock.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan said: They are camels.

The most similar of the two interpretations of this is the one that says: What is meant by this is ships, and this is because His statement: **And if We will, We can drown them, and they will have no one to help them** indicates that this is the case, and this is because it is known that drowning only occurs in water, and there is no drowning on land.

And We created for them similar things on which they ride.

Tafsir al-Qurtubi

The Almighty said: **And We created for them from the like thereof that on which they ride.** The original form is *yakribbuhu* but the ha' was dropped due to the length of the name and because it is the head of a verse. There are three opinions regarding its meaning: the school of thought of Mujahid, Qatadah and a group of the people of interpretation. It was narrated from Ibn Abbas that the meaning of **from the like thereof** for camels is that He created them for them to ride on land like the ships ridden in the sea, and the Arabs liken camels to ships. Tarafa said:

As if the Malikis' borders were the cells of a ship in the storms of Dd

Plural of cell and in the great ship. The second opinion is that it refers to camels and beasts and everything that is ridden. The third opinion is that it refers to ships. An-Nahhas: This is the most correct because it has a continuous chain of transmission on the authority of Ibn Abbas, **And We created for them from the like thereof that which they ride.** He said: He created for them ships like them that they ride in. Abu Malik said: They are the small ships that He created like the big ships. It was narrated on the authority of Ibn Abbas and Al-Hasan. Ad-Dahhak and others said: They are the ships that were built after Noah's Ark. Al-Mawardi said: A fifth opinion is based on the interpretation of Ali **may God be pleased with him** that the offspring in the laden ark are in the sperm in the wombs of women. In his statement, **And We created for them from the like thereof that which they ride**, that its interpretation is that women were created for the husbands to ride, but I have not seen it narrated.

Tafsir Ibn Kathir

God the Almighty says: And another proof for them of His power, the Blessed and Exalted, is His subjecting the sea to carry ships. And from that, or rather the first of it, is the ship of Noah, peace be upon him, in which God the Almighty saved him and those with him of the believers, who were the only descendants of Adam, peace be upon him, left on the face of the earth. And for this reason the Almighty said: **And a sign for them is that We carried their descendants** meaning their fathers **in the laden ark** meaning in the ship filled with provisions and animals, which God the Blessed and Exalted commanded him to carry in it two of each kind. Ibn Abbas, may God be pleased with him, said: **The laden** means the loaded. And so said Saeed ibn Jubayr, Al-Sha'bi, Qatadah, and Al-Suddi. Ad-Dahhak, Qatadah, and Ibn Zayd said: It is the ship of Noah, peace be upon him.

And the saying of God the Almighty: {And We created for them from the like thereof that which they ride} Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both**: He means by that camels, for they are the ships of the land on which they are carried and ridden. This is what Ikrimah, Mujahid, Al-Hasan, Qatadah said in one narration, and Abdullah bin

Shaddad and others said. Al-Suddi said in one narration: They are the livestock. Ibn Jarir said: Al-Fadl bin Al-Sabah told us, Muhammad bin Fadil told us, on the authority of Ata', on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas **may God be pleased with them both**, who said: Do you know what is meant by the words of God the Almighty: {And We created for them from the like thereof that which they ride} We said: No. He said: They are the ships that were made after the ship of Noah (peace be upon him) on the like thereof. This is what Abu Malik, Al-Dahhak, Qatadah, Abu Salih, and Al-Suddi also said: What is meant by the words of God the Almighty: {And We created for them from the like thereof that which they ride}, i.e., the ships. This view is strengthened in meaning by the words of God the Almighty: {Indeed, when the water rose, We carried you in the floating ship * That We might make it a reminder for you and that a hearing ear might retain it}.

And the Almighty said: **And if We will, We can drown them** meaning those in the ships **so there is no one to help them** meaning there is no one to rescue them from what they are in **nor can they be saved** meaning from what has befallen them **except by mercy from Us**. This is an isolated exception, the meaning of which is: But by Our mercy We will guide you on land and sea, and We will deliver you until a specified term. For this reason, the Almighty said: **and provision for a time** meaning until a time known to God Almighty.

Fath al-Qadir

42- **And We created for them from the like thereof that on which they ride.** That is, We created for them something similar to the ark on which they ride, based on the fact that *ma* is the relative pronoun. Mujahid, Qatadah, and a group of commentators said: They are camels that He created for them to ride on land, like ships that they ride. This was stated by Al-Hasan, Ad-Dahhak, and Abu Malik. An-Nahhas said: This is more authentic because it has a continuous chain of transmission on the authority of Ibn Abbas. It was also said: They are the ships that were built after Noah's Ark.

Tafsir al-Baghawi

42. **And We created for them from the like thereof that on which they ride.** It was said that he meant by this the small ships that were built after Noah's ship in its form.

It was said: He meant by it the ships that sail in rivers, so they are in rivers like large ships in the seas, and this is the saying of Qatadah, Al-Dahhak and others.

It was narrated on the authority of Ibn Abbas that he said: **(And We created for them from the like thereof that on which they ride)**, meaning: camels, so camels on land are like ships on the sea.

Tafsir al-Baidawi

42 - **And We created for them from the like thereof** from the likeness of the ark. **That which they ride** of camels, for they are the ships of the land, or of ships and boats.

Surat Yasin: 43

And if We will, We can drown them, but no one will help them, nor will they be saved.

Surat Ya-Sin 36:43

And if We will, We can drown them, but no one will help them, nor will they be saved.

Tafsir al-Jalalayn

43 - **And if We will, We can drown them** with the creation of ships **then there is no cry for help for them, nor can they be saved** they will be saved

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And if We will, We can drown them, but there will be no one to help them.** God Almighty says: And if We will, We can drown these polytheists when they board a ship in the sea. **But there will be no one to help them.** He says: There will be no one to help them if We drown them, to rescue them and save them from drowning.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And if We will, We can drown them, but they will have no helper.** That is, no one to help them.

And His statement: **Nor will they be saved** means: Nor will anything save them from drowning if We drown them in the sea, unless We save them out of mercy from Us to them, so We save them from it.

Tafsir al-Qurtubi

The Almighty said: **And if We will, We can drown them** meaning in the sea, so the metaphor refers to the offspring or to all of them. This indicates the correctness of the statement of Ibn Abbas and those who said that what is meant by **of his like** are the ships, not the camels. **So they will have no one to cry out to** means they will have no helper. Narrated by Saeed from Qatadah. Shaiban narrated from him: They will have no protection, and their meanings are close. *Crying* means **crying out** and *Fa'il* means *Fa'il*. **So they will have no one to cry to** is permissible, because after it is what only allows for the nominative case, since it is definite, which is **nor will they be saved**. The grammarians prefer **neither a man is in the house, nor Zaid**. The meaning of **they will be saved** is that they will be saved from drowning. It was also said: from the torment.

Tafsir Ibn Kathir

God the Almighty says: And another proof for them of His power, the Blessed and Exalted, is His subjecting the sea to carry ships. And from that, or rather the first

of it, is the ship of Noah, peace be upon him, in which God the Almighty saved him and those with him of the believers, who were the only descendants of Adam, peace be upon him, left on the face of the earth. And for this reason the Almighty said: **And a sign for them is that We carried their descendants** meaning their fathers **in the laden ark** meaning in the ship filled with provisions and animals, which God the Blessed and Exalted commanded him to carry in it two of each kind. Ibn Abbas, may God be pleased with him, said: **The laden** means the loaded. And so said Saeed ibn Jubayr, Al-Sha'bi, Qatadah, and Al-Suddi. Ad-Dahhak, Qatadah, and Ibn Zayd said: It is the ship of Noah, peace be upon him.

And the saying of God the Almighty: {And We created for them from the like thereof that which they ride} Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both**: He means by that camels, for they are the ships of the land on which they are carried and ridden. This is what Ikrimah, Mujahid, Al-Hasan, Qatadah said in one narration, and Abdullah bin Shaddad and others said. Al-Suddi said in one narration: They are the livestock. Ibn Jarir said: Al-Fadl bin Al-Sabah told us, Muhammad bin Fadil told us, on the authority of Ata', on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas **may God be pleased with them both**, who said: Do you know what is meant by the words of God the Almighty: {And We created for them from the like thereof that which they ride} We said: No. He said: They are the ships that were made after the ship of Noah (peace be upon him) on the like thereof. This is what Abu Malik, Al-Dahhak, Qatadah, Abu Salih, and Al-Suddi also said: What is meant by the words of God the Almighty: {And We created for them from the like thereof that which they ride}, i.e., the ships. This view is strengthened in meaning by the words of God the Almighty: {Indeed, when the water rose, We carried you in the floating ship * That We might make it a reminder for you and that a hearing ear might retain it}.

And the Almighty said: **And if We will, We can drown them** meaning those in the ships **so there is no one to help them** meaning there is no one to rescue them from what they are in **nor can they be saved** meaning from what has befallen them **except by mercy from Us**. This is an isolated exception, the meaning of which is: But by Our mercy We will guide you on land and sea, and We will deliver you until a specified term. For this reason, the Almighty said: **and provision for a time** meaning until a time known to God Almighty.

Fath al-Qadir

43- **And if We will, We could drown them, and there will be no one to cry out to them, nor will they be saved.** This is part of the verse with which God bestowed His favor upon them. The reason for this favor is that He did not drown them in the depths of the seas, despite His ability to do so. The pronoun refers either to the owners of the offspring, or to all of offspring, or to all of them, according to the different opinions. The cry means the one who cries out, and the one who cries out is the helper: that is, there is no one to help them

who can save them if We will to drown them. It was said: it means protection. The meaning of **they save** is that they are saved. It is said that He saved him and rescued him, if He freed him from a harm.

Tafsir al-Baghawi

And if We will, We can drown them, but no one will help them, nor will they be saved, meaning: no one will rescue them, **nor will they be saved**, from drowning.

Ibn Abbas said: No one can save them from my punishment.

Tafsir al-Baidawi

43 - **And if We will, We can drown them, but there is no one to help them**. There is no one to rescue them to protect them from drowning, or there is no relief, as they say, **The cry has come to them**. "Nor will they be saved." They will not be saved from death by it.

Surat Ya-Sin: 44

Except as mercy from Us and provision for a time.

Surat Ya-Sin 36:44

Except as mercy from Us and provision for a time.

Tafsir al-Jalalayn

44 - **Except for mercy from Us and provision for a time**
Nothing will save them except Our mercy for them and Our provision for them of their pleasures until the end of their appointed times.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And provision for a time** means: And We will grant them enjoyment for a term they will reach. So it is as if He said: Nor will they be saved, unless We have mercy on them and grant them enjoyment for a term.

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 provision for a time**: meaning until death.

Tafsir al-Qurtubi

Except for mercy from Us. Al-Kisa'i said: It is accusative of exception. Al-Zajjaj said: It is an accusative object for the sake of which, meaning for the mercy. **And enjoyment** is conjoined with it. **Until a time** means until death, as Qatadah said. Yahya ibn Salam said: Until the Resurrection, meaning unless We have mercy on them and provide for them until their appointed times. And that God hastened the punishment of the previous nations, and delayed the punishment of the nation of Muhammad, may God bless him and grant him peace, even though they denied him, until death and the Resurrection.

Tafsir Ibn Kathir

God the Almighty says: And another proof for them of His power, the Blessed and Exalted, is His subjecting the sea to carry ships. And from that, or rather the first of it, is the ship of Noah, peace be upon him, in which God the Almighty saved him and those with him of the believers, who were the only descendants of Adam, peace be upon him, left on the face of the earth. And for this reason the Almighty said: **And a sign for them is that We carried their descendants** meaning their fathers **in the laden ark** meaning in the ship filled with provisions and animals, which God the Blessed and Exalted commanded him to carry in it two of each kind.

Ibn Abbas, may God be pleased with him, said: **The laden** means the loaded. And so said Saeed ibn Jubayr, Al-Sha'bi, Qatadah, and Al-Suddi. Ad-Dahhak, Qatadah, and Ibn Zayd said: It is the ship of Noah, peace be upon him.

And the saying of God the Almighty: {And We created for them from the like thereof that which they ride} Al-Awfi said on the authority of Ibn Abbas **may God be pleased with them both**: He means by that camels, for they are the ships of the land on which they are carried and ridden. This is what Ikrimah, Mujahid, Al-Hasan, Qatadah said in one narration, and Abdullah bin Shaddad and others said. Al-Suddi said in one narration: They are the livestock. Ibn Jarir said: Al-Fadl bin Al-Sabah told us, Muhammad bin Fadil told us, on the authority of Ata', on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas **may God be pleased with them both**, who said: Do you know what is meant by the words of God the Almighty: {And We created for them from the like thereof that which they ride} We said: No. He said: They are the ships that were made after the ship of Noah (peace be upon him) on the like thereof. This is what Abu Malik, Al-Dahhak, Qatadah, Abu Salih, and Al-Suddi also said: What is meant by the words of God the Almighty: {And We created for them from the like thereof that which they ride}, i.e., the ships. This view is strengthened in meaning by the words of God the Almighty: {Indeed, when the water rose, We carried you in the floating ship * That We might make it a reminder for you and that a hearing ear might retain it}.

And the Almighty said: **And if We will, We can drown them** meaning those in the ships **so there is no one to help them** meaning there is no one to rescue them from what they are in **nor can they be saved** meaning from what has befallen them **except by mercy from Us**. This is an isolated exception, the meaning of which is: But by Our mercy We will guide you on land and sea, and We will deliver you until a specified term. For this reason, the Almighty said: **and provision for a time** meaning until a time known to God Almighty.

Fath al-Qadir

44- **Except by mercy from Us** is an exception devoid of the most general causes: that is, they have no cry for help, nor are they saved for anything except by mercy from Us. This is what Al-Kisa'i, Al-Zajjaj and others said. It was also said that it is a disjunctive exception: that is, but by mercy from Us. It was also said that it is accusative as a source by an implied verb. *And* the accusative of *enjoyment* is in apposition to mercy: that is, We grant them enjoyment in worldly life **for a time** which is death, as Qatada said. Yahya bin Salam said: until the Resurrection.

Tafsir al-Baghawi

44. **Except for mercy from Us and enjoyment for a time**, until their appointed times come to an end, meaning: except that He has mercy on them and provides them with enjoyment until their appointed times.

Tafsir al-Baidawi

44 - **Except for mercy from Us and for enjoyment**

Except for mercy and for enjoyment of life. **For a time**

A time determined for their appointed times.

Surat Ya-Sin 36:45

And when it is said to them, "Fear what is before you and what is behind you that you may receive mercy,"

Surat Ya-Sin 36:45

And when it is said to them, **Fear what is before you and what is behind you that you may receive mercy,**

Tafsir al-Jalalayn

45 - **And when it is said to them, Fear what is before you** of the torment of this world like others **and what is behind you** of the torment of the Hereafter **that you may receive mercy** they turn away.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when it is said to these polytheists who disbelieved in His Messenger Muhammad, may God bless him and grant him peace: "Beware of what happened before you of God's punishments and similar punishments to those nations before you who were subjected to it, lest the same happen to you because of your polytheism and your disbelief in His Messenger. "And what will come after you" means: and what will come after your destruction, which you will encounter if you perish in your disbelief. **That you may receive mercy** means: that your Lord may have mercy upon you if you are wary of that and fear Him by repenting from your polytheism and believing in Him, and adhering to His obedience in what He has enjoined upon you of His obligations.

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 when it is said to them, 'Fear what is before you,'** means the events of God with the nations who came before them and what will come after them regarding the matter of the Hour.

Mujahid used to say about this:

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **what is before you** he said: what has passed of their sins. This statement is close in meaning to the statement we have mentioned, because its meaning is: Fear the punishment of what is before you of your sins, and what is behind you of the sins that you do and have not yet committed. This is after frightening them with the punishment for their disbelief.

Tafsir al-Qurtubi

God the Almighty says: **And when it is said to them, Fear what is before you and what is behind you,**" Qatada said: "It means, 'Fear what is before you,' meaning, of the events that happened to the nations before you, and 'what is behind you' of the Hereafter." Ibn Abbas, Ibn Jubayr, and Mujahid said: "What is before you is what has passed of sins, and 'what is behind you' is what will come of sins." Al-Hasan said: "What is before you is what has passed of your life, and 'what is behind you' is what remains of it." It was also said: "What is before you is of this world, and 'what is behind you' is the punishment of the Hereafter," as Sufyan said. Al-Tha'labi narrated the opposite of this statement from Ibn Abbas. He said: "What is before you is of the matter of the Hereafter and what they did for it, and 'what is behind you' is of the matter of this world, so beware of it and do not be deceived by it." It was also said: "What is before you is what is apparent to you, and 'what is behind you' is what is hidden from you." The answer is omitted, and the meaning is: If they were told that, they would turn away. The evidence for this is his statement after that: **And there does not come to them a sign from the signs of their Lord except that they turn away from it.** So this is sufficient instead of that.

Tafsir Ibn Kathir

God Almighty says, informing about the persistence of the polytheists in their error and misguidance and their lack of concern for their past sins and what they will face on the Day of al-Qiyamah 75: **And when it is said to them, 'Fear what is before you and what is behind you,'** Mujahid said: **Of sins.** Others said the opposite, **that you may receive mercy.** That is, perhaps by your fearing that, God will have mercy on you and secure you from His punishment. The meaning of the statement is that they do not respond to that, but rather turn away from it. God Almighty sufficed with His statement: **And there does not come to them a sign from the signs of their Lord,** that is, about monotheism and the truthfulness of the messengers, **except that they turn away from it,** that is, they do not contemplate it, nor accept it, nor benefit from it.

God the Almighty said: **And when it is said to them, 'Spend from what God has provided you,'** meaning, when they are commanded to spend from what God has provided them on the poor and needy among the Muslims, **those who disbelieve say to those who believe,** meaning, about the poor who believed, meaning, they say to those among the believers who commanded them to spend, arguing with them about what they were commanded to do, **Should we feed those whom, if God willed, He could feed?** meaning, these are the ones you commanded us to spend on. **You are in clear error,** meaning, in your commanding us to do that. Ibn Jarir said: It is possible that it is from the words of God the Almighty to the disbelievers when they debated with the believers and responded

to them, so He said to them, **You are in clear error**, and there is a problem with this, and God knows best.

Fath al-Qadir

45- **And when it is said to them, 'Fear what is before you and what is behind you,'** meaning, what is before you of calamities and misfortunes, for they encompass you, and what is behind you of them. Qatadah said that the meaning of **Fear what is before you** is what happened to the nations who came before you, **and what is behind you** in the Hereafter. Sa'id ibn Jubayr and Mujahid said, **What is before you** is what has passed of sins, **and what is behind you** is what remains of them. It was also said, **What is before you** is this world, **and what is behind you** is the Hereafter, as Sufyan said. Al-Tha'labi reported the opposite of this statement from Ibn Abbas. It was also said, **What is before you** is what is apparent to you, **and what is behind you** is what is hidden from you. The answer to *if* is omitted, and the meaning is: If that is said to them, they turn away, as indicated by **unless they turn away from it** "that you may receive mercy," meaning hoping to receive mercy, or so that you may receive mercy, or hoping that you may receive mercy.

Tafsir al-Baghawi

45. **And when it is said to them, 'Fear what is before you and what is behind you,'** Ibn Abbas said: **What is before you** means the Hereafter, so work for it, **and what is behind you** means this world, so beware of it and do not be deceived by it.

It was said: **What is before you** is the events of God with the nations who came before you, **and what is behind you** is the torment of the Hereafter, and this is the saying of Qatada and Muqatil.

Perhaps you will receive mercy. The answer is omitted, meaning: If this is said to them, they will turn away from it. The evidence for this is what follows:

Tafsir al-Baidawi

45 - **And when it is said to them, 'Fear what is before you and what is behind you,'** meaning the events that have occurred or the punishment prepared in the Hereafter, or the calamities of the heavens and the misfortunes of the earth, as in His statement, **Have they not seen what is before them and what is behind them of the heaven and the earth?** or the punishment of this world and the punishment of the Hereafter or vice versa, or what has passed of sins and what will come after. **Perhaps you will receive mercy**, meaning that you will be hopeful for God's mercy. The answer to *if* is omitted, as indicated by His statement,

Surat Ya-Sin: 46

And not a sign comes to them from the signs of their Lord except that they turn away from it.

Surat Ya-Sin 36:46

And not a sign comes to them from the signs of their Lord except that they turn away from it.

Tafsir al-Jalalayn

46 - **And there does not come to them a sign from the signs of their Lord except that they turn away from it.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And there never came to them a sign from the signs of their Lord except that they turned away from it.** God Almighty says: And there never came to these polytheists from Quraysh a sign, meaning a proof from God's proofs, or a sign from His signs of the truth of His Oneness and the belief in His Messenger, except that they turned away from it, not thinking about it, nor reflecting on it, so that they would know by it what God had used as proof against them.

If someone were to say: What is the answer to His statement: **And when it is said to them, 'Fear what is before you and what is behind you'?** It would be said: Its answer and the answer to His statement, **And no sign comes to them from the signs of their Lord...** His statement, **except that they turn away from it** is because their turning away was from every sign of God. So it is sufficient to answer His statement, **Fear what is before you** and His statement, **And no sign comes to them** by reporting their turning away from it for that reason, because the meaning of the statement is: And when it is said to them, 'Fear what is before you and what is behind you', they turn away, and when a sign comes to them, they turn away.

Tafsir al-Qurtubi

And there does not come to them a sign from the signs of their Lord except that they turn away from it. So this is sufficient for that.

Tafsir Ibn Kathir

God Almighty says, informing about the persistence of the polytheists in their error and misguidance and their lack of concern for their past sins and what they will face on the Day of al-Qiyamah 75: **And when it is said to them, 'Fear what is before you and what is behind you,'** Mujahid said: **Of sins.** Others said the opposite, **that you may receive mercy.** That is, perhaps by your fearing that, God will have mercy on you and secure you from His punishment. The meaning of the statement is that they do not respond to that, but rather turn away from it. God Almighty sufficed with His

statement: **And there does not come to them a sign from the signs of their Lord,** that is, about monotheism and the truthfulness of the messengers, **except that they turn away from it,** that is, they do not contemplate it, nor accept it, nor benefit from it.

God the Almighty said: **And when it is said to them, 'Spend from what God has provided you,'** meaning, when they are commanded to spend from what God has provided them on the poor and needy among the Muslims, **those who disbelieve say to those who believe,** meaning, about the poor who believed, meaning, they say to those among the believers who commanded them to spend, arguing with them about what they were commanded to do, **Should we feed those whom, if God willed, He could feed?** meaning, these are the ones you commanded us to spend on. **You are in clear error,** meaning, in your commanding us to do that. Ibn Jarir said: It is possible that it is from the words of God the Almighty to the disbelievers when they debated with the believers and responded to them, so He said to them, **You are in clear error,** and there is a problem with this, and God knows best.

Fath al-Qadir

46- **And there never comes to them a sign from the signs of their Lord except that they turn away from it.** What is the negative particle *ma*, and the present tense indicates renewal, and the first is added for emphasis, and the second is for partiality. The meaning is: There never comes to them a sign proving the prophethood of Muhammad, may God bless him and grant him peace, and the truth of the monotheism he called for under any circumstances except that they turn away from it. Its apparent meaning includes the verses of revelation and the verses of creation, and the phrase **except that they turn away from it** is in the accusative case as a state, as was previously explained in more than one place. What is meant by turning away is not paying attention to it, and abandoning the correct consideration of it. This verse is related to His statement: **Oh, how great is the grief for the servants! There comes not a messenger to them except that they ridicule him.** That is, when the messengers come to them, they deny them, and when they are brought verses, they turn away from them.

Tafsir al-Baghawi

46. **And no sign comes to them from the signs of their Lord,** meaning: evidence of the truthfulness of Muhammad, may God bless him and grant him peace, **but they turn away from it.**

Tafsir al-Baidawi

46 - **And there does not come to them a sign from the signs of their Lord except that they turn away from it.** It is as if he said, **And when it is said to them, 'Fear the punishment,'** they turn away because they are accustomed to it and trained themselves to it.

Surat Yasin: 47

And when it is said to them, "Spend from what God has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if God willed, He could feed?" You are not except in manifest error.

Surat Ya-Sin 36:47

And when it is said to them, **Spend from what God has provided for you**, those who disbelieve say to those who believe, **Should we feed one whom, if God willed, He could feed?** You are not except in manifest error.

Tafsir al-Jalalayn

47 - **And when it is said** that is, the poor companions say **to them, Spend on us from what God has provided you the money those who disbelieve say to those who believe** mocking them **Shall we feed those whom, if God willed, He could feed** in this belief of yours **you are** in what you say to us with this belief of yours **except in manifest error** clear and the statement of their disbelief has a great place.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when it is said to these polytheists, **Spend from the provision that God has provided for you, and give from it what God has enjoined upon you for the people of your need and poverty**, those who denied the Oneness of God and worshipped others besides Him say to those who believed in God and His Messenger, **Should we feed with our wealth and our food those whom God could feed if He willed?**

And concerning His statement: **You are not but in clear error**, there are two interpretations: One of them is that it is from what the disbelievers said to the believers, in which case the interpretation of the statement is: You, O people, in what you say to us, **Spend from what God has provided for you on your poor**, are nothing but straying from the truth and turning away from the right path, clear to whoever reflects and ponders upon it, that they are in error. This is the more correct interpretation of the two interpretations. The other interpretation is that it is from what God said to the polytheists, in which case the interpretation is: You, O disbelievers, in what you say to the believers, **Shall we feed those whom God would feed if He willed?** are nothing but in clear error, in which case your saying that to them is error.

Tafsir al-Qurtubi

God the Almighty says: **And when it is said to them, 'Spend from what God has provided you,'** meaning, give charity to the poor. Al-Hasan said: **This means the Jews who were ordered to feed the poor.** It was also said that they were the polytheists. The poor companions of the Prophet (peace and blessings of

God be upon him) said to them: **Give us what you claim of your wealth is for God.** This is due to God's statement: **And they have assigned to God a share of what He has created of tilth and livestock.** (Al-An'am 6:136) So they forbade them and said, **If God had willed, He could have fed you**, mockingly, **but we will not feed you until you return to our religion.** They said, **Should we feed?** meaning, **Should we provide for someone whom God would feed if He willed?** They had heard the Muslims say that God is the Provider. So they mockingly said, **Should we provide for someone whom God would make rich if He willed?** Ibn Abbas reported: There were heretics in Mecca, and when they were ordered to give charity to the poor, they said, **No, by God! Would God make him poor while we feed him?** They used to hear the believers linking the actions of God to the will of God, saying: **If God had willed, He would have enriched so-and-so; if God had willed, He would have honored him; if God had willed, it would have been such-and-such.** They gave this answer as a mockery of the believers and what they used to say about linking matters to the will of God. It was also said that they said this in connection with the words of the believers to them: **Spend from that which God has provided for you** (Ya-Sin 36:47). That is, if God has provided for us, He is able to provide for you, so why do you seek provision from us? This argument was invalid, because when God, the Most High, gives a servant wealth and then obligates him to take a right to it, it is as if He has taken that amount from him, so there is no point in objecting. They were truthful in their statement: **If God had willed, He would have fed them**, but they lied in their argument. And similar to this is His statement: **Those who associate others with God will say, 'If God had willed, we would not have associated others with Him.'** (Al-An'am 6:148), and His statement: **They said, 'We bear witness that you are the Messenger of God.' And God knows that you are His Messenger, and God bears witness that the hypocrites are liars.** (Al-Munafiqun 62:1) **You are not but in manifest error.** It was said that this is from what the disbelievers said to the believers, i.e., in asking for money and following Muhammad. Muqatil and others said its meaning. It was also said that this is from what the companions of the Prophet (blessings and peace of God be upon him) said to them. It was also said that this is from what God the Most High said to the disbelievers when they responded with this answer. It was also said that Abu Bakr As-Siddiq **may God be pleased with him** used to feed the poor Muslims when Abu Jahl met him and said, **O Abu Bakr, do you claim that God is able to feed these people?** He said, **Yes.** He said, **Then why did he not feed them?** He said, **He tested some people with poverty and others with wealth, and He commanded the poor to be patient and commanded the rich to give.** He said, **By God, O Abu Bakr, you are not but in error!** Do you claim that God is able to feed these people, but He does not feed them, and then you feed them?! Then this verse was revealed, and the words of God the Almighty were revealed: **But as for him who gives and fears God ***

And believes in the best reward (al-Layl 92:5-6) and the verses. It was said that the verse was revealed about a group of heretics, and there were people among them who were heretics and did not believe in the Creator, and they mocked the Muslims with this and this saying. This was mentioned by Al-Qushayri and Al-Mawardi.

Tafsir Ibn Kathir

God Almighty says, informing about the persistence of the polytheists in their error and misguidance and their lack of concern for their past sins and what they will face on the Day of al-Qiyamah 75: **And when it is said to them, 'Fear what is before you and what is behind you,'** Mujahid said: **Of sins.** Others said the opposite, **that you may receive mercy.** That is, perhaps by your fearing that, God will have mercy on you and secure you from His punishment. The meaning of the statement is that they do not respond to that, but rather turn away from it. God Almighty sufficed with His statement: **And there does not come to them a sign from the signs of their Lord,** that is, about monotheism and the truthfulness of the messengers, **except that they turn away from it,** that is, they do not contemplate it, nor accept it, nor benefit from it.

God the Almighty said: **And when it is said to them, 'Spend from what God has provided you,'** meaning, when they are commanded to spend from what God has provided them on the poor and needy among the Muslims, **those who disbelieve say to those who believe,** meaning, about the poor who believed, meaning, they say to those among the believers who commanded them to spend, arguing with them about what they were commanded to do, **Should we feed those whom, if God willed, He could feed?** meaning, these are the ones you commanded us to spend on. **You are in clear error,** meaning, in your commanding us to do that. Ibn Jarir said: It is possible that it is from the words of God the Almighty to the disbelievers when they debated with the believers and responded to them, so He said to them, **You are in clear error,** and there is a problem with this, and God knows best.

Fath al-Qadir

47- **And when it is said to them, 'Spend from what God has provided for you,'** meaning, give charity to the poor from what God has given you and bestowed upon you of wealth. Al-Hasan said: meaning, the Jews were commanded to feed the poor. Muqatil said: The believers said to the infidels of Quraysh 106: Spend on the poor from what you claim belongs to God from your wealth of crops and livestock, as in the words of God Almighty: **And they have assigned to God a share of what He created of crops and livestock.** So their response was what God related about them in His words: **Those who disbelieved said to those who believed,** mocking them and mocking their saying, **Should we feed those whom God would feed if He willed?** That is, those whom God would provide for if He willed. They had heard the Muslims say: God is the Provider, and He enriches whomever He wills and impoverishes whomever He wills. So it was as if they

were trying to force the Muslims with this statement and said: We agree with God's will and do not feed those whom God has not fed. This is a mistake on their part, stubbornness and a false argument, because God Almighty enriched some of His creation and impoverished others, and He commanded the rich to feed the poor and tested him with it in what He had prescribed for him from his wealth as charity. Their statement, **Whosoever, if God willed, He would feed is,** although it is a correct statement in itself, since they intended thereby to deny the power of God, or to deny the permissibility of the command to spend when God has power, their argument from this perspective is invalid. His statement, **You are nothing but in manifest error** is a complete statement of the disbelievers. The meaning is: You, O Muslims, in asking for money, and our command to feed the poor, are in a most clear and obvious error. It was said that it is from the words of God, the Exalted, in response to this statement made by the disbelievers. Al-Qushayri and Al-Mawardi said: The verse was revealed about a group of heretics. There were some infidels among the Quraysh and others from among the Arabs who were heretics and did not believe in the Creator, so they said this statement to mock the Muslims and contradict them. Al-Qurtubi narrated something similar to this from Ibn Abbas.

Tafsir al-Baghawi

47. "And when it is said to them, 'Spend from what God has provided you,' 'God has given you,' those who disbelieve say to those who believe, 'Shall we feed,' 'Shall we provide for someone whom God could feed if He willed?'" That is because the believers said to the disbelievers of Mecca, "Spend on the poor from what you claim of your wealth is for God," which is what they set aside for God from their crops and livestock. They said, "Shall we feed, shall we provide for someone whom God could provide if He willed, but then did not provide for him despite His ability to do so?" So we comply with the will of God and do not feed someone whom God did not feed. This is one of the things that the misers cling to, saying, **We do not give to someone whom God has deprived.** What they claim is false, because God has enriched some of His creation and made others poor as a test. He has prevented the world from the poor, not out of miserliness, and He has commanded the rich to spend, not out of need for his money, but to test the rich with the poor in what He has prescribed for him from the rich man's money. No one can object to God's will and His judgment of His creation. **You are in clear error.** The disbelievers say to the believers: You are in clear error in following Muhammad, may God bless him and grant him peace, and abandoning what we are upon.

Tafsir al-Baidawi

47 - **And when it is said to them, 'Spend from what God has provided you,'** on your needs, **those who disbelieve say,** "to those who believe," mocking them for their acknowledgment of Him and their leaving

Surat Yasin: 47

And when it is said to them, "Spend from what God has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if God willed, He could feed?" You are not except in manifest error.

matters to His will. "Shall we feed those whom, if God willed, He could feed," according to your claim. It is also said that the polytheists of Quraysh said this when the poor believers asked them for food, giving the impression that since God, the Most High, was able to feed them and did not feed them, we are more deserving of that. This is due to their extreme ignorance, for God feeds for reasons, including urging the rich to feed the poor and granting them success in doing so. "You are not but in manifest error," since you ordered us to do what contradicts the will of God. It is possible that this is an answer from God to them or a narration of the answer of the believers to them.

Surat Ya-Sin 36:48

And they say, **When will this promise come to pass, if you should be truthful?**

Tafsir al-Jalalayn

48 - **And they say, When will this promise come to pass?** of resurrection **if you should be truthful** therein?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these polytheists who deny God's threat and the resurrection after death say, hastening their Lord's punishment, **When will this promise come to pass?** meaning the promise of the Hour of Resurrection, **if you should be truthful**, O people. This is what they say to the people of faith in God and His Messenger.

Tafsir al-Qurtubi

God Almighty says: **And they say, 'When will this promise come to pass?'** When it was said to them: **Fear what is before you and what is behind you**, they said: **When will this promise come to pass?** This was also a mockery from them, meaning that this threat will not be fulfilled.

Tafsir Ibn Kathir

God Almighty tells us about the disbelievers' rejection of the Hour in their saying: **When will this promise come to pass?** "Those who do not believe in it hasten it." God Almighty said: **They await only a single blast that will seize them while they are disputing.** That is, they await only a single blast, and this, God knows best, is the blast of terror. The trumpet will be blown with a blast of terror, and people will be in their markets and livelihoods disputing and arguing as is their custom. While they are like this, God Almighty commands Israfil to blow the trumpet with a blast that he will prolong and extend, so that no one will remain on the face of the earth except that he will listen attentively and raise his hand, which is the side of the neck, listening to the sound from the sky. Then those who are present will be driven to the place of resurrection with fire surrounding them from all sides. For this reason, God Almighty said: **And they will not be able to make a will**, that is, regarding what they own, the matter is more important than that, **nor will they return to their families.** There are traces and hadiths here that we have mentioned elsewhere, then After this will be the blast of the trumpet, by which all living beings will die except the Ever-Living, the Self-Sustaining. Then after that will be the blast of resurrection.

Fath al-Qadir

48- And they say, **When will this promise come to pass?** which you promise us of torment, resurrection, and the destination of Paradise or Hell, **if you should be truthful** in what you say and write down. They say this to mock and ridicule the believers. Their intention is to deny this completely, to deny its fulfillment, and to reject its occurrence.

Tafsir al-Baghawi

48. **And they say, 'When will this promise come to pass, if you should be truthful?'** That is, the Resurrection and the Resurrection, **if you should be truthful.**

Tafsir al-Baidawi

48 - **And they say, 'When will this promise come to pass, if you should be truthful?'** They mean the promise of resurrection.

Surat Ya-Sin: 49

They await nothing but a single blast which will seize them while they are disputing.

Surat Ya-Sin 36:49

They await nothing but a single blast which will seize them while they are disputing.

Tafsir al-Jalalayn

49 - **They are not waiting** they are waiting **for anything but a single blast** which is the first blast of Israfil **which will seize them while they are disputing** with emphasis, its original form is yachtsamoon, the vowel of the ta' was transferred to the kha' and it was assimilated into the sad, meaning they are heedless of it, disputing, trading, eating, drinking, and other things. In the reading yachtsamoon kaydriboon, meaning they are disputing with one another.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: What these polytheists who hasten God's threat to them are waiting for is only one blast that will seize them, and that is the blast of terror when the Hour comes.

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

Mention of who said that and what it is from the hadith:

Ibn Bashar told us: Ibn Abi Uday and Muhammad ibn Ja'far told us: Auf ibn Abi Jamila told us, on the authority of Abu al-Mughira al-Qawwas, on the authority of 'Abdullah ibn 'Amr, who said: "The Trumpet will be blown while the people are in their streets, markets, and gatherings, to the point that a garment will be between two men bargaining, and neither of them will let it go until the Trumpet is blown. And a man will go out from his house and not return until the Trumpet is blown. It is about which God said, 'They await nothing but a single blast which will seize them while they are disputing. Then they will not be able to make a will.'..." the verse.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They are awaiting nothing but a single blast which will seize them while they are disputing.** It was mentioned to us that the Prophet, may God bless him and grant him peace, used to say: "The Hour will strike people while a man is watering his livestock, or repairing his cistern, or displaying his merchandise in the marketplace, or lowering and raising his scales. It will strike them likewise, and they will not be able to make any wills or return to their families."

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **They await nothing but a single blast**, he said: The blast is a single blast.

Abu Kurayb narrated: Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, on the authority of Ismail ibn

Rafi', on the authority of someone who mentioned him, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "When God finished creating the heavens and the earth, He created the trumpet and gave it to Israfil. He is placing it on his mouth, staring at the Throne, waiting for the command to be given. Abu Hurayrah said: O Messenger of God, what is the trumpet? He said: A horn. He said: How is it? He said: A great horn in which three blasts will be blown: the first is the blast of terror, the second is the blast of the stun, and the third is the blast of the resurrection for the Lord of the Worlds. God will command Israfil with the first blast, and he will say: Blow the blast of terror. The inhabitants of the heavens and the inhabitants of the earth will be terrified, except for whom God wills. God will command him to continue it and prolong it, and he will not cease. It is the one about which God says: 'These people will not wait except for a single blast which will have no stopping.' Then God will command Israfil with the blast of the stun, and he will say: "He will blow the blast of the Thunderbolt, and the inhabitants of the heavens and the earth will be weakened, except for whom God wills. Then they will be extinguished. Then He will cause to die whoever remains. Then, when nothing remains but God, the One, the Eternal Refuge, He will replace the earth with another and the heavens. He will spread it out and level it, and extend it like the extension of a rough hide. You will see therein neither crookedness nor unevenness. Then God will rebuke the creation with a rebuke, and at once they will be in this replaced place, in the same places as the first. What was in its belly will be in its belly, and what was on its back will be on its back."

The reciters differed in their reading of His statement: **And they dispute.** Some of the reciters of Medina read it **and they dispute** with a sukoon on the kha and a shaddah on the sad, so he combined the two sukoon letters, meaning they dispute, then he assimilated the ta' into the sad, making it a doubled sad, and left the kha' as it was originally. Some of the Meccans and Basrans read it **and they dispute** with a fathah on the kha' and a shaddah on the sad, meaning they dispute, but they transferred the vowel of the ta', which is the fathah in yaftha'lu'un, to the kha' from it, so they moved it with its movement, and they assimilated the ta' into the sad and stressed it. Some of the reciters of Kufa read it **and they dispute** with a kasrah on the kha' and a shaddah on the sad, so they broke the kha' with a kasrah on the sad and assimilated the ta' into the sad and stressed it. Others read it as *yakhṣamūn* with a sukūn on the kha' and a soft sad, meaning *yaf'alu* from khaṣamah, and it seems that the meaning of the reader of that is like that: as if they are speaking, or its meaning to him is: they were, with themselves, debating about their promise of the coming of the Hour and the occurrence of the Resurrection, and they were defeating him in argument about that.

The correct thing to say about this, in our view, is that these are famous readings known among the readers of the regions, and they have similar meanings, so whichever one the reader recites, he is correct.

Tafsir al-Qurtubi

God the Most High said: **They are not awaiting** meaning they are not waiting **except for a single blast** which is the blast of Israfil **that will seize them while they are disputing** meaning they are disputing about worldly matters and they will die on the spot, and this is the blast of the thunderbolt. There are five readings for **يُخَسِّمُونَ** **they are disputing**: Abu Amr and Ibn Kathir read: **وَيُخَسِّمُونَ** **they are disputing** with a fat-ha on the ya' and kha' and a shaddah on the sa'd. Warsh narrated this from Nafi' in the same way. As for the people of the readings and the companions of Nafi' apart from Warsh, they narrated from him **وَيُخَسِّمُونَ** **they are disputing** with a sukoon on the kha' and a shaddah on the sa'd, combining two sukoon letters. Yahya ibn Waththab, Al-A'mash and Hamzah read: **وَيُخَسِّمُونَ** **they are disputing** with a sukoon on the kha' and a softened sa'd from **خَصِمَهُ**. Asim and Al-Kisa'i read **وَيُخَسِّمُونَ** **they are disputing** with a kasra on the kha' and a shaddah on the sa'd, and its meaning is that they are disputing with one another. It was said: It will take them while they are disputing with themselves about the argument that they will not be resurrected. Ibn Jubayr narrated on the authority of Abu Bakr on the authority of Asim, and Hammad on the authority of Asim, with the kasra on the ya and the kha and the shaddah. An-Nahhas said: The first reading is clearer, and the original is yachthasamoon, so the ta was assimilated into the sad and its vowel was transferred to the kha. In the letter of Abi < wa-hama yachthasamoon >- and the sukoon on the kha is not permissible, because it combines two sukoon letters, neither of which is a long vowel or a soft letter. It was said: They sukooned the kha as it was originally, and the meaning is they are disputing with each other, so the complement was deleted. It is possible that the meaning is they are disputing with their disputants about themselves, so the object was deleted. Al-Tha'labi said: It is the reading of Abi bin Ka'b. An-Nahhas said: As for < yakhshamūn >, the original is also yachthasamoon, so the ta was assimilated into the sad and then the kha was kasra due to the meeting of two sukoon letters. Al-Farraa claimed that this reading is better and more numerous, so he left what is more appropriate, which is to put a vowel on the taa' before the kha' and brought a vowel for it and combined a yaa' and a kasra, and he claimed that it is better and more numerous. How can it be more numerous when the people of Mecca, Basra and Medina read it with a fatha! What was narrated from 'Aasim about the kasra on the yaa' and the kha' is for imitation. This has already been mentioned in Surah Al-Baqarah in **He snatches away their sight** (Al-Baqarah 2:2) and in Surah Yunus in **He guides** (Yunus 10:35). 'Ikrimah said regarding the words of God, the Almighty, **except for a single blast**, that it is the first blast of the trumpet. Abu Hurairah said: The trumpet will be blown while the people are in their markets: whoever is milking will milk his camel, whoever is measuring a garment, and whoever is passing by for a need. Na'im narrated on the authority of Abu Hurayrah that he said: The Messenger of God, may God bless him and grant him peace, said: "The Hour will come while two men have spread out their

garments to sell, but they will not fold them until the Hour comes. A man will fill his trough to water his livestock, but he will not water them until the Hour comes. A man will lower his scales, but he will not raise them until the Hour comes. A man will raise his food to his mouth, but he will not swallow it until the Hour comes." And in the hadith of Abdullah ibn Umar: **The first one to hear it will be a man filling his camels' trough - he said - and he will faint, and the people will faint.**

Tafsir Ibn Kathir

God Almighty tells us about the disbelievers' rejection of the Hour in their saying: **When will this promise come to pass?** "Those who do not believe in it hasten it." God Almighty said: **They await only a single blast that will seize them while they are disputing.** That is, they await only a single blast, and this, God knows best, is the blast of terror. The trumpet will be blown with a blast of terror, and people will be in their markets and livelihoods disputing and arguing as is their custom. While they are like this, God Almighty commands Israfil to blow the trumpet with a blast that he will prolong and extend, so that no one will remain on the face of the earth except that he will listen attentively and raise his hand, which is the side of the neck, listening to the sound from the sky. Then those who are present will be driven to the place of resurrection with fire surrounding them from all sides. For this reason, God Almighty said: **And they will not be able to make a will**, that is, regarding what they own, the matter is more important than that, **nor will they return to their families.** There are traces and hadiths here that we have mentioned elsewhere, then After this will be the blast of the trumpet, by which all living beings will die except the Ever-Living, the Self-Sustaining. Then after that will be the blast of resurrection.

Fath al-Qadir

So God Almighty answered them by saying: 49- **They await nothing but a single blast** meaning they await nothing but a single blast, which is Israfil's blowing of the trumpet **which will seize them while they are disputing** meaning they are disputing among themselves about buying and selling and other worldly matters, and this is the first blast, which is the blast of the thunderbolt.

There are different readings for yakhḡasmūn. Hamzah read it with a sukun on the kha and a soft sad from khaḡās yakhḡasmūn, meaning: they dispute with each other, so the object is omitted. Abu 'Amr and Qalun read it with a sukun on the kha and a doubled sad. Nafi', Ibn Kathir and Hisham read it likewise, except that they made the fathah on the kha' clear. The rest read it with a kasrah on the kha' and a doubled sad. The original in the three readings is yakhḡasmūn, so the ta' was assimilated into the sad. Nafi', Ibn Kathir and Hisham completely transferred the fathah on the ta' to the consonant before it. Abu 'Amr and Qalun stole its vowel to indicate that the sukun corrected the kha'. The rest omitted its vowel, so two consonants

They await nothing but a single blast which will seize them while they are disputing.

met, so they kasrahd the first one. It was narrated from Abu 'Amr and Qalun that they read with a sukoon on the kha' and a doubled sad. This is a problematic reading due to the meeting of two consonants in it. Abu 'Amr read yakhḍasmūn according to the original.

Tafsir al-Baghawi

49. God Almighty said: **They are not waiting for anything but a single blast**, meaning: they are not waiting for anything, **but a single blast**, Ibn Abbas said: He means the first blast, **that will seize them while they are disputing**, meaning: they are disputing over worldly matters such as buying and selling, and speaking in the marketplace.

Hamzah read it: (يَخْشَمُونَ) with a sukoon on the kha and a soft sad, meaning: they overcome each other in argument. The others read it with a shaddah on the sad, meaning: they argue. The ta' was assimilated into the sad, then Ibn Kathir, Ya'qub, and Warsh open the kha' by transferring the vowel of the assimilated ta' to it. Abu Ja'far and Qaloon make it jazm. Abu Amr intends to open the kha', and the rest read it with a kasra on the kha'.

We narrated that the Prophet, may God bless him and grant him peace, said: "The Hour will come when two men have spread out their garments, but they will neither trade nor fold them. The Hour will come when a man has raised his food to his mouth, but he will not eat it."

Tafsir al-Baidawi

49 - **They do not wait** means they are not awaiting. **Except for a single blast** which is the first blast. **It will seize them while they are disputing** they are disputing in their businesses and dealings, it does not occur to them about it, as in His statement: **Or the Hour comes upon them suddenly while they perceive not**. Its original form is *yakhasamoon*, so the ta' was sukoon and assimilated, then the kha' was kasra due to the meeting of two sukoon letters. Abu Bakr read it with a kasra on the ya' for imitation, and Ibn Kathir, Warsh, and Hisham read it with a fatha on the kha', dropping the movement of the ta' into it, and Abu Amr and Qaloon read it with a shortening, and from Nafi' it was a fatha on it, and a sukoon and a shaddah, and it is as if he allowed the combination of two sukoon letters if the second was assimilated, and Hamza read *yakhasamoon* from his opponent if he argued with him.

Surat Ya-Sin 36:50

So they cannot make a recommendation, nor can they return to their families.

Tafsir al-Jalalayn

50 - **They cannot make a will** to make a will **nor return to their families** from their markets and businesses, but rather they die in them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will not be able to make a will**, God Almighty says: These polytheists will not be able to make a will regarding their wealth when the trumpet is blown, **nor will they return to their families**, meaning: And whoever among them is outside his family will not be able to return to them, because they will not be given respite for that, but will hasten their destruction.

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: **They will not be able to make a will**: that is, regarding what is in their hands, **nor to return to their families** He said: They hastened to do that.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **These people are waiting for nothing but a single blast** (Sad: 15)... the verse, he said: This is the beginning of the Day of Resurrection, and he recited, **They will not be able to make a recommendation** until he reached, **To their Lord they will hasten**.

Tafsir al-Qurtubi

They cannot make a will meaning some of them cannot make a will to others regarding what is in their possession of a right. It was also said: Some of them cannot recommend to each other repentance and abstinence, rather they die in their markets and places. **Nor will they return to their families** means they die. It was also said: The meaning of **Nor will they return to their families** is they will not return to them with a word. Qatada said: **Nor will they return to their families** meaning to their homes, because they have hastened to do so.

Tafsir Ibn Kathir

God Almighty tells us about the disbelievers' rejection of the Hour in their saying: **When will this promise come to pass?** "Those who do not believe in it hasten

it." God Almighty said: **They await only a single blast that will seize them while they are disputing**. That is, they await only a single blast, and this, God knows best, is the blast of terror. The trumpet will be blown with a blast of terror, and people will be in their markets and livelihoods disputing and arguing as is their custom. While they are like this, God Almighty commands Israfil to blow the trumpet with a blast that he will prolong and extend, so that no one will remain on the face of the earth except that he will listen attentively and raise his hand, which is the side of the neck, listening to the sound from the sky. Then those who are present will be driven to the place of resurrection with fire surrounding them from all sides. For this reason, God Almighty said: **And they will not be able to make a will**, that is, regarding what they own, the matter is more important than that, **nor will they return to their families**. There are traces and hadiths here that we have mentioned elsewhere, then After this will be the blast of the trumpet, by which all living beings will die except the Ever-Living, the Self-Sustaining. Then after that will be the blast of resurrection.

Fath al-Qadir

50- **They will not be able to make a will** meaning some of them will not bequeath to others their money or what they owe, or they will not be able to recommend to others repentance and abandonment of sins, rather they will die in their markets and places **nor will they return to their families** meaning to the homes they died outside of. It was said that the meaning is: they will not return to their families with a word, and this is report of what will befall them at the first blast.

Tafsir al-Baghawi

50. The Almighty said: **They are not able to make a will**, meaning: they are not able to make a will. Muqatil said: They hastened to make a will and died, **nor will they return to their families**, meaning they will not be returned, and the meaning is that the Hour will not give them respite for anything.

Tafsir al-Baidawi

50 - **They cannot make a will** in any of their affairs. **Nor can they return to their families** to see their condition. Rather, they die wherever they are surprised.

Surat Ya-Sin: 51

And the Trumpet will be blown, and at once they will come out of the graves to their Lord, hastening.

Surat Ya-Sin 36:51

And the Trumpet will be blown, and at once they will come out of the graves to their Lord, hastening.

Tafsir al-Jalalayn

51 - **And the Trumpet will be blown** is the second trumpet blast for the Resurrection, and between the two blasts there will be forty years **and then they** the buried ones **will hasten from the graves** the graves to **their Lord** they will come out quickly

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the trumpet will be blown**. We have already mentioned the differences of opinion among those who differ and the correct opinion regarding this with its evidence in what has passed before, so there is no need to repeat it in this place. By this blowing, He means the blowing of resurrection.

His saying: **Then they will be from the graves** means from their graves, which are their graves, and the singular is jadath, and there are two pronunciations for it. As for the people of the upper class, they say it with a tha': jadath, and as for the people of the lower class, they say it with a fa': jadaf.

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: **From the graves to their Lord they will hasten** means: from the graves.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Then they will come from the graves**: meaning from the graves. And His statement, **to their Lord they will hasten** means: to their Lord they will come out quickly. And hastening means walking quickly.

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: **they will flow out** means: they will come out.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **To their Lord they will hasten**: meaning they will go out.

Tafsir al-Qurtubi

The Almighty says: **And the Trumpet will be blown**. This is the second blast of creation. We explained in Surah An-Naml that there will be two blasts, not three. This verse is indicative of that. Al-Mubarak ibn Fadalah narrated on the authority of Al-Hasan that he said: The Messenger of God (blessings and peace of God be upon him) said: Between the two blasts will be forty years: the first in which God will cause every living thing to die, and the second in which God will bring every dead thing to life. Qatada said: The word *trumpet* is the plural of *sawrah*, meaning the blown trumpet and the spirits. *Sawrah* and *sawwar* are like in Surah Al-Bina' and *Surahs*. Al-Ajjaj said:

And there is a man with a closed canopy that I went to at the top of the wall

It was narrated on the authority of Abu Hurairah that he recited: **And the Trumpet will be blown**. An-Nahhas: The correct view is that **the Trumpet** with a sukoon on the waw means the horn. This was transmitted by the Messenger of God, may God bless him and grant him peace, and this is well-known in the speech of the Arabs. The linguists recited:

We crushed them on the day of Al-Ghorin with hammers in the dust of Al-Naqain

* A violent butt, not like the butt of two pictures *

This has already been fully discussed in <Al-An'am>. **And when they are from the graves** meaning the tombs. It was read with a fa' in <from the graves>, mentioned by Al-Zamakhshari. It is said: Jadath and Jadafe. The eloquent language is Al-Jadath **with a tha'**, and the plural is Ajdaath and Ajdaath. Al-Mutanahel Al-Hudhali said:

I know the most recent, and I have learned the signs of the ink patterns.

And he made an effort: that is, he took a grave. **To their Lord they will hasten** that is, they will go out, as Ibn Abbas and Qatada said. And from this is the saying of Imru' al-Qais:

Take my clothes from your clothes and you will slip away

And from this comes the word *nasil* for the child, because he comes out of his mother's womb. And it was said: they hasten. And nasilan and asalan: is to hasten in walking, and from this comes the gait of the wolf. He said:

The wolf's lion became a boat, and the night became cold upon him, so he slipped away.

It is said: the honey of the wolf and offspring, ya'sal and yansal, from the same root as daraba yadrubu. It is also said: yansal with dammah. It is to walk quickly, so the meaning is that they come out quickly. In the revelation: **He did not create you and resurrect you except as a single soul** (Luqman 31:28), and He said: **They emerge from the graves as if they were locusts**

spreading out (al-Qamar 54:7) and in **A questioner asked: On the Day they emerge from the graves quickly as if they were, toward an idol, dispersing** (al-Ma'arij 70:43) meaning they hasten. And in the report:

We complained to the Prophet, may God bless him and grant him peace, about our weakness, and he said: **Walk quickly, for it energizes you.**

Tafsir Ibn Kathir

This is the third blast, which is the blast of resurrection and rising from the graves. That is why God the Almighty said: **Then at once they will hasten from the graves to their Lord.** "Hashing" means walking quickly, as God the Almighty said: "The Day they emerge from the graves quickly, as if they were, toward an idol, hastening. They will say, 'Woe to us! Who has raised us from our beds?'" They mean their graves, which they believed in this worldly life that they would not be raised from. But when they witness what they denied in the place of assembly, "They will say, 'Woe to us! Who has raised us from our beds?'" This does not negate their torment in their graves, because in relation to what comes after it, it is as severe as sleep. Ubayy ibn Ka'b **may God be pleased with him**, Mujahid, al-Hasan, and Qatadah said: They will sleep a sleep before the resurrection. Qatadah said: "That will be between the two blasts, and that is why they will say, 'Who has raised us from our place of sleep?' When they say that, the believers will answer them. More than one of the early Muslims said this: 'This is what the Most Gracious promised, and the messengers spoke the truth.'" Al-Hasan said: **The angels will answer them with that, and there is no contradiction, since the combination is possible, and God Almighty knows best.**

Abdul Rahman bin Zaid said: All of them are from the saying of the infidels, **Woe to us! Who has raised us from our beds? This is what the Most Gracious promised, and the messengers spoke the truth.** Ibn Jarir transmitted it, and he chose the first, which is more correct, because of the saying of God, the Most High, in al-Saffat 37: **And they will say, 'Woe to us! This is the Day of Recompense! This is the Day of Separation which you used to deny.'** And God, the Most High, said: "And on the Day the Hour will appear, the criminals will swear that they had not remained [in the world] except for an hour. Thus were they deluded. And those who were given knowledge and faith will say, 'You did remain according to the Book of God until the Day of Resurrection.' This is the Day of Resurrection, but you did not know."

And the Almighty's saying: **It will be only a single blast, and at once they will all be brought before Us** is like His saying, the Almighty: **It will be only a single blast, and at once they will all be in the dark.** And He, the Majestic and Sublime, said: **And the Hour will not come but as the twinkling of an eye, or even nearer.** And He, the Majestic and Sublime, said: **The Day He will call you, and you will respond with praise of Him, and you will think that you had remained only a little.** That is, We will only command them with one

command, and at once they will all be brought before Us. **So today no soul will be wronged at all**, that is, of its deeds, **and you will not be recompensed except for what you used to do.**

Fath al-Qadir

Then the Almighty informed about what will befall them at the second blast, saying: 51- **And the Trumpet will be blown**, which is the blast that will raise them from their graves. That is why He said: **Then at once they will hasten from the graves to their Lord**, meaning they will hasten. And between the two blasts there will be forty years. And He expressed the future with the past tense when He said and will be blown, indicating that it will happen, as the people of eloquence have mentioned. They made this verse an example of it. The Trumpet, with a sukoon on the waw, is the horn that Israfil will blow into, as mentioned in the Sunnah. And giving this name to the horn is well-known in the Arabic language, and from it is the saying of the poet:

We butted them on the day of the two Ghorins with a severe butting, not like the butting of two Tyrians.

Which of the two horns. This has already been mentioned in Surat Al-An'am. Qatadah said: The trumpets are the plural of trumpet, meaning He blew the souls into the trumpet. The ajdaths are the plural of jadtha, which is the grave. The ajdaf are read with a fa', which is a language, and the eloquent language with a tha'. An-Nasl and An-Naslaan: to hasten in walking. It is said nasla yansal, like daraba yadrubu, and it is said yansal with a damma, and from this is the saying of Imru' al-Qais:

So separate my clothes from your clothes and they will fall off

And the other said:

The wolf's lions became cold at night, so they fled.

Tafsir al-Baghawi

51. **And the Trumpet will be blown**, which is the last blast, the blast of resurrection, and between the two blasts there will be forty years, **and at once they will be from the graves**, meaning: the graves, the singular of which is: jadath, **to their Lord they will hasten**, they will emerge from the graves alive, and from this the child is called *nas*/because he emerges from his mother's womb.

Tafsir al-Baidawi

51 - "And the Trumpet will be blown" meaning a second time. This has been explained previously in Surat Al-Mu'minun. "Then they will be from the graves" from the graves is the plural of graves and it was read with the letter fa. "To their Lord they will hasten" is the letter damma.

Surat Yaseen: 52

They said, "Woe to us! Who has raised us from our beds? This is what the Most Merciful promised, and the messengers spoke the truth."

Surat Ya-Sin 36:52

They said, **Woe to us! Who has raised us from our beds? This is what the Most Merciful promised, and the messengers spoke the truth.**

Tafsir al-Jalalayn

52 - **They said** the disbelievers among them **Woe to us** our destruction, which is a source without a verb from the word **Who has raised us from our beds** because they were asleep between the two blasts and were not punished *this* resurrection *what* the Most Merciful *promised* and the messengers spoke the truth in it) they acknowledged when acknowledgment would not benefit them and it was said that it would be said to them

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will say, 'Woe to us! Who has raised us from our beds? This is what the Most Gracious promised, and the messengers spoke the truth.'** God Almighty says: These polytheists said when the Trumpet was blown with the blast of resurrection for the Day of Resurrection, and their souls were returned to their bodies, after a sleep they had fallen asleep, **Woe to us! Who has raised us from our beds?** It has been said that this is a sleep between the two blasts.

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

Who said that?

Muhammad bin Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Khaithamah, on the authority of Al-Hasan, on the authority of Abi bin Kaab, regarding his statement: **Woe to us! Who has raised us from our beds?** He said: They slept a sleep before the resurrection.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Mansur, on the authority of a man called Khaithamah, regarding his statement: **Woe to us! Who has raised us from our beds?** He said: They sleep a sleep before the resurrection.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They said, 'Woe to us! Who has raised us from our beds?'** This is what the people of misguidance say. And the period of sleep is the period between the two Trumpet blasts.

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: **Woe to us! Who has raised us from this place of our sleep?** He said: The disbelievers say it.

What is meant by his saying: **from this place of ours** is who woke us from our sleep, and it is from their saying: so-and-so aroused his camel and it arose, if he aroused it and it arose. It has been mentioned that this is in the reading of Ibn Mas'ud: **who aroused us from this place of ours.** And in his saying *this* there are two views: One: that it is a reference to *ma* and that this is a statement that begins after the end of the first report with his saying: **who aroused us from our place of sleep** then *ma* is raised by this, and the meaning of the statement is: this is the promise of the Most Gracious and the truth of the messengers. The other view: that it is from the description of the place of sleep, and it is in the accusative and a response to the place of sleep, and when the report about the first is complete, then the meaning of the statement is: who aroused us from this place of ours, then the statement begins and it is said: what the Most Gracious promised, meaning: the promise of the Most Gracious raised you, so *ma* is in the nominative case according to this meaning.

The people of interpretation differed about the one who says at that time: This is what the Most Gracious promised. Some of them said: The people of faith in God say that.

Who said that?

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **This is what the Most Gracious has promised**, which pleased the believers and they would say, **This is when the Resurrection is over.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **This is what the Most Gracious promised, and the messengers spoke the truth.** He said: The people of guidance said: This is what the Most Gracious promised, and the messengers spoke the truth.

Others said: Rather, both statements, I mean, **Woe to us! Who has raised us from our beds? This is what the Most Merciful promised, and the messengers spoke the truth.:** are the words of the infidels.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Woe to us! Who has raised us from our beds?** Then some of them said to one another, **This is what the Most Gracious promised, and the messengers spoke the truth.** They had told us that we would be raised after death, and that we would be held accountable and rewarded.

The first statement is more similar to the apparent meaning of the revelation, which is that it is the words of the believers, because the unbelievers in their saying **Who has raised us from our place of sleep** is

evidence that they were ignorant of the one who raised them from their place of sleep, and therefore, out of their ignorance, they sought confirmation, and it is impossible that they would have sought confirmation of that except from someone other than them, whose description differed from their description in that.

Tafsir al-Qurtubi

The Almighty said: **They said, 'Woe to us!'** Ibn al-Anbari said: **<Woe to us!> is a good pause, then you can begin with** Who has resurrected us?" It was narrated from some of the reciters: "<Woe to us! Who has resurrected us?> **with a kasra on min and a tha' from ba'ath.**" This was narrated from Ali, may God be pleased with him. According to this school of thought, it is not appropriate to pause at the phrase "Woe to us! **until one says** from our sleeping place." In the recitation of Ubayy ibn Ka'b, it was: "Who has awakened us? **with a connected** from our sleeping place." This is evidence of the correctness of the school of thought of the common people. Al-Mahdawi said: Ibn Abi Layla read: "They said, 'Woe to us!' **with an additional ta', which is the feminine of woe.**" Similar to it is: "Woe to me! Will I give birth when I am an old woman?" (Hud 11:72). And Ali **may God be pleased with him** recited: **O woe to us who will afflict us!** So *from* is related to the woe or a state of *wealta* so it is related to something omitted, as if he said: **O woe to us, whoever afflicts us.** And as it is possible for it to be a predicate of it, it is also possible for it to be a state of it. And *from* in His statement: **from our sleeping place** is related to the resurrection itself. Then it was said: How did they say this while they are among those being tormented in their graves? The answer is that Ubayy ibn Ka'b said: They sleep a sleep. And in another narration: They say: **O woe to us who has afflicted us from our sleeping place.** Abu Bakr al-Anbari said: This hadith should not be interpreted as meaning that *ahbana* is from the wording of the Qur'an as has been said by those who have attacked the Qur'an, but it is an explanation of *ba'athana* or an expression of some of its meanings. Abu Bakr said: And this is how I memorized it: **from ahbana** without an alif in *ahbana* and with a sukoon on the noon of *min*. The correct form of it, according to the language, is <min ahabna> with a fatha on the noon, given that the fatha on the hamza of ahab was placed on the noon of <min> and the hamza was dropped, as the Arabs said: Who informed you, who informed you? They mean who informed you. It is also said: I awoke the sleeper, so he awoke the sleeper. Ahmad bin Yahya al-Nahwi recited to us:

A critic came at night to blame me, and no critic had ever lived before me.

Abu Saleh said: When the first blast is blown, the torment will be lifted from the people of the graves, and they will sleep until the second blast, with forty years between them. This is what they will say: **Who has raised us from our beds?** Ibn Abbas and Qatada said the same. The scholars of semantics said: When the disbelievers see Hell and the types of torment in it, what they were tormented with in their graves will be compared to their torment, like sleep. Mujahid said:

Then the believers will say to them: **This is what the Most Gracious has promised.** Qatada said: Then those whom God has guided will say to them: **This is what the Most Gracious has promised.** Al-Farra' said: Then the angels will say to them: **This is what the Most Gracious has promised.** An-Nahhas said: These statements are in agreement, because the angels are among the believers and among those whom God has guided. And on this basis, the statement of God, the Almighty, is interpreted: **Indeed, those who have believed and done righteous deeds - those are the best of creation** [Al-Bayyinah 7]. Likewise, the hadith, **The believer in the sight of God is better than all that He has created.** It is possible that the angels, peace be upon them, and other believers said to them: **This is what the Most Gracious has promised.** It was also said that when the disbelievers said to one another: **Who has raised us from our beds?** they believed the messengers when they witnessed what they had told them. Then they said: **This is what the Most Gracious promised and the messengers spoke the truth,** but we denied it. They acknowledged it when acknowledgment was of no use to them. Hafs would pause at **from our beds** and then begin by saying: *This.* Abu Bakr ibn al-Anbari said: **Who has raised us from our beds** is a good pause, then begin: **This is what the Most Gracious has promised.** It is permissible to pause at **this of our beds**, lowering *this* to follow *bed*, and begin with **this is what the Most Gracious has promised**, meaning that what the Most Gracious has promised has raised you, meaning what the Most Gracious has promised has raised you. An-Nahhas: The completion is on <from our resting place> and <this> in the nominative case as the subject and its predicate is <what the Most Gracious has promised>. It is also permissible for it to be in the accusative case as an adjective for <our resting place>, so the completion is <from this resting place>. <what the Most Gracious has promised> is in the nominative case in three ways. Abu Ishaq mentioned two of them. He said: It is by implying this. The second way is that it means the truth of what the Most Gracious has promised is that He has sent you. The third way is that it means that He has sent you what the Most Gracious has promised.

Tafsir Ibn Kathir

This is the third blast, which is the blast of resurrection and rising from the graves. That is why God the Almighty said: "Then at once they will hasten from the graves to their Lord. Hashing" means walking quickly, as God the Almighty said: "The Day they emerge from the graves quickly, as if they were, toward an idol, hastening. They will say, 'Woe to us! Who has raised us from our beds?'" They mean their graves, which they believed in this worldly life that they would not be raised from. But when they witness what they denied in the place of assembly, "They will say, 'Woe to us! Who has raised us from our beds?'" This does not negate their torment in their graves, because in relation to what comes after it, it is as severe as sleep. Ubayy ibn Ka'b **may God be pleased with him**, Mujahid, al-Hasan, and Qatadah said: They will sleep a sleep before the resurrection. Qatada said: "That will be

Surat Yaseen: 52

They said, "Woe to us! Who has raised us from our beds? This is what the Most Merciful promised, and the messengers spoke the truth."

between the two blasts, and that is why they will say, 'Who has raised us from our place of sleep?' When they say that, the believers will answer them. More than one of the early Muslims said this: 'This is what the Most Gracious promised, and the messengers spoke the truth.'" Al-Hasan said: **The angels will answer them with that, and there is no contradiction, since the combination is possible, and God Almighty knows best.**

Abdul Rahman bin Zaid said: All of them are from the saying of the infidels, **Woe to us! Who has raised us from our beds? This is what the Most Gracious promised, and the messengers spoke the truth.** Ibn Jarir transmitted it, and he chose the first, which is more correct, because of the saying of God, the Most High, in al-Saffat 37: **And they will say, 'Woe to us! This is the Day of Recompense! This is the Day of Separation which you used to deny.'** And God, the Most High, said: "And on the Day the Hour will appear, the criminals will swear that they had not remained [in the world] except for an hour. Thus were they deluded. And those who were given knowledge and faith will say, 'You did remain according to the Book of God until the Day of Resurrection.' This is the Day of Resurrection, but you did not know."

And the Almighty's saying: **It will be only a single blast, and at once they will all be brought before Us** is like His saying, the Almighty: **It will be only a single blast, and at once they will all be in the dark.** And He, the Majestic and Sublime, said: **And the Hour will not come but as the twinkling of an eye, or even nearer.** And He, the Majestic and Sublime, said: **The Day He will call you, and you will respond with praise of Him, and you will think that you had remained only a little.** That is, We will only command them with one command, and at once they will all be brought before Us. **So today no soul will be wronged at all,** that is, of its deeds, **and you will not be recompensed except for what you used to do.**

Fath al-Qadir

And they said: 52- "Woe to us! Who has raised us from our beds? **That is, they said when they were raised from the graves by the blast,** Woe to us! **They cried out,** Woe to them! **As if they were saying to him,** Come, for this is the time for you to come!" And those who rise are the disbelievers. Ibn al-Anbari said: Stopping at "Woe to us" is a good stop. Then the speech begins with the words, "Who has raised us from our beds?" They thought, due to the confusion of their minds over what they witnessed of the horror and the fear that had entered them, that they were asleep. The majority read "Woe to us. **Ibn Abi Layla** read Woe to us" and added the ta'. The majority read "Who has raised us? **with a fat-ha on the m of min**" as a question mark. Ibn Abbas, al-Dahhak, and Abu Nahik read it with a kasra on the m as a preposition. This reading was narrated from Ali ibn Abi Talib. According to this reading, "min **is related to woe, and the majority read** min ba'athna." In Abi's reading, **Man ahbana man haba min nawmihi** means: if he wakes up, and Tha'lab recited in this reading:

A critic came at night to blame me, and no critic had ever relied on me before.

It was said that they say this when they see Hell. Abu Salih said: When the first blast is blown, the punishment will be lifted from the people of the graves and they will sleep until the second blast. The phrase **This is what the Most Gracious has promised and the messengers have spoken the truth** is an answer to them from the angels, or from the believers. It was also said that it is from the speech of the disbelievers, answering each other. Al-Farra' said the first, and Mujahid said the second. Qatada said: It is from the statement of God, the Most High, and what is in His statement, **What the Most Gracious has promised** is a relative pronoun and its antecedent is omitted, and the meaning is: This which the Most Gracious has promised and the messengers have spoken the truth about has come true for them and has descended upon you. The objects of the promise and the truth are omitted: that is, the Most Gracious promised it to you and the messengers spoke the truth about it. The original is **The Most Gracious promised it to you and spoke the truth about it, or The Most Gracious promised us and the messengers spoke the truth about it,** meaning that this is from the statement of the believers or from the statement of the disbelievers.

Tafsir al-Baghawi

52. **They will say, 'Woe to us! Who has raised us from our beds?'** Abi bin Ka'b, Ibn Abbas, and Qatada said: They only say this because God Almighty lifts the punishment from them between the two blasts, so they sleep. Then, when they are raised after the final blast and witness the Resurrection, they will cry out in woe.

The scholars of semantics said: When the disbelievers see Hell and its various types of torment, the torment of the grave will be like sleep in its side. They will say: Woe to us! Who has raised us from our sleep? Then they will say: **This is what the Most Merciful promised, and the messengers spoke the truth.** [They acknowledged it when acknowledgment did not benefit them.]

It was said: The angels said to them: **This is what the Most Gracious promised, and the messengers spoke the truth.**

Mujahed said: The infidels will say: **Who has raised us from our beds?** The believers will say: **This is what the Most Merciful promised, and the messengers spoke the truth.**

Tafsir al-Baidawi

52 - "They said, 'Woe to us!' **It was also read as** Woe to us! Who has awakened us from our sleep? **It was also read as** Who has awakened us? Who has awakened us from his sleep? Who has awakened us?

Who has awakened us? Who has awakened us? Who has awakened us?" It is a suggestion, a symbol, and a notification that, due to the confusion of their minds, they think they were asleep. "Who has awakened us and Who has awakened us" are based on the preposition and the verbal noun, and Hafs alone paused on them with a gentle pause, and stopping on them in all other readings is good. **This is what the Most Gracious has promised, and the messengers have spoken the truth.** is a subject and predicate, and *what* is a verbal noun, or a relative pronoun with an omitted referent, or *this* is an attribute of **our resting place**, and **what has been promised** is an omitted predicate, or a subject with an omitted predicate, meaning, **This is what the Most Gracious has promised, and the messengers have spoken the truth.** Or, **What the Most Gracious has promised, and the messengers have spoken the truth.** This is true and is from their speech. It was said that it is an answer to the angels or the believers about their question, deviating from His ways as a reminder of their disbelief and a rebuke to them for it, and a warning that what concerns them is the question about the resurrection, not the one who will raise it. It is as if they said, **The Most Gracious has raised you, who promised you the resurrection and sent messengers to you, and they believed you.** But the matter is not as you think, for the one who is asleep is not raised, and you are concerned about asking about the one who will raise it. Rather, it is the greater resurrection with its terrors.

Surat Ya-Sin: 53

It will be only a single blast, and at once they will all be brought before Us.

Surat Ya-Sin 36:53

It will be only a single blast, and at once they will all be brought before Us.

Tafsir al-Jalalayn

53 - **It will be only a single blast, and at once they will all be brought before Us** before Us **into the world.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **There will be but a single blast, and at once they will all be brought before Us**, meaning that the return of them to life after their death will be but a single blast, which is the third blowing of the trumpet. **And at once they will all be brought before Us**, meaning that they will be gathered together before Us, brought to witness the place of presentation and reckoning, and not one of them will be absent from it. We have already explained the differences among those who differed in their reading of **except a blast** in the accusative and nominative cases previously, so there is no need to repeat it here.

Tafsir al-Qurtubi

It will be but a single blast means that their resurrection and revival will be with a single blast, which is the saying of Israfil: **O decayed bones, severed limbs, and torn hair! God commands you to gather for the passing of judgment.** This is the meaning of His, the Truthful, saying: **The Day they hear the blast in truth, that is the Day of Resurrection** (Qaf: 42). And He said: **Rushing to the Caller** (al-Qamar 54:8), as will be mentioned later. And in the reading of Ibn Mas'ud, if it is authentic from him, it is: **It will be but a single wineskin**, and the wineskin is the blast, and this has been mentioned previously. **Then they will all be brought before Us** <Then they will all be brought before Us <Then they will all be brought before Us <Then they will all be brought before Us" is the subject and its predicate is <all>indefinite, and <brought before>is from its description. The meaning of <brought before>is gathered and brought to the place of reckoning, which is like His saying: "And the matter of the Hour will not be but as the twinkling of an eye" (al-Nahl 16:77).

Tafsir Ibn Kathir

This is the third blast, which is the blast of resurrection and rising from the graves. That is why God the Almighty said: "Then at once they will hasten from the graves to their Lord. Hashing" means walking quickly, as God the Almighty said: "The Day they emerge from

the graves quickly, as if they were, toward an idol, hastening. They will say, 'Woe to us! Who has raised us from our beds?'" They mean their graves, which they believed in this worldly life that they would not be raised from. But when they witness what they denied in the place of assembly, "They will say, 'Woe to us! Who has raised us from our beds?'" This does not negate their torment in their graves, because in relation to what comes after it, it is as severe as sleep. Ubayy ibn Ka'b **may God be pleased with him**, Mujahid, al-Hasan, and Qatadah said: They will sleep a sleep before the resurrection. Qatada said: "That will be between the two blasts, and that is why they will say, 'Who has raised us from our place of sleep?'" When they say that, the believers will answer them. More than one of the early Muslims said this: 'This is what the Most Gracious promised, and the messengers spoke the truth.'" Al-Hasan said: **The angels will answer them with that, and there is no contradiction, since the combination is possible, and God Almighty knows best.**

Abdul Rahman bin Zaid said: All of them are from the saying of the infidels, **Woe to us! Who has raised us from our beds? This is what the Most Gracious promised, and the messengers spoke the truth.** Ibn Jarir transmitted it, and he chose the first, which is more correct, because of the saying of God, the Most High, in al-Saffat 37: **And they will say, 'Woe to us! This is the Day of Recompense! This is the Day of Separation which you used to deny.'** And God, the Most High, said: "And on the Day the Hour will appear, the criminals will swear that they had not remained [in the world] except for an hour. Thus were they deluded. And those who were given knowledge and faith will say, 'You did remain according to the Book of God until the Day of Resurrection.' This is the Day of Resurrection, but you did not know."

And the Almighty's saying: **It will be only a single blast, and at once they will all be brought before Us** is like His saying, the Almighty: **It will be only a single blast, and at once they will all be in the dark.** And He, the Majestic and Sublime, said: **And the Hour will not come but as the twinkling of an eye, or even nearer.** And He, the Majestic and Sublime, said: **The Day He will call you, and you will respond with praise of Him, and you will think that you had remained only a little.** That is, We will only command them with one command, and at once they will all be brought before Us. **So today no soul will be wronged at all**, that is, of its deeds, **and you will not be recompensed except for what you used to do.**

Fath al-Qadir

53- **It will be only a single blast** meaning that the aforementioned blast was only a single blast that Israfil made by blowing the trumpet **and at once they will all be brought before Us** meaning they will be gathered and brought before Us quickly for the reckoning and punishment.

Tafsir al-Baghawi

53. **It will be but a single blast**, meaning the last blast, **and then they will all be brought before Us**.

Tafsir al-Baidawi

53 - "If it was" the action was not. "Except a single blast **is the final blast, and it was read with the nominative case based on the perfect kan**". "Then they will all be brought before Us" with just that blast. In all of that, the matter of resurrection and gathering is made light and they do not need the reasons that they rely on in what they witness.

Surat Ya-Sin: 54

So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.

Surat Ya-Sin 36:54

So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.

Tafsir al-Jalalayn

54 - **So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **So today** meaning the Day of Resurrection **no soul will be wronged at all**. Likewise, our Lord does not wrong a soul at all. He does not give it the full reward for its good deeds, nor does He burden it with the sin of another. Rather, He gives every soul the full reward for what it has done of good, and He does not punish it except for what it has committed and earned. **And you will not be recompensed except for what you used to do.** He says: And you will not be rewarded except for the deeds that you used to do in this world.

Tafsir al-Qurtubi

The Almighty says: **So today no soul will be wronged at all** meaning no reward for any action will be reduced. **You will not be recompensed except for what you used to do** <ma>is in the accusative case in two ways: The first is that it is a second object for something whose agent is not named. The second is by removing the adjective letter, meaning: except for what you used to do, meaning what you used to do, so it was deleted.

Tafsir Ibn Kathir

This is the third blast, which is the blast of resurrection and rising from the graves. That is why God the Almighty said: **Then at once they will hasten from the graves to their Lord**. "Hashing" means walking quickly, as God the Almighty said: "The Day they emerge from the graves quickly, as if they were, toward an idol, hastening. They will say, 'Woe to us! Who has raised us from our beds?'" They mean their graves, which they believed in this worldly life that they would not be raised from. But when they witness what they denied in the place of assembly, "They will say, 'Woe to us! Who has raised us from our beds?'" This does not negate their torment in their graves, because in relation to what comes after it, it is as severe as sleep. Ubayy ibn Ka'b **may God be pleased with him**, Mujahid, al-Hasan, and Qatadah said: They will sleep a sleep

before the resurrection. Qatada said: "That will be between the two blasts, and that is why they will say, 'Who has raised us from our place of sleep?'" When they say that, the believers will answer them. More than one of the early Muslims said this: 'This is what the Most Gracious promised, and the messengers spoke the truth.'" Al-Hasan said: **The angels will answer them with that, and there is no contradiction, since the combination is possible, and God Almighty knows best.**

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Fath al-Qadir

54- **So today no soul will be wronged** from among the souls **in anything** of what it deserves: that is, nothing will be reduced from the reward for its deeds, nor will it be wronged in any way. **And you will not be recompensed except for what you used to do** that is, except for the recompense for what you used to do in this world, or except for what you used to do: that is, because of it, or in exchange for it.

Abd ibn Humayd and Ibn Abi Hatim narrated from Abu Malik regarding his statement, **Indeed, We carried their offspring** (1:11), that he said: In Noah's ark, in which he carried two of each pair. **And We created for them from the like thereof that which they ride** (1:11), that he said: The ships in the sea and rivers in which people ride. Abd ibn Humayd and Ibn al-Mundhir narrated something similar from Abu Salih. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement, **And We created for them from the like**

thereof that which they ride (1:11), that he said: These are the ships that were made after Noah's ark. Ibn Jarir and Ibn Abi Hatim narrated from him regarding the verse, that he said: He means camels. God created them as you have seen, so they are the ships on land that they ride and ride. The same was narrated from al-Hasan, Ikrimah, Abdullah ibn Shaddad and Mujahid. Abd al-Razzaq, al-Firyabi, Abd ibn Humayd, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Abu Hurayrah, regarding the verse, **they will not be able to make bequests**, that he said: The Hour will come while people are in their markets, trading, shearing garments, milking camels, and attending to their needs, and they will not be able to make bequests, **nor will they return to their families**. Abd ibn Humayd, Abdullah ibn Ahmad in Zawa'id al-Zuhd and Ibn al-Mundhir narrated on the authority of al-Zubayr ibn al-Awwam, who said: The Hour will come while a man is shearing garments and a man is milking a she-camel. Then he recited, **they will not be able to make bequests**, that is, the verse. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah, who said: The Hour will come while two men have spread out their garments, neither trading with them nor folding them up. The Hour will come while a man is cleaning his trough, but he will not water his camel from it. The Hour will come while a man has taken the milk of his she-camel away, but he will not eat it. The Hour will come while a man has raised his food to his mouth, but he will not eat it. Al-Faryabi, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Abi bin Kaab regarding his statement: **Who has raised us from our place of sleep?** He said: They sleep a sleep before the resurrection.

Tafsir al-Baghawi

54. "So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.

Tafsir al-Baidawi

54 - So today no soul will be wronged at all, and you will not be recompensed except for what you used to do. **A narration of what will be said**, Come then," depicting the Promised One and establishing it in the souls. Likewise, His saying:

Surat Ya-Sin: 55

Indeed, the companions of Paradise, that Day, will be enjoying themselves in occupation.

Surat Ya-Sin 36:55

Indeed, the companions of Paradise, that Day, will be enjoying themselves in occupation.

Tafsir al-Jalalayn

55 - **Indeed, the companions of Paradise, that Day, will be busy** with the ghayn silent or damma, about what the people of Hell will be enjoying, not with something that will tire them out because there is no accusative in Paradise *enjoying* comfortable, a second predicate of *in* and the first is busy.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, the companions of Paradise, that Day, will be in a state of amusement.** The people of interpretation differed regarding the meaning of the occupation that God, the Most High, described the companions of Paradise as being in on the Day of Resurrection. Some of them said: That is the defloration of virgins.

Who said that?

Ibn Hamid told us: Ya'qub told us, on the authority of Hafs ibn Hamid, on the authority of Shamir ibn 'Atiyyah, on the authority of Shaqiq ibn Salamah, on the authority of 'Abdullah ibn Mas'ud, regarding his statement, **Indeed, the companions of Paradise, that Day, will be occupied with amusement**, he said: Their occupation will be deflowering virgins.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, on the authority of Abu Amr, on the authority of Ikrimah, on the authority of Ibn Abbas: **Indeed, the companions of Paradise, that Day, will be occupied with amusement.** He said: Deflowering virgins.

Ubaid bin Asbat bin Muhammad told me: My father told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: **The companions of Paradise, that Day, will be occupied with pleasure.** He said: Deflowering virgins.

Al-Hasan bin Zuraiq Al-Tahawi told me: Asbat bin Muhammad told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, the same.

Al-Husayn ibn Ali al-Sada'i told me: Abu al-Nadr told us, on the authority of al-Ashja'i, on the authority of Wa'il ibn Dawud, on the authority of Sa'id ibn al-Musayyab, regarding His statement, **Indeed, the companions of Paradise, that Day, will be in joyful occupation**, he said: In deflowering virgins. Others said: Rather, what he meant by that is that they are in bliss.

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, **Indeed, the companions of Paradise, that Day, will be occupied**, he said: in bliss.

Amr bin Abdul Hamid told us: Marwan told us, on the authority of Juwaybir, on the authority of Abu Sahl, on the authority of Al-Hasan, regarding the statement of God: **Indeed, the companions of Paradise...** the verse, he said: The bliss will distract them from the torment in which the people of Hell will be.

Others said: Rather, the meaning of this is that they are busy with what the people of Hell are doing.

Who said that?

Nasr bin Ali Al-Jahdhami told us: My father told us, on the authority of Abaan bin Taghlib, on the authority of Ismail bin Abi Khalid, **Indeed, the companions of Paradise...** the verse. He said: They are busy with what the people of Hell will encounter.

The most correct of the sayings on this matter is to say as God Almighty said: **Indeed, the companions of Paradise** - who are its people - **will be in a state of enjoyment** - with blessings that come to them while they are busy, and that business in which they are is a blessing, the deflowering of virgins, amusement and pleasure, and a distraction from what the people of Hell will encounter.

The reciters differed in their reading of the phrase **in work**. The majority of the reciters of Medina and some of the Basrans read it, with some differences from him, as **in work**, with a damma on the shin and a sukoon on the ghain. It was narrated from Abu Amr that there is a damma on the shin and a sukoon on the ghain, and a fatha on both the shin and the ghain in *work*. Some of the people of Medina and Basra, and the majority of the reciters of Kufa, read it as **in work**, with a damma on the shin and the ghain.

In my opinion, the correct reading is to read it with a damma on the shin and ghayn, or with a damma on the shin and a sukoon on the ghayn. Whichever way the reciter reads it, he is correct, because that is the well-known reading among the reciters of the regions, despite the closeness of their meanings. As for reading it with a fatha on the shin and ghayn, I do not accept it, because the authoritative reciters of the Quran have unanimously agreed that it is not permissible.

They also differed in the reading of his statement *fakihun*. The majority of the reciters of the regions read it as *fakihun* with an alif. It was mentioned on the authority of Abu Ja'far al-Qari' that he used to read it as *fakihun* without an alif.

The correct reading in this regard, in my opinion, is the reading of the one who read it with an alif, because that is the known reading.

The commentators differed in their interpretation of this. Some of them said: It means: happy.

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, **In a merry business**, meaning: Rejoicing.

Others said: It means: I am amazed.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, *Fakihun* he said: Astonished.

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 *Fakhoon* he said: Amazed.

Scholars of Arabic speech differed on this matter. Some of the Basrans said: **Al-Fakah is the one who takes delight in it.** He said: The Arabs say about a man who takes delight in food, fruit, or people's honor: **So-and-so has taken delight in people's honor.** He said: **Whoever reads it as 'fakihun' makes him one who gives much fruit and is a fruit-lover.** He cited as evidence for his statement the verse of Al-Hutay'ah.

You invited me and claimed that you are the son of a summer princess

That is, he has a lot of milk and dates, and the same goes for 'Aasil', 'Laheem', and 'Shahem'. Some of the Kufans said: This is similar to 'Hatheeroon' and 'Hatheeroon', and this second statement is more similar to the word.

Tafsir al-Qurtubi

The Almighty said: **Indeed, the companions of Paradise, that Day, will be occupied with amusement.** Ibn Mas'ud, Ibn Abbas, Qatada, and Mujahid said: Their occupation will be deflowering virgins. At-Tirmidhi Al-Hakim mentioned in his book Mushkil Al-Quran: Muhammad ibn Hamid Al-Razi told us, Ya'qub Al-Qummi told us, on the authority of Hafs ibn Hamid, on the authority of Shimr ibn Atiyyah, on the authority of Shaqiq ibn Salamah, on the authority of Abdullah ibn Mas'ud, regarding His statement: **Indeed, the companions of Paradise, that Day, will be occupied with amusement.** He said: Their occupation will be deflowering virgins. Muhammad ibn Hamid told us, Harun ibn Al-Mughira told us, on the authority of Nahshal, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, similarly. Abu Qilabah said: While a man from the people of Paradise is with his family, it will be said to him, **Move back to your family**, and he will say, **I am busy with my family**, and he will be told, **Move back to your family as well.** It was said: The people of Paradise will be too busy with their own pleasures and comforts to care about the sinners and their destination to the Fire, and the painful torment they will face, even if their relatives and family are among them. This was stated by Saeed ibn al-Musayyab and others. Waki' said: He means listening to music. Ibn Kaysan said: *Busy* means visiting one another. It was also said: As guests of God

the Almighty. It was narrated that on the Day of Resurrection, a caller will call out: Where are My servants who obeyed Me and kept My covenant in secret? They will rise as if their faces were the full moon and the shining star, riding on mounts of light with reins of ruby, flying over the heads of creation, until they stand before the Throne. God the Almighty will say to them: Peace be upon My servants who obeyed Me and kept My covenant in secret. I have chosen you and selected you and selected you. Go and enter Paradise without being held to account, for **there will be no fear concerning you, nor will you grieve.** They will pass over the Sirat like a flash of lightning, and its gates will be opened for them. Then the creation will be stopped at the gathering place, and some of them will say to one another: **O people, where is so-and-so and so-and-so?! That will be when they will ask one another, and a caller will call out, Indeed, the companions of Paradise, that Day, will be occupied and enjoying themselves.** "Shaghal" and *Shughl* are two dialects that are recited in, like *terror* and *terrorism*, and *saht* and *saht*, as mentioned earlier. *Fakihoon* meaning **delighted**: Al-Hasan said: They are pleased. Ibn Abbas said: They are happy. Mujahid and Ad-Dahhak said: They are impressed. As-Suddi said: They are relaxed. The meanings are close. Humor is joking and pleasant speech. Abu Ja'far, Shaibah, and Al-A'raj read: *Fakihoon* without an alif, and they are two dialects like *farah* and *farah*, and *haqir* and *haqir*, as Al-Farra' said. Al-Kisa'i and Abu Ubaidah said: *Fakih* means the one who has fruits, like *sha'ham* and **wa la ham** and *tamar* and **wa la ban**, and *fakkah* means the one who is amused and indulgent. <fakahun>without alif in Qatada's saying: admirers. Abu Zaid said: a man is said to be funny if he is of a good nature and laughs. Talha bin Musarraf read <fakahin>in the accusative case as a state.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that on the Day of Resurrection, when they depart from the gathering places and descend into the gardens of Paradise, they will be busy with everything else because of the eternal bliss and great success they will enjoy. Al-Hasan Al-Basri and Ismail bin Abi Khalid said: Busy with what the people of Hell will experience of torment. Mujahid said: **In a blissful occupation** means in bliss, admiring it. Qatadah said the same. Ibn Abbas **may God be pleased with him** said: *Blissful* means joyful. Abdullah bin Masoud, Ibn Abbas **may God be pleased with him**. Saeed Al-Musayyab, Ikrimah, Al-Hasan, Qatadah, Al-A'mash, Sulayman Al-Taimi, and Al-Awza'i said regarding God's statement: **Indeed, the companions of Paradise, That Day, will be in a blissful occupation**, they said: Their occupation will be deflowering virgins. Ibn Abbas **may God be pleased with him** said in a narration from him: **In a blissful occupation** meaning listening to stringed instruments. Abu Hatim said: Perhaps it was a mistake by the listener, and it is the deflowering of virgins.

And the Almighty said: **They and their spouses** Mujahid said: **and their wives**, "in shades" meaning in the shades of trees **reclining on couches**. Ibn Abbas,

Indeed, the companions of Paradise, that Day, will be enjoying themselves in occupation.

Mujahid, Ikrimah, Muhammad ibn Ka'b, Al-Hasan, Qatadah, As-Suddi and Khasif said: **The couches** are the beds under the curtains. **I said** Its equivalent in this world is these couches under the curtains, and God knows best. And the Almighty said: **For them therein is fruit** meaning of all kinds **and for them is whatever they request** meaning whatever they seek they will find from all kinds of pleasures. Ibn Abi Hatim said: Muhammad ibn Auf Al-Himsi told us, Uthman ibn Sa'id ibn Kathir ibn Dinar told us, Muhammad ibn Muhajir told us on the authority of Ad-Dahhak Al-Ma'afari on the authority of Sulayman ibn Musa. Kurayb told me that he heard Usamah ibn Zayd **may God be pleased with them both** say: "The Messenger of God (blessings and peace of God be upon him) said: 'Are there those who are eager to go to Paradise?' Indeed, Paradise is not dangerous. By the Lord of the Kaaba, it is all shining light, its fragrance is swaying, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, an eternal abode in a house of safety, green fruits, goodness, and blessings in a high and splendid place.' They said: 'Yes, O Messenger of God, we are eager to go to it.' He (blessings and peace of God be upon him) said: 'Say, God willing.' The people said: 'God willing.'" Ibn Majah also narrated it in the Book of Asceticism in his Sunan from the hadith of Al-Walid ibn Muslim on the authority of Muhammad ibn Muhajir with this chain of transmission.

And the Almighty's saying: "Peace, a word from a Merciful Lord." Ibn Jurayj said: Ibn Abbas, may God be pleased with him, said regarding the Almighty's saying: "Peace, a word from a Merciful Lord," that God Almighty Himself will be peace upon the people of Paradise. What Ibn Abbas, may God be pleased with him, said is like the Almighty's saying: "Their greeting on the Day they meet Him will be, 'Peace.'" Ibn Abi Hatim narrated a hadith here, but its chain of transmission is questionable. He said: Musa ibn Yusuf told us, Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told us, Abu Asim al-Abbadani told us, al-Fadl al-Raqashi told us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abd God, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: While the people of Paradise were enjoying their bliss, a light shone for them. They raised their heads and saw that the Lord Almighty was looking down on them from above and said: "Peace be upon you, O people of Paradise." This is the meaning of the words of God, the Most High: "Peace, a word from a Merciful Lord." He said: "So He looks at them and they look at Him, and they do not pay attention to any of the bliss as long as they are looking at Him until He is hidden from them and His light and blessings remain upon them and in their homes." Ibn Majah narrated it in the Book of the Sunnah of his Sunan on the authority of Muhammad ibn Abd al-Malik ibn Abi al-Shawarib.

Ibn Jarir said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Harmalah told us, on the authority of Sulayman bin Hamid, who said: I heard Muhammad bin Ka'b Al-Qurazi narrating on the authority of Umar bin Abdul Aziz **may God be pleased with him**, who said: When God the Almighty has finished with the people of

Paradise and Hell, He comes in the shade of clouds and angels. He said: He greets the people of Paradise, and they return His greeting. Al-Qurazi said: This is in the Book of God the Almighty: "Peace, a word from a Merciful Lord." God the Almighty says: Ask Me. They say: What do we ask of You, O Lord? He says: Yes, ask Me. They say: We ask of You, O Lord, Your pleasure. He says: My pleasure is for me to settle you in the abode of My honor. They say: O Lord, what do we ask of You? By Your glory and majesty and the exaltedness of Your station, if You were to apportion to us the sustenance of the two worlds, we would feed them, give them drink, clothe them, and serve them, without that detracting from us in the least. God the Almighty said: Indeed, I have more. He said: He does that with them in their ranks until he is seated in His assembly. He said: Then gifts from God the Almighty will come to them, carried to them by the angels. Then he mentioned something similar. This is a strange report, narrated by Ibn Jarir through various chains of narration, and God knows best.

Fath al-Qadir

When God, the Exalted, mentioned the state of the disbelievers, He followed it with a narration of the state of His righteous servants, and made it part of what will be said to the disbelievers on that Day, to increase their regret, complete their grief, and complete the affliction that has befallen them and the misery they have witnessed. So when they see the various types of torment that God has prepared for them and the various types of bliss that He has prepared for His friends, it will reach their hearts to a great extent and increase the constriction of their chests to an extent that cannot be measured. The meaning 55- **Indeed, the companions of Paradise** on that Day **will be busy** with the pleasures they are experiencing, which no eye has seen, no ear has heard, and no human heart has conceived, to avoid caring about the matter of the disbelievers and their destiny in Hell, even if they are related to them. It is better not to specify the busyness with a specific thing. Qatadah and Mujahid said: Their busyness that day will be with the deflowering of virgins. Waki' said: Their busyness will be with listening to... Ibn Kaysan said: **By adding some of them to each other**. It was said that their preoccupation was that they were in the hospitality of God that day. The Kufians and Ibn Amir read *shaghal* with two dhammahs. The rest read it with a dhammah on the sheen and a sukoon on the ghain. They are two dialects as Al-Farra' said. Mujahid and Abu Al-Sammak read it with two fathahs. Yazid Al-Nahwi and Ibn Hubayrah read it with a fathah on the sheen and a sukoon on the ghain. The majority read *fakihoon* in the nominative case as the predicate of *in*, and **fi shaghal** is related to it, or in the accusative case as a *hal*. It is permissible for it to be in the nominative case as the predicate of *in*, and *fakihoon* is a second predicate. Al-A'mash and Talhah ibn Musarraf read *fakiheen* in the accusative case as a *hal*, and **fi shaghal** is the predicate. Al-Hasan, Abu Ja'far, Abu Haywah, Abu Raja', Shaybah, Qatadah and Mujahid read *fakahoona*. Al-Farra' said: They are two dialects like *farah* and *farah*, and *al-hazir* and *al-hazir*. Al-Kisa'i

and Abu Ubaidah said: *Al-Fakih* is the possessor of fruits like *tamer* and *laban*, and *al-fakkah* is the one who enjoys and indulges. Qatada said: Al-Fakkahun are the admiring ones. Abu Zaid said: It is said of a man who is funny: if he is of a good nature and laughs. Mujahid and Al-Dahhak said as Qatada said. Al-Suddi said as Al-Kisa'i said.

Tafsir al-Baghawi

55. Indeed, the companions of Paradise will be busy that Day. Ibn Kathir, Nafi', and Abu Amr read in **busyness** with a sukoon on the ghain, while the rest read it with a damma. They are two dialects, like saht and saht.

They differed on the meaning of occupation. Ibn Abbas said: In defloration of virgins. Waki' bin Al-Jarrah said: In listening.

Al-Kalbi said: They are busy with the people of Hell and with what they are in, they do not care about them and do not remember them.

Al-Hasan said: They were busy with the bliss in Paradise, rather than the torment in Hell.

Ibn Kaysan said: **Visiting each other.** It was also said: **As guests of God Almighty.**

Fakihun, Abu Jaafar read: (*Fakihun*) wherever it was, and Hafs agreed with him in Al-Mutaffifin, and they are two dialects like Al-Hadhir and Al-Hadhar, meaning: comfortable. Mujahid and Al-Dahhak said: Admiring what they are in. And on the authority of Ibn Abbas, he said: Happy.

Tafsir al-Baidawi

55 - Indeed, the companions of Paradise, that Day, will be in a state of enjoyment. They will be enjoying the bliss of enjoyment. The indefiniteness and vagueness of *shaghl* is an exaggeration of the joy and enjoyment they are in, and a warning that it is the highest level that the mind can comprehend and that speech can express its essence. Ibn Kathir, Nafi', and Abu `Amr read **fi shaghl** with a sukoon, and Ya'qub in a narration read *fakhahun* for emphasis. They are two predicates of *in*. It is possible that **fi shaghl** is the connection to *fakhahun*. "*fakhahun* **was read with a damma, which is the language of natas and natas. wa-fakihin and wa-fakihin are in the state of the word mustakha**" in the adverbial phrase. "Shaghl" is with two fathahs, a fathah, and a sukoon, and all are languages.

Surat Ya-Sin 36:56

They and their spouses will be in shade, reclining on couches.

Surat Ya-Sin 36:56

They and their spouses will be in shade, reclining on couches.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

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Tafsir al-Jalalayn

56 - *They* is the subject **and their spouses are in shades** plural of shade or shade is the predicate, meaning the sun does not reach them **reclining on couches** plural of couch, which is the bed in the chamber or the mattresses in it *reclining* is the second predicate related to on

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, *They* are the people of Paradise and **their spouses** are from the people of Paradise in Paradise.

Al-Harith also 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, **They and their wives will be in shades**, he said: Their wives will be in shades.

The reciters differed in reading this, some of them read it **fi dhilul** meaning: the plural of ḥallā, as the plural of ḥallā is ḥallān. Others read it: **fi dīlāl**, and if it is read in this way, it has two meanings: One of them is that what is meant by it is the plural of dīlāl, which is in the sense of kunūn, so the meaning of the word in this case is: they and their spouses are in kunūn, not sacrificing to the sun as the people of this world sacrifice to it, because there is no sun in it. The other is that what is meant by it is the plural of ḥallā, so the meaning of its plural is like their plural of ḥallā in abundance: ḥallāl, and of fewness: qīlāl.

And his saying, **Reclining on couches**, and couches are the curtains in the room, and the mattresses: the singular of which is a couch, and some of them claimed that every mattress is a couch, and he cited as evidence for his saying that the saying of Dhu al-Rummah.

Cheeks dried up in walking until as if they were touching the couches with the mourners

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

Who said that?

Yaqub told me, he said: Hisham told us, he said: Husayn told us, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **Reclining on couches**, he said: They are the beds in the chambers.

Hanad told us, he said: Abu Al-Ahwas told us, on the authority of Hisin, on the authority of Mujahid, regarding the statement of God, **reclining on couches**, he said: The couches are the beds on which the curtains are placed.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, he said: Hisin told us, on the authority of Mujahid, regarding his statement: **reclining on couches**, he said: The couches are the beds in

The veil.

Abu Al-Sa'ib told us, he said: Ibn Idris told us, he said: Hisin told us, on the authority of Mujahid, regarding his statement, **on couches**, he said: couches on which the curtains are placed.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, who said: Muhammad claimed that Ikrimah said: The couches are the beds in the chambers.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I heard Al-Hasan, and a man asked him about couches, he said: They are the curtains. The people of Yemen say: So-and-so's couch. And I heard Ikrimah, when he was asked about it, he said: They are the curtains on the beds.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Reclining on couches**. He said: They are the couches in which are the thrones.

Tafsir al-Qurtubi

They and their spouses will be in shades, reclining on couches is a subject and predicate. It is possible that <they> is an emphasis, <and their spouses> is an appositive to the pronoun, and <reclining> is an adjective for <enjoying>. The general reading is: <in shades> with a kasra on the dhaal and the alif. Ibn Mas'ud, Ubayd ibn 'Umair, al-A'mash, Yahya, Hamza, al-Kisa'i, and Khalaf read: in <shall> with a damma on the dhaal without an alif. So shade is the plural of shade, and shade is the plural of shade. **On couches** means beds in curtains, the singular of which is couch, like ship and ships. The poet said:

As if the redness of the roses on its branches at noon in the laughing garden

The cheeks of virgins, ashamed of modesty, are swaying with basil on the couches.

In the hadith: "On the authority of Abu Saeed Al-Khudri, the Prophet, may God bless him and grant him peace, said: 'Whenever the people of Paradise have intercourse with their women, they will return as virgins.'" Ibn Abbas said: "A man from the people of

Paradise will embrace a houri for seventy years, never tiring of her and she not tiring of him. Whenever he comes to her, he will find her a virgin, and whenever he returns to her, his desire returns to him. He will have intercourse with her with the strength of seventy men, and there will be no semen between them. He will ejaculate without semen from him or from her."

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that on the Day of Resurrection, when they depart from the gathering places and descend into the gardens of Paradise, they will be busy with everything else because of the eternal bliss and great success they will enjoy. Al-Hasan Al-Basri and Ismail bin Abi Khalid said: Busy with what the people of Hell will experience of torment. Mujahid said: **In a blissful occupation** means in bliss, admiring it. Qatadah said the same. Ibn Abbas **may God be pleased with him** said: *Blissful* means joyful. Abdullah bin Masoud, Ibn Abbas **may God be pleased with him**, Saeed Al-Musayyab, Ikrimah, Al-Hasan, Qatadah, Al-A'mash, Sulayman Al-Taimi, and Al-Awza'i said regarding God's statement: **Indeed, the companions of Paradise, That Day, will be in a blissful occupation**, they said: Their occupation will be deflowering virgins. Ibn Abbas **may God be pleased with him** said in a narration from him: **In a blissful occupation** meaning listening to stringed instruments. Abu Hatim said: Perhaps it was a mistake by the listener, and it is the deflowering of virgins.

And the Almighty said: **They and their spouses** Mujahid said: **and their wives, "in shades** meaning in the shades of trees **reclining on couches**. Ibn Abbas, Mujahid, Ikrimah, Muhammad ibn Ka'b, Al-Hasan, Qatadah, As-Suddi and Khasif said: **The couches** are the beds under the curtains. **I said** Its equivalent in this world is these couches under the curtains, and God knows best. And the Almighty said: **For them therein is fruit** meaning of all kinds **and for them is whatever they request** meaning whatever they seek they will find from all kinds of pleasures. Ibn Abi Hatim said: Muhammad ibn Auf Al-Himsi told us, Uthman ibn Sa'id ibn Kathir ibn Dinar told us, Muhammad ibn Muhajir told us on the authority of Ad-Dahhak Al-Ma'afari on the authority of Sulayman ibn Musa. Kurayb told me that he heard Usamah ibn Zayd **may God be pleased with them both** say: "The Messenger of God (blessings and peace of God be upon him) said: 'Are there those who are eager to go to Paradise?' Indeed, Paradise is not dangerous. By the Lord of the Kaaba, it is all shining light, its fragrance is swaying, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, an eternal abode in a house of safety, green fruits, goodness, and blessings in a high and splendid place.' They said: 'Yes, O Messenger of God, we are eager to go to it.' He (blessings and peace of God be upon him) said: 'Say, God willing.' The people said: 'God willing.'" Ibn Majah also narrated it in the Book of Asceticism in his Sunan from the hadith of Al-Walid ibn Muslim on the authority of Muhammad ibn Muhajir with this chain of transmission.

And the Almighty's saying: "Peace, a word from a Merciful Lord." Ibn Jurayj said: Ibn Abbas, may God be

pleased with him, said regarding the Almighty's saying: "Peace, a word from a Merciful Lord," that God Almighty Himself will be peace upon the people of Paradise. What Ibn Abbas, may God be pleased with him, said is like the Almighty's saying: "Their greeting on the Day they meet Him will be, 'Peace.'" Ibn Abi Hatim narrated a hadith here, but its chain of transmission is questionable. He said: Musa ibn Yusuf told us, Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told us, Abu Asim al-Abbadani told us, al-Fadl al-Raqashi told us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abd God, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: While the people of Paradise were enjoying their bliss, a light shone for them. They raised their heads and saw that the Lord Almighty was looking down on them from above and said: "Peace be upon you, O people of Paradise." This is the meaning of the words of God, the Most High: "Peace, a word from a Merciful Lord." He said: "So He looks at them and they look at Him, and they do not pay attention to any of the bliss as long as they are looking at Him until He is hidden from them and His light and blessings remain upon them and in their homes." Ibn Majah narrated it in the Book of the Sunnah of his Sunan on the authority of Muhammad ibn Abd al-Malik ibn Abi al-Shawarib.

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Fath al-Qadir

56- They and their spouses, reclining on couches in shades. This sentence is a new sentence introduced to explain how they were occupied and amused and to complete it with what increased their happiness and joy from their spouses being with them in this manner of reclining on couches. The pronoun, *they*, is the subject and their spouses is conjoined to it, and the predicate is *reclining*. It is possible that *they* is an

They and their spouses will be in shade, reclining on couches.

emphasis of the pronoun in *enjoying* and **their spouses** is conjoined to that pronoun, and the raising of *reclining* is because it is the predicate of a deleted subject, and **in shades** is related to it or a state, and likewise on couches. Abu al-Baqa' allowed that **in shades** is the predicate and **on couches** is a new sentence. The majority read **in shades** with a kasra on the dhaal and with an alif, which is the plural of shade. Ibn Masoud, Abd ibn Umair, Al-A'mash, Yahya ibn Waththab, Hamza, Al-Kisa'i and Khalaf read **fi dhilal** with a damma on the dhal without an alif, the plural of dhallah. According to both readings, what is meant are the furnishings and curtains that shade them like tents and partitions. Ar'eeq is the plural of ariqah, like safaa'in is the plural of ship, and what is meant by it are the beds in partitions. Ahmad ibn Yahya Tha'lab said: A couch can only be a bed in a dome. Muqatil said: What is meant by shade is the shelters of palaces.

Tafsir al-Baghawi

56. **They and their spouses**, meaning their wives, **are in the shade**. Hamzah and Al-Kisa'i read it as *shade* with a damma on the dhal without an alif, the plural of *shadow*. The common people read it as **in the shade** with an alif and a kasra on the dhal, the plural of *shadow*. "On couches," meaning the beds in the chambers, the singular of which is *ariqah*. Tha'lab said: There is no couch unless there is a chamber on it. *Reclining*, meaning those who recline.

Tafsir al-Baidawi

56 - **They and their spouses are in shades** is the plural of shade like *pavements* or *shadow* like *domes* and this is supported by the reading of Hamza and Al-Kisa'i in *shade shade*. **On couches** is on decorated beds. *Reclining* and *they* are the subject and its predicate is **in shades**, and **on couches** is a renewed sentence or a second predicate or *reclining* and the two prepositions are its conjunctions, or an emphasis of the pronoun in *busy* or in *fakihun*, and **reclining on couches** is another predicate because their spouses are in apposition to *they* due to the participation in the three rulings, and **in shades** is a state of the conjoined and the conjoined to.

Surat Ya-Sin 36:57

For them therein is fruit and for them is whatever they request.

Tafsir al-Jalalayn

57 - **For them therein is fruit and for them therein is whatever they wish for**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **For them therein is fruit**, means that those whom the Blessed and Exalted mentioned among the people of Paradise will have fruit in Paradise. **And for them therein is whatever they request**, meaning: And for them therein is whatever they wish. It was mentioned that the Arabs say, **Ask me for whatever you wish**, meaning, **Wish me whatever you wish**.

Tafsir al-Qurtubi

For them therein is fruit is subject and predicate. **And for them is whatever they call for** The second dal is replaced by a ta' because yafta'ulun is derived from da'a, meaning that whoever calls for something will be given it. Abu Ubaidah said this, so the meaning of <yadhoo'un> is that they wish for something from the supplication. It was also said that the meaning is that whoever calls for something from it, it is his, because God has created them so that no one among them can call upon anything except what is appropriate and good to call upon. Yahya ibn Salam said: <yadhoo'un> means they desire. Ibn Abbas said: they ask. The meanings are close. Ibn al-Anbari said: <and for them is whatever they call upon> is a good pause, then you begin: <peace> meaning that for them is peace. It is permissible to raise peace to mean and for them is whatever they call upon, a pure Muslim. So according to this school of thought, it is not appropriate to stop at <ma d'ahoo'un>. Al-Zajaj said: <peace> is raised as a substitute for <ma> meaning and for them is that God sends peace upon them, and this is the desire of the people of Paradise.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that on the Day of Resurrection, when they depart from the gathering places and descend into the gardens of Paradise, they will be busy with everything else because of the eternal bliss and great success they will enjoy. Al-Hasan Al-Basri and Ismail bin Abi Khalid said: Busy with what the people of Hell will experience of torment. Mujahid said: **In a blissful occupation** means in bliss, admiring it. Qatadah said the same. Ibn Abbas **may God be pleased with him** said: *Blissful*

means joyful. Abdullah bin Masoud, Ibn Abbas **may God be pleased with him**, Saeed Al-Musayyab, Ikrimah, Al-Hasan, Qatadah, Al-A'mash, Sulayman Al-Taimi, and Al-Awza'i said regarding God's statement: **Indeed, the companions of Paradise, That Day, will be in a blissful occupation**, they said: Their occupation will be deflowering virgins. Ibn Abbas **may God be pleased with him** said in a narration from him: **In a blissful occupation** meaning listening to stringed instruments. Abu Hatim said: Perhaps it was a mistake by the listener, and it is the deflowering of virgins.

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Ibn Jarir said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Harmalah told us, on the authority of Sulayman bin Hamid, who said: I heard Muhammad bin Ka'b Al-Qurazi narrating on the authority of Umar bin Abdul Aziz **may God be pleased with him**, who said: When God the Almighty has finished with the people of Paradise and Hell, He comes in the shade of clouds and angels. He said: He greets the people of Paradise, and they return His greeting. Al-Qurazi said: This is in the Book of God the Almighty: "Peace, a word from a Merciful Lord." God the Almighty says: Ask Me. They say: What do we ask of You, O Lord? He says: Yes, ask Me. They say: We ask of You, O Lord, Your pleasure. He says: My pleasure is for me to settle you in the abode of My honor. They say: O Lord, what do we ask of You? By Your glory and majesty and the exaltedness of Your station, if You were to apportion to us the sustenance of the two worlds, we would feed them, give them drink, clothe them, and serve them, without that detracting from us in the least. God the Almighty said: Indeed, I have more. He said: He does that with them in their ranks until he is seated in His assembly. He said: Then gifts from God the Almighty will come to them, carried to them by the angels. Then he mentioned something similar. This is a strange report, narrated by Ibn Jarir through various chains of narration, and God knows best.

Fath al-Qadir

And sentence 57 - **For them therein is fruit** explains what they will enjoy in Paradise of food, drink, etc. What is meant is an abundant fruit of every kind. **And for them is whatever they request.** "What - **this is the relative pronoun and the pronoun is omitted, or it is a description or a source, and they request is the present tense of adda'a.**" Abu Ubaidah said: "They request by wishing." The Arabs say: "Pray for me whatever you wish," meaning wish for it. So-and-so is in the best of what he requests, meaning whatever he wishes for. Al-Zajaj said: It is from the supplication, meaning whatever the people of Paradise request will come to them, from "I called my servant. **Thus, ifti'al can mean the action, like importance means carrying, and travel**" means saddlery. It has also been said that ifti'al can mean "tafa'ala, **meaning what they request, like their saying** artamamu **and** tartamamu." It was said that the meaning is: whoever among them claims something, it is his, because God has created them in a way that none of them claims something unless it is good and fitting for him to claim it. And *ma* is the subject and its predicate is *lahum* and the sentence is conjoined to what preceded it. And it was read *yad'un* with a lightened pronunciation and its meaning is clear. Ibn al-Anbari said: Stopping at *yad'un* is a good stop.

Tafsir al-Baghawi

57. **Therein they will have fruits and whatever they request,** they wish and desire.

Tafsir al-Baidawi

57 - **For them therein is fruit and for them is whatever they call for.** What they call for themselves is formed from the supplication like *ashtawa* and *ijmat* if he grilled and *jamal* for himself, or what they call for like you say *ramtuwu* meaning they threw him, or they wish from their saying supplicate for me whatever you wish meaning wish it for me, or what they call for in this world of Paradise and its degrees, and *ma* is a relative pronoun or a noun described in the nominative case, and *lahum* is its predicate. His saying:

Surat Ya-Sin 36:58

Peace, a word from a Merciful Lord.

Tafsir al-Jalalayn

58 - (Peace) is the subject, **a word** is the predicate, **from a Merciful Lord** towards them, meaning He says to them, "Peace be upon you."

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying "Peace, a word from a Merciful Lord" There are two views regarding the nominative case of "peace" according to some of the grammarians of Kufa. The first is that it is the predicate of **what they call upon**, so the meaning of the sentence is: And for them is what they call upon, a true Muslim. And since the meaning of the sentence is directed towards that, then the statement is in the accusative case for emphasis, outside of the peace, as if it was said: And for them therein is what they call upon, a true Muslim, as if it was said: He said it as a statement. The second view is that his saying "peace" is in the nominative case for praise, meaning: It is peace for them as a statement from God. It has been mentioned that in Abdullah's reading it is (peace, a statement), on the basis that the predicate ends at his saying: **And for them is what they call upon**, then he put "peace" in the accusative case for emphasis, meaning: a Muslim as a statement. Some of the grammarians of Basra used to say: The statement is in the accusative case as a substitute for the word with the verb, as if he said: I say that as a statement. He said: And whoever puts it in the accusative case puts it in the predicate of the definite article according to his saying **And for them** therein is **what they call upon**.

What is more correct, according to what was reported by Muhammad ibn Ka'b al-Qurazi, is that "Peace" is the predicate of his statement, **And they will have what they call for**. So the meaning of that is: And they will have therein what they call for. And that is peace from God upon them, meaning: submission from God. And peace is a translation of what they call for, and the statement is outside of his statement: Peace.

I said that because it is more correct:

Ibrahim bin Saeed Al-Jawhari narrated to us, he said: Abu Abdul Rahman Al-Maqri narrated to us, on the authority of Harmalah, on the authority of Sulayman bin Hamid, he said: I heard Muhammad bin Kaab narrating to Umar bin Abdul Aziz, he said: "When God has finished with the people of Paradise and the people of Hell, He will walk in the shade of clouds and angels, and will stop at the first people of a degree, and will greet them, and they will return his greeting, and it is in the Qur'an: 'Peace, a word from a Merciful Lord.' He will say: 'Ask.' They will say: 'What do we ask of You, by Your glory and majesty, if You were to divide among us the provisions of the two worlds, we

would feed them, give them drink, and clothe them.' He will say: 'Ask.' They will say: 'We ask You for Your pleasure.' He will say: 'My pleasure is for you to reside in the abode of My honor.' He will do that with the people of every degree until He finishes. He said: 'If a woman from the houris were to rise, the light of her bracelet would extinguish the sun and the moon, so how about the bracelet?'"

Yunus told me, he said: Ibn Wahb told us, he said: Harmalah told us, on the authority of Sulayman ibn Humayd, he said: I heard Muhammad ibn Ka'b al-Qurazi telling Umar ibn Abd al-Aziz, he said: "When God has finished with the people of Paradise and Hell, He comes in the shade of clouds and angels. He says: He greets the people of Paradise, and they return His greeting. Al-Qurazi said: This is in the Book of God: 'Peace, a word from a Merciful Lord.' He says: Ask Me. They say: What do we ask of You, O Lord? He said: Rather, they asked Me. They said: We ask of You, O Lord, Your pleasure. He said: My pleasure is for me to settle you in the abode of My honor. They say: O Lord, what do we ask of You? By Your glory and majesty, and the exaltedness of Your station, if You were to apportion among us the provisions of the two worlds, we would feed them, give them drink, clothe them, and serve them, and that would not decrease us in the least. He said: I have more. He said: Then God does that with them in their ranks until He is equal in His assembly. He said: Then gifts from God come to them, carrying them to them." Angels." Then he mentioned something similar.

Ibn Sinan al-Qazzaz narrated: Abu Abd al-Rahman narrated: Harmalah narrated: Sulayman ibn Haimad narrated: He heard Muhammad ibn Ka'b al-Qurazi narrating to Umar ibn Abd al-Aziz: "When God has finished with the people of Paradise and the people of Hell, He will come walking in the shade of clouds and stop. Then he mentioned something similar, except that he said: They will say: 'Then what should we ask of You, O Lord? By Your glory and majesty and the exaltedness of Your station, if You were to apportion to us the provisions of the two kinds of beings, the jinn and mankind, we would feed them, give them drink and serve them without that detracting from what we have.' He will say: 'Yes, then ask Me.' They will say: 'We ask You for Your pleasure.' He will say: 'My pleasure is that I will admit you to the abode of My honor.' He will do this with the people of every degree, until He reaches His assembly. The rest of the hadith is similar." This statement made by Muhammad ibn Ka'b indicates that (peace) is an explanation of His statement, **what they call for**, and that the statement is outside of peace. His saying, **From a Merciful Lord**, means: Merciful to them, as He did not punish them for their past crimes in this world.

Tafsir al-Qurtubi

"It was narrated from the hadith of Jarir ibn Abdullah al-Bajali that the Messenger of God, may God bless him and grant him peace, said: While the people of Paradise were enjoying their bliss, a light shone for them. They raised their heads and behold, the Lord Almighty looked down upon them from above and said,

'Peace be upon you, O people of Paradise.' This is His saying: 'Peace, a word from a Merciful Lord.' He looked at them and they looked at Him, and they did not turn to any of the bliss as long as they were looking at Him until He was hidden from them, and His light and blessings remained upon them in their homes." This was mentioned by al-Tha'labi and al-Qushayri. Its meaning is established in Sahih Muslim, and we have already explained it in <Yunus>when God, the Most High, said: **For those who have done good is the best [reward] and even more.** (Yunus 10:26) It is permissible for <ma>to be indefinite and <salam>to be an attribute of it, meaning, **And for them is what they call upon Muslim.** It is also permissible for <ma>to be in the nominative case as a subject, and <salam>to be a predicate of it. Based on these aspects, one should not pause at <and for them is what they call upon>. In Ibn Mas'ud's reading, "Peace" can be a verbal noun, or in the accusative case if you wish, meaning, **and for them is what they call for**, meaning, "peace" or *safety*, or a **Muslim**. According to this school of thought, it is not appropriate to stop at **they call for**. Muhammad ibn Ka'b al-Qurazi read "peace" as a new sentence, as if he said, "That is peace for them, over which they will not dispute". Thus, **and for them is what they call for** is complete. It is permissible for "peace" to be a substitute for **and for them is what they call for**, and the predicate of **what they call for** is **for them**. It is permissible for "peace" to be another predicate, and the meaning of the statement is that it is theirs alone and without dispute. **A statement** is a verbal noun meaning, **God said that a statement**, or by His saying a statement. The deleted verb is indicated by the wording of its verbal noun. It is permissible for the meaning to be, **and for them is what they call for a statement**, meaning, a promise from God. According to this second school of thought, it is not appropriate to stop at **they call for**. Al-Sijistani said, **A stop at his saying**, "peace" is complete. This is a mistake because the statement is excluded from what precedes it.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that on the Day of Resurrection, when they depart from the gathering places and descend into the gardens of Paradise, they will be busy with everything else because of the eternal bliss and great success they will enjoy. Al-Hasan Al-Basri and Ismail bin Abi Khalid said: Busy with what the people of Hell will experience of torment. Mujahid said: **In a blissful occupation** means in bliss, admiring it. Qatadah said the same. Ibn Abbas **may God be pleased with him** said: *Blissful* means joyful. Abdullah bin Masoud, Ibn Abbas **may God be pleased with him**, Saeed Al-Musayyab, Ikrimah, Al-Hasan, Qatadah, Al-A'mash, Sulayman Al-Taimi, and Al-Awza'i said regarding God's statement: **Indeed, the companions of Paradise, That Day, will be in a blissful occupation**, they said: Their occupation will be deflowering virgins. Ibn Abbas **may God be pleased with him** said in a narration from him: **In a blissful occupation** meaning listening to stringed

instruments. Abu Hatim said: Perhaps it was a mistake by the listener, and it is the deflowering of virgins.

And the Almighty said: **They and their spouses** Mujahid said: **and their wives**, "in shades meaning in the shades of trees **reclining on couches**. Ibn Abbas, Mujahid, Ikrimah, Muhammad ibn Ka'b, Al-Hasan, Qatadah, As-Suddi and Khasif said: **The couches** are the beds under the curtains. **I said** Its equivalent in this world is these couches under the curtains, and God knows best. And the Almighty said: **For them therein is fruit** meaning of all kinds **and for them is whatever they request** meaning whatever they seek they will find from all kinds of pleasures. Ibn Abi Hatim said: Muhammad ibn Auf Al-Himsi told us, Uthman ibn Sa'id ibn Kathir ibn Dinar told us, Muhammad ibn Muhajir told us on the authority of Ad-Dahhak Al-Ma'afari on the authority of Sulayman ibn Musa. Kurayb told me that he heard Usamah ibn Zayd **may God be pleased with them both** say: "The Messenger of God (blessings and peace of God be upon him) said: 'Are there those who are eager to go to Paradise?' Indeed, Paradise is not dangerous. By the Lord of the Kaaba, it is all shining light, its fragrance is swaying, a lofty palace, a flowing river, ripe fruit, a beautiful wife, many garments, an eternal abode in a house of safety, green fruits, goodness, and blessings in a high and splendid place.' They said: 'Yes, O Messenger of God, we are eager to go to it.' He (blessings and peace of God be upon him) said: 'Say, God willing.' The people said: 'God willing.'" Ibn Majah also narrated it in the Book of Asceticism in his Sunan from the hadith of Al-Walid ibn Muslim on the authority of Muhammad ibn Muhajir with this chain of transmission.

And the Almighty's saying: "Peace, a word from a Merciful Lord." Ibn Jurayj said: Ibn Abbas, may God be pleased with him, said regarding the Almighty's saying: "Peace, a word from a Merciful Lord," that God Almighty Himself will be peace upon the people of Paradise. What Ibn Abbas, may God be pleased with him, said is like the Almighty's saying: "Their greeting on the Day they meet Him will be, 'Peace.'" Ibn Abi Hatim narrated a hadith here, but its chain of transmission is questionable. He said: Musa ibn Yusuf told us, Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told us, Abu Asim al-Abbadani told us, al-Fadl al-Raqashi told us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abd God, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: While the people of Paradise were enjoying their bliss, a light shone for them. They raised their heads and saw that the Lord Almighty was looking down on them from above and said: "Peace be upon you, O people of Paradise." This is the meaning of the words of God, the Most High: "Peace, a word from a Merciful Lord." He said: "So He looks at them and they look at Him, and they do not pay attention to any of the bliss as long as they are looking at Him until He is hidden from them and His light and blessings remain upon them and in their homes." Ibn Majah narrated it in the Book of the Sunnah of his Sunan on the authority of Muhammad ibn Abd al-Malik ibn Abi al-Shawarib.

Ibn Jarir said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Harmalah told us, on the authority of Sulayman bin Hamid, who said: I heard Muhammad bin Ka'b Al-Qurazi narrating on the authority of Umar bin Abdul Aziz **may God be pleased with him**, who said: When God the Almighty has finished with the people of Paradise and Hell, He comes in the shade of clouds and angels. He said: He greets the people of Paradise, and they return His greeting. Al-Qurazi said: This is in the Book of God the Almighty: "Peace, a word from a Merciful Lord." God the Almighty says: Ask Me. They say: What do we ask of You, O Lord? He says: Yes, ask Me. They say: We ask of You, O Lord, Your pleasure. He says: My pleasure is for me to settle you in the abode of My honor. They say: O Lord, what do we ask of You? By Your glory and majesty and the exaltedness of Your station, if You were to apportion to us the sustenance of the two worlds, we would feed them, give them drink, clothe them, and serve them, without that detracting from us in the least. God the Almighty said: Indeed, I have more. He said: He does that with them in their ranks until he is seated in His assembly. He said: Then gifts from God the Almighty will come to them, carried to them by the angels. Then he mentioned something similar. This is a strange report, narrated by Ibn Jarir through various chains of narration, and God knows best.

Fath al-Qadir

Then it begins 58- "Peace" meaning to them is peace. It was said that peace is the predicate of what: meaning a pure Muslim or one of peace. Al-Zajjaj said: Peace is raised as a substitute for what: meaning and for them is that God greets them, and this is the wish of the people of Paradise. It is better to take his statement: "and for them is what they call for" as a generality, and this peace falls under it primarily, and there is no reason to limit it to a specific type, even though it is the most honorable of its types to achieve the meaning of generality, and to observe what the Qur'anic system requires. It was said that peace is raised as a predicate of a deleted subject: meaning peace is said to them "a word." It was said that peace is a subject, and its predicate is the accusative of a word: meaning peace is said to them a word. It was said that its predicate is from the Lord of the Worlds. It was said that the estimate is: Peace be upon you. This is according to the reading of the majority. Ubayy, Ibn Mas'ud, and 'Isa read peace in the accusative case, either as a source or as a circumstantial meaning pure. Peace: either from greeting or from safety. Muhammad ibn Ka'b al-Qurazi read "peace **as if he said** peace be upon them so that they will not dispute over it. **The word saying**" is in the accusative case as a source of a deleted verb meaning: God said that to them with a word, or He says it to them with a word, or it is said to them with a word "from a Merciful Lord" meaning from His direction. It was said that God sends a cloud to them with peace. Muqatil said: The angels enter upon the people of Paradise from every gate saying: Peace be upon you, O people of Paradise, from a Merciful Lord.

Tafsir al-Baghawi

58. "Peace be upon you, a word from a Merciful Lord," meaning: God greets them with a word, meaning: God says a word to them.

Abu Saeed Ahmad ibn Ibrahim Al-Sharahi told us, Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim Al-Tha'labi told us, Abd Al-Khaliq ibn Ali ibn Abd Al-Khaliq Al-Mu'adhdhin told us, Abu Bakr Ahmad ibn Muhammad ibn Musa Al-Malhami Al-Isfahani told us, Al-Hasan ibn Abi Ali Al-Za'farani told us, Ibn Abi Al-Shawarib told us, Abu Asim Al-Abadani told us, Al-Fadl Al-Raqashi told us, on the authority of Muhammad ibn Al-Munkadir, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "While the people of Paradise are enjoying their bliss, a light shines for them, so they raise their heads and behold, the Lord, the Almighty and Majestic, has looked down upon them from above and said: 'Peace be upon you, O people of Paradise.' That is His saying: 'Peace, a word from a Merciful Lord.' He looks at them and they look at Him, but they do not turn to any of the bliss as long as they are looking at Him until He is hidden from them and His light and blessings remain upon them in their homes."

It was said: The angels greeted them from their Lord.

Muqatil said: The angels enter upon the people of Paradise from every gate, saying: Peace be upon you, O people of Paradise, from your Lord, the Most Merciful.

It was said: He gives them safety, he says: Surrender eternal safety.

Tafsir al-Baidawi

58 - "Peace" is a substitute for it or another description. It is permissible for it to be its predicate, or a deleted predicate, or a subject whose predicate is deleted, i.e., and for them is peace. It is read in the accusative case as a source or a state, i.e., for them is their pure desire. "A word from a Merciful Lord" i.e., God says or a word is said to them from His side, and the meaning is that God greets them by means of the angels or without a mediator, out of respect for them, and that is what they seek and desire. It is possible for it to be in the accusative case as a specification.

Surat Ya-Sin: 59

And distinguish yourselves today, you criminals.

Surat Ya-Sin 36:59

And distinguish yourselves today, you criminals.

Tafsir al-Jalalayn

59 - And He says **And separate yourselves today, O criminals** meaning separate yourselves from the believers when you mix with them.

Tafsir al-Suyuti

Tafsir al-Tabari

By his saying **and they distinguished themselves** he means: they distinguished themselves, and it is an ifta'alu, from maza yamiz, a verb from which he yamtaza yamtazaan.

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 separate yourselves today, O criminals**, he said: separate yourself from all good.

Abu Kurayb narrated to us, he said: Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, on the authority of Ismail ibn Rafi', on the authority of someone who narrated to him, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will command Hell, and a bright, dark neck will emerge from it. Then He will say: 'Did I not enjoin upon you, O children of Adam, that you should not worship Satan?' ... the verse, until His saying: 'This is Hell which you were promised.' 'And separate yourselves today, O criminals.' So the people will separate themselves and kneel, and this is the saying of God: 'And every nation will see... the verse.'"

The interpretation of the statement then is: And distinguish yourselves from the believers today, O you who disbelieve in God, for you will come to a place other than their place of arrival, and you will enter a place other than their entrance.

Tafsir al-Qurtubi

God the Almighty said: **And separate yourselves this Day, O criminals**. It is said that they were separated, were set apart, and were distinguished with the same meaning. I distinguished him, so he was separated and was distinguished, and distinguished him, so he was distinguished. That is, this will be said to them when they stand for questioning when the people of

Paradise are ordered to Paradise, meaning, leave their group. Qatada said: They will be isolated from all good. Ad-Dahhak said: The criminals will be separated from one another, so the Jews will be separated into a group, the Christians into a group, the Magians into a group, the Sabians into a group, and the idol worshippers into a group. It was also said: For every group in Hellfire, there is a house that they enter and close its door, so they will be in it forever, neither seeing nor being seen. Rawad ibn al-Jarrah said: The Muslims will be separated from the criminals, except for the people of desires, who will be with the criminals.

Tafsir Ibn Kathir

God Almighty says, informing us of what will happen to the unbelievers on the Day of Resurrection, that He commanded them to be distinguished, meaning that they will be distinguished from the believers in their situation, as God Almighty says: **And the Day We shall gather them all together, then We shall say to those who associated others with God, 'Stay where you are, you and your associates.' So We shall separate them.** And God Almighty says: **And the Day the Hour appears, on that Day they will be divided.** "On that Day they will be split apart," meaning they will be split into two groups. **Gather together those who did wrong, their spouses, and that which they worshipped * besides God, and guide them to the path of Hellfire.**

God the Almighty says: **Did I not enjoin upon you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy?** This is a rebuke from God the Almighty to the disbelievers among the children of Adam, who obeyed Satan, who is their clear enemy, and disobeyed the Most Gracious, who created them and provided for them. For this reason, God the Almighty said: "And that you worship Me. This is a straight path." That is, I commanded you in this world to disobey Satan, and I commanded you to worship Me, and this is the straight path, but you took a different path and followed Satan in what he commanded you. For this reason, God the Almighty said: **And he has certainly led astray from among you a great multitude.** It is said: **a mountain** with a kasra on the jim and a shaddah on the lam, and it is said with a damma on the jim and the ba' and a soft lam, and some of them make the ba' sukoon, and what is meant by that is a great multitude of creation, as stated by Mujahid, Qatadah, al-Suddi, and Sufyan ibn Uyaynah.

God the Almighty says: **Did you not reason?** That is, did you not have reason in disobeying your Lord in what He commanded you to worship Him alone, with no partner, and in following Satan? Ibn Jurayj said: Abu Kurayb told us, Abdur-Rahman ibn Muhammad al-Maharibi told us, on the authority of Ismail ibn Rafi', on the authority of someone who told him, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah **may God be pleased with him**, "that the Messenger of God (blessings and peace of God be upon him) said: When the Day of Resurrection comes, God the Almighty will command

Hell, and a luminous, dark neck will emerge from it, saying: 'Did I not enjoin upon you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy - and that you worship Me. This is a straight path. And he has led astray many a generation from among you. Did you not reason? This is Hell, which you were promised.' 'And separate yourselves today, O criminals.' So the people will separate themselves and kneel, and it is about this that God the Almighty says: "And you will see every nation kneeling. Every nation will be called to its record. Today you will be recompensed for what you used to do."

Fath al-Qadir

59- **And separate yourselves today, O criminals.** This is on the basis of the omission of the word, in contrast to what was said to the believers. That is, it is said to the criminals, **See them separate**, meaning, **Isolate yourselves**, from *māzahu ghayrihu*. It is said, *māzat ash-shay' min ash-shay'*, meaning, **I isolate one thing from another and set it aside**. Muqatil said, **Its meaning isolate yourselves today**, meaning, **in the Hereafter**, from the righteous. As-Suddi said, **Be separate**. Az-Zajaj said, **They were isolated from the believers**. Qatadah said, **They were isolated from every good thing**. Ad-Dahhak said, "The criminals will be separated from one another, so the Jews will be separated into a group, the Christians into a group, the Magians into a group, the Sabians into a group, and the idol worshippers into a group." Dawud ibn al-Jarrah said, **The Muslims will be separated from the criminals, except for the people of desires, for they will be with the criminals.**

Tafsir al-Baghawi

59. **And separate yourselves today, you criminals,** Muqatil said: **Stop yourselves today from the righteous.** Abu Al-Aaliyah said: **See the difference.**

Al-Suddi said: **Be separate.** Al-Zajaj said: **Separate yourself from the believers.** Al-Dahhak said: "For every unbeliever in Hellfire there is a house. He enters that house and fills its door with fire, and he will be there forever and ever, neither seeing nor being seen."

Tafsir al-Baidawi

59 - **And be separated today, O criminals,** and be separated from the believers, when they are led to Paradise, as He says: **And on the Day the Hour arises, that Day they will be dispersed.** And it was said that they will be isolated from all good or dispersed in the Fire, for every disbeliever has a home in which he does not see and is not seen.

Surat Ya-Sin 36:60

Did I not charge you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy?

Surat Ya-Sin 36:60

Did I not charge you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy?

Tafsir al-Jalalayn

60 - **Did I not enjoin upon you** command you **O children of Adam** through the tongues of My messengers **that you not worship Satan** do not obey him **for indeed, he is to you a clear enemy** between enmity

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Did I not enjoin upon you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy**, and in the speech there is an omitted element that is sufficient because of the speech's indication of it, which is: Then it is said, **Did I not enjoin upon you, O children of Adam**, meaning: Did I not command you and order you in this world not to worship Satan, so that you would obey him in disobeying God, **indeed, he is to you a clear enemy**, meaning: And I say to you: Satan is to you a clear enemy, he has made his enmity clear to you by refusing to prostrate to your father Adam, out of envy of him, for the honor that God had given him, and his deception of him, until he expelled him and his wife from Paradise.

Tafsir al-Qurtubi

God Almighty says: **Did I not enjoin upon you, O children of Adam?** The covenant here means the commandment, that is, did I not command you and convey to you through the tongues of the messengers **that you not worship Satan** that is, do not obey him in disobeying Me.

Tafsir Ibn Kathir

God Almighty says, informing us of what will happen to the unbelievers on the Day of Resurrection, that He commanded them to be distinguished, meaning that they will be distinguished from the believers in their situation, as God Almighty says: **And the Day We shall gather them all together, then We shall say to those who associated others with God, 'Stay where you are, you and your associates.' So We shall separate them.** And God Almighty says: **And the Day the Hour appears, on that Day they will be divided.** "On that Day they will be split apart," meaning they will be split into

two groups. **Gather together those who did wrong, their spouses, and that which they worshipped * besides God, and guide them to the path of Hellfire.**

God the Almighty says: **Did I not enjoin upon you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy?** This is a rebuke from God the Almighty to the disbelievers among the children of Adam, who obeyed Satan, who is their clear enemy, and disobeyed the Most Gracious, who created them and provided for them. For this reason, God the Almighty said: "And that you worship Me. This is a straight path." That is, I commanded you in this world to disobey Satan, and I commanded you to worship Me, and this is the straight path, but you took a different path and followed Satan in what he commanded you. For this reason, God the Almighty said: **And he has certainly led astray from among you a great multitude.** It is said: a mountain with a kasra on the jim and a shaddah on the lam, and it is said with a damma on the jim and the ba' and a soft lam, and some of them make the ba' sukoon, and what is meant by that is a great multitude of creation, as stated by Mujahid, Qatadah, al-Suddi, and Sufyan ibn Uyaynah.

God the Almighty says: **Did you not reason?** That is, did you not have reason in disobeying your Lord in what He commanded you to worship Him alone, with no partner, and in following Satan? Ibn Jurayj said: Abu Kurayb told us, Abdur-Rahman ibn Muhammad al-Maharibi told us, on the authority of Ismail ibn Rafi', on the authority of someone who told him, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah **may God be pleased with him**, "that the Messenger of God (blessings and peace of God be upon him) said: When the Day of Resurrection comes, God the Almighty will command Hell, and a luminous, dark neck will emerge from it, saying: 'Did I not enjoin upon you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy - and that you worship Me. This is a straight path. And he has led astray many a generation from among you. Did you not reason? This is Hell, which you were promised.' 'And separate yourselves today, O criminals.'" So the people will separate themselves and kneel, and it is about this that God the Almighty says: "And you will see every nation kneeling. Every nation will be called to its record. Today you will be recompensed for what you used to do."

Fath al-Qadir

Then God the Almighty rebuked and admonished them by saying: 60- **Did I not charge you, O children of Adam, that you not worship Satan?** This is among the things that are said to them. A covenant is a command: that is, did I not command you and convey to you through the tongues of My messengers that you not worship Satan, meaning do not obey him. Al-Zajjaj said: The meaning is, did I not present to you through the tongues of the messengers, O children of Adam? Muqatil said: He means those who were ordered to isolate themselves. Al-Kisa'ik said: *No* for the prohibition. It was said that what is meant by the

covenant here is the pledge taken from them when they were brought forth from the loins of Adam. It was also said that it is the rational proofs that God established for them in the heavens and the earth. The phrase **Indeed, he is to you a clear enemy** is an explanation for what preceded it of the prohibition against obeying Satan and accepting his whispers.

Tafsir al-Baghawi

60. **Did I not charge you, O children of Adam, did I not command you, O children of Adam, that you not worship Satan**, that is, do not obey Satan in disobeying God, **for indeed, he is to you a clear enemy**, apparent enmity.

Tafsir al-Baidawi

60 - **Did I not charge you, O children of Adam, that you not worship Satan?** is among the things that are said to them as a rebuke and to compel them to prove it. His charge to them is what He established for them from the rational and auditory proofs that command His worship and forbid the worship of anyone other than Him and make it the worship of Satan, because he is the one who commands it and beautifies it. *A'had* is read with a kasra on the letter of the present tense and *ahhad* and *ahad* in the dialect of Banu Tamim. **Indeed, he is to you a clear enemy** is an explanation for preventing their worship of him by obeying him in it, which compels them to do so.

Surat Ya-Sin: 61

And that you worship Me. This is a straight path.

Surat Ya-Sin 36:61

And that you worship Me. This is a straight path.

Tafsir al-Jalalayn

61 - **And worship Me** worship Me alone and obey Me. This is a straight path.)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, "And worship Me. This is a straight path." He says: Did I not command you to worship Me alone, and not all other gods and rivals besides Me, and to obey Me alone? For sincerity in worshipping Me, obedience to Me alone, and disobedience to Satan, is the true religion and the straight path.

Tafsir al-Qurtubi

Al-Kisa'i said: *La* is for prohibition. **And worship Me** with a kasra on the noon, as is the original, and whoever pronounces it with a damma dislikes a kasra followed by a damma. **This is a straight path** means My worship is a straight religion.

Tafsir Ibn Kathir

God Almighty says, informing us of what will happen to the unbelievers on the Day of Resurrection, that He commanded them to be distinguished, meaning that they will be distinguished from the believers in their situation, as God Almighty says: **And the Day We shall gather them all together, then We shall say to those who associated others with God, 'Stay where you are, you and your associates.' So We shall separate them.** And God Almighty says: **And the Day the Hour appears, on that Day they will be divided.** "On that Day they will be split apart," meaning they will be split into two groups. **Gather together those who did wrong, their spouses, and that which they worshipped * besides God, and guide them to the path of Hellfire.**

God the Almighty says: **Did I not enjoin upon you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy?** This is a rebuke from God the Almighty to the disbelievers among the children of Adam, who obeyed Satan, who is their clear enemy, and disobeyed the Most Gracious, who created them and provided for them. For this reason, God the Almighty said: "And that you worship Me. This is a straight path." That is, I commanded you in this world to disobey Satan, and I commanded you to worship Me, and this is the straight path, but you took a different path and followed Satan in what he commanded you. For this reason, God the Almighty

said: **And he has certainly led astray from among you a great multitude.** It is said: **a mountain** with a kasra on the jim and a shaddah on the lam, and it is said with a damma on the jim and the ba' and a soft lam, and some of them make the ba' sukoon, and what is meant by that is a great multitude of creation, as stated by Mujahid, Qatadah, al-Suddi, and Sufyan ibn Uyaynah.

God the Almighty says: **Did you not reason?** That is, did you not have reason in disobeying your Lord in what He commanded you to worship Him alone, with no partner, and in following Satan? Ibn Jurayj said: Abu Kurayb told us, Abdur-Rahman ibn Muhammad al-Maharibi told us, on the authority of Ismail ibn Rafi', on the authority of someone who told him, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah **may God be pleased with him**, "that the Messenger of God (blessings and peace of God be upon him) said: When the Day of Resurrection comes, God the Almighty will command Hell, and a luminous, dark neck will emerge from it, saying: 'Did I not enjoin upon you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy - and that you worship Me. This is a straight path. And he has led astray many a generation from among you. Did you not reason? This is Hell, which you were promised.' 'And separate yourselves today, O criminals.'" So the people will separate themselves and kneel, and it is about this that God the Almighty says: "And you will see every nation kneeling. Every nation will be called to its record. Today you will be recompensed for what you used to do."

Fath al-Qadir

And sentence 61 - **And that you worship Me** is in apposition to that you do not worship, and that in both instances is the explanation of the covenant in which the meaning of the statement is, and it is permissible for it to be a source in them: that is, I did not covenant with you that you should not worship but that you worship Me, or did I not covenant with you to abandon the worship of Satan and to worship Me **This is a straight path** that is, the worship of God and His Oneness, or the reference to the religion of Islam.

Tafsir al-Baghawi

61. **And worship Me**, obey Me and believe in Me alone, **this is a straight path.**

Tafsir al-Baidawi

61 - **And worship Me** is in apposition to **that you do not worship**. "This is a straight path" is a reference to what was enjoined upon them or to His worship. The sentence is a resumption of what is required of the covenant with both parts or with the other part. The indefiniteness is for emphasis and glorification, or for partiality, because monotheism is following part of the straight path.

Surat Ya-Sin: 62

And indeed, He has led astray many of you. Did you not then understand?

Surat Ya-Sin 36:62

And indeed, He has led astray many of you. Did you not then understand?

Tafsir al-Jalalayn

62 - (And he has certainly led astray many of you. Did you not then understand?) His enmity and his misguidance or what befell them of punishment so that they believed and it will be said to them in the Hereafter:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **And he has certainly led astray many of you:** Satan has indeed turned many of you away from obeying Me and singling Me out as God until they worshipped him and took other gods besides Me to worship.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And indeed, He has led astray a mountain among you,** he said: a creation.

The reciters differed in the recitation of this word. The majority of the reciters of Medina and some of the Kufians recited it as *jabalan* with a kasra on the jim and a shaddah on the lam. Some of the Meccans and the majority of the reciters of Kufa recited it as *jabalan* with a damma on the jim and the ba' and a soft lam. Some of the reciters of Basra recited it as *jabalan* with a damma on the jim and a sukoon on the ba'. All of these are well-known dialects. However, I do not like to recite it except with one of the two recitations: one of them is with a kasra on the jim and a shaddah on the lam, and the other is a damma on the jim and the ba' and a soft lam, because that is the recitation followed by the majority of the reciters of the regions.

And His statement, **Did you not understand?** means: Did you not understand, O polytheists, when you obeyed Satan in worshipping other than God, that it is not appropriate for you to obey your enemy and the enemy of God, and worship other than God.

Tafsir al-Qurtubi

The Almighty said: **And He has certainly led astray from among you** meaning He has led astray **a great multitude** meaning a great many creations, as stated by Mujahid. Qatadah: Many multitudes. Al-Kalbi: Many nations, and the meaning is the same. The people of Medina and Asim read: <a mountain>with a kasra on the jim and the ba'. Abu Amr and Ibn Amir read <a mountain>with a damma on the jim and a sukoon on

the ba'. The rest read <a mountain>with a damma on the jim and the ba' and a soft lam, and Al-Hasan, Ibn Abi Ishaq, Isa ibn Umar, Abdullah ibn Ubaid, and An-Nadr ibn Anas stressed it. Abu Yahya and Al-Ashhab Al-Uqaili read <a mountain>with a kasra on the jim, a sukoon on the ba', and a soft lam. So these are five readings. Al-Mahdawi and Al-Tha'labi said: All of them are dialects meaning creation. An-Nahhas: The first reading is clear, and the evidence for that is that they agreed that they read **and the first generations** (Ash-Shu'ara': 184), so *mountain* is the plural of *jabalah*, and the derivation is all the same. It is from **God created the creation**, meaning He created them. A sixth reading has been mentioned, which is: **And He has certainly led astray from among you a great generation**, with the letter *ya*. It was narrated from Ad-Dahhak that one generation is ten thousand, and the *many* are what only God, the Almighty, can count. Al-Mawardi mentioned it, **Did you not understand?** His enmity and know that it is obligatory to obey God.

Tafsir Ibn Kathir

God Almighty says, informing us of what will happen to the unbelievers on the Day of Resurrection, that He commanded them to be distinguished, meaning that they will be distinguished from the believers in their situation, as God Almighty says: **And the Day We shall gather them all together, then We shall say to those who associated others with God, 'Stay where you are, you and your associates.' So We shall separate them.** And God Almighty says: **And the Day the Hour appears, on that Day they will be divided.** "On that Day they will be split apart," meaning they will be split into two groups. **Gather together those who did wrong, their spouses, and that which they worshipped * besides God, and guide them to the path of Hellfire.**

God the Almighty says: **Did I not enjoin upon you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy?** This is a rebuke from God the Almighty to the disbelievers among the children of Adam, who obeyed Satan, who is their clear enemy, and disobeyed the Most Gracious, who created them and provided for them. For this reason, God the Almighty said: "And that you worship Me. This is a straight path." That is, I commanded you in this world to disobey Satan, and I commanded you to worship Me, and this is the straight path, but you took a different path and followed Satan in what he commanded you. For this reason, God the Almighty said: **And he has certainly led astray from among you a great multitude.** It is said: **a mountain** with a kasra on the jim and a shaddah on the lam, and it is said with a damma on the jim and the ba' and a soft lam, and some of them make the ba' sukoon, and what is meant by that is a great multitude of creation, as stated by Mujahid, Qatadah, al-Suddi, and Sufyan ibn Uyaynah.

God the Almighty says: **Did you not reason?** That is, did you not have reason in disobeying your Lord in what He commanded you to worship Him alone, with no partner, and in following Satan? Ibn Jurayj said:

Abu Kurayb told us, Abdur-Rahman ibn Muhammad al-Maharibi told us, on the authority of Ismail ibn Rafi', on the authority of someone who told him, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Hurayrah **may God be pleased with him**, "that the Messenger of God (blessings and peace of God be upon him) said: When the Day of Resurrection comes, God the Almighty will command Hell, and a luminous, dark neck will emerge from it, saying: 'Did I not enjoin upon you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy - and that you worship Me. This is a straight path. And he has led astray many a generation from among you. Did you not reason? This is Hell, which you were promised.' 'And separate yourselves today, O criminals.'" So the people will separate themselves and kneel, and it is about this that God the Almighty says: "And you will see every nation kneeling. Every nation will be called to its record. Today you will be recompensed for what you used to do."

Fath al-Qadir

Then the Almighty mentioned Satan's enmity towards the children of Adam, saying: 62- **And he has certainly led astray many a mountain from among you.** The lam is the particle used to introduce the oath, and the sentence is a resumption of rebuke and rebuke, meaning, **By God, he has certainly led astray, etc.** Nafi' and Asim read **a mountain** with a kasra on the jim and ba' and a shaddah on the lam. Ibn Abi Ishaq, al-Zuhri, and Ibn Hurmuz read it with two dhammahs and a shaddah on the lam. This is also the reading of al-Hasan, 'Isa ibn 'Umar, and al-Nadr ibn Anas. Abu Yahya, Hammad ibn Salamah, and al-Ashhab al-'Uqaili read it with a kasra on the jim, a sukoon on the ba', and a softened lam. An-Nahhas said: The first reading is clearer. The evidence for this is that they all read **and the first mountain** with a kasra on the jim and ba' and a shaddah on the lam. So, mount is the plural of jabalah, and the derivation of all of them is from Jabal God al-Khalq, meaning He created them. The meaning of the verse is that Satan has led astray many people, as Mujahid said. Qatada said: **Many crowds.** Al-Kalbi said: **Many nations.** Al-Tha'labi said: **All readings have the meaning of creation.** It was read as *generation* with a *jeem* and a *yaa* below it. Ad-Dahhak said: **One generation is ten thousand, and a large number is that which only God the Almighty can count.** This reading was narrated from Ali ibn Abi Talib. The hamza in the verse, **Did you not understand?** is for rebuke and rebuke, and the *fa* is for conjunction with an understood word required by the situation as mentioned previously in similar verses: **Do you see the effects of the punishments? Did you not understand? or Did you not understand the enmity of Satan towards you? or Did you not understand anything at all?** The majority read **Did you not understand?** as a direct address. Talhah and Isa read it in the absence.

Tafsir al-Baghawi

62. **And indeed, He has led astray from among you a great many,** the people of Medina and Asim read: (**a mountain**) with a kasra on the jim and ba' and a

shaddah on the lam. Ya'qub read: (**a mountain**) with a damma on the jim and ba' and a shaddah on the lam. Ibn 'Amir and Abu 'Amr read it with a damma on the jim and a sukoon on the ba', light. The others read it with a damma on the jim and a light ba'. All of these are dialects, and their meaning is: creation and group, i.e. a great many, **Did you not understand**, what came to you of the destruction of the past nations through obeying Satan, and it is said to them when they come close to the fire:

Tafsir al-Baidawi

62 - "And he has certainly led astray from among you many a mountain. Did you not use reason?" Returning to the statement of the hostility of Satan with the appearance of his hostility and the clarity of his misguidance to whoever has the slightest intellect and opinion. The mountain is creation. Ya'qub read it with two dhammahs, Ibn Kathir, Hamza, and Al-Kisa'i with them, with a lightened lam, and Ibn 'Ammar and Abu 'Amr with a dammah and a sukoon with a lightened lam, and all are languages. It was read as **a mountain**, the plural of **a mountain**, like **a creation** and **a creation**, and **a generation** is one of the generations.

Surat Ya-Sin 36:63

This is Hell which you were promised.

Surat Ya-Sin 36:63

This is Hell which you were promised.

Tafsir al-Jalalayn

63 - **This is the Hell which you were promised**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **This is Hell which you were promised**, means: This is Hell which you were promised in this world because of your disbelief in God and your denial of His messengers, so you used to deny it. It was said that Hell is the first gate of the gates of Hell.

Tafsir al-Qurtubi

This is Hell, meaning the keepers of Hell will say to them, **This is the Hell which you were promised but denied**. It was narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will gather mankind and the jinn, the first and the last, on one plain, then a neck of fire will rise over the creation and surround them. Then a crier will call out, "This is the Hell which you were promised. * Burn in it today for what you used to disbelieve." At that time, the nations will kneel, every pregnant woman will abort her pregnancy, and every nursing mother will forget what she was nursing, and you will see the people as if they were drunk, but they are not drunk, but the punishment of God is severe."

Tafsir Ibn Kathir

On the Day of Resurrection, it will be said to the unbelievers among the children of Adam, when Hell has been revealed to them, as a rebuke and rebuke, **This is the Hell which you were promised**. That is, this is the Hell which the messengers warned you about, but you denied them. **Enter it today for what you used to disbelieve**. As God the Almighty said: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.' Is this magic, or do you not see?** And God the Almighty said: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn**. This is the state of the unbelievers and hypocrites on the Day of Resurrection when they deny what they did in this world and swear that they did not do it, so God will seal up their mouths and make their limbs speak about what they did.

Ibn Abi Hatim said: Abu Shaybah Ibrahim bin Abdullah

bin Abi Shaybah told us, Munjab bin Al-Harith Al-Tamimi told us, Abu Amir Al-Azdi told us, Sufyan told us, on the authority of Ubayd Al-Maktab, on the authority of Al-Fudayl bin Amr, on the authority of Al-Sha'bi, on the authority of Anas bin Malik, may God be pleased with him, who said: We were with the Prophet, may God bless him and grant him peace, and he laughed until his molars were visible. Then he, may God bless him and grant him peace, said: Do you know why I laugh? We said: God and His Messenger know best. He, may God bless him and grant him peace, said: From the servant's argument with his Lord on the Day of Resurrection. He will say: O Lord, did you not save me from injustice? He will say: Yes. He will say: I will not accept against me except a witness from myself. He will say: Your own self is sufficient as a reckoner against you today, and the noble scribes are witnesses. Then his mouth will be sealed, and his limbs will be told: Speak, and they will speak of his deeds. Then he will be left alone to speak, and he will say: Far be it from you and be crushed, for it was for you that I struggled. Muslim and Al-Nasa'i narrated it, both of them on the authority of Abu Bakr bin Abi Al-Nadr on the authority of Abu An-Nadr, on the authority of Ubayd God ibn Abd al-Rahman al-Ashja'i, on the authority of Sufyan, who is al-Thawri, with it. Then al-Nasa'i said: I do not know of anyone who narrated this hadith on the authority of Sufyan other than al-Ashja'i, and it is a strange hadith, and God knows best. This is what he said. It was previously narrated by Abu Amir Abd al-Malik ibn Amr al-Asadi, who is al-Aqdi, on the authority of Sufyan.

And Abd al-Razzaq said: Muammar told us, on the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be called Mufaddal over your mouths, so the first thing that will be asked about one of you will be his thigh and his shoulder**. Al-Nasa'i narrated it on the authority of Muhammad ibn Rafi', on the authority of Abd al-Razzaq, on his authority. Sufyan ibn Uyaynah said on the authority of Suhayl, on the authority of his father, 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, in the long hadith of the Resurrection, in which he said: "Then he will meet the third one and say: Who are you? He will say: I am your servant. I believed in you and your prophet and your book, and I fasted and prayed and gave charity, and he praised you as much as he could." He said: "It will be said to him: Shall we not send our witness against you?" He said: "So he will think in himself about who will testify against him, and his mouth will be sealed and his thigh will be told: Speak." He said: **So his thigh, flesh, and bones will speak about what he used to do, and that is the hypocrite, and that is so that he may excuse himself, and that is the one with whom God Almighty is angry**. And it was narrated by Muslim and Abu Dawood from the hadith of Sufyan ibn Uyaynah in full.

Then Ibn Abi Hatim **may God have mercy on him** said: My father told us, Hisham ibn Ammar told us, Ismail ibn Ayyash told us, Damdam ibn Zar'ah told us, on the

authority of Shuraih ibn Ubayd, on the authority of Uqbah ibn Amir **may God be pleased with him**, "that he heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'" Ibn Jarir narrated on the authority of Muhammad ibn Awf, on the authority of Abdullah ibn al-Mubarak, on the authority of Ismail ibn Ayyash, with a similar chain of narration. Imam Ahmad **may God have mercy on him** authenticated its chain of narration, saying: Al-Hakam ibn Nafi' told us, Ismail ibn Ayyash told us, on the authority of Damdam ibn Zar'ah, on the authority of Shuraih ibn Ubayd al-Hadrami, on the authority of someone who told him, on the authority of Uqbah ibn Amir **may God be pleased with him**, "that he heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'"

Ibn Jarir said: Yaqub ibn Ibrahim told us, Ibn Ulayyah told us, Yunus ibn Ubayd told us, on the authority of Humayd ibn Hilal, who said: Abu Burdah said: Abu Musa - he is al-Ash'ari, may God be pleased with him - said: The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds between him and Him, and he will confess and say: Yes, O Lord, I did, I did, I did. He said: God Almighty will forgive him his sins and conceal them from him. He said: There is no creature on earth that sees any of those sins and his good deeds are apparent, and he would like all people to see them. The disbeliever and the hypocrite will be called to account, and his Lord will show him his deeds, but he will deny them and say: O Lord, by Your glory, this angel wrote for me what I did not do. The angel will say to him: Did you not know such and such on such and such a day in such and such a place? He says: No, by Your glory, O Lord, I did not do that. So when he does that, God will seal his mouth. Abu Musa Al-Ash'ari, may God be pleased with him, said: I think the first part of his mouth to speak will be the right thigh. Then he recited: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.**

God the Almighty said: {And if We willed, We could have blinded their eyes and they would race along the path. How could they see?} Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him** in its interpretation: He says, **And if We willed, We could have led them astray from guidance, so how could they be guided?** And he said once: We blinded them. Al-Hasan Al-Basri said: If God willed, He could have blinded their eyes and made them blind, wandering around. Al-Suddi said: He says, **And if We willed, We could have blinded their sight.** Mujahid, Abu Salih, Qatadah, and Al-Suddi said: **And they would race along the path**, meaning the road. Ibn Zayd said: What is meant by the path here is the truth, so how could they see when We have blinded their eyes. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with him**: **And how could they see** means they cannot see the truth.

And the Almighty said: **And if We willed, We could have transformed them in their places.** Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both: We would have destroyed them. Al-Suddi

said: It means that someone other than Us created them. Abu Salih said: We would have made them stones. Al-Hasan Al-Basri and Qatadah said: We would have made them sit on their feet. For this reason, the Almighty said: **Then they were unable to proceed** meaning forward **nor return** to backward, but rather they remain in one state, neither advancing nor falling back.

Fath al-Qadir

63- **This is the Hell which you were promised.** That is, when they come close to the Fire, it will be said to them: This is the Hell which you were promised in this world, on the tongues of the Messengers, and the one who says this to them is the angels.

Tafsir al-Baghawi

63. **This is the Hell which you were promised**, in this world,

Tafsir al-Baidawi

63 - **This is the Hell which you were promised.**

Surat Ya-Sin: 64

“Perform it today for what you used to disbelieve.”

Surat Ya-Sin 36:64

Perform it today for what you used to disbelieve.

Tafsir al-Jalalayn

64 - Take it today for what you used to disbelieve

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Burn in it today for what you used to disbelieve**, means: burn in it today and return it, meaning today: the Day of Resurrection. **For what you used to disbelieve**, means: for what you used to deny in this world and lie about it.

Tafsir al-Qurtubi

Perform it today for what you used to disbelieve.

Tafsir Ibn Kathir

On the Day of Resurrection, it will be said to the unbelievers among the children of Adam, when Hell has been revealed to them, as a rebuke and rebuke, **This is the Hell which you were promised**. That is, this is the Hell which the messengers warned you about, but you denied them. **Enter it today for what you used to disbelieve**. As God the Almighty said: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.' Is this magic, or do you not see?** And God the Almighty said: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn**. This is the state of the unbelievers and hypocrites on the Day of Resurrection when they deny what they did in this world and swear that they did not do it, so God will seal up their mouths and make their limbs speak about what they did.

Ibn Abi Hatim said: Abu Shaybah Ibrahim bin Abdullah bin Abi Shaybah told us, Munjab bin Al-Harith Al-Tamimi told us, Abu Amir Al-Azdi told us, Sufyan told us, on the authority of Ubayd Al-Maktab, on the authority of Al-Fudayl bin Amr, on the authority of Al-Sha'bi, on the authority of Anas bin Malik, may God be pleased with him, who said: We were with the Prophet, may God bless him and grant him peace, and he laughed until his molars were visible. Then he, may God bless him and grant him peace, said: Do you know why I laugh? We said: God and His Messenger know best. He, may God bless him and grant him peace, said: From the servant's argument with his Lord on the Day of Resurrection. He will say: O Lord, did you not save me from injustice? He will say: Yes. He will say: I will not accept against me except a

witness from myself. He will say: Your own self is sufficient as a reckoner against you today, and the noble scribes are witnesses. Then his mouth will be sealed, and his limbs will be told: Speak, and they will speak of his deeds. Then he will be left alone to speak, and he will say: Far be it from you and be crushed, for it was for you that I struggled. Muslim and Al-Nasa'i narrated it, both of them on the authority of Abu Bakr bin Abi Al-Nadr on the authority of Abu An-Nadr, on the authority of Ubayd God ibn Abd al-Rahman al-Ashja'i, on the authority of Sufyan, who is al-Thawri, with it. Then al-Nasa'i said: I do not know of anyone who narrated this hadith on the authority of Sufyan other than al-Ashja'i, and it is a strange hadith, and God knows best. This is what he said. It was previously narrated by Abu Amir Abd al-Malik ibn Amr al-Asadi, who is al-Aqdi, on the authority of Sufyan.

And Abd al-Razzaq said: Muammar told us, on the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be called Mufaddal over your mouths, so the first thing that will be asked about one of you will be his thigh and his shoulder**. Al-Nasa'i narrated it on the authority of Muhammad ibn Rafi', on the authority of Abd al-Razzaq, on his authority. Sufyan ibn Uyaynah said on the authority of Suhayl, on the authority of his father, 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, in the long hadith of the Resurrection, in which he said: "Then he will meet the third one and say: Who are you? He will say: I am your servant. I believed in you and your prophet and your book, and I fasted and prayed and gave charity, and he praised you as much as he could." He said: "It will be said to him: Shall we not send our witness against you?" He said: "So he will think in himself about who will testify against him, and his mouth will be sealed and his thigh will be told: Speak." He said: **So his thigh, flesh, and bones will speak about what he used to do, and that is the hypocrite, and that is so that he may excuse himself, and that is the one with whom God Almighty is angry**. And it was narrated by Muslim and Abu Dawood from the hadith of Sufyan ibn Uyaynah in full.

Then Ibn Abi Hatim **may God have mercy on him** said: My father told us, Hisham ibn Ammar told us, Ismail ibn Ayyash told us, Damdam ibn Zar'ah told us, on the authority of Shuraih ibn Ubayd, on the authority of Uqbah ibn Amir **may God be pleased with him**, "that he heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'" Ibn Jarir narrated on the authority of Muhammad ibn Awf, on the authority of Abdullah ibn al-Mubarak, on the authority of Ismail ibn Ayyash, with a similar chain of narration. Imam Ahmad **may God have mercy on him** authenticated its chain of narration, saying: Al-Hakam ibn Nafi' told us, Ismail ibn Ayyash told us, on the authority of Damdam ibn Zar'ah, on the authority of Shuraih ibn Ubayd al-Hadrami, on the authority of someone who told him, on the authority of Uqbah ibn Amir **may God be pleased with him**, "that he

heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'

Ibn Jarir said: Yaqub ibn Ibrahim told us, Ibn Ulayyah told us, Yunus ibn Ubayd told us, on the authority of Humayd ibn Hilal, who said: Abu Burdah said: Abu Musa - he is al-Ash'ari, may God be pleased with him - said: The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds between him and Him, and he will confess and say: Yes, O Lord, I did, I did, I did. He said: God Almighty will forgive him his sins and conceal them from him. He said: There is no creature on earth that sees any of those sins and his good deeds are apparent, and he would like all people to see them. The disbeliever and the hypocrite will be called to account, and his Lord will show him his deeds, but he will deny them and say: O Lord, by Your glory, this angel wrote for me what I did not do. The angel will say to him: Did you not know such and such on such and such a day in such and such a place? He says: No, by Your glory, O Lord, I did not do that. So when he does that, God will seal his mouth. Abu Musa Al-Ash'ari, may God be pleased with him, said: I think the first part of his mouth to speak will be the right thigh. Then he recited: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.**

God the Almighty said: {And if We willed, We could have blinded their eyes and they would race along the path. How could they see?} Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him** in its interpretation: He says, **And if We willed, We could have led them astray from guidance, so how could they be guided?** And he said once: We blinded them. Al-Hasan Al-Basri said: If God willed, He could have blinded their eyes and made them blind, wandering around. Al-Suddi said: He says, **And if We willed, We could have blinded their sight.** Mujahid, Abu Salih, Qatadah, and Al-Suddi said: **And they would race along the path**, meaning the road. Ibn Zayd said: What is meant by the path here is the truth, so how could they see when We have blinded their eyes. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with him: And how could they see** means they cannot see the truth.

And the Almighty said: **And if We willed, We could have transformed them in their places.** Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both: We would have destroyed them. Al-Suddi said: It means that someone other than Us created them. Abu Salih said: We would have made them stones. Al-Hasan Al-Basri and Qatadah said: We would have made them sit on their feet. For this reason, the Almighty said: **Then they were unable to proceed** meaning forward **nor return** to backward, but rather they remain in one state, neither advancing nor falling back.

Fath al-Qadir

Then they will say to them: 64- **Enter it today for what you used to disbelieve.** That is, endure its heat today and enter it and taste the various types of torment in it for what you used to disbelieve: that is, because of

your disbelief in God in this world and your obedience to Satan and your worship of idols. This matter is a matter of punishment and humiliation, like His saying: **Taste, for you are the honored, the noble.**

Tafsir al-Baghawi

64. **Enter it, enter it, this day because you used to disbelieve.**

Tafsir al-Baidawi

64 - **Taste its heat today for your disbelief in this world.**

Surat Ya-Sin: 65

Today We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

Surat Ya-Sin 36:65

Today We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

Tafsir al-Jalalayn

65 - **Today We shall seal up their mouths** meaning the disbelievers. By God, our Lord, we were not polytheists. **And their hands will speak to Us, and their feet will bear witness** and others **to what they used to earn**. So every organ will speak about what it has emitted.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His statement, **This Day We shall seal up their mouths**, that is, **This Day We shall seal the mouths of the polytheists, and that will be on the Day of Resurrection**. "And their hands will speak to Us" about what they did in this world of sins against God. **And their feet will bear witness** it was said that what speaks from their feet is their thighs on the left foot. **What they used to earn** in this world of sins.

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

Who said that?

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us: Yunus ibn Ubayd told us, on the authority of Humayd ibn Hilal: Abu Burdah said: Abu Musa said: "The believer will be called to account on the Day of Resurrection, and his Lord will present to him his deeds between him and Him. He will confess and say: 'Yes, O Lord, I have done, I have done.' God will forgive him his sins and conceal them from him. There is no creature on earth that can see any of those sins and make his good deeds apparent, and he will wish that all people could see them. The disbeliever and the hypocrite will be called to account, and his deeds and knowledge will be presented to him, and he will deny them and say: 'O Lord, by Your glory, this angel has decreed for me something that I did not do.' The angel will say to him: 'Did you not do such and such on such and such a day in such and such a place?' He will say: 'No, by Your glory, O Lord, I did not do it.' When he does that, his mouth will be sealed. Al-Ash'ari said: 'I think the first part of it to speak will be his right thigh.' Then he recited: 'This Day We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn.'"

Abu Kurayb told us: Yahya told me, on the authority of Abu Bakr bin Ayyash, on the authority of Al-A'mash, on the authority of Al-Sha'bi, who said: It will be said to a man on the Day of al-Qiyamah 75: You did such and

such. He will say: I did not do it. Then his mouth will be sealed and his limbs will speak, and he will say to his limbs: May God distance you. I only disputed about you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Today We will seal their mouths...** the verse. He said: There had been disputes and talk, but this was the end of it, and He sealed their mouths.

Muhammad ibn Awf al-Ta'i told me: Ibn al-Mubarak told us, on the authority of Ibn Ayyash, on the authority of Damdam ibn Zur'ah, on the authority of Shureih ibn Ubayd, on the authority of Uqbah ibn Amir, that he heard the Prophet, may God bless him and grant him peace, say: **The first thing of a person to speak on the Day when God seals the mouths will be his left thigh.**

Tafsir al-Qurtubi

The Almighty said: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will bear witness about what they used to earn.** And in Sahih Muslim, on the authority of Anas ibn Malik, who said: We were with the Messenger of God, may God bless him and grant him peace, and he laughed. He said: **Do you know why I laugh?** We said: **And God and His Messenger know best.** He said: "From the servant addressing his Lord, saying: 'O Lord, did you not save me from injustice?' He said: 'Yes.' He said: 'Then I will not accept against myself except a witness from me.' He said: 'Then he said: 'Sufficient is yourself against you this Day as a witness, and the noble scribes are witnesses.' He said: 'Then his mouth will be sealed and it will be said to his limbs: 'Speak.' He said: 'And they will speak of his deeds.' He said: 'Then he will be left alone to speak, and he will say: 'Away with you and away from you! I was struggling against you.'" [Also narrated by Muslim] on the authority of Abu Hurayrah. And in it: 'Then it will be said to him: 'Now We will send Our witness against you.' He will think to himself: 'Who is it that will bear witness against me?' So his mouth will be sealed and it will be said to his thigh, his flesh, and his bones: 'Speak.' So his thigh, his flesh, and his bones will speak.' By his work, so that he may excuse himself, and that is the hypocrite, and that is the one with whom God is angry. And Al-Tirmidhi narrated on the authority of Muawiyah bin Haidah on the authority of the Prophet, may God bless him and grant him peace, in a hadith he mentioned, he said:

And he pointed with his hand to Ash-Sham and said: From here to here you will be gathered, riding and walking, and you will be dragged on your faces on the Day of Resurrection. On your mouths will be seventy nations, you are the best of them and the most honored in the sight of God. And the first thing that will be expressed about any one of you will be his thigh. And in another narration: **his thigh and his hand**. The *fadam* is the strainer of the jug and the pitcher, as stated by Al-Layth. Abu Ubaid said: He means that

they were prevented from speaking until their thighs spoke, so he likened that to the *fadam* that is placed on the pitcher. Then four aspects were said regarding the reason for the seal: The first is because they said: **By God, our Lord, we were not polytheists** (Al-An'am 6:23), so God sealed their mouths until their limbs spoke, as stated by Abu Musa Al-Ash'ari. The second is so that the people of the gathering would recognize them and distinguish them from them, as stated by Ibn Ziyad. The third is because the confession of a non-speaking person is more eloquent in proof than the confession of a speaking person, because it is presented in a miraculous manner, even though one day it will not need a miraculous nature. The fourth is so that it is known that his limbs that were They are helpers in his own right, and they have become witnesses against him in the right of his Lord. If it is said: Why did He say, **And their hands will speak to Us, and their feet will bear witness**, making what comes from the hand speech, and what comes from the foot testimony? It is said: The hand directly performs his action, and the foot is present, and the statement of one who is present against another is testimony, and the statement of the doer against himself is an admission of what he said or did. Therefore, what comes from the hands is expressed as speech, and what comes from the feet is expressed as testimony. It has been narrated from Uqbah ibn Amir that he heard the Messenger of God (peace and blessings of God be upon him) say, **The first bone of man to speak on the Day when mouths are sealed will be his left thigh**. This was mentioned by al-Mawardi and al-Mahdawi. Abu Musa al-Ash'ari said, **I believe that the first part to speak will be his right thigh**. This was also mentioned by al-Mahdawi. Al-Mawardi said, "It is possible that the thigh comes before the other limbs in speaking, because he perceives the pleasure of his sins through his senses, which are in the lower part of them, the thigh. Therefore, due to its proximity to them, it is permissible for it to come before the other limbs in testifying against them." He said: The left side is preferred because desire is stronger in the right side of the limbs than in the left side. Therefore, the left side is preferred over the right side due to its lower desire.

I said: Or vice versa, due to the predominance of desire, or both of them together and abstinence, for the sum of that is the completion of desire and pleasure. And God knows best.

Tafsir Ibn Kathir

On the Day of Resurrection, it will be said to the unbelievers among the children of Adam, when Hell has been revealed to them, as a rebuke and rebuke, **This is the Hell which you were promised**. That is, this is the Hell which the messengers warned you about, but you denied them. **Enter it today for what you used to disbelieve**. As God the Almighty said: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.' Is this magic, or do you not see?** And God the Almighty said: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn**. This is the state of the unbelievers and

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And Abd al-Razzaq said: Muammar told us, on the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be called Mufaddal over your mouths, so the first thing that will be asked about one of you will be his thigh and his shoulder**. Al-Nasa'i narrated it on the authority of Muhammad ibn Rafi', on the authority of Abd al-Razzaq, on his authority. Sufyan ibn Uyaynah said on the authority of Suhayl, on the authority of his father, 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, in the long hadith of the Resurrection, in which he said: "Then he will meet the third one and say: Who are you? He will say: I am your servant. I believed in you and your prophet and your book, and I fasted and prayed and gave charity, and he praised you as much as he could." He said: "It will be said to him: Shall we not send our witness against you?" He said: "So he will think in himself about who will testify against him, and his mouth will be sealed and his thigh will be told: Speak." He said: **So his thigh, flesh, and bones will speak about what he used to do, and that is the hypocrite, and that is so that he may excuse himself, and that is the one with whom God Almighty is angry**. And it was narrated by Muslim and Abu Dawood from the hadith of Sufyan ibn Uyaynah in full.

Today We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

Then Ibn Abi Hatim **may God have mercy on him** said: My father told us, Hisham ibn Ammar told us, Ismail ibn Ayyash told us, Damdam ibn Zar'ah told us, on the authority of Shuraih ibn Ubayd, on the authority of Uqbah ibn Amir **may God be pleased with him**, "that he heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'" Ibn Jarir narrated on the authority of Muhammad ibn Awf, on the authority of Abdullah ibn al-Mubarak, on the authority of Ismail ibn Ayyash, with a similar chain of narration. Imam Ahmad **may God have mercy on him** authenticated its chain of narration, saying: Al-Hakam ibn Nafi' told us, Ismail ibn Ayyash told us, on the authority of Damdam ibn Zar'ah, on the authority of Shuraih ibn Ubayd al-Hadrami, on the authority of someone who told him, on the authority of Uqbah ibn Amir **may God be pleased with him**, "that he heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'"

Ibn Jarir said: Yaqub ibn Ibrahim told us, Ibn Ulayyah told us, Yunus ibn Ubayd told us, on the authority of Humayd ibn Hilal, who said: Abu Burdah said: Abu Musa - he is al-Ash'ari, may God be pleased with him - said: The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds between him and Him, and he will confess and say: Yes, O Lord, I did, I did, I did. He said: God Almighty will forgive him his sins and conceal them from him. He said: There is no creature on earth that sees any of those sins and his good deeds are apparent, and he would like all people to see them. The disbeliever and the hypocrite will be called to account, and his Lord will show him his deeds, but he will deny them and say: O Lord, by Your glory, this angel wrote for me what I did not do. The angel will say to him: Did you not know such and such on such and such a day in such and such a place? He says: No, by Your glory, O Lord, I did not do that. So when he does that, God will seal his mouth. Abu Musa Al-Ash'ari, may God be pleased with him, said: I think the first part of his mouth to speak will be the right thigh. Then he recited: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.**

God the Almighty said: {And if We willed, We could have blinded their eyes and they would race along the path. How could they see?} Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him** in its interpretation: He says, **And if We willed, We could have led them astray from guidance, so how could they be guided?** And he said once: We blinded them. Al-Hasan Al-Basri said: If God willed, He could have blinded their eyes and made them blind, wandering around. Al-Suddi said: He says, **And if We willed, We could have blinded their sight.** Mujahid, Abu Salih, Qatadah, and Al-Suddi said: **And they would race along the path**, meaning the road. Ibn Zayd said: What is meant by the path here is the truth, so how could they see when We have blinded their eyes. Al-Awfi said on the authority of Ibn Abbas **may God be**

pleased with him: And how could they see means they cannot see the truth.

And the Almighty said: **And if We willed, We could have transformed them in their places.** Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both: We would have destroyed them. Al-Suddi said: It means that someone other than Us created them. Abu Salih said: We would have made them stones. Al-Hasan Al-Basri and Qatadah said: We would have made them sit on their feet. For this reason, the Almighty said: **Then they were unable to proceed** meaning forward **nor return** to backward, but rather they remain in one state, neither advancing nor falling back.

Fath al-Qadir

65- **Today We will seal up their mouths.** Today is an adverbial phrase for what follows it. It was also read *yakhatam* in the passive voice, and the noun and preposition after it. The commentators said: They deny polytheism and believism of the messengers, as in their statement: **By God, our Lord, we were not polytheists.** So God will seal their mouths with a seal that prevents them from speaking. This is a shift from being directly addressed to being absent, to indicate that their ugly deeds warrant us ignoring them. Then He said: **And their hands will speak to Us, and their feet will testify about what they used to earn.** That is, their hands will speak about what they used to do, and their feet will testify against them about what they used to do. The majority of scholars read *kallamna* and *tashahud*. Talhah ibn Musarraf read **wal taklamna** and *waltashahud* with the lam of *kay*. It was said that the reason for sealing their mouths was so that the people standing at the gathering would recognize them. It was also said that their mouths were sealed so that the confession would come from their limbs, because the testimony of a non-speaking person is more eloquent in proof than the testimony of a speaking person, since it is a miraculous occurrence. It was also said that it was so that they would know that their limbs, which were their helpers in committing the sins of God, became witnesses against them. And what the hands utter was made speech and confession because they were directly involved in most of the sins. And the speech of the feet was made testimony because they are present at every event, and the speech of the doer is a confession, and the speech of the one present is testimony. This is a consideration of the majority, otherwise the feet may be directly involved in the sin just as the hands are directly involved in it.

Tafsir al-Baghawi

65. **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.** This is when the disbelievers deny their disbelief and denial of the Messengers, so their mouths will be sealed and their limbs will testify against them.

Abdul Wahid bin Ahmad Al-Malihi told us, Abu Al-Hasan Muhammad bin Amr bin Hafsawayh Al-Sarakhsi told us, in the year 335 AH, Abu Yazid Hatim bin Mahbub told us, Abdul Jabbar bin Al-Ala told us, Sufyan told us, on the authority of Suhayl, on the authority of Abu Salih, on the authority of his father, on the authority of Abu Hurairah, who said: "The people asked the Messenger of God, may God bless him and grant him peace, and they said: O Messenger of God, will we see our Lord on the Day of Resurrection? He said: Do you have any difficulty in seeing the sun at noon when it is not cloudy? They said: No, O Messenger of God. He said: Do you have any difficulty in seeing the moon when it is full when it is not cloudy? They said: No. He said: By the One in Whose Hand is my soul, you will not have any difficulty in seeing your Lord, just as you do not have any difficulty in seeing either of them. He said: Then the servant will meet Him and say: O My servant, did I not honor you? Did I not make you a black man? Did I not marry you? Did I not subject the horses and camels to you and let you rule and sit on your throne? He said: Yes, O my Lord. He said: Did you think that you would meet Me? He said: No. He said: Today I will forget you as you forgot Me. He said: Then he will meet the second one and say: Did I not honor you, did I not make you a black man, did I not marry you, did I not make horses and camels subservient to you and let you rule and sit on the throne? - Another one said on the authority of Sufyan: He ruled and sat on the throne in both places - he said: Then he will say: Yes, O Lord. Then he will say: Did I not think that you would meet Me? Then he will say: No, O Lord. He will say: Today I will forget you as you forgot me. Then he will meet the third one and say: Who are you? Then he will say: I am Your servant. I believed in You, in Your Prophet, and in Your Book. I prayed, fasted, gave charity, and praised You as much as I could. Then it will be said to him: Did We not send against you a witness? Then he will think to himself about who will testify against me. Then his mouth will be sealed and his thigh will be told: Speak. Then his thigh, flesh, and bones will speak about what he used to do. That is the hypocrite. That is so that he can excuse himself, and that is the one with whom God is angry.

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abu Sahl Abdul Samad bin Abdul Rahman Al-Bazzaz told us, Muhammad bin Zakariya Al-Adhafri told us, Ishaq bin Ibrahim Al-Dabry told us, Abdul Razzaq told us, Muammar told us, on the authority of Bahz bin Hakim bin Muawiyah, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: "You will be called and something will be brought to your mouths, and the first thing that will be asked about any one of you will be his thigh and his hand."

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-Hajaj told us, Abu Bakr bin Abi Al-Nadr told us, Hashim bin Al-Qasim told me, Abdullah Al-Ashja'i told us, on the authority of Sufyan Ath-Thawri, on the authority of Ubaid Al-Maktab, on the authority of Fadil, on the authority of Al-Sha'bi, on the authority of Anas bin Malik, who said: "We were with the Messenger of

God, may God bless him and grant him peace, and he laughed. He said: 'Do you know why I laugh?' We said: 'God and His Messenger know best.' He said: 'Because of a servant addressing his Lord, saying: 'O Lord, did you not protect me from injustice?' He said: 'Then He says: 'I will not protect myself except as a witness from myself.' He said: 'Then He says: 'Sufficient for yourself today as a witness against you, and the noble scribes are witnesses.' He said: 'Then his mouth is sealed and it is said to his limbs: 'Speak.' He said: 'And they speak of his deeds.' He said: 'Then he is left alone to speak. Far be it from you and away from you! I used to struggle.'"

Tafsir al-Baidawi

65 - **This Day We shall seal up their mouths** We shall prevent them from speaking. **And their hands will speak to Us, and their feet will testify about what they used to earn** by showing the traces of sins on them and indicating their actions, or by God making them speak. In the hadith: **They will deny and dispute, so We shall seal up their mouths, and their hands and feet will speak.**

Surat Ya-Sin: 66

And if We willed, We could have obliterated their eyes and they would have raced along the path.
But how can they see?

Surat Ya-Sin 36:66

And if We willed, We could have obliterated their eyes and they would have raced along the path. But how can they see?

Tafsir al-Jalalayn

66 - **And if We willed, We could have blinded their eyes** We would have blinded them completely **and they would have raced** They would have hastened to the path the road, going as is their custom **so how** then **will they see** meaning they will not see

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of His statement, **And if We willed, We could have blinded their eyes and they would have raced along the path**. Some of them said: The meaning of this is: And if We willed, We could have blinded them to guidance and led them astray from the straight path.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And if We willed, We could have blinded their eyes**, meaning: I would have led them astray and blinded them to guidance.

Others said: The meaning of this is: If We had willed, We would have left them blind.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, "And if We willed, We could have blinded their eyes and they would race along the path. How could they see?" He said: If He willed, He could have blinded their eyes and left them blind, wandering about.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding the statement of God, "And if We willed, We could have obliterated their eyes and they would race along the path. But how could they see?" He says: If We willed, We could have left them blind and wandering. This statement that we mentioned on the authority of Al-Hasan and Qatada is more similar to the interpretation of the speech, because God only threatens a disbelieving people with it, so there is no basis for saying while they are disbelievers: If We willed, We could have led them astray, and He has led them astray. Rather, He said: If We willed, We could have punished them for their disbelief, so We obliterated their eyes and made them blind, so that

they cannot see the path, nor can they be guided to it. Obliterating the eye means that there is no gap between the eyelids, and that is the slit between the eyelids, just as the wind obliterates a trace. It is said, a blind, obliterated, and obliterated person.

His saying, **So race to the path**, means: So hasten to take the path.

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, **So race to the path**, he said, the road.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So race to the path**: meaning the road.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So race to the path**, he said: The path is the road.

And His saying, **How can they see?** means, **What path can they see to take, when We have blinded their eyes?**

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, **How can they see?** when We have blinded their eyes.

Those who interpreted His statement, **And if We willed, We could have blinded their eyes**, to mean blindness to guidance said: The interpretation of His statement, **How then can they see?** is: How then can they be guided to the truth?

Who said that?

Ali told me, he said: Abu Sal told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **How can they see?** He said: How can they be guided?

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, **How can they see?** He said: They do not see the truth.

Tafsir al-Qurtubi

The Almighty says: "And if We willed, We could have obliterated their eyes, and they would race across the path. But how could they see?" Al-Kisa'i said: tamās, yatmaş, and yatmaş. According to the linguists, the one who is obliterated and tams is the blind man who has no slit in his eyes. Ibn Abbas said: The meaning is that We would have blinded them from guidance, so they would never be guided to the path of truth. Al-Hasan and Al-Suddi said: The meaning is that We

would have left them blind, wandering about. So the meaning is that We would have blinded them, so they would not see a way to their homes or elsewhere. This is the preferred interpretation of Al-Tabari. His statement: **And they would race across the path** means they would race across the path to cross. <How could they see?> means from where can they see? Ata', Muqatil, Qatada, and it was narrated from Ibn Abbas: "And if We willed, We could have gouged out the eyes of their misguidance, blinded them to their error, and turned their sight from misguidance to guidance, so they would be guided and see their right path, and hastened to the path of the Hereafter." Then He said: **How then will they see?** But You did not do that to them, meaning, how can they be guided while the eye of guidance is extinguished, remaining in misguidance? It was narrated from Abdullah ibn Salam in the interpretation of this verse other than what was mentioned, and he interpreted it as referring to the Day of Resurrection. He said: When the Day of Resurrection comes and the Bridge is extended, a caller will call out for Muhammad (peace and blessings of God be upon him) and his nation to arise, so the righteous among them will arise and the wicked among them will follow him to cross the Bridge. When they reach it, God will blind the eyes of their wicked, so they will race to the Bridge, so how can they see it until they cross it? Then a caller will call for Jesus (peace be upon him) and his nation to arise. He will arise and the righteous and the wicked among them will follow him, and that will be their path. And so will the rest of the prophets (peace be upon them). An-Nahhas mentioned it, and we have written it in At-Tadhkira with its meaning, as Ibn Al-Mubarak mentioned it. Ibn Abbas **may God be pleased with him** said: Al-Aswad bin Al-Aswad took a stone with a group of Banu Makhzum to throw it at the Prophet (peace be upon him), but God blinded his sight and stuck the stone to his hand. He could not see it and could not find his way. And the verse was revealed about him. The one who is *blurred* is the one who has no slit between his eyelids. It is taken from the word **to obliterate** when the wind *blurts* the trace, as Al-Akhfash and Al-Qutbi said.

Tafsir Ibn Kathir

On the Day of Resurrection, it will be said to the unbelievers among the children of Adam, when Hell has been revealed to them, as a rebuke and rebuke, **This is the Hell which you were promised.** That is, this is the Hell which the messengers warned you about, but you denied them. **Enter it today for what you used to disbelieve.** As God the Almighty said: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.'** Is this magic, or do you not see? And God the Almighty said: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.** This is the state of the unbelievers and hypocrites on the Day of Resurrection when they deny what they did in this world and swear that they did not do it, so God will seal up their mouths and make their limbs speak about what they did.

Ibn Abi Hatim said: Abu Shaybah Ibrahim bin Abdullah bin Abi Shaybah told us, Munjab bin Al-Harith Al-Tamimi told us, Abu Amir Al-Azdi told us, Sufyan told us, on the authority of Ubayd Al-Maktab, on the authority of Al-Fudayl bin Amr, on the authority of Al-Sha'bi, on the authority of Anas bin Malik, may God be pleased with him, who said: We were with the Prophet, may God bless him and grant him peace, and he laughed until his molars were visible. Then he, may God bless him and grant him peace, said: Do you know why I laugh? We said: God and His Messenger know best. He, may God bless him and grant him peace, said: From the servant's argument with his Lord on the Day of Resurrection. He will say: O Lord, did you not save me from injustice? He will say: Yes. He will say: I will not accept against me except a witness from myself. He will say: Your own self is sufficient as a reckoner against you today, and the noble scribes are witnesses. Then his mouth will be sealed, and his limbs will be told: Speak, and they will speak of his deeds. Then he will be left alone to speak, and he will say: Far be it from you and be crushed, for it was for you that I struggled. Muslim and Al-Nasa'i narrated it, both of them on the authority of Abu Bakr bin Abi Al-Nadr on the authority of Abu An-Nadr, on the authority of Ubayd God ibn Abd al-Rahman al-Ashja'i, on the authority of Sufyan, who is al-Thawri, with it. Then al-Nasa'i said: I do not know of anyone who narrated this hadith on the authority of Sufyan other than al-Ashja'i, and it is a strange hadith, and God knows best. This is what he said. It was previously narrated by Abu Amir Abd al-Malik ibn Amr al-Asadi, who is al-Aqdi, on the authority of Sufyan.

And Abd al-Razzaq said: Muammar told us, on the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be called Mufaddal over your mouths, so the first thing that will be asked about one of you will be his thigh and his shoulder.** Al-Nasa'i narrated it on the authority of Muhammad ibn Rafi', on the authority of Abd al-Razzaq, on his authority. Sufyan ibn Uyaynah said on the authority of Suhayl, on the authority of his father, 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, in the long hadith of the Resurrection, in which he said: "Then he will meet the third one and say: Who are you? He will say: I am your servant. I believed in you and your prophet and your book, and I fasted and prayed and gave charity, and he praised you as much as he could." He said: "It will be said to him: Shall we not send our witness against you?" He said: "So he will think in himself about who will testify against him, and his mouth will be sealed and his thigh will be told: Speak." He said: **So his thigh, flesh, and bones will speak about what he used to do, and that is the hypocrite, and that is so that he may excuse himself, and that is the one with whom God Almighty is angry.** And it was narrated by Muslim and Abu Dawood from the hadith of Sufyan ibn Uyaynah in full.

Then Ibn Abi Hatim **may God have mercy on him** said: My father told us, Hisham ibn Ammar told us, Ismail ibn Ayyash told us, Damdam ibn Zar'ah told us, on the authority of Shuraih ibn Ubayd, on the authority of

Surat Ya-Sin: 66

And if We willed, We could have obliterated their eyes and they would have raced along the path.
But how can they see?

Uqbah ibn Amir **may God be pleased with him**, "that he heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'" Ibn Jarir narrated on the authority of Muhammad ibn Awf, on the authority of Abdullah ibn al-Mubarak, on the authority of Ismail ibn Ayyash, with a similar chain of narration. Imam Ahmad **may God have mercy on him** authenticated its chain of narration, saying: Al-Hakam ibn Nafi' told us, Ismail ibn Ayyash told us, on the authority of Damdam ibn Zar'ah, on the authority of Shuraih ibn Ubayd al-Hadrami, on the authority of someone who told him, on the authority of Uqbah ibn Amir **may God be pleased with him**, "that he heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'"

Ibn Jarir said: Yaqub ibn Ibrahim told us, Ibn Ulayyah told us, Yunus ibn Ubayd told us, on the authority of Humayd ibn Hilal, who said: Abu Burdah said: Abu Musa - he is al-Ash'ari, may God be pleased with him - said: The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds between him and Him, and he will confess and say: Yes, O Lord, I did, I did, I did. He said: God Almighty will forgive him his sins and conceal them from him. He said: There is no creature on earth that sees any of those sins and his good deeds are apparent, and he would like all people to see them. The disbeliever and the hypocrite will be called to account, and his Lord will show him his deeds, but he will deny them and say: O Lord, by Your glory, this angel wrote for me what I did not do. The angel will say to him: Did you not know such and such on such and such a day in such and such a place? He says: No, by Your glory, O Lord, I did not do that. So when he does that, God will seal his mouth. Abu Musa Al-Ash'ari, may God be pleased with him, said: I think the first part of his mouth to speak will be the right thigh. Then he recited: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.**

God the Almighty said: {And if We willed, We could have blinded their eyes and they would race along the path. How could they see?} Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him** in its interpretation: He says, **And if We willed, We could have led them astray from guidance, so how could they be guided?** And he said once: We blinded them. Al-Hasan Al-Basri said: If God willed, He could have blinded their eyes and made them blind, wandering around. Al-Suddi said: He says, **And if We willed, We could have blinded their sight.** Mujahid, Abu Salih, Qatadah, and Al-Suddi said: **And they would race along the path**, meaning the road. Ibn Zayd said: What is meant by the path here is the truth, so how could they see when We have blinded their eyes. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with him: And how could they see** means they cannot see the truth.

And the Almighty said: **And if We willed, We could have transformed them in their places.** Al-Awfi said on

the authority of Ibn Abbas, may God be pleased with them both: We would have destroyed them. Al-Suddi said: It means that someone other than Us created them. Abu Salih said: We would have made them stones. Al-Hasan Al-Basri and Qatadah said: We would have made them sit on their feet. For this reason, the Almighty said: **Then they were unable to proceed** meaning forward **nor return** to backward, but rather they remain in one state, neither advancing nor falling back.

Fath al-Qadir

66- **And if We willed, We could have obliterated their eyes** meaning, We could have taken away their eyes and made them so that no slit or eyelid could be seen in them. Al-Kisa'i said: tamās, yatmūs, and tamīs, according to the linguists, is the one who has no slit in his eyes, as in the statement: **And if God had willed, He could have taken away their hearing and their sight.** The object of the will is omitted: meaning, if We willed to obliterate their eyes, We would have obliterated them. Al-Suddi and Al-Hasan said: The meaning is, We would have left them blind, wandering about, not seeing the path of guidance. Ibn Jarir preferred this view. **So race to the path** is in apposition to **We obliterated** meaning, they hastened to the path to cross it and continue on it. The path is in the accusative case with the removal of the preposition: meaning, they raced to it. Ata', Muqatil, and Qatadah said: The meaning is, if We willed, We could have gouged out their eyes and blinded them from their error. And We turned their sight from error to guidance, so they saw their right path, were guided, and hastened to the path of the Hereafter. The meaning of **how can they see** is how can they see the path and follow it well when they have no sight? Isa ibn Umar recited *Fastabiqu* in the imperative form, meaning it will be said to them, **Race ahead**. This is a threat to them.

Tafsir al-Baghawi

66. The Almighty's statement: **And if We willed, We could have blinded their eyes**, [i.e., We could have taken away their] visible eyes so that no eyelid or slit would be visible. This is the meaning of *blind*, as the Almighty said: **And if God had willed, He could have taken away their hearing and their sight.** (al-Baqarah 2:20) He says: Just as We blinded their hearts, if We willed, We could have blinded their visible sight. **So they raced to the path**, so they hastened to the road. **How can they see?** How can they see when We have blinded their eyes? Meaning: If We willed, We could have led them astray from guidance and left them blind, wandering about. How can they see] the paths then? This is what Al-Hasan and Al-Suddi said. Ibn Abbas, Qatadah, Muqatil, and Ata' said: Its meaning is, if We willed, We could have gouged out the eyes of their misguidance, blinded them to their error, and turned their sight from misguidance to guidance, so they would have seen their right path. **How can they see?**

Why did I not do that to them?

Tafsir al-Baidawi

66 - **And if We willed, We could have obliterated their eyes.** We could have wiped their eyes until they were wiped clean. **So race to the path.** "So race to the path" is the word that they are accustomed to taking. The accusative is due to the removal of the preposition, or by including in the word "racing" the meaning of hastening, or making the one being raced to preceded by extension or by circumstance. "So how do they see?" the path and the direction of travel, let alone anything else.

Surat Ya-Sin: 67

And if We willed, We could have transformed them into their places, so they would not have been able to proceed, nor would they have returned.

Surat Ya-Sin 36:67

And if We willed, We could have transformed them into their places, so they would not have been able to proceed, nor would they have returned.

Tafsir al-Jalalayn

67 - **And if We willed, We could have transformed them** into monkeys, pigs, or stones **in their places** and in the reading of their places, the plural of place is place, meaning place, i.e. in their homes **so they were not able to go on nor to return** they were not able to punish nor to come

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And if We willed, We could have transformed them into their places**. God Almighty says: And if We willed, We could have made these polytheists sit on their feet in their homes. **So they would not have been able to go forward, nor would they have returned**. He says: They would not have been able to go forward, nor to return behind them.

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

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, **And if We willed, We could have transformed them into their places**. He said: If We willed, We could have made them sit down.

Bishr told us, he said: Yazid told us, Saeed told us on the authority of Qatada: **And if We willed, We could have transformed them into their places**: meaning, We could have made them sit on their feet. **So they would not have been able to go forward or return**: so they would not have been able to advance or fall back.

Others said: Rather, the meaning of this is: If We had willed, We could have destroyed them in their homes.

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 We willed, We could have transformed them into their places, so they would not have been able to proceed nor return**. He said, **And if We willed, We could have destroyed them in their dwellings**. Place and location have the same meaning. We have already explained that previously.

Tafsir al-Qurtubi

God the Almighty says: **And if We willed, We could have transformed them in their places, so they would not have been able to proceed nor return**.

Transformation means changing the creation and turning it into stone, inanimate, or animal. Al-Hasan said: It means We would have made them sit down so they would not be able to proceed forward or return behind them. Similarly, inanimate objects do not advance or fall behind. Transformation may also mean changing the form of a human being into an animal, then that animal does not understand a place to aim for and is confused, so it does not accept or deviate. Ibn Abbas **may God be pleased with him** said: The meaning is, if We willed, We could have destroyed them in their dwellings. It was also said that the meaning is, if We willed, We could have transformed them in the place where they dared to commit the sin. Ibn Salam said: All of this will happen on the Day of Resurrection when God the Almighty will blind their eyes on the path. Al-Hasan, Al-Sulami, Zur ibn Hubaish, and Asim, and in the narration of Abu Bakr, read it: <their places> in the plural, the rest with the singular. Abu Haywah read: <they were not able to proceed> with a fat-ha on the meem. And the verb **to go** with a damma on the *m* is a verbal noun that means to go.

Tafsir Ibn Kathir

On the Day of Resurrection, it will be said to the unbelievers among the children of Adam, when Hell has been revealed to them, as a rebuke and rebuke, **This is the Hell which you were promised**. That is, this is the Hell which the messengers warned you about, but you denied them. **Enter it today for what you used to disbelieve**. As God the Almighty said: **The Day they are summoned to the fire of Hell, it will be summoned, 'This is the Fire which you used to deny.' Is this magic, or do you not see?** And God the Almighty said: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn**. This is the state of the unbelievers and hypocrites on the Day of Resurrection when they deny what they did in this world and swear that they did not do it, so God will seal up their mouths and make their limbs speak about what they did.

Ibn Abi Hatim said: Abu Shaybah Ibrahim bin Abdullah bin Abi Shaybah told us, Munjab bin Al-Harith Al-Tamimi told us, Abu Amir Al-Azdi told us, Sufyan told us, on the authority of Ubayd Al-Maktab, on the authority of Al-Fudayl bin Amr, on the authority of Al-Sha'bi, on the authority of Anas bin Malik, may God be pleased with him, who said: We were with the Prophet, may God bless him and grant him peace, and he laughed until his molars were visible. Then he, may God bless him and grant him peace, said: Do you know why I laugh? We said: God and His Messenger know best. He, may God bless him and grant him peace, said: From the servant's argument with his

Lord on the Day of Resurrection. He will say: O Lord, did you not save me from injustice? He will say: Yes. He will say: I will not accept against me except a witness from myself. He will say: Your own self is sufficient as a reckoner against you today, and the noble scribes are witnesses. Then his mouth will be sealed, and his limbs will be told: Speak, and they will speak of his deeds. Then he will be left alone to speak, and he will say: Far be it from you and be crushed, for it was for you that I struggled. Muslim and Al-Nasa'i narrated it, both of them on the authority of Abu Bakr bin Abi Al-Nadr on the authority of Abu An-Nadr, on the authority of Ubayd God ibn Abd al-Rahman al-Ashja'i, on the authority of Sufyan, who is al-Thawri, with it. Then al-Nasa'i said: I do not know of anyone who narrated this hadith on the authority of Sufyan other than al-Ashja'i, and it is a strange hadith, and God knows best. This is what he said. It was previously narrated by Abu Amir Abd al-Malik ibn Amr al-Asadi, who is al-Aqdi, on the authority of Sufyan.

And Abd al-Razzaq said: Muammar told us, on the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be called Mufaddal over your mouths, so the first thing that will be asked about one of you will be his thigh and his shoulder.** Al-Nasa'i narrated it on the authority of Muhammad ibn Rafi', on the authority of Abd al-Razzaq, on his authority. Sufyan ibn Uyaynah said on the authority of Suhayl, on the authority of his father, 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, in the long hadith of the Resurrection, in which he said: "Then he will meet the third one and say: Who are you? He will say: I am your servant. I believed in you and your prophet and your book, and I fasted and prayed and gave charity, and he praised you as much as he could." He said: "It will be said to him: Shall we not send our witness against you?" He said: "So he will think in himself about who will testify against him, and his mouth will be sealed and his thigh will be told: Speak." He said: **So his thigh, flesh, and bones will speak about what he used to do, and that is the hypocrite, and that is so that he may excuse himself, and that is the one with whom God Almighty is angry.** And it was narrated by Muslim and Abu Dawood from the hadith of Sufyan ibn Uyaynah in full.

Then Ibn Abi Hatim **may God have mercy on him** said: My father told us, Hisham ibn Ammar told us, Ismail ibn Ayyash told us, Damdam ibn Zar'ah told us, on the authority of Shuraih ibn Ubayd, on the authority of Uqbah ibn Amir **may God be pleased with him**, "that he heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'" Ibn Jarir narrated on the authority of Muhammad ibn Awf, on the authority of Abdullah ibn al-Mubarak, on the authority of Ismail ibn Ayyash, with a similar chain of narration. Imam Ahmad **may God have mercy on him** authenticated its chain of narration, saying: Al-Hakam ibn Nafi' told us, Ismail ibn Ayyash told us, on the authority of Damdam ibn Zar'ah, on the authority of Shuraih ibn Ubayd al-Hadrami, on the authority of someone who told him, on the authority of

Uqbah ibn Amir **may God be pleased with him**, "that he heard the Messenger of God (blessings and peace of God be upon him) say: 'The first bone of man to speak on the Day when mouths are sealed will be his left thigh.'"

Ibn Jarir said: Yaquub ibn Ibrahim told us, Ibn Ulayyah told us, Yunus ibn Ubayd told us, on the authority of Humayd ibn Hilal, who said: Abu Burdah said: Abu Musa - he is al-Ash'ari, may God be pleased with him - said: The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds between him and Him, and he will confess and say: Yes, O Lord, I did, I did, I did. He said: God Almighty will forgive him his sins and conceal them from him. He said: There is no creature on earth that sees any of those sins and his good deeds are apparent, and he would like all people to see them. The disbeliever and the hypocrite will be called to account, and his Lord will show him his deeds, but he will deny them and say: O Lord, by Your glory, this angel wrote for me what I did not do. The angel will say to him: Did you not know such and such on such and such a day in such and such a place? He says: No, by Your glory, O Lord, I did not do that. So when he does that, God will seal his mouth. Abu Musa Al-Ash'ari, may God be pleased with him, said: I think the first part of his mouth to speak will be the right thigh. Then he recited: **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.**

God the Almighty said: {And if We willed, We could have blinded their eyes and they would race along the path. How could they see?} Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with him** in its interpretation: He says, **And if We willed, We could have led them astray from guidance, so how could they be guided?** And he said once: We blinded them. Al-Hasan Al-Basri said: If God willed, He could have blinded their eyes and made them blind, wandering around. Al-Suddi said: He says, **And if We willed, We could have blinded their sight.** Mujahid, Abu Salih, Qatadah, and Al-Suddi said: **And they would race along the path**, meaning the road. Ibn Zayd said: What is meant by the path here is the truth, so how could they see when We have blinded their eyes. Al-Awfi said on the authority of Ibn Abbas **may God be pleased with him: And how could they see** means they cannot see the truth.

And the Almighty said: **And if We willed, We could have transformed them in their places.** Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both: We would have destroyed them. Al-Suddi said: It means that someone other than Us created them. Abu Salih said: We would have made them stones. Al-Hasan Al-Basri and Qatadah said: We would have made them sit on their feet. For this reason, the Almighty said: **Then they were unable to proceed** meaning forward **nor return** to backward, but rather they remain in one state, neither advancing nor falling back.

Fath al-Qadir

Then He repeated the threat to them, saying: 67- **And if We willed, We could have transformed them in their places.** Transformation is changing the creation to

Surat Ya-Sin: 67

And if We willed, We could have transformed them into their places, so they would not have been able to proceed, nor would they have returned.

stone or other inanimate objects or animals, and place is place: that is, if We willed, We could have changed their creation to the place they are in. It was said that place is more specific than place, like residence and standing. Al-Hasan said: that is, We would have made them sit down. **So they could neither proceed nor return.** That is, they could neither go nor come. Al-Hasan said: They could neither proceed in front of them nor return behind them, and likewise inanimate objects cannot advance nor fall behind. It was also said that the meaning is: If We willed, We could have destroyed them in their dwellings. It was also said that We would have transformed them in the place where they committed the sin. Yahya ibn Salam said: All of this will be on the Day of Resurrection. The majority of scholars read **in their places** in the singular. Al-Hasan, Al-Sulami, Zur ibn Hubaish, and Abu Bakr on the authority of Asim read **their places** in the plural. The majority of scholars read it with a damma on the meem, while Abu Haywah read it with a fatha. It was narrated from him that he read it with a kasra, and this reading was narrated from Al-Kisa'i. It was said that the meaning is: and they are not able to return, so the verb was placed in the position of the infinitive to maintain the separation. It is said that he went on the earth and returned, he returns, he returns from where he came.

Tafsir al-Baghawi

67. **And if We willed, We could have transformed them in their places**, meaning: their place. He means: If We willed, We could have made them apes and pigs in their homes. It was also said: If We willed, We could have made them stones, sitting in their homes, with no souls. **So they were unable to go on nor to return**, to what they were in. It was also said: They were unable to go or return.

Tafsir al-Baidawi

67 - **And if We willed, We could have transformed them** by changing their forms and nullifying their powers. **In their place** their place such that they would freeze in it. Abu Bakr read **(their places)**. **So they were not able to go** going. **Nor to return** nor to return, so the verb was put in its place for the sake of the pauses. It was said that **they will not return** from their denial. It was read **0 going** following the broken mīm dād to change the wāw to a ya' like al-mu'tā and al-mu'tā and going like a child. The meaning is that because of their disbelief and violation of what was entrusted to them, they deserved for that to be done to them, but We did not do it because mercy encompassed them and wisdom required that they be given respite.

Surat Ya-Sin 36:68

And he whom We grant long life - We reverse him in creation. Then will they not reason?

Tafsir al-Jalalayn

68 - **And whom We grant long life** by extending his life **We reverse him** and in a reading with emphasis from the reverse **in creation** meaning He creates him so that after his strength and youth he becomes weak and decrepit **Do they not then understand** that the One who is able to do that and who is known to them is able to resurrect him so that they will believe and in a reading with the ta'

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And whomsoever We grant long life**, so that we extend his life, **We reverse him in creation**, so that we return him to the state he was in youth, of decrepitude and old age. This is the reversal in creation, so he no longer knows anything after the knowledge he had.

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, his saying: **And whomsoever We grant long life, We reverse him in creation**. We say: Whoever We extend in life, We reverse him in creation, so that he does not know anything after knowing, meaning old age.

The reciters differed in their recitation of his statement *nankasahu* **We will turn it upside down**. The majority of the reciters of Medina and Basra and some of the Kufians recited it as *nankasahu* with a fatha on the first *nun* and a sukun on the second. The majority of the Kufic reciters recited it as *nankasahu* with a damma on the first *nun*, a fatha on the second, and a shaddah on the *kaf*.

The correct thing to say about this is that they are two well-known readings among the reciters of the regions, so whichever one the reciter recites is correct.

However, the one that most of the Kufi reciters follow is more pleasing to me, because God's reversal of creation is only one state after another, one thing after another, so that supports the emphasis.

They also differed in the reading of His statement, **Do they not then understand?** The readers of Medina read it, *Afala ta'qaloon* with a ta' as an address. The readers of Kufa read it with a ya' as a narration. Reading that with a ya' is more similar to the apparent meaning of the revelation, because it is an argument from God against the polytheists about whom He said, **And if We willed, We could have obliterated their eyes**. So making that a narration in the same way as making His

statement, **We could have obliterated their eyes**, is more pleasing to me, even though the other part is not supported.

God Almighty means by His statement, **Do they not reason?** Do these polytheists not understand God's ability to do whatever He wills by witnessing what they witness of His disposition of His creation as He wills and loves, from smallness to old age, and from being turned upside down after old age into decrepitude?

Tafsir al-Qurtubi

The Almighty said: **And whomsoever We grant long life - We reverse him in creation**. Asim and Hamza read <nankasahu> with a damma on the first noon and a shaddah on the kaf from tankees. The rest read <nankasahu> with a fatha on the first noon and a damma on the kaf from nakasatu al-shay' ankasahu nakas, meaning he turned something upside down and it was reversed. Qatada said: The meaning is that he becomes decrepit, similar to the state of youth. Sufyan said about the Almighty's saying: **And whomsoever We grant long life - We reverse him in creation**, when he reaches eighty years of age, his body changes and his strength weakens. The poet said:

He who has lived, his days have worn him out and his two trusts, hearing and sight, have betrayed him.

Long life turns youth into old age, strength into weakness, and increase into deficiency. This is what most often happens. The Prophet (peace and blessings of God be upon him) sought refuge from being sent back to the worst part of life. This has been explained in Surat An-Nahl. **Do they not then understand?** That the One Who did this to you is able to resurrect you. Nafi' and Ibn Dhakwan read **you understand** with a ta'. The rest read it with a ya'.

Tafsir Ibn Kathir

God Almighty tells us about the son of Adam that the longer his life, the more he returns to weakness after strength, and to inability after energy, as He, the Blessed and Exalted, said: "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." And He, the Almighty, said: **And among you is he who is returned to the most decrepit age so that he does not know, after having known, a thing**. What is meant by this - and God knows best - is informing us that this abode is an abode of passing and transition, not an abode of permanence and stability. For this reason, the Almighty said: **Do they not then reason?** That is, do they not think with their minds about the beginning of their creation, then their becoming gray hair, then old age, so that they may know that they were created for another abode that will not pass away, from which there is no transition, and from which there is no escape, and that is the abode of the Hereafter.

And the saying of God the Blessed and Most High:

And he whom We grant long life - We reverse him in creation. Then will they not reason?

And We have not taught him poetry, nor is it befitting for it. God the Almighty says, informing about His Prophet Muhammad, peace and blessings be upon him, that He did not teach him poetry. **And it was not befitting for him,** meaning it was not in his nature, so he did not excel at it, nor did he like it, nor was his nature dictated by it. For this reason, it was reported that "he, peace and blessings be upon him, would not memorize a verse with a regular meter, but if he was asked to recite it, he would skip it or not complete it." Abu Zur'ah al-Razi said: Ismail ibn Mujalid told us, on the authority of his father, on the authority of al-Sha'bi, that he said: Abdul Muttalib did not give birth, male or female, without reciting poetry, except for the Messenger of God, peace and blessings be upon him. Ibn Asakir mentioned him in the biography of Utbah ibn Abi Lahab, who was eaten by the lion in Zarqa.

Ibn Abi Hatim said: My father told us, Abu Salamah told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Al-Hasan, who is Al-Basri, who said: The Messenger of God, may God bless him and grant him peace, used to recite this verse:

Islam and gray hair are enough to deter a person

Abu Bakr, may God be pleased with him, said: O Messenger of God

Gray hair and Islam are enough to prevent a person

Abu Bakr or Omar, may God be pleased with them, said: I bear witness that you are the Messenger of God. God Almighty says: **And We did not teach him poetry, nor is it befitting for him.** And thus Al-Bayhaqi narrated in Al-Dala'il: "That the Messenger of God, may God bless him and grant him peace, said to Al-Abbas bin Mirdas Al-Sulami, may God be pleased with him: You are the one who said:

Do you make my loot and the loot of the slaves between Al-Aqra' and Uyaynah?

He said: It is only Uyaynah and Al-Aqra'. The Prophet, may God bless him and grant him peace, said: They are all the same, meaning in meaning, may God's prayers and peace be upon him. And God knows best.

Al-Suhayli mentioned in Al-Rawdh Al-Anf that this inversion and postponement that occurred in his speech, may God bless him and grant him peace, in this verse is a strange occasion, the gist of which is the honor of Al-Aqra' bin Habis over Uyaynah bin Badr Al-Fazari because he apostatized during the days of Abu Bakr, may God be pleased with him, unlike that, and God knows best. And thus Al-Umawi narrated in his Maghazi, "That the Messenger of God, may God bless him and grant him peace, walked among the dead on the day of Badr and he was saying, 'We split a crown.'" So Abu Bakr, may God be pleased with him, said, completing the verse:

From men who were dear to us, but they were disobedient and unjust

This is by some Arab poets in a poem of his which is about enthusiasm. Imam Ahmad said: Hisham told us:

Mughirah told us, on the authority of Al-Sha'bi, on the authority of Aisha **may God be pleased with her**, who said: "Whenever the Messenger of God (peace and blessings be upon him) was asked about report, he would recite the verse of Tarafa: 'And he who has no provision will bring you report.'" This is how Al-Nasa'i narrated it in Al-Yawm wal-Laylah on the authority of Ibrahim bin Muhajir, on the authority of Al-Sha'bi, on her authority. Al-Tirmidhi and Al-Nasa'i also narrated it on the authority of Al-Miqdam bin Shuraih bin Hani', on the authority of his father, on the authority of Aisha **may God be pleased with her**, likewise. Then Al-Tirmidhi said: This is a good and authentic hadith. Al-Hafiz Abu Bakr Al-Bazzar said: Yusuf bin Musa told us, Usamah told us, on the authority of Za'idah, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas **may God be pleased with them both**, who said: "The Messenger of God (peace and blessings be upon him) would recite from poetry: 'And he who has no provision will bring you report.'" Then he said: Others than Za'idah narrated it on the authority of Samak, on the authority of Atiyyah, on the authority of Aisha **may God be pleased with her**. This is in the poetry of Tarafa bin Al-Abd in his famous Mu'allafa, and this is the beginning of what is mentioned:

Days will show you what you were ignorant of, and report will come to you from someone you did not know.

And he brings you report from someone you never told anyone about and for whom you never set a time to meet.

Saeed bin Abi Aruba said on the authority of Qatada: It was said to Aisha **may God be pleased with her**: Did the Messenger of God (peace and blessings be upon him) recite any poetry? She **may God be pleased with her** said: It was the most hated speech to him, except that he (peace and blessings be upon him) would recite the verse of the brother of Banu Qais, making its beginning its end and its end its beginning. Abu Bakr **may God be pleased with him** said: This is not how it is, O Messenger of God. The Messenger of God (peace and blessings be upon him) said: By God, I am not a poet and it is not appropriate for me to do so. Narrated by Ibn Abi Hatim and Ibn Jarir, and this is its wording. Muammar said on the authority of Qatada: It reached me that Aisha **may God be pleased with her** was asked: Did the Messenger of God (peace and blessings be upon him) recite any poetry? She **may God be pleased with her** said: No, except for the verse of Tarafa.

Days will show you what you were ignorant of, and report will come to you from someone you did not know.

"So the Prophet (peace and blessings of God be upon him) began to say: 'Whoever is not provided with report,' Abu Bakr said: 'That is not how it is.' The Prophet (peace and blessings of God be upon him) said: 'I am not a poet, and it is not appropriate for me to be.'" Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Hafs Omar bin Ahmed bin Naim, the agent of Al-Muttaqi in Baghdad,

told us, Abu Muhammad Abdullah bin Hilal Al-Nahwi Al-Dharee' told us, Ali bin Amr Al-Ansari told us, Sufyan bin Uyaynah told us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God (peace and blessings of God be upon him) never collected a verse of poetry except one verse.

Be optimistic about what you desire and it will happen, for it is rarely said that something was, except that it came true.

I asked our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, about this hadith, and he said: It is rejected, and neither Sheikh al-Hakim nor al-Dharee' knew it. It is proven in the Sahih that the Prophet, may God bless him and grant him peace, recited on the day of digging the trench the verses of Abdullah bin Rawahah, may God be pleased with him, but according to the words of his companions, may God be pleased with them, for they were reciting rajaz poetry while they were digging, saying:

If it weren't for you, we wouldn't have been guided, believed, 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 wanted to cause strife, we would refuse.

And the Prophet, may God bless him and grant him peace, would raise his voice, saying, **Our father**, and prolong it. This has also been narrated with a sukoon in the two Sahihs. And it has also been proven that the Prophet, may God bless him and grant him peace, said on the day of Hunayn while he was riding the mule, advancing towards the enemy's throats:

I am the prophet, there is no lie, I am the son of Abdul Muttalib

But they said that this happened by chance without intending to do so, rather it just came out of the tongue without intending it. Likewise, what was established in the two Sahihs on the authority of Jundub bin Abdullah, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in a cave, and he cut his finger, so he, may God bless him and grant him peace, said:

Are you nothing but a finger that bled and in the way of God did not find anything?

And when God Almighty says, "except for a small amount," there will be a recitation:

If you forgive, O God, you forgive a lot. What servant of yours has not suffered?

All of this does not contradict the fact that he (peace and blessings of God be upon him) did not know poetry, nor did he deserve it, for God, the Most High, taught him the Noble Qur'an, "which falsehood cannot approach from before it or behind it. It is sent down by One Wise and Praiseworthy." It is not poetry, as claimed by a group of ignorant infidels among the Quraysh, nor is it divination, nor is it fabricated, nor is it effective magic, as various misguided sayings and

ignorant opinions have varied regarding it. His (peace and blessings of God be upon him) nature rejected the art of poetry, both by nature and by law, as narrated by Abu Dawud, who said: Ubaydullah bin Umar told us, Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Shurahbil bin Yazid al-Ma'afari told us, on the authority of Abd al-Rahman bin Rafi' al-Tanukhi, who said: I heard Abdullah bin Amr **may God be pleased with them both** say: "I heard the Messenger of God (peace and blessings of God be upon him) say: 'I do not care what I am given if I drink an antidote, or wear an amulet, or write poetry on my own.'" Abu Dawud is the only one to narrate it.

Imam Ahmad **may God have mercy on him** said: Abdur-Rahman ibn Mahdi narrated to us on the authority of Al-Aswad ibn Shaiban on the authority of Abu Nawfal who said: I asked Aisha **may God be pleased with her**: Was poetry permissible to the Messenger of God (blessings and peace of God be upon him)? She said: It was the most hated speech to him. And he said on the authority of Aisha **may God be pleased with her**: The Messenger of God (blessings and peace of God be upon him) liked comprehensive supplications, and he would leave what was in between. And Abu Dawud said: Abu Al-Walid At-Tayalisi narrated to us: Shu'bah narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurayrah **may God be pleased with him** on the authority of the Prophet (blessings and peace of God be upon him): **For the inside of one of you to be filled with pus is better for him than for it to be filled with poetry**. He is the only one who narrated it from this source, and its chain of transmission meets the criteria of Al-Bukhari and Muslim, but they did not include it.

Imam Ahmad said: Yazid told us, Qaz'ah bin Suwaid al-Bahili told us, on the authority of As bin Mukhallad, on the authority of Abu al-Ash'ath al-San'ani *H*, and al-Ashib told us, on the authority of Abu Asim, on the authority of Abu al-Ash'ath, on the authority of Shaddad bin Aws, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever recites a verse of poetry after the last 'Isha' prayer, his prayer will not be accepted that night.'" This is a strange hadith from this perspective, and none of the authors of the six books narrated it. What is meant by that is its composition, not its recitation, and God knows best. However, poetry is what is permissible, which is the satire of the polytheists that the poets of Islam were involved in, such as Hassan bin Thabit, may God be pleased with him, Ka'b bin Malik, Abdullah bin Rawahah, and their likes and peers, may God be pleased with them all. Some of it contains wisdom, sermons, and etiquette, as is found in the poetry of a group of people from the pre-Islamic era, including Umayyah bin Abi al-Salt, about whom the Messenger of God, may God bless him and grant him peace, said: **His poetry believed, but his heart disbelieved**. Some of the Companions, may God be pleased with them, recited poetry to the Prophet, may God bless him and grant him peace. One hundred verses, he says after each verse *Heyyah* meaning he tastes it, and he increases it. Abu Dawud narrated from the hadith of Ubayy ibn Ka'b, Buraydah ibn al-Husaib, and Abdullah ibn Abbas **may God be pleased with them** that the Messenger of God

Surat Ya-Sin: 68

And he whom We grant long life - We reverse him in creation. Then will they not reason?

(blessings and peace of God be upon him) said: **Indeed, there is magic in eloquence, and in poetry there is wisdom.** For this reason, God the Almighty said: **And We did not teach him poetry,** meaning Muhammad (blessings and peace of God be upon him) did not teach him poetry. **Nor is it befitting for it,** meaning nor is it suitable for it. **It is only a reminder and a clear Qur'an,** meaning what we have been taught is **nothing but a reminder and a clear Qur'an,** meaning it is clear, evident, and distinct for whoever contemplates and ponders for it. For this reason, God the Almighty said: **To warn whoever is alive,** meaning this clear Qur'an warns every living being on the face of the earth, like His statement: **To warn you thereby and whomever it reaches.** And God the Almighty said: **And whoever disbelieves in it of the parties - the Fire is his promised destination.** Only he who has a living heart and enlightened insight will benefit from its warning, as Qatada said: A living heart is a living sight. Ad-Dahhak said, meaning rational, **and the word will come true against the disbelievers,** meaning it is a mercy for the believers and an argument against the disbelievers.

Fath al-Qadir

68- **And whomsoever We prolong his life, We reverse him in creation.** The majority of scholars read *nankasahu* with a fatha on the first noon, a sukoon on the second, and a damma on the kaf with a shaddah. Asim and Hamzah read it with a damma on the first noon, a fatha on the second, and a kasra on the kaf with a shaddah. The meaning is: Whoever We prolong his life, We change his creation, and make him the opposite of how he was at first in terms of strength and freshness. Al-Zajaj said: The meaning is: Whoever We prolong his life, We reverse his creation, so strength becomes weakness, and youth becomes old age. Similar to this verse are the words of God, the Most High: **And among you is he who is returned to the most decrepit age so that he does not know a thing, after having known anything.** And His statement: **Then We return him to the lowest of the low.** The meaning of **Do you not then reason?** is: Do you not know with your minds that He who is able to do that is able to resurrect and be raised? The majority of scholars read *ya'qaloon* with a ta' marbutah. Nafi' and Ibn Dhakwan read it with a ta' marbutah, indicating address.

Tafsir al-Baghawi

68. **And whomsoever We grant long life, We reverse him in creation.** Asim and Hamza read: **We reverse him** with emphasis, and the others read it with a fatha on the first noon and a damma on the kaf, lightened, meaning: We return him to the worst of life, like a boy at the beginning of creation.

It was said: **(We reverse him in creation)** meaning: We weaken his limbs after they were strong and return them to their deficiency after they were increased. **Do they not then reason?** So they will consider and know that the One who has the power to direct the affairs of man is also able to resurrect him after death.

Tafsir al-Baidawi

68 - **And whom We grant long life** and whom We extend his life. **We reverse him in creation** We reverse him in creation so that he is not visited, his weakness increases and his structure and strength are destroyed, the opposite of how he was at the beginning of his affair, and Ibn Kathir, on this basis, pronounces the damma of the ha' in its original form, and Asim and Hamzah read **(We reverse him)** from the inversion, which is more eloquent, and the inversion is more famous. **Do they not then understand?** that whoever is able to do that is able to obliterate and wipe out, for it includes them, and it is increased, but it is gradual. Nafi' read it, according to the narration of Ibn Amir, Ibn Dhakwan, and Ya'qub, with the ta' because the address came before it.

Surat Ya-Sin 36:69

And We have not taught him poetry, nor is it befitting for him. It is not but a message and a clear Qur'an.

Tafsir al-Jalalayn

69 - **And we did not teach him** that is, the Prophet *poetry* in response to their saying that what he brought of the Qur'an is poetry **and it is not appropriate** for poetry to be easy **for him** (it is) not what he brought **except a reminder** an admonition **and a clear Qur'an** a manifestation of rulings and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We did not teach him poetry, nor is it befitting for him**, God Almighty says: We did not teach Muhammad poetry, nor is it befitting for him to be a poet.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And We did not teach him poetry, nor is it befitting for it**. He said: It was said to Aisha: Did the Messenger of God, may God bless him and grant him peace, recite any poetry? She said: It was the most hated speech to him, except that he would recite the verse of the brother of Banu Qais, making its end its beginning, and its beginning its end. Abu Bakr said to him: It is not like this. The Prophet of God said: By God, I am not a poet, nor is it befitting for me.

And His statement, **It is only a reminder**, God Almighty says: It is only a reminder, meaning by His statement, "It is only a reminder to you, O people, God reminded you of Him by sending him to you and bestowing him upon you according to your portion. "And a clear Qur'an," meaning: And this which Muhammad brought to you is a clear Qur'an, meaning: It makes clear to whoever contemplates it with reason and understanding that it is a revelation from God that He sent down to Muhammad, and that it is not poetry or the rhyme of a soothsayer.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And a clear Qur'an**, he said: This is the Qur'an.

Tafsir al-Qurtubi

The Almighty's saying: **And We have not taught him poetry, nor is it befitting for him**. There are four issues in this:

First: God Almighty informed us about the state of His Prophet, may God bless him and grant him peace, and responded to the statement of those who said among the infidels that he was a poet, and that the Qur'an is poetry, by saying: **And We have not taught him poetry, nor is it befitting for it**. And likewise the Messenger of

God, may God bless him and grant him peace, did not recite poetry nor did he use its meter. And if he tried to recite an old verse in a simile, he would break its meter. He would only memorize the meanings, may God bless him and grant him peace. Among that is that he recited one day the words of Tarafa:

Days will show you what you were ignorant of, and someone will come to you who you did not provide with report.

One day, when he was asked who is the most poetic of people, he recited:

Didn't you see that whenever I came knocking, I found her fragrant, even if she wasn't fragrant?

And he recited one day:

Do you make my loot and the loot of the slaves a hand between the bald and the bald?

Peace be upon him, he would sometimes recite the straight verse in rare instances. It was narrated that he recited the verse of Abdullah bin Rawahah:

He spends the night turning away from his bed when the polytheists make his beds heavy.

Al-Hassan bin Abi Al-Hassan said: The Prophet, peace be upon him, recited:

* Islam and gray hair are enough to deter a person *

Abu Bakr, may God be pleased with him, said: O Messenger of God, the poet said:

Kitten, if you are ready to go, gray hair is enough, and Islam is a prohibition for a person

Abu Bakr or Umar said: I bear witness that you are the Messenger of God. God Almighty says: **And We did not teach him poetry, nor is it befitting for him**. And Al-Khalil bin Ahmad said: Poetry was more beloved to the Messenger of God, may God bless him and grant him peace, than much speech, but he could not master it.

Second: His sometimes hitting the meter does not mean that he knows poetry, and likewise what sometimes comes from his prose speech that falls within his meter, like his saying on the day of Hunayn and others:

Are you nothing but a finger that bled and suffered in the way of God?

And his saying:

I am the prophet, no lie, I am the son of Abdul Muttalib

This may occur in verses of the Qur'an, and in every speech, but it is not poetry, nor does it have the same meaning, such as the saying of God the Almighty: **By no means will you attain righteousness until you spend from that which you love** (Al Imran 3:92) and His saying: **Victory from God and an imminent conquest** (As-Saff 67:13) and His saying: **And basins like reservoirs and fixed cooking pots** (Saba' 34:13) and other verses. Ibn al-Arabi mentioned verses from them and discussed them and excluded them from the meter. However, Abu al-Hasan al-Akhfash said regarding His saying: **I am the Prophet, there is no lie**

And We have not taught him poetry, nor is it befitting for him. It is not but a message and a clear Qur'an.

that it is not poetry. Al-Khalil said in Kitab al-'Ayn that what comes from rhyme in two parts is not poetry. It was narrated from him that it is from the manhook of the rajaz. It was said: it is not from the manhook of the rajaz by stopping on the ba' from his saying: **There is no lie** and from his saying **Abd al-Muttalib** but it is not known how the Prophet (peace and blessings of God be upon him) said it. Ibn al-Arabi said: It is most apparent from his case that he said: **No lie** with the Ba' in the nominative case and with the Ba' in the genitive case from Abd al-Muttalib as an addition. An-Nahhas said: Some of them said: The narration is by i'rab, and if it is by i'rab, it is not poetry, because if the Ba' of the first verse is opened or closed or has a noon, and the Ba' of the second verse is broken, it is out of the meter of poetry. Some of them said: This meter is not poetry. This is stubbornness from the notables, because Arab poems on this basis have been narrated by Al-Khalil and others. As for his saying: **Are you but a bloody finger?** It was said that it is from the meter of sari', and that only happens if the Ta' of sama' is broken, because if it is sukun, it is not poetry at all, because these two words in this manner are fa'ul, and fa'ul has no place in the meter of sari'. Perhaps the Prophet (peace and blessings of God be upon him) said with a sukun on the Ta' or a moving Ta' without saturation. The basis for the separation is that we assume that this is poetry, and the objection is dropped, and it does not necessarily mean that the Prophet (peace and blessings of God be upon him) was knowledgeable in poetry or a poet - that reciting a small verse and hitting the two rhymes of a rajaz or other poem does not necessarily mean that the one who recited it was knowledgeable in poetry, and he is not called a poet according to the consensus of scholars, just as someone who sews a thread is not a tailor. Abu Ishaq al-Zajaj said: The meaning of **And We did not teach him poetry** is **And We did not teach him to write** meaning, **We did not make him a poet**. This does not prevent him from reciting some poetry. An-Nahhas said: This is one of the best things said on this subject. It has been said that God the Almighty only informed us that He did not teach him poetry, and He did not inform us that He would not recite poetry, and this is the apparent meaning of the statement. A clear statement was also made on this, and its author claimed that it is a consensus among the linguists, as they said: Whenever someone says something measuredly that is not intended as poetry, it is not poetry, but rather it is in accordance with poetry. This is a clear statement. They said: What God denied of his Prophet, peace be upon him, was the knowledge of poetry and its types, its meters and rhymes, and his being characterized by his speech. He was not described by consensus as such. Do you not see that the Quraysh debated over what to say to the Arabs about him when they came to them during the season? Some of them said: We say that he is a poet. The intelligent among them said: By God, the Arabs will surely lie to you, for they know all kinds of poetry, but by God, he does not resemble any of them, and his speech is not poetry. Anis, the brother of Abu Dharr, said: I attributed his speech to the recitations of poetry, but it did not agree that it is poetry. Narrated by Muslim.

Anis was one of the most poetic Arabs. Likewise, when Utbah ibn Abi Rabi'ah spoke to him: By God, it is not poetry, nor soothsaying, nor magic, as will be explained in his story in Surah Fussilat, God willing. And others among the most eloquent of the Arabs and the most fluent of tongues said the same. Then, what comes out of the tongue in terms of measured speech is not considered poetry, but rather what is considered poetry is what is in the meter of poetry with the intention of it. For example, a speaker might say: **Our sheikh told us and he calls out, 'O companion of Al-Kisa'il!'** This is not considered poetry. A man would call out during his illness, and he was from the common, rational class: **Take me to the doctor and say, 'He has been cauterized.'**

Third: Ibn al-Qasim narrated on the authority of Malik that he was asked about reciting poetry, so he said: Do not recite it too much, for one of its faults is that God says: **And We have not taught him poetry, nor is it befitting for it.** He said: It has reached me that Umar ibn al-Khattab **may God be pleased with him** wrote to Abu Musa al-Ash'ari: **Gather the poets who came before you and ask them about poetry and whether they still have any knowledge of it.** So they brought Labid to him. He said: "So he gathered them and asked them, and they said: We know it and recite it." So he asked Labid, and he said: "I have not recited poetry since I heard God the Almighty say: 'Alif, Lam, Meem. This is the Book about which there is no doubt.'" (Al-Baqarah 2:2) Ibn al-Arabi said: This verse is not a fault in poetry, just as His statement: **And you did not recite before it any book, nor did you inscribe it with your right hand** (Al-Ankabut 29:48) is not a fault in writing. So illiteracy is not a fault in handwriting, and likewise denying the poetry of the Prophet (blessings and peace of God be upon him) is not a fault in poetry." It was narrated that Al-Ma'mun said to Abu Ali Al-Manqari: I have heard that you are illiterate, that you do not recite poetry, and that you make mistakes. He said: O Commander of the Faithful, as for the mistakes, perhaps I have slipped my tongue with something of them. As for illiteracy and broken poetry, the Messenger of God, peace and blessings be upon him, did not write or recite poetry. So he said to him, I asked you about three faults in yourself and you added a fourth, which is ignorance. O ignorant one! This was a virtue for the Prophet, peace and blessings be upon him, but in you and your likes it is a shortcoming. The Prophet only forbade that to remove suspicion from him, not because of a fault in his poetry or writing.

Fourth: The Almighty's statement: **And it is not befitting for him** meaning it is not befitting for him to say it. God, the Exalted, the Majestic, made this a sign of His Prophet, peace be upon him, lest doubt enter into the mind of the one to whom he was sent, lest he think that he was strong in reciting the Quran due to his natural strength in poetry. An atheist cannot object to this because the meter of the Quran and the speech of the Messenger are in agreement, because whatever matches the meter of poetry and is not intended to be poetry is not poetry. If it were poetry, then every common person who spoke in a metered manner who

does not know meter would be a poet, as was explained above. Al-Zajaj said: The meaning of **and it is not befitting for him** is that it is not easy for him to say poetry, not composition. // meaning what he recites to you **is nothing but a reminder and a clear Quran**.

Tafsir Ibn Kathir

God Almighty tells us about the son of Adam that the longer his life, the more he returns to weakness after strength, and to inability after energy, as He, the Blessed and Exalted, said: "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." And He, the Almighty, said: **And among you is he who is returned to the most decrepit age so that he does not know, after having known, a thing**. What is meant by this - and God knows best - is informing us that this abode is an abode of passing and transition, not an abode of permanence and stability. For this reason, the Almighty said: **Do they not then reason?** That is, do they not think with their minds about the beginning of their creation, then their becoming gray hair, then old age, so that they may know that they were created for another abode that will not pass away, from which there is no transition, and from which there is no escape, and that is the abode of the Hereafter.

And the saying of God the Blessed and Most High: **And We have not taught him poetry, nor is it befitting for it**. God the Almighty says, informing about His Prophet Muhammad, peace and blessings be upon him, that He did not teach him poetry. **And it was not befitting for him**, meaning it was not in his nature, so he did not excel at it, nor did he like it, nor was his nature dictated by it. For this reason, it was reported that "he, peace and blessings be upon him, would not memorize a verse with a regular meter, but if he was asked to recite it, he would skip it or not complete it." Abu Zur'ah al-Razi said: Ismail ibn Mujalid told us, on the authority of his father, on the authority of al-Sha'bi, that he said: Abdul Muttalib did not give birth, male or female, without reciting poetry, except for the Messenger of God, peace and blessings be upon him. Ibn Asakir mentioned him in the biography of Utbah ibn Abi Lahab, who was eaten by the lion in Zarqa.

Ibn Abi Hatim said: My father told us, Abu Salamah told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Al-Hasan, who is Al-Basri, who said: The Messenger of God, may God bless him and grant him peace, used to recite this verse:

Islam and gray hair are enough to deter a person

Abu Bakr, may God be pleased with him, said: O Messenger of God

Gray hair and Islam are enough to prevent a person

Abu Bakr or Omar, may God be pleased with them, said: I bear witness that you are the Messenger of God. God Almighty says: **And We did not teach him poetry,**

nor is it befitting for him. And thus Al-Bayhaqi narrated in Al-Dala'il: "That the Messenger of God, may God bless him and grant him peace, said to Al-Abbas bin Mirdas Al-Sulami, may God be pleased with him: You are the one who said:

Do you make my loot and the loot of the slaves between Al-Aqra' and Uayyannah?

He said: It is only Uayyannah and Al-Aqra'. The Prophet, may God bless him and grant him peace, said: They are all the same, meaning in meaning, may God's prayers and peace be upon him. And God knows best.

Al-Suhayli mentioned in Al-Rawdh Al-Anf that this inversion and postponement that occurred in his speech, may God bless him and grant him peace, in this verse is a strange occasion, the gist of which is the honor of Al-Aqra' bin Habis over Uayyannah bin Badr Al-Fazari because he apostatized during the days of Abu Bakr, may God be pleased with him, unlike that, and God knows best. And thus Al-Umawi narrated in his Maghazi, "That the Messenger of God, may God bless him and grant him peace, walked among the dead on the day of Badr and he was saying, 'We split a crown.'" So Abu Bakr, may God be pleased with him, said, completing the verse:

From men who were dear to us, but they were disobedient and unjust

This is by some Arab poets in a poem of his which is about enthusiasm. Imam Ahmad said: Hisham told us: Mughirah told us, on the authority of Al-Sha'bi, on the authority of Aisha **may God be pleased with her**, who said: "Whenever the Messenger of God (peace and blessings be upon him) was asked about report, he would recite the verse of Tarafa: 'And he who has no provision will bring you report.'" This is how Al-Nasa'i narrated it in Al-Yawm wal-Laylah on the authority of Ibrahim bin Muhajir, on the authority of Al-Sha'bi, on her authority. Al-Tirmidhi and Al-Nasa'i also narrated it on the authority of Al-Miqdam bin Shuraih bin Hani', on the authority of his father, on the authority of Aisha **may God be pleased with her**, likewise. Then Al-Tirmidhi said: This is a good and authentic hadith. Al-Hafiz Abu Bakr Al-Bazzar said: Yusuf bin Musa told us, Usamah told us, on the authority of Za'idah, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas **may God be pleased with them both**, who said: "The Messenger of God (peace and blessings be upon him) would recite from poetry: 'And he who has no provision will bring you report.'" Then he said: Others than Za'idah narrated it on the authority of Samak, on the authority of Atiyyah, on the authority of Aisha **may God be pleased with her**. This is in the poetry of Tarafa bin Al-Abd in his famous Mu'allaqa, and this is the beginning of what is mentioned:

Days will show you what you were ignorant of, and report will come to you from someone you did not know.

And he brings you report from someone you never told anyone about and for whom you never set a time to meet.

Saeed bin Abi Aruba said on the authority of Qatada: It was said to Aisha **may God be pleased with her**: Did

And We have not taught him poetry, nor is it befitting for him. It is not but a message and a clear Qur'an.

the Messenger of God (peace and blessings be upon him) recite any poetry? She **may God be pleased with her** said: It was the most hated speech to him, except that he (peace and blessings be upon him) would recite the verse of the brother of Banu Qais, making its beginning its end and its end its beginning. Abu Bakr **may God be pleased with him** said: This is not how it is, O Messenger of God. The Messenger of God (peace and blessings be upon him) said: By God, I am not a poet and it is not appropriate for me to do so. Narrated by Ibn Abi Hatim and Ibn Jarir, and this is its wording. Muammar said on the authority of Qatada: It reached me that Aisha **may God be pleased with her** was asked: Did the Messenger of God (peace and blessings be upon him) recite any poetry? She **may God be pleased with her** said: No, except for the verse of Tarafa.

Days will show you what you were ignorant of, and report will come to you from someone you did not know.

"So the Prophet (peace and blessings of God be upon him) began to say: 'Whoever is not provided with report,' Abu Bakr said: 'That is not how it is.' The Prophet (peace and blessings of God be upon him) said: 'I am not a poet, and it is not appropriate for me to be.'" Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Hafs Omar bin Ahmed bin Naim, the agent of Al-Muttaqi in Baghdad, told us, Abu Muhammad Abdullah bin Hilal Al-Nahwi Al-Dharee' told us, Ali bin Amr Al-Ansari told us, Sufyan bin Uyaynah told us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God (peace and blessings of God be upon him) never collected a verse of poetry except one verse.

Be optimistic about what you desire and it will happen, for it is rarely said that something was, except that it came true.

I asked our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, about this hadith, and he said: It is rejected, and neither Sheikh al-Hakim nor al-Dharee' knew it. It is proven in the Sahih that the Prophet, may God bless him and grant him peace, recited on the day of digging the trench the verses of Abdullah bin Rawahah, may God be pleased with him, but according to the words of his companions, may God be pleased with them, for they were reciting rajaz poetry while they were digging, saying:

If it weren't for you, we wouldn't have been guided, believed, 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 wanted to cause strife, we would refuse.

And the Prophet, may God bless him and grant him peace, would raise his voice, saying, **Our father**, and prolong it. This has also been narrated with a sukoon

in the two Sahihs. And it has also been proven that the Prophet, may God bless him and grant him peace, said on the day of Hunayn while he was riding the mule, advancing towards the enemy's throats:

I am the prophet, there is no lie, I am the son of Abdul Muttalib

But they said that this happened by chance without intending to do so, rather it just came out of the tongue without intending it. Likewise, what was established in the two Sahihs on the authority of Jundub bin Abdullah, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in a cave, and he cut his finger, so he, may God bless him and grant him peace, said:

Are you nothing but a finger that bled and in the way of God did not find anything?

And when God Almighty says, "except for a small amount," there will be a recitation:

If you forgive, O God, you forgive a lot. What servant of yours has not suffered?

All of this does not contradict the fact that he (peace and blessings of God be upon him) did not know poetry, nor did he deserve it, for God, the Most High, taught him the Noble Qur'an, "which falsehood cannot approach from before it or behind it. It is sent down by One Wise and Praiseworthy." It is not poetry, as claimed by a group of ignorant infidels among the Quraysh, nor is it divination, nor is it fabricated, nor is it effective magic, as various misguided sayings and ignorant opinions have varied regarding it. His (peace and blessings of God be upon him) nature rejected the art of poetry, both by nature and by law, as narrated by Abu Dawud, who said: Ubaydullah bin Umar told us, Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Shurahbil bin Yazid al-Ma'afari told us, on the authority of Abd al-Rahman bin Rafi' al-Tanukhi, who said: I heard Abdullah bin Amr **may God be pleased with them both** say: "I heard the Messenger of God (peace and blessings of God be upon him) say: 'I do not care what I am given if I drink an antidote, or wear an amulet, or write poetry on my own.'" Abu Dawud is the only one to narrate it.

Imam Ahmad **may God have mercy on him** said: Abdur-Rahman ibn Mahdi narrated to us on the authority of Al-Aswad ibn Shaiban on the authority of Abu Nawfal who said: I asked Aisha **may God be pleased with her**: Was poetry permissible to the Messenger of God (blessings and peace of God be upon him)? She said: It was the most hated speech to him. And he said on the authority of Aisha **may God be pleased with her**: The Messenger of God (blessings and peace of God be upon him) liked comprehensive supplications, and he would leave what was in between. And Abu Dawud said: Abu Al-Walid At-Tayalisi narrated to us: Shu'bah narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurayrah **may God be pleased with him** on the authority of the Prophet (blessings and peace of God be upon him): **For the inside of one of**

you to be filled with pus is better for him than for it to be filled with poetry. He is the only one who narrated it from this source, and its chain of transmission meets the criteria of Al-Bukhari and Muslim, but they did not include it.

Imam Ahmad said: Yazid told us, Qaz'ah bin Suwaid al-Bahili told us, on the authority of As bin Mukhallad, on the authority of Abu al-Ash'ath al-San'ani *H*, and al-Ashib told us, on the authority of Abu Asim, on the authority of Abu al-Ash'ath, on the authority of Shaddad bin Aws, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever recites a verse of poetry after the last 'Isha' prayer, his prayer will not be accepted that night.'" This is a strange hadith from this perspective, and none of the authors of the six books narrated it. What is meant by that is its composition, not its recitation, and God knows best. However, poetry is what is permissible, which is the satire of the polytheists that the poets of Islam were involved in, such as Hassan bin Thabit, may God be pleased with him, Ka'b bin Malik, Abdullah bin Rawahah, and their likes and peers, may God be pleased with them all. Some of it contains wisdom, sermons, and etiquette, as is found in the poetry of a group of people from the pre-Islamic era, including Umayyah bin Abi al-Salt, about whom the Messenger of God, may God bless him and grant him peace, said: **His poetry believed, but his heart disbelieved.** Some of the Companions, may God be pleased with them, recited poetry to the Prophet, may God bless him and grant him peace. One hundred verses, he says after each verse *Heyyah* meaning he tastes it, and he increases it. Abu Dawud narrated from the hadith of Ubayy ibn Ka'b, Buraydah ibn al-Husaib, and Abdullah ibn Abbas **may God be pleased with them** that the Messenger of God (blessings and peace of God be upon him) said: **Indeed, there is magic in eloquence, and in poetry there is wisdom.** For this reason, God the Almighty said: **And We did not teach him poetry,** meaning Muhammad (blessings and peace of God be upon him) did not teach him poetry. **Nor is it befitting for it,** meaning nor is it suitable for it. **It is only a reminder and a clear Qur'an,** meaning what we have been taught is **nothing but a reminder and a clear Qur'an,** meaning it is clear, evident, and distinct for whoever contemplates and ponders it. For this reason, God the Almighty said: **To warn whoever is alive,** meaning this clear Qur'an warns every living being on the face of the earth, like His statement: **To warn you thereby and whomever it reaches.** And God the Almighty said: **And whoever disbelieves in it of the parties - the Fire is his promised destination.** Only he who has a living heart and enlightened insight will benefit from its warning, as Qatada said: A living heart is a living sight. Ad-Dahhak said, meaning rational, **and the word will come true against the disbelievers,** meaning it is a mercy for the believers and an argument against the disbelievers.

Fath al-Qadir

And when the infidels of Mecca said: The Qur'an is poetry, and Muhammad is a poet, God responded to them by saying: 69- **And We did not teach him poetry.** The meaning is: He denied that the Qur'an is poetry, then He denied that the Prophet was a poet, so He

said: **And it is not befitting for him,** meaning that poetry is not right for him, nor is it possible for him, nor is it easy for him if he sought it and wanted to say it. Rather, when the Prophet, may God bless him and grant him peace, wanted to recite a verse that a poet had said, reciting it, he would break its meter. So when he recited the famous verse of Tarafa bin al-Abd, which is his saying:

Days will show you what you were ignorant of, and report will come to you from someone you did not know.

He said: And someone comes to you whom you did not provide with report. And he recited again the words of Al-Abbas bin Mirdas Al-Salami:

Do you make my loot and the loot of the slaves between Uyaynah and Al-Aqra'?

He said: Between Al-Aqra' and Uyaynah, and he also recited:

Islam and gray hair are enough to deter a person

Abu Bakr said: O Messenger of God, the poet said:

Gray hair and Islam are enough to prevent a person

He said: I bear witness that you are the Messenger of God. God the Almighty says: **And We have not taught him poetry, nor is it befitting for it.** And he (peace and blessings be upon him) did much of this. Al-Khalil said: Poetry was more beloved to the Messenger of God than much speech, but it was not possible for him to master it. The reason for not teaching him poetry and not being able to do it is to complete the argument and refute the doubt, just as God made him illiterate, unable to read or write. As for what was narrated from him (peace and blessings be upon him) in his saying:

Are you nothing but a bloody finger, and in the way of God I have not found

And he said:

I am the prophet, no lie, I am the son of Abdul Muttalib

And so on, from the unintended coincidence that comes, as it comes in some verses of the Qur'an, and it is not poetry nor is it intended to be poetry, but it happened by coincidence as occurs in much of people's speech, for they may speak in a way that if someone considered it would be in the meter of poetry and they do not consider it poetry, and that is like the saying of the Most High: **You will not attain righteousness until you spend from that which you love** and His saying: **And basins like jugs and pots firmly planted** although Al-Akhfash said that his saying:

I am the prophet, no lie

It is not poetry. Al-Khalil said in Kitab Al-Ayn: What came from the rhyme in two parts is not poetry. Ibn Al-Arabi said: What is most apparent from his situation is that he said no lie with the raising of the ba from lie, and with the lowering of it from Abdul Muttalib. Al-Nahhas said, some of them said: The narration is by the syntax, and if it is by syntax it is not poetry, because if the ba of the first is opened or both of them are closed or its nun is opened and the ba of the second is broken, it is out of the meter of poetry. It was

Surat Ya-Sin: 69

And We have not taught him poetry, nor is it befitting for him. It is not but a message and a clear Qur'an.

said that the pronoun in *lahu* refers back to the Qur'an, meaning the Qur'an should not be poetry. **It is only a reminder** meaning the Qur'an is only a reminder from the remembrances and an exhortation from the exhortations **and a clear Qur'an** meaning a book from the heavenly books of God that includes the legal rulings.

Tafsir al-Baghawi

69. The Almighty said: **And We have not taught him poetry, nor is it befitting for him.** Al-Kalbi said: The infidels of Mecca said: Muhammad is a poet, and what he says is poetry. So God revealed, to refute them: **And We have not taught him poetry, nor is it befitting for him.** That is, it was not easy for him, and no verse of poetry was balanced for him, until when he recited a verse of poetry, it flowed from his tongue in a broken manner.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hasan bin Muhammad Al-Thaqafi told me, Ahmad bin Ja'far bin Hamdan told us, Yusuf bin Abdullah bin Mahan told us, Musa bin Ismail told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Al-Hasan that the Prophet, may God bless him and grant him peace, used to recite this verse:

Islam and gray hair are enough to deter a person

Abu Bakr said, O Messenger of God, the poet said:

Gray hair and Islam are enough to prevent a person

The Messenger of God, may God bless him and grant him peace, said: Islam and gray hair are sufficient as a deterrent for a man. Abu Bakr and Umar said: I bear witness that you are the Messenger of God. God Almighty says: **And We did not teach him poetry, nor is it befitting for it.**

Abdul Wahid Al-Malihi told us, Abu Muhammad Abdul Rahman bin Shuraih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Ja'd told us, Sharik told us, on the authority of Al-Miqdam bin Shuraih, on the authority of my father, who said: I said to Aisha: Did the Messenger of God, may God bless him and grant him peace, recite any poetry? She said: He used to recite poetry from the poetry of Abdullah bin Rawahah.

She said: And perhaps he said:

And he brings you report from someone you did not provide.

Muammar said on the authority of Qatada: It reached me that Aisha was asked: Did the Prophet, may God bless him and grant him peace, recite any poetry? She said: Poetry was the most hated speech to him. She said: He did not recite any poetry except the verse of the brother of Banu Qais, Tarafa:

Days will show you what you were ignorant of, and report will come to you from someone you did not

know.

He kept saying: **And someone comes to you who you have not been provided with report of.** Abu Bakr, may God be pleased with him, said: **That is not how it is, O Messenger of God.** He said: **I am not a poet and it is not appropriate for me.**

"It is," meaning the Qur'an, **nothing but a reminder**, an admonition, **and a clear Qur'an**, in which are the obligations, limits, and rulings.

Tafsir al-Baidawi

69 - **And We did not teach him poetry** is a response to their saying that Muhammad is a poet, meaning that We did not teach him poetry by teaching the Qur'an, as it does not resemble it in wording or meaning because it is not rhymed or metered, and its meaning is not what poets seek of desirable and repellent fantasies and the like. **And it is not appropriate for him** and poetry is not suitable for him and it would not be possible for him if he wanted to compose it according to what you have experienced of his nature for about forty years, and "his saying, peace and blessings be upon him, **(I am the Prophet, there is no lie, I am the son of Abdul Muttalib)**".

He said: Are you nothing but a finger that bled and suffered in the way of God?

It is agreed upon without affectation or intention, and something similar often occurs in the folds of prose, although Al-Khalil did not consider the thanked Rajaz poetry. It has been narrated that he moved the two Ba's and broke the first Ta' without prolongation and sukunated the second. It was said that the pronoun **the Qur'an** means that the Qur'an cannot be poetry. **It is only a reminder** is an admonition and guidance from God Almighty. **And a clear Qur'an** is a heavenly book that is recited in temples. It is clear that it is not the speech of humans because of the miraculous nature of it.

Surat Ya-Sin 36:70

To warn whoever is alive and the word will come into effect against the disbelievers.

Tafsir al-Jalalayn

70 - **To warn** with the letter Ya and the letter Ta **whoever is alive** who understands what he is being addressed with, and they are the believers **and the word will come into effect** of the punishment **upon the disbelievers** and they are like the dead who do not understand what they are being addressed with.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **To warn whoever is alive**, means: Muhammad was only mentioned to you to warn whoever among you, O people, is alive in heart, who understands what is said to him, and comprehends what is explained to him, and is not dead-hearted and dull.

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

Who said that?

Abu Kurayb told us: Abu Muawiyah told us, on the authority of a man, on the authority of Abu Rawq, on the authority of Ad-Dahhak, regarding his statement: **To warn whoever is alive**, he said: Whoever is rational.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **To warn whoever is alive**: alive in heart, alive in sight.

His statement, **And the word will come true against the disbelievers**, means: And the punishment will come true against the people who disbelieve in God, who turn away from following Him, and who turn away from what He has brought them from God.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the word will come into effect against the disbelievers** based on their deeds.

Tafsir al-Qurtubi

God the Almighty says: **To warn whoever is alive** meaning alive in heart, said Qatada. Ad-Dahhak: rational. It was also said that the meaning is: To warn whoever is a believer in God's knowledge. This is according to the reading of the ta', addressing the Prophet (peace be upon him), and it is the reading of Nafi' and Ibn 'Amir. The rest read it with the ya',

meaning to warn God the Almighty or to warn Muhammad (peace be upon him), or to warn the Quran. It was narrated from Ibn As-Samiq' <liyanadhir> with the fatha on the ya' and the dhal. **And the word will come into effect against the disbelievers** meaning the argument based on the Quran will be made obligatory against the disbelievers.

Tafsir Ibn Kathir

God Almighty tells us about the son of Adam that the longer his life, the more he returns to weakness after strength, and to inability after energy, as He, the Blessed and Exalted, said: "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." And He, the Almighty, said: **And among you is he who is returned to the most decrepit age so that he does not know, after having known, a thing.** What is meant by this - and God knows best - is informing us that this abode is an abode of passing and transition, not an abode of permanence and stability. For this reason, the Almighty said: **Do they not then reason?** That is, do they not think with their minds about the beginning of their creation, then their becoming gray hair, then old age, so that they may know that they were created for another abode that will not pass away, from which there is no transition, and from which there is no escape, and that is the abode of the Hereafter.

And the saying of God the Blessed and Most High: **And We have not taught him poetry, nor is it befitting for it.** God the Almighty says, informing about His Prophet Muhammad, peace and blessings be upon him, that He did not teach him poetry. **And it was not befitting for him**, meaning it was not in his nature, so he did not excel at it, nor did he like it, nor was his nature dictated by it. For this reason, it was reported that "he, peace and blessings be upon him, would not memorize a verse with a regular meter, but if he was asked to recite it, he would skip it or not complete it." Abu Zur'ah al-Razi said: Ismail ibn Mujalid told us, on the authority of his father, on the authority of al-Sha'bi, that he said: Abdul Muttalib did not give birth, male or female, without reciting poetry, except for the Messenger of God, peace and blessings be upon him. Ibn Asakir mentioned him in the biography of Utbah ibn Abi Lahab, who was eaten by the lion in Zarqa.

Ibn Abi Hatim said: My father told us, Abu Salamah told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Al-Hasan, who is Al-Basri, who said: The Messenger of God, may God bless him and grant him peace, used to recite this verse:

Islam and gray hair are enough to deter a person

Abu Bakr, may God be pleased with him, said: O Messenger of God

Gray hair and Islam are enough to prevent a person

Abu Bakr or Omar, may God be pleased with them, said: I bear witness that you are the Messenger of God.

To warn whoever is alive and the word will come into effect against the disbelievers.

God Almighty says: **And We did not teach him poetry, nor is it befitting for him.** And thus Al-Bayhaqi narrated in Al-Dala'il: "That the Messenger of God, may God bless him and grant him peace, said to Al-Abbas bin Mirdas Al-Sulami, may God be pleased with him: You are the one who said:

Do you make my loot and the loot of the slaves between Al-Aqra' and Uyaynah?

He said: It is only Uyaynah and Al-Aqra'. The Prophet, may God bless him and grant him peace, said: They are all the same, meaning in meaning, may God's prayers and peace be upon him. And God knows best.

Al-Suhayli mentioned in Al-Rawdh Al-Anf that this inversion and postponement that occurred in his speech, may God bless him and grant him peace, in this verse is a strange occasion, the gist of which is the honor of Al-Aqra' bin Habis over Uyaynah bin Badr Al-Fazari because he apostatized during the days of Abu Bakr, may God be pleased with him, unlike that, and God knows best. And thus Al-Umawi narrated in his Maghazi, "That the Messenger of God, may God bless him and grant him peace, walked among the dead on the day of Badr and he was saying, 'We split a crown.'" So Abu Bakr, may God be pleased with him, said, completing the verse:

From men who were dear to us, but they were disobedient and unjust

This is by some Arab poets in a poem of his which is about enthusiasm. Imam Ahmad said: Hisham told us: Mughirah told us, on the authority of Al-Sha'bi, on the authority of Aisha **may God be pleased with her**, who said: "Whenever the Messenger of God (peace and blessings be upon him) was asked about report, he would recite the verse of Tarafa: 'And he who has no provision will bring you report.'" This is how Al-Nasa'i narrated it in Al-Yawm wal-Laylah on the authority of Ibrahim bin Muhajir, on the authority of Al-Sha'bi, on her authority. Al-Tirmidhi and Al-Nasa'i also narrated it on the authority of Al-Miqdam bin Shuraih bin Hani', on the authority of his father, on the authority of Aisha **may God be pleased with her**, likewise. Then Al-Tirmidhi said: This is a good and authentic hadith. Al-Hafiz Abu Bakr Al-Bazzar said: Yusuf bin Musa told us, Usamah told us, on the authority of Za'idah, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas **may God be pleased with them both**, who said: "The Messenger of God (peace and blessings be upon him) would recite from poetry: 'And he who has no provision will bring you report.'" Then he said: Others than Za'idah narrated it on the authority of Samak, on the authority of Atiyyah, on the authority of Aisha **may God be pleased with her**. This is in the poetry of Tarafa bin Al-Abd in his famous Mu'allaqa, and this is the beginning of what is mentioned:

Days will show you what you were ignorant of, and report will come to you from someone you did not know.

And he brings you report from someone you never told anyone about and for whom you never set a time to

meet.

Saeed bin Abi Aruba said on the authority of Qatada: It was said to Aisha **may God be pleased with her**: Did the Messenger of God (peace and blessings be upon him) recite any poetry? She **may God be pleased with her** said: It was the most hated speech to him, except that he (peace and blessings be upon him) would recite the verse of the brother of Banu Qais, making its beginning its end and its end its beginning. Abu Bakr **may God be pleased with him** said: This is not how it is, O Messenger of God. The Messenger of God (peace and blessings be upon him) said: By God, I am not a poet and it is not appropriate for me to do so. Narrated by Ibn Abi Hatim and Ibn Jarir, and this is its wording. Muammar said on the authority of Qatada: It reached me that Aisha **may God be pleased with her** was asked: Did the Messenger of God (peace and blessings be upon him) recite any poetry? She **may God be pleased with her** said: No, except for the verse of Tarafa.

Days will show you what you were ignorant of, and report will come to you from someone you did not know.

"So the Prophet (peace and blessings of God be upon him) began to say: 'Whoever is not provided with report,' Abu Bakr said: 'That is not how it is.' The Prophet (peace and blessings of God be upon him) said: 'I am not a poet, and it is not appropriate for me to be.'" Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Hafs Omar bin Ahmed bin Naim, the agent of Al-Muttaqi in Baghdad, told us, Abu Muhammad Abdullah bin Hilal Al-Nahwi Al-Dharee' told us, Ali bin Amr Al-Ansari told us, Sufyan bin Uyaynah told us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The Messenger of God (peace and blessings of God be upon him) never collected a verse of poetry except one verse.

Be optimistic about what you desire and it will happen, for it is rarely said that something was, except that it came true.

I asked our Sheikh, the hafiz Abu al-Hajjaj al-Mizzi, about this hadith, and he said: It is rejected, and neither Sheikh al-Hakim nor al-Dharee' knew it. It is proven in the Sahih that the Prophet, may God bless him and grant him peace, recited on the day of digging the trench the verses of Abdullah bin Rawahah, may God be pleased with him, but according to the words of his companions, may God be pleased with them, for they were reciting rajaz poetry while they were digging, saying:

If it weren't for you, we wouldn't have been guided, believed, 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 wanted to cause strife, we would refuse.

And the Prophet, may God bless him and grant him

peace, would raise his voice, saying, **Our father**, and prolong it. This has also been narrated with a sukoon in the two Sahihs. And it has also been proven that the Prophet, may God bless him and grant him peace, said on the day of Hunayn while he was riding the mule, advancing towards the enemy's throats:

I am the prophet, there is no lie, I am the son of Abdul Muttalib

But they said that this happened by chance without intending to do so, rather it just came out of the tongue without intending it. Likewise, what was established in the two Sahihs on the authority of Jundub bin Abdullah, may God be pleased with him, who said: "We were with the Messenger of God, may God bless him and grant him peace, in a cave, and he cut his finger, so he, may God bless him and grant him peace, said:

Are you nothing but a finger that bled and in the way of God did not find anything?

And when God Almighty says, "except for a small amount," there will be a recitation:

If you forgive, O God, you forgive a lot. What servant of yours has not suffered?

All of this does not contradict the fact that he (peace and blessings of God be upon him) did not know poetry, nor did he deserve it, for God, the Most High, taught him the Noble Qur'an, "which falsehood cannot approach from before it or behind it. It is sent down by One Wise and Praiseworthy." It is not poetry, as claimed by a group of ignorant infidels among the Quraysh, nor is it divination, nor is it fabricated, nor is it effective magic, as various misguided sayings and ignorant opinions have varied regarding it. His (peace and blessings of God be upon him) nature rejected the art of poetry, both by nature and by law, as narrated by Abu Dawud, who said: Ubaydullah bin Umar told us, Abdullah bin Yazid told us, Saeed bin Abi Ayyub told us, Shurahbil bin Yazid al-Ma'afari told us, on the authority of Abd al-Rahman bin Rafi' al-Tanukhi, who said: I heard Abdullah bin Amr **may God be pleased with them both** say: "I heard the Messenger of God (peace and blessings of God be upon him) say: 'I do not care what I am given if I drink an antidote, or wear an amulet, or write poetry on my own.'" Abu Dawud is the only one to narrate it.

Imam Ahmad **may God have mercy on him** said: Abdur-Rahman ibn Mahdi narrated to us on the authority of Al-Aswad ibn Shaiban on the authority of Abu Nawfal who said: I asked Aisha **may God be pleased with her**: Was poetry permissible to the Messenger of God (blessings and peace of God be upon him)? She said: It was the most hated speech to him. And he said on the authority of Aisha **may God be pleased with her**: The Messenger of God (blessings and peace of God be upon him) liked comprehensive supplications, and he would leave what was in between. And Abu Dawud said: Abu Al-Walid At-Tayalisi narrated to us: Shu'bah narrated to us on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurayrah **may God be pleased with him** on the authority of the Prophet (blessings and peace of God be upon him): **For the inside of one of you to be filled with pus is better for him than for it to**

be filled with poetry. He is the only one who narrated it from this source, and its chain of transmission meets the criteria of Al-Bukhari and Muslim, but they did not include it.

Imam Ahmad said: Yazid told us, Qaz'ah bin Suwaid al-Bahili told us, on the authority of As bin Mukhallad, on the authority of Abu al-Ash'ath al-San'ani *H*, and al-Ashib told us, on the authority of Abu Asim, on the authority of Abu al-Ash'ath, on the authority of Shaddad bin Aws, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever recites a verse of poetry after the last 'Isha' prayer, his prayer will not be accepted that night.'" This is a strange hadith from this perspective, and none of the authors of the six books narrated it. What is meant by that is its composition, not its recitation, and God knows best. However, poetry is what is permissible, which is the satire of the polytheists that the poets of Islam were involved in, such as Hassan bin Thabit, may God be pleased with him, Ka'b bin Malik, Abdullah bin Rawahah, and their likes and peers, may God be pleased with them all. Some of it contains wisdom, sermons, and etiquette, as is found in the poetry of a group of people from the pre-Islamic era, including Umayyah bin Abi al-Salt, about whom the Messenger of God, may God bless him and grant him peace, said: **His poetry believed, but his heart disbelieved**. Some of the Companions, may God be pleased with them, recited poetry to the Prophet, may God bless him and grant him peace. One hundred verses, he says after each verse *Heyyah* meaning he tastes it, and he increases it. Abu Dawud narrated from the hadith of Ubayy ibn Ka'b, Buraydah ibn al-Husaib, and Abdullah ibn Abbas **may God be pleased with them** that the Messenger of God (blessings and peace of God be upon him) said: **Indeed, there is magic in eloquence, and in poetry there is wisdom**. For this reason, God the Almighty said: **And We did not teach him poetry**, meaning Muhammad (blessings and peace of God be upon him) did not teach him poetry. **Nor is it befitting for it**, meaning nor is it suitable for it. **It is only a reminder and a clear Qur'an**, meaning what we have been taught is **nothing but a reminder and a clear Qur'an**, meaning it is clear, evident, and distinct for whoever contemplates and ponders it. For this reason, God the Almighty said: **To warn whoever is alive**, meaning this clear Qur'an warns every living being on the face of the earth, like His statement: **To warn you thereby and whomever it reaches**. And God the Almighty said: **And whoever disbelieves in it of the parties - the Fire is his promised destination**. Only he who has a living heart and enlightened insight will benefit from its warning, as Qatada said: A living heart is a living sight. Ad-Dahhak said, meaning rational, **and the word will come true against the disbelievers**, meaning it is a mercy for the believers and an argument against the disbelievers.

Fath al-Qadir

70- **To warn whoever is alive** meaning that the Qur'an may warn whoever is alive: meaning that his heart is sound, accepting the truth and rejecting falsehood, or that the Messenger may warn whoever is alive. The majority of scholars read it with the sub-ya', while Nafi' and Ibn 'Amir read it with the sub-ya'. According to the

To warn whoever is alive and the word will come into effect against the disbelievers.

first reading, what is meant is the Qur'an, and according to the second reading, what is meant is the Prophet, peace and blessings of God be upon him. **And the word will come into effect upon the disbelievers** meaning that the word of punishment will be inflicted upon those who persist in disbelief and refuse to believe in God and His Messengers.

Ibn Abi Shaybah, Ibn Abi Al-Dunya, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated, through various chains of narration, on the authority of Ibn Abbas, regarding the verse, **in their busy pursuits**, that he said: in deflowering virgins. Abd ibn Humayd, Ibn Abi Al-Dunya, Abdullah ibn Ahmad in Zawa'id Al-Zuhd, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Mas'ud regarding the verse, that he said: their preoccupation was the deflowering of virgins. Abd ibn Humayd narrated a similar narration on the authority of Ikrimah and Qatadah. Abdullah ibn Ahmad narrated in Zawa'id Al-Zuhd on the authority of Ibn Umar, that he said: whenever a believer desires a wife, he finds her a virgin. A similar narration has been narrated on the authority of Abu Sa'id, with a chain of narration traceable to the Prophet, peace and blessings of God be upon him, by Al-Tabarani in Al-Saghir and Abu Al-Shaykh in Al-Azmah. A similar narration has also been narrated on the authority of Abu Hurayrah, with a chain of narration traceable to the Prophet, peace and blessings of God be upon him, by Al-Dhiya Al-Maqdisi in Sifat Al-Jannah. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse, **in their busy pursuits**, that he said: playing the strings. Abu Hatim said: This is perhaps a mistake by the listener, and it refers to the deflowering of virgins. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority that he said: *Feasting* means rejoicing. Ibn Majah, Ibn Abi Al-Dunya in Sifat Al-Jannah, Al-Bazzar, Ibn Abi Hatim, Al-Ajurri in Al-Ru'yah and Ibn Mardawayh narrated on the authority of Jabir that he said: The Prophet (peace and blessings of God be upon him) said: "While the people of Paradise are enjoying their pleasures, a light will shine for them. They will raise their heads and behold, the Lord has looked down upon them from above and said: 'Peace be upon you, O people of Paradise.' This is the word of God: 'Peace, a word from a Merciful Lord.' He said: 'So He will look at them and they will look at Him, and they will not turn back to any of the pleasures as long as they are looking at Him until He is veiled from them and His light and blessings remain upon them in their homes.'" Ibn Kathir said: In its chain of transmission on their authority. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse that he said: **Indeed, God is the One who greets them.** Ahmad, Muslim, al-Nasa'i, al-Bazzar, Ibn Abi Al-Dunya in al-Tawbah *repentance*, and the wording is his, and Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Asma' wa'l-Sifat **the names of the people** narrated on the authority of Anas regarding his statement, **This Day We shall seal their mouths**, that he said: "We were with the Prophet (peace and blessings of God be upon him) and he laughed until his molars were visible. He said, 'Do you know why you laughed?' We said, 'No, O Messenger of God.' He said, 'It is from the servant addressing his Lord, saying, 'O Lord, did you not save

me from injustice?' He says, 'Yes.' He says, 'I will not accept against me anyone except a witness from me.' He says, 'Your own self is sufficient as a witness against you this Day, and the noble scribes are witnesses.' So his mouth is sealed. His limbs are told, 'Speak,' and they speak of his deeds. Then he is left alone to speak, and he says, 'Away with you and ruin! It was for you that I struggled.'" Muslim, Al-Tirmidhi, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abu Sa'id and Abu Hurayrah that they said: The Messenger of God (peace and blessings of God be upon him) said: "A servant will meet his Lord, and God will say: 'Say, "Did I not honor you, make you a leader, give you a wife, and subject the horses and camels to you, and let you rule and graze your flocks?"' He will say: **Yes, O Lord.** God will say: **Did you think that you would meet Me?** He will say: *No.* God will say: **I will forget you as you forgot Me.** Then he will meet a second person and say the same. Then he will meet a third person and say the same. He will say: **I have believed in You, Your Book, and Your Messenger, and I have prayed, fasted, and given charity, and I have praised You as much as I can.** God will say: **Shall We not send our witness against you?** He will think within himself about who will testify against me, and his mouth will be sealed, and his thigh will be told: *Speak*, and his thigh, mouth, and bones will speak of his deeds. This is so that he may excuse himself. This is the hypocrite, and this is the one with whom God is angry." Ibn Jarir and Ibn Abi Hatim narrated something similar from the hadith of Abu Musa. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas, regarding his statement: "And if We willed, We could have blinded them and led them astray from guidance. "Then how can they see?" He said: How can they be guided? Ibn Jarir and Ibn Abi Hatim narrated on his authority, regarding his statement: **And if We willed, We could have transformed them.** He said: We could have destroyed them. **In their places** He said: In their dwellings. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: It was reported to me that it was said to Aisha: Was the Messenger of God, may God bless him and grant him peace,

Do you recite some poetry? She said: "It was the most hated speech to him, except that he would recite the verse of the brother of Banu Qais, making its beginning and end: 'And there comes to you one whom you have not provided with report.' Abu Bakr said: 'It is not like this.' The Messenger of God, may God bless him and grant him peace, said: 'By God, I am not a poet, and it is not appropriate for me to do so.'" This refutes what we previously reported from Al-Khalil, that poetry was more beloved to the Messenger of God, may God bless him and grant him peace, than much speech. Ibn Abi Shaybah and Ahmad narrated from her that she said: When the Messenger of God, may God bless him and grant him peace, wanted to hear a story, he would recite the verse of Tarafa:

And he brings you report from someone you did not provide.

Al-Bayhaqi included in his Sunan on the authority of Aisha, who said: "The Messenger of God, may God bless him and grant him peace, never collected a verse of poetry except one verse:

Be optimistic about what you desire, for it is rare for something to be said to have happened but it has come true.

Aisha said: He did not say it in verification lest he should parse it and it would become poetry. Its chain of transmission is as follows: He said: Abu Ubaidullah al-Hafiz informed us - meaning al-Hakim - Abu Hafs ibn Ahmad ibn Na'im informed us - Abu Muhammad Abdullah ibn Hilal al-Nahwi al-Dharee' informed us - Ali ibn Amr al-Ansari informed us - Sufyan ibn Uyaynah informed us - on the authority of al-Zuhri - on the authority of Urwah - on the authority of Aisha - and he mentioned it. Al-Mizzi was asked about this hadith and he said: It is rejected and neither al-Hakim's sheikh nor al-Dharee' were known.

Tafsir al-Baghawi

70. *Li-yanthir*, the people of Medina, Ash-Sham and Ya'qub read (*Li-tanthir*) with a ta' and likewise in Al-Ahqaf [Ibn Kathir agreed with him in Al-Ahqaf], meaning: to warn, O Muhammad, and the others read it with a ya', meaning: to warn the Qur'an, **whoever is alive**, meaning: a believer with a living heart, because the disbeliever is like the dead in that he does not reflect or think, **and the word will come true** and the argument of punishment is obligatory **upon the disbelievers**.

Tafsir al-Baidawi

70 - **To warn** the Quran or the Messenger (peace and blessings of God be upon him), and this is supported by the reading of Nafi', Ibn Amir and Ya'qub with the letter ta'. **Whoever is alive** is rational and understands, for the heedless is like the dead, or a believer in the knowledge of God, the Most High, for eternal life is through faith, and warning is limited to it because he is the one who benefits from it. **And the word will come into effect** and the word of punishment is obligatory. **Upon the disbelievers** those who persist in disbelief, and making them opposite to whoever is alive indicates that they are in reality dead due to their disbelief, the failure of their argument and their lack of contemplation.

Surat Ya-Sin: 71

Have they not seen that We have created for them from what Our hands have made, grazing livestock, and they are their owners?

Surat Ya-Sin 36:71

Have they not seen that We have created for them from what Our hands have made, grazing livestock, and they are their owners?

Tafsir al-Jalalayn

71 - **Have they not seen that We have created for them from what Our hands have made, livestock** We have created it without a partner or helper **and they** are the camels, cows, and sheep **have owners and We have tamed them** are in control

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Have they not seen**, these polytheists who associate others with God, the gods and idols, **that We have created for them from what Our hands have made?** He says: from what We have created of creation, *livestock*, which are the livestock that God created for the children of Adam, and made subservient to them from camels, cows, and sheep. **They own them**, He says: They dispose of them as they wish, by their control and control over them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **and they are its owners**: meaning they are in control.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Have they not seen that We have created for them from what Our hands have made, grazing livestock, so they own them?** It was said to him: Are they camels? He said: Yes. He said: Cows are among the grazing livestock, but they are not included in this verse. He said: Camels, cows, and sheep are among the grazing livestock, and he recited **eight pairs** (Al-An'am 6:143, Az-Zumar 39:6). He said: Cows and camels are the grazing livestock, but sheep are not included in the grazing livestock.

Tafsir al-Qurtubi

The Almighty says: **Have they not seen that We created for them** This is the vision of the heart, meaning, have they not looked, considered, and contemplated. **Of what Our hands have made** Meaning, of what We have created and done without any intermediary, agency, or partnership. *What* means *whom* and the *ha* was deleted due to the length of the noun. If *what* was made a verbal noun, it would not have required the omission of the *ha* of the word. *Cattle* is the plural of *na'am* and *na'am* is masculine. **So they are its owners** Controlling and dominating.

Tafsir Ibn Kathir

The Almighty mentions the blessings He bestowed upon His creation from these blessings that He subjected to them, **so they own them**. Qatada said: **able to do so**, meaning He made them subjugate them while they are submissive to them, and do not resist them. Rather, if a young camel came to a camel, he would make it kneel, and if he wanted, he would make it stand and lead it, and that one is submissive and obedient to it. Likewise, if the train were a hundred camels or more, they would all move at the pace of the young one. And the Almighty's saying: **And from them they ride and from them they eat** meaning from them is what they ride on in journeys and on which they carry heavy loads to all directions and regions **and from them they eat** if they wish and slaughter and butcher **and for them therein are benefits** meaning from their wool, fur and hair as furniture and provisions for a time **and as drink** meaning from their milk and urine for those who seek medical treatment and the like. **So will they not be grateful?** meaning will they not unify the Creator of that and the One who subjected it and not associate anyone else with Him?

Fath al-Qadir

Then He, the Most High, mentioned His great power, His blessings upon His servants, and the ingratitude of the disbelievers for His blessings, saying: 71- **Have they not seen that We have created for them, from what Our hands have made, livestock?** The hamza is for denial and amazement at their condition, and the waw is for connecting to something understood, as in similar examples. And seeing is the heart's: that is, or have they not known through contemplation and consideration, **that We have created for them**: that is, for their sake, **from what Our hands have made**: that is, from what We have created and made without an intermediary or partner. Attributing work to hands is an exaggeration of exclusivity and uniqueness in creation, as one of us says: **I made it with my hands** to indicate His uniqueness in His work. *Ma* means *which*, and the pronoun was omitted due to the length of the connection. It is permissible for it to be a source, and livestock is the plural of *na'am*, which are cows, sheep, and camels, and we have already discussed it in detail. Then the Almighty mentioned the benefits resulting from the creation of livestock, saying: **They are their owners**, meaning they are controlling and dominating them, disposing of them as they wish. If We had created them wild, they would have been repelled by them and they would not have been able to control them. It is possible that what is meant is that they became part of their possessions and are counted among their wealth, which is attributed to them by virtue of ownership.

Tafsir al-Baghawi

71. The Almighty's saying: **Have they not seen that We have created for them from what Our hands have**

made, meaning We created it with Our creativity without anyone's assistance, **livestock and they are their owners**, controlling and dominating them. That is, He did not create the livestock as wild, scavenging animals from the children of Adam who are unable to control them, rather they are subservient to them.

Tafsir al-Baidawi

71 - Have they not seen that We have created for them from what Our hands have made? From what We have undertaken to bring into being and no one else has the power to bring into being? The mention of hands and the attribution of work to them is a metaphor that indicates exaggeration in specialization and uniqueness in bringing into being. *Livestock* He specifically mentioned them because of the wonders of nature and the many benefits they contain. **They are their owners** They possess them by Our giving them ownership, or they are able to control them and dispose of them by Our making them subservient to them. He said:

I no longer carry a weapon and I do not have the opinion of a camel if it runs away.

Surat Ya-Sin: 72

And We have subjected them to them, so some of them they ride and some of them they eat.

Surat Ya-Sin 36:72

And We have subjected them to them, so some of them they ride and some of them they eat.

Tafsir al-Jalalayn

72 - **And We have subjected them** We have made them subservient **to them**, **so some of them they ride** their ride **and some of them they eat** their meat.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We have subjected them to them**, means: We have subjected these livestock to them. **And some of them they ride**, means: **Some of them they ride**, such as camels that they travel on. It is said: **This is a riding animal**, and riding with the dammah is the action. **And some of them they eat** their meat.

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 We have made them subservient to them, and some of them they ride**: they ride them and travel on them, **and some of them they eat** their meat.

Tafsir al-Qurtubi

And We have subjected it to them meaning We made it subservient to them so that the boy would lead the huge camel, beat it, and direct it as he wished, without disobeying it. **From it is their riding** The general reading is with a fatha on the ra', meaning their mount, as one says: a milking camel, meaning a milked camel. Al-A'mash, Al-Hasan, and Ibn Al-Samee' read: <From it is their riding>with a damma on the ra' as a source. It was narrated from Aisha that she read: <From it is their riding>and this is how it is in her copy of the Qur'an. Riding and riding are one and the same, like milking and milking, and carrying and carrying. The Kufi grammarians reported that the Arabs say: a patient and thankful woman without a ha'. They also say: a milking sheep and a riding camel, because they wanted to differentiate between that which has the action and that which the action is performed upon, so they deleted the ha' from what was the subject and kept it in what was the object, as he said:

It has forty-two black, milky ewes, as dark as a crow's tail.

So it should be like this, their riding. As for the Basrans, they say: The ha' was deleted for the sake of

proportion. The evidence for the first opinion is what al-Jarmi narrated on the authority of Abu Ubaidah, who said: Riding can be for one person or a group, but riding can only be for a group. So on this basis, it is to remind the plural. Abu Hatim claimed that it is not permissible to say <Famhana rakubhum>with a damma on the ra' because it is a verbal noun, and riding is that which is ridden. Al-Farra' permitted <Famhana rakubhum>with a damma on the ra', just as you say Famhana akalhum wa minha sharbakhum, and **Wamhana yak'alu** from its meat.

Tafsir Ibn Kathir

The Almighty mentions the blessings He bestowed upon His creation from these blessings that He subjected to them, **so they own them**. Qatada said: **able to do so**, meaning He made them subjugate them while they are submissive to them, and do not resist them. Rather, if a young camel came to a camel, he would make it kneel, and if he wanted, he would make it stand and lead it, and that one is submissive and obedient to it. Likewise, if the train were a hundred camels or more, they would all move at the pace of the young one. And the Almighty's saying: **And from them they ride and from them they eat** meaning from them is what they ride on in journeys and on which they carry heavy loads to all directions and regions **and from them they eat** if they wish and slaughter and butcher **and for them therein are benefits** meaning from their wool, fur and hair as furniture and provisions for a time **and as drink** meaning from their milk and urine for those who seek medical treatment and the like. **So will they not be grateful?** meaning will they not unify the Creator of that and the One who subjected it and not associate anyone else with Him?

Fath al-Qadir

72- **And We have subjected it to them** meaning, We have made it subservient to them, not refusing to do whatever they want with it of benefits, even slaughter. The boy leads it and it obeys him, and he urges it on and it refrains. The *fā* in His statement, **and from it is their riding** is to rebuke the rulings of taming it: meaning, from it is their mount that they ride, as it is said, a milking camel, meaning milked. The majority read *rakubhum* with a fat-ha on the *ra*. Al-A'mash, Al-Hasan and Ibn Al-Samee' with a damma on the *ra* as a verbal noun. Abu and Aisha read *rakubhum*, and *rakub* and *rakubah* are the same, like *al-haluub* and *al-halubah*, and *al-hamul* and *al-hamulah*. Abu Ubaidah said: *Al-rakubah* can be for one person or a group, while *rakub* can only be for a group. Abu Hatim claimed that it is not permissible, *famhum* with a damma on the *ra* because it is a verbal noun, and *rakub* is that which is ridden. Al-Farra' permitted this, as it is said: *famhum akalhum* and *famhum dharbihum*, and the meaning of **and from it they eat** is what they eat of its meat, and *min* is for partialization.

Tafsir al-Baghawi

72. And it is His statement: **And We have subjected them to them**, meaning We have made them subservient to them. **And from them they ride**, meaning: what they ride, which are the camels, **and from them they eat**, of their meat.

Tafsir al-Baidawi

72 - **And We have made it subservient to them** and made it obedient to them. **And from it is their riding** their mount, and it was read **(their riding)**, and it has the same meaning as the milking and the milking, and it was said that it was pluralized and their riding means the one who rides them or from its benefits is **their riding**. **And from it they eat** meaning what they eat the meat of.

Surat Ya-Sin: 73

And for them therein are benefits and drinks. Will they not then be grateful?

Surat Ya-Sin 36:73

And for them therein are benefits and drinks. Will they not then be grateful?

Tafsir al-Jalalayn

73 - **And for them therein are benefits** such as their wool, fur, and hair **and drinks** from their milk, the plural of drink or its place **so will they not be grateful** for the blessing bestowed upon them by it and believe, that is, what they did that

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And they have benefits from these livestock, and that is the benefit in their wool, fur, and hair, by making them furniture and provisions, and from their skins, shelters, and drinking places from which they drink their milk.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they have therein benefits** they wear its wool **and drinks** they drink its milk.

And His saying, **Will they not then be grateful?** means: Will they not then be grateful for this blessing of mine, and my kindness to them through my obedience, and singling out divinity and worship for me, and abandoning the obedience of Satan and the worship of idols?

Tafsir al-Qurtubi

And they have benefits from them from their voices, fur, hair, fat, meat, and other things. **And drinks** means their milk. They were not declined because they are plurals that have no equivalent in one. **Will they not then be grateful** to God for His blessings.

Tafsir Ibn Kathir

The Almighty mentions the blessings He bestowed upon His creation from these blessings that He subjected to them, **so they own them**. Qatada said: **able to do so**, meaning He made them subjugate them while they are submissive to them, and do not resist them. Rather, if a young camel came to a camel, he would make it kneel, and if he wanted, he would make it stand and lead it, and that one is submissive and obedient to it. Likewise, if the train were a hundred camels or more, they would all move at the pace of the young one. And the Almighty's saying: **And from them they ride and from them they eat** meaning from them is what they ride on in journeys and on which they carry

heavy loads to all directions and regions **and from them they eat** if they wish and slaughter and butcher **and for them therein are benefits** meaning from their wool, fur and hair as furniture and provisions for a time **and as drink** meaning from their milk and urine for those who seek medical treatment and the like. **So will they not be grateful?** meaning will they not unify the Creator of that and the One who subjected it and not associate anyone else with Him?

Fath al-Qadir

73- **And they have benefits from them** meaning they have benefits from livestock other than riding them and eating from them, which is what they benefit from of their wool, fur, and hair, and what they make of fat from their fat, as well as carrying loads and ploughing with them. **And drinks** meaning they have drinks from what is obtained from their milk. **So will they not then be grateful** to God for these blessings and unify Him and single Him out for worship.

Tafsir al-Baghawi

73. **And for them therein are benefits**, from their wool, fur, hair, and offspring, **and drinks**, from their milk. **Will they not then be grateful?** to the Lord of these blessings.

Tafsir al-Baidawi

73 - **And for them therein are benefits** from hides, wool, and hair. **And drinkers** from milk, the plural of *drinker* meaning place or source. Ibn Amir alone inclined the *shin* according to the narration of Hisham. **Will they not then be grateful?** For the blessings of God in that, since were it not for His creation of them and His making them subservient, how would it be possible to attain these important benefits?

Surat Ya-Sin 36:74

And they have taken besides God gods that perhaps they will be aided.

Tafsir al-Jalalayn

74 - **And they have taken besides God** other than God *gods* idols that they worship **that perhaps they may be aided** that they may be prevented from the punishment of God Almighty through the intercession of their gods, as they claim.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, **And they have taken gods besides God**, means: These polytheists have taken gods besides God that they worship, **so that they may be aided**, meaning: hoping that those gods will aid them from God's punishment and torment.

Tafsir al-Qurtubi

The Almighty says: **And they have taken besides God gods** meaning they have seen these signs of Our power, then they have taken besides Us gods who have no power to act. **Perhaps they will be aided** because they hope for Our aid if a punishment befalls them. Some Arabs say: **Perhaps he will do so**.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for taking rivals as gods alongside God, seeking thereby for those gods to aid them, provide for them, and bring them closer to God. God Almighty says: **They cannot aid them**, meaning the gods are not able to aid their worshippers. Rather, they are weaker than that, lesser, more insignificant, and more defeated. Rather, they are not able to seek aid for themselves, nor to take revenge on those who wish them harm, because they are inanimate and do not hear or understand.

God the Almighty says: **And they are for them a present host**. Mujahid said: meaning, at the reckoning. He means that these idols will be gathered together on the Day of Resurrection and present when their worshippers are held to account, so that this will be more expressive of their grief and more indicative of their argument against them. Qatadah said: **They will not be able to help them** means the gods, **and they are for them a present host**. The polytheists get angry for the sake of the gods in this world, but they do not bring them any good or ward off any evil from them; they are merely idols. Al-Hasan al-Basri said the same, and this is a good statement, and it is the preferred choice of Ibn Jarir **may God have mercy on him**. God the Almighty says: **So let not their statement grieve you**

meaning their denial of you and their disbelief in God. **Indeed, We know what they conceal and what they declare** meaning, We know all that they do, and We will reward them accordingly and treat them accordingly on a Day when nothing of their deeds will be missing, great or small, great or small. Rather, everything they did, past or present, will be presented to them.

Fath al-Qadir

Then the Almighty mentioned their ignorance, their deception, and their placing ingratitude for blessings in place of gratitude for them, saying: 74- **And they have taken besides God gods** of idols and the like, which they worship, but which have no power over anything, and from which they have gained no benefit, nor has any benefit been gained from their worship, **so that they may be aided** meaning in the hope that they may be aided by them if a punishment befalls them or something befalls them.

Tafsir al-Baghawi

74. **And they have taken besides God gods that they might be aided**, meaning: to protect them from God's punishment, but that will never happen.

Tafsir al-Baidawi

74 - **And they have taken besides God gods** They associated them with Him in worship after they saw from Him that dazzling power and manifest blessings, and they knew that He is the One who is unique in them. **Perhaps they will be aided** hoping that He will aid them in the matters that have befallen them, and the opposite is true because they...

Surat Ya-Sin: 75

They cannot help them, while they are their prepared soldiers.

Surat Ya-Sin 36:75

They cannot help them, while they are their prepared soldiers.

Tafsir al-Jalalayn

75 - **They cannot** that is, their gods have descended to the level of rational beings **help them, while they** their gods from the idols **have an army** in their claim that they will help them **will be brought** into the Fire with them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These gods cannot help them against God if He intends evil for them, nor can they ward off harm from them.

And His saying, **And they are a prepared army for them**, means: And these polytheists are a prepared army for their gods.

The commentators differed in their interpretation of His statement, *presented*, and where they will be present with them. Some of them said: What he meant by that is: They are an army present with them at the reckoning.

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, **And they will be a host prepared for them**, he said: at the reckoning.

Akhood said: Rather, the meaning of this is: They are an army prepared for them in this world, and they become angry on their behalf.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They cannot help them** the gods **and they are a ready army for them** and the polytheists get angry for the sake of the gods in this world, but they do not bring them good, nor do they ward off evil from them, they are only idols.

What Qatada said is the more correct of the two opinions in our view regarding the interpretation of that, because when the polytheists are brought to account, the idols and what they used to worship will disown them, so how can they be their soldiers at that time? But in this world they have soldiers who become angry on their behalf and fight for them.

Tafsir al-Qurtubi

They cannot help them meaning the gods. They used the plural with the waw and the nun because He spoke about them in the same way as humans. **And they** meaning the disbelievers, **are an army present for them** meaning the gods, **a host present for them** Al-Hasan said: They are prevented from them and repelled from them. Qatada said: They are angry on their behalf in this world. It was also said that the meaning is that they worship the gods and stand up for them, so they are like an army to them and they are unable to help them. These three sayings are close in meaning. It was also said that the gods are an army for the worshippers, present with them in the fire, so they cannot repel one another. It was also said that the meaning is that these idols are for these disbelievers God's army against them in hell, because they curse them and disavow worshipping them. It was also said that the gods are an army that will harm them on the Day of Resurrection because they aid them in their suspicions. In the report, it represents to every people what they used to worship in this world and follow it to the Fire, so they are a prepared army for them.

I said: The meaning of this report is what was proven in Sahih Muslim, from the hadith of Abu Hurairah, and in Al-Tirmidhi, from him, that the Prophet, may God bless him and grant him peace, said:

God will gather the people on the Day of Resurrection on one plain, then the Lord of the Worlds will look at them and say, **Let every person follow what he used to worship**. Then the one with the cross will have his cross, the one with the pictures will have his pictures, and the one with the fire will have his fire. Then they will follow what they used to worship, and the Muslims will remain." He mentioned the hadith in full.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for taking rivals as gods alongside God, seeking thereby for those gods to aid them, provide for them, and bring them closer to God. God Almighty says: **They cannot aid them**, meaning the gods are not able to aid their worshippers. Rather, they are weaker than that, lesser, more insignificant, and more defeated. Rather, they are not able to seek aid for themselves, nor to take revenge on those who wish them harm, because they are inanimate and do not hear or understand.

God the Almighty says: **And they are for them a present host**. Mujahid said: meaning, at the reckoning. He means that these idols will be gathered together on the Day of Resurrection and present when their worshippers are held to account, so that this will be more expressive of their grief and more indicative of their argument against them. Qatadah said: **They will not be able to help them** means the gods, **and they are for them a present host**. The polytheists get angry for the sake of the gods in this world, but they do not bring them any good or ward off any evil from them; they are merely idols. Al-Hasan al-Basri said the same, and this

is a good statement, and it is the preferred choice of Ibn Jarir **may God have mercy on him**. God the Almighty says: **So let not their statement grieve you** meaning their denial of you and their disbelief in God. **Indeed, We know what they conceal and what they declare** meaning, We know all that they do, and We will reward them accordingly and treat them accordingly on a Day when nothing of their deeds will be missing, great or small, great or small. Rather, everything they did, past or present, will be presented to them.

Fath al-Qadir

And the sentence 75- **They cannot help them** is a new sentence to clarify the invalidity of what they hoped for and desired from it in terms of benefit. The plural of them with the waw and the nun is the plural of rational beings based on the polytheists' claim that they can benefit, harm, and reason. **And they are an army prepared for them**. That is, the disbelievers are an army prepared for the idols: that is, they attend them in this world. Al-Hasan said: They prevent them and defend them. Qatadah said: That is, they become angry on their behalf in this world. Al-Zajaj said: They take revenge on the idols, although they are unable to help them. It was also said that the meaning is: They worship the gods and stand up for them, so they are like an army to them. These sayings are based on making the pronoun *they* refer to the polytheists, and the pronoun *them* refers to the gods. It was also said that *they* means the gods are for them: that is, the polytheists are an army prepared with them in the fire, so they cannot defend one another. It was also said that its meaning is: And these idols are for these disbelievers, God's army against them in hell, because they curse them and disown them. It was said that the meaning is: The infidels believe that the idols are their soldiers who will be present on the Day of Resurrection to help them.

Tafsir al-Baghawi

75. **They cannot help them**, Ibn Abbas said: The idols cannot help them and prevent them from being punished.

And they are an army prepared for them, meaning: The disbelievers are an army prepared for the idols, they get angry on their behalf and prepare them in this world, but they do not bring them any good nor can they help them. It was said: This is in the Hereafter, when every deity other than God Almighty will be brought, along with his followers who worshipped him, as if they were an army prepared for the Fire.

Tafsir al-Baidawi

75 - **They cannot help them, and they are theirs** for their gods. **A prepared army** is prepared to protect and defend them, or *prepared* their trace in the fire.

Surat Ya-Sin: 76

So do not let their statement grieve you. Indeed, We know what they conceal and what they declare.

Surat Ya-Sin 36:76

So do not let their statement grieve you. Indeed, We know what they conceal and what they declare.

Tafsir al-Jalalayn

76 - **So let not their statement grieve you** to you that you are not a messenger and other things **Indeed, We know what they conceal and what they declare** of that and other things, so We will reward them for it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His Almighty's saying, **So let not their statement grieve you**, means that the Almighty is saying to His Prophet Muhammad: "So let not the statement of these polytheists among your people that you are a poet, and what you have brought us is poetry, grieve you, O Muhammad, and that they deny the signs of God and reject your prophethood. And His saying, "Indeed, We know what they conceal and what they declare," means that the Almighty is saying: We know that what is calling them to that statement is envy, and they know that what you have brought them is not poetry, nor does it resemble poetry, and that you are not a liar. So We know what they conceal of their knowledge of the truth of what you are calling them to, and what they declare of their denial of it openly with their tongues.

Tafsir al-Qurtubi

So do not let their statement grieve you. This is the eloquent language. Some Arabs say **grieves you**. The intention is to console their Prophet, peace be upon him, i.e., do not let their statement, that of a poet and magician, grieve you. The speech was completed, then he resumed, saying: **Indeed, We know what they conceal and what they declare**, of speech and action and what they show, so We will reward them accordingly.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for taking rivals as gods alongside God, seeking thereby for those gods to aid them, provide for them, and bring them closer to God. God Almighty says: **They cannot aid them**, meaning the gods are not able to aid their worshippers. Rather, they are weaker than that, lesser, more insignificant, and more defeated. Rather, they are not able to seek aid for themselves, nor to take revenge on those who wish them harm, because they are inanimate and do not hear or understand.

God the Almighty says: **And they are for them a present host**. Mujahid said: meaning, at the reckoning. He means that these idols will be gathered together on the Day of Resurrection and present when their worshippers are held to account, so that this will be more expressive of their grief and more indicative of their argument against them. Qatadah said: **They will not be able to help them** means the gods, **and they are for them a present host**. The polytheists get angry for the sake of the gods in this world, but they do not bring them any good or ward off any evil from them; they are merely idols. Al-Hasan al-Basri said the same, and this is a good statement, and it is the preferred choice of Ibn Jarir **may God have mercy on him**. God the Almighty says: **So let not their statement grieve you** meaning their denial of you and their disbelief in God. **Indeed, We know what they conceal and what they declare** meaning, We know all that they do, and We will reward them accordingly and treat them accordingly on a Day when nothing of their deeds will be missing, great or small, great or small. Rather, everything they did, past or present, will be presented to them.

Fath al-Qadir

Then the Almighty consoled His Prophet (peace and blessings be upon him) by saying: 76- **So let not their statement grieve you**. This statement is what is indicated by His statement: **And they have taken other gods besides God**. For they would inevitably say, **These are our gods**, and that they are partners with God in worship, and the like. This is a prohibition against the one being addressed from being present with Him. It is not a prohibition against seeing Him. This is far-fetched, but the former is more appropriate, and the statement is for the sake of consolation, as we have mentioned. It is possible that what is meant by the statement mentioned is their saying that he is a magician, a poet, and a madman. The phrase **Indeed, We know what they conceal and what they declare** is to explain the previous prohibition. His knowledge of what they reveal and conceal necessitates that He reward them for it. And everything they do is not hidden from Him, whether it is hidden or apparent, secret or public, apparent or implied. The secret is mentioned before the public to emphasize the comprehensiveness of His knowledge of all information.

Tafsir al-Baghawi

76. **So let not their statement grieve you**, meaning: the statement of the infidels of Mecca in denying you, **for We know what they conceal**, in their hearts of denial, **and what they declare**, of idol worship or what they declare with their tongues of harm.

Tafsir al-Baidawi

76 - **Do not let it grieve you** so do not worry you. It was read with a damma on the ya from ahzana. **Their saying** about God regarding atheism and polytheism, or about you regarding denial and slander. **Indeed, We know what they conceal and what they declare** so We will punish them for it and that is enough for you to be amused by it. It is an explanation for the prohibition of resumption. Therefore, if *ana* was read with a fatha, deleting the lam of explanation, it would be permissible.

Surat Ya-Sin: 77

Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary.

Surat Ya-Sin 36:77

Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary.

Tafsir al-Jalalayn

77 - **Does not man see that We created him from a sperm-drop, then, behold, he is a clear adversary** a strong opponent to Us **and he has struck** between them in denying the resurrection

Tafsir al-Suyuti

And Al-Hakim narrated and authenticated it on the authority of Ibn Abbas, who said: Al-Aasi bin Wa'il came to the Messenger of God, may God bless him and grant him peace, with a decayed bone, so he crumbled it and said: O Muhammad, will this be resurrected after it has decayed? He said: Yes, God will resurrect this, then cause you to die, then bring you back to life, then cause you to enter the fire of Hell. Then the verses were revealed: **Does man not see that We created him from a sperm-drop?** until the end of the surah. Ibn Abi Hatim narrated, through various chains of transmission on the authority of Mujahid, Ikrimah, Urwah bin Al-Zubayr, and Al-Suddi, something similar to it, and they named the man Abi bin Khalaf.

Tafsir al-Tabari

God Almighty says: **Does man not see that We created him?** There is a difference of opinion about the man meant by His statement **Does man not see?** Some of them said: It refers to Abi bin Khalaf.

Who said that?

Muhammad bin Amara told me, he said: Ubaidullah bin Musa told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, regarding his statement, **Who will give life to the bones when they have decayed?** He said: Abu bin Khalaf brought a bone to the Messenger of God, may God bless him and grant him peace.

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, **And He has given us an example**, is Abi bin Khalaf.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **He said, 'Who will bring the bones to life when they have decayed?'** It was mentioned to us that Ubayy ibn Khalaf came to the Messenger of God, may God bless him and grant him peace, with a rotten bone, crumbled it, then scattered it in the wind, then said: **O Muhammad, who will bring this to life when it has decayed?** He said: **God will bring it to life, then cause it to die, then cause you to enter the Fire.** He said: "The Messenger of God, may God bless him and grant him

peace, taught him this on the Day of Uhud."

Others said: Rather, he meant Al-Aas bin Wael Al-Sahmi.

Who said that?

Yaqub ibn Ibrahim told me: Hisham told us: Abu Bishr told us on the authority of Saeed ibn Jubayr: "Al-Aas ibn Wa'il as-Sahmi came to the Messenger of God, may God bless him and grant him peace, with a decayed bone. He crumbled it in front of him and said: 'O Muhammad, will God raise this up to life after it has decayed?' He said: 'Yes, God will raise this up, then cause you to die, then bring you back to life, then cause you to enter the fire of Hell.' He said: Then the verses were revealed: 'Does man not see that We created him from a sperm-drop? Then at once he is a clear adversary.' ... to the end of the verse."

Others said: Rather, he meant Abdullah bin Ubayy.

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, **Does man not see that We created him from a sperm-drop...** until the words **while it was disintegrated.** He said: "Abdullah ibn Ubayy came to the Prophet, may God bless him and grant him peace, with a decayed bone and broke it with his hand, then said: O Muhammad, how can God resurrect this when it has disintegrated? The Messenger of God, may God bless him and grant him peace, said: God will resurrect this, and cause you to die, then cause you to enter Hell. God said: 'Say: He will give it life who produced it the first time, and He is Knowing of all creation.'"

So the interpretation of the statement is: Has not this man seen who says: **Who will give life to the bones when they have decayed?** "We created him from a sperm-drop and proportioned him with a well-proportioned creation?" **Then he will be an opponent.** He says: Then he will be an opponent to his Lord, arguing with Him about what his Lord told him I will do. This is God informing him that He will revive His creation after their death, so he says: **Who will give life to these bones when they have decayed?** denying God's ability to revive them.

His saying, *clear*, means: He makes clear to whoever hears his argument and what he says that he is arguing with his Lord who created him.

Tafsir al-Qurtubi

The Almighty said: **Has man not seen?** Ibn Abbas said: Man is Abdullah bin Ubayy. Saeed bin Jubair said: He is Al-Aas bin Wa'il As-Sahmi. Al-Hasan said: He is Ubayy bin Khalaf Al-Jumahi. Ibn Ishaq said the same, and Ibn Wahb narrated it from Malik: **We created him from a sperm-drop** which is a small amount of water, sperm when it drips. **Then he is a clear adversary** meaning he argues in a dispute, explaining the argument. By that he means that he became a clear

adversary after he was nothing worth mentioning.

"That is because a decayed bone was brought to the Prophet, may God bless him and grant him peace, and he said: O Muhammad, do you think that God will revive this after it has rotted away? The Prophet, may God bless him and grant him peace, said: Yes, and God will resurrect you and put you in Hell." Then this verse was revealed.

Tafsir Ibn Kathir

Mujahid, Ikrimah, Urwah ibn al-Zubayr, al-Suddi, and Qatadah said: "Ubayy ibn Khalaf, may God curse him, came to the Messenger of God, may God bless him and grant him peace, and in his hand was a rotten bone, which he was crumbling and scattering in the air, and he was saying: O Muhammad, do you claim that God will resurrect this? He, may God bless him and grant him peace, said: Yes, God Almighty will cause you to die, then He will resurrect you, then He will gather you to the Fire." And these verses were revealed at the end of Ya Sin: **Does man not see that We created him from a sperm-drop?** until the end of them. Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid narrated to us, Muhammad bin Al-Ala' narrated to us, Uthman bin Saeed Al-Zayyat narrated to us, on the authority of Hisham, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: "Al-Aas bin Wa'il took a bone from the plain of Batha' and crumbled it in his hand, then he said to the Messenger of God, may God bless him and grant him peace: 'Will God bring this to life after I see it?' The Messenger of God, may God bless him and grant him peace, said: 'Yes, God will cause you to die, then bring you to life, then cause you to enter Hell.'" He said: And the verses were revealed at the end of Ya-Seen. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Hisham, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, and he mentioned him but did not mention Ibn Abbas, may God be pleased with them both.

It was narrated on the authority of Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, who said: Abdullah bin Ubayy came with a bone and crushed it, and he mentioned something similar to what was mentioned above. This is strange, because the Surah is Meccan and Abdullah bin Ubayy bin Salul was only in Medina. In any case, whether these verses were revealed about Ubayy bin Half or Al-As bin Wa'il or both of them, they are general for everyone who denies the Resurrection. The definite article in the words of God Almighty: **Has not man considered** refers to the genus and includes everyone who denies the Resurrection **that We created him from a sperm-drop, then at once he is a clear adversary.** That is, has not the one who denies the Resurrection used the beginning as evidence for the return? God began the creation of man from a lineage of despised water, so He created him from something insignificant, weak, and despised, as God Almighty said: **Did We not create you from a despised water? Then We placed him in a secure lodging, for a known term?** And God Almighty said: **Indeed, We created man from a**

sperm-drop mixture. That is, from a sperm-drop of dispersed mixtures. So is He not able to bring him back after his death.

As Imam Ahmad said in his Musnad: Abu Al-Mughira told us, Jarir told us, Abd Al-Rahman bin Maysarah told me, on the authority of Jubayr bin Nufayr, on the authority of Bishr bin Jahash, who said: "The Messenger of God, may God bless him and grant him peace, spat one day into his hand, then placed his finger on it, then the Messenger of God, may God bless him and grant him peace, said: God Almighty said: Son of Adam, how can you outstrip Me when I created you from something like this, until, when I proportioned you and made you equal, you walked between your two garments, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said: 'Shall I give charity?' But when is the time for charity?" It was narrated by Ibn Majah on the authority of Abu Bakr ibn Abi Shaybah on the authority of Yazid ibn Harun on the authority of Jarir ibn Uthman on his authority. That is why God the Almighty said: "And he has presented to Us an example and forgotten his own creation. He says, 'Who will give life to the bones when they have decayed?'" That is, he doubted that God the Almighty, the One with the great power who created the heavens and the earth, would bring back the decayed bodies and bones. He forgot himself, and that God the Almighty created him from nothingness into existence. So he knew about himself something greater than what he doubted, denied, and rejected. That is why God the Almighty said: "Say, 'He will give them life who produced them the first time. And He is Knowing of all creation.'" That is, He knows the bones in all parts of the earth and its regions, where they went and where they were scattered and torn apart.

Imam Ahmad said: Affan told us, Abu Awana told us, on the authority of Abdul Malik bin Umair, on the authority of Rab'i, who said: Uqba bin Amr said to Hudhayfah, may God be pleased with them both: Will you not tell us what you heard from the Messenger of God, may God bless him and grant him peace? He said: I heard him, may God bless him and grant him peace, say: "A man was dying, and when he despaired of life, he advised his family: 'When I die, gather for me a large amount of firewood, then light a fire in it until it consumed my flesh and reached my bones and was roasted. Take it, crush it, and scatter it in the sea.' They did that, and God Almighty gathered him to himself. Then He said to him: 'Why did you do that?' He said: 'Out of fear of You.' So God Almighty forgave him." Uqbah ibn Amr said: I heard him, may God bless him and grant him peace, say that, and he was a grave robber. They included it in the two Sahihs from the hadith of Abd al-Malik ibn Umair with many wordings, including that he ordered his sons to burn him, then crush him, then scatter half of him on land and half of him in the sea on a windy day, meaning a day with a lot of wind. They did that, and God Almighty ordered the sea, so it gathered what was in it, and He ordered the land, so it gathered what was in it, then He said to it: 'Be.' And behold, he was a man standing. He said to him: 'What made you do what you did?' He said: I feared you, and you know best. So he was forgiven for it.

Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary.

God the Almighty says: {Who made for you fire from the green tree, and behold, you kindle from it} meaning He who began the creation of this tree from water until it became green and fresh, bearing fruit and ripening, then He returned it until it became dry wood with which fire is kindled. Thus, He is the Doer of whatever He wills, Able to do whatever He wants, nothing can prevent Him. Qatada said about His statement: {Who made for you fire from the green tree, and behold, you kindle from it} meaning He who brought forth this fire from this tree is Able to resurrect it. It was also said that what is meant by this are the Marakh and Afar trees that grow in the land of Hijaz, so whoever wants to kindle a fire but does not have a flint, takes two green sticks and strikes one with the other, and fire is generated from between them, just like a flint. This was narrated on the authority of Ibn Abbas **may God be pleased with him**. In the proverb: Every tree has a fire, and Marakh and Afar are glorified. The wise men said: In every tree there is fire except the forest.

Fath al-Qadir

And the sentence 77- **Does not man see that We created him from a sperm-drop?** is a new sentence introduced to demonstrate the proof against those who deny the resurrection and to express astonishment at their ignorance, for witnessing their creation in themselves in this manner from beginning to end necessitates acknowledging the ability of the All-Powerful, All-Wise to do what is less than that of resurrecting bodies and returning them to the state they were. The human being mentioned in the verse refers to the human race as in His statement: **Does man not remember that We created him before, while he was nothing?** There is no justification for specifying it as a specific human being, as it was said that it was Abdullah ibn Ubayy, and that it was said to him because he denied the resurrection. Al-Hasan said: It is Umayyah ibn Khalaf. Saeed ibn Jubayr said: It is Al-As ibn Wa'il Al-Sahmi. Qatada and Mujahid said: He is Abi bin Khalaf Al-Jumahi. Even though one of these was a cause for revelation, the meaning of the verse is addressing the human being as such, not a specific human being. Whoever was a cause for revelation is included under the human race primarily. The sperm is a small amount of water, and we have already explained its meaning. **Then behold, he is a clear adversary.** This sentence is connected to the negative sentence before it, entering with it into the realm of denial understood from the question. **Then behold** is suddenness: Didn't man see that We created him from the weakest of things, so Our adversary suddenly came to him in a matter in which God's proofs and evidence had been established against him? The adversary is one who is very argumentative and debates a lot. The meaning of **the clear** is the one who makes clear what the one explaining to him says with the strength of his argument and fluency of his tongue.

created him from a sperm-drop? Then at once he is an adversary. He argues with falsehood, *clear*, he clarifies the argument, meaning: He was created from a sperm-drop and then he argues, so how could he not reflect on the beginning of his creation until he abandons the argument.

It was revealed about Abi bin Khalaf Al-Jumahi, who argued with the Prophet, may God bless him and grant him peace, about denying the resurrection. He brought him a rotten bone, which he crumbled in his hand and said: Do you think God will revive this after it has rotted? The Prophet, may God bless him and grant him peace, said: Yes, and He will resurrect you and put you in Hell. Then God revealed these verses.

Tafsir al-Baidawi

77 - **Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary?** A second consolation by belittling what they say regarding their denial of the resurrection. It contains a blatant denial of his denial, as he is amazed by it and considers it an excess in clear adversarialism and a contradiction of the ingratitude of destiny for what is less than what He created at the beginning of his creation, and the response to the blessing that is beyond compare, which is his creation from the most vile and despised thing, noble and honoured, with disobedience and denial. It was narrated that Ubayy ibn Khalaf came to the Prophet, may God bless him and grant him peace, with a rotten bone and crumbled it in his hand and said: Do you think that God will revive this after what he sought? He, may God bless him and grant him peace, said: Yes, and He will resurrect you and admit you to the Fire. So this was revealed. It was said that the meaning of **then at once he is a clear adversary** is that after he was water, he is despised, distinct, and compact, able to dispute, expressing what is in his soul.

Tafsir al-Baghawi

77. The Almighty's saying: **Has man not seen that We**

Surat Ya-Sin 36:78

And he has presented to Us an example and has forgotten his creation. He says, **Who will give life to the bones while they have disintegrated?**

Tafsir al-Jalalayn

78 - **And He has set forth for Us an example** in that **and has forgotten his creation** from semen, which is stranger than its example **He said, Who will give life to the bones when they are decayed?** meaning worn out. And he did not say rotten with the letter ta' because it is a noun, not an adjective. And it was narrated that he took a rotten bone and crumbled it and said to the Prophet, may God bless him and grant him peace: Do you think God will give life to this after it has decayed and swelled? So he, may God bless him and grant him peace, said: Yes, and He will cause you to enter the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And he has set forth for us an example and has forgotten his own creation**, meaning: And He has set forth for us an example by His statement, **Who will give life to the bones when they have decayed?** since no one is able to give life to that, meaning: So We made him like one who is not able to give life to that of creation. **And has forgotten his creation**, meaning: And He has forgotten how We created him, and that he was nothing but a sperm-drop, so We made him a sound, speaking creation, meaning: So he did not think about His creation, so it is known that the One who created him from a sperm-drop until he became a sound, speaking, and acting human being is not unable to bring the dead back to life, and the decayed bones back to humans as they were before they perished.

Tafsir al-Qurtubi

The Almighty said: "And he presented to Us an example and forgot his own creation. He said, 'Who will give life to the bones when they have decayed?'" There are two issues in this:

First: The Almighty's statement: **And he has presented to Us an example and has forgotten his creation**. That is, he has forgotten that We created him from a dead sperm-drop and then put life into him. That is, his answer from himself is present. For this reason, the Prophet (peace be upon him) said: **Yes, and God will resurrect you and admit you to the Fire**. This is evidence of the validity of analogy, because God, the Almighty and Majestic, provided evidence against those who deny the resurrection with the first creation. **He said, 'Who will give life to the bones when they are rotten?'** That is, worn out. The bone has rotted, so it is rotten and ashes. He said *rumeem* and not *rameema*

because it is modified from its subject, and that which is modified from its proper form and weight is diverted from its i'rab, like His statement: **And your mother was not unchaste**. (Maryam 19:28) He dropped the *ha* because it is diverted from *bagheeya*. It was said that this disbeliever said to the Prophet (peace be upon him): **Tell me, if I were to crush her and scatter her in the wind, would God bring her back?** Then it was revealed: **Say, 'He will give it life who created it the first time.'** That is, from nothing, so He is able to bring it back to life in the second creation from something, which is the tailbone. It is also said that the tailbone is with the preposition *ba*. "And He is Knowing of all creation," that is, how He begins and repeats.

Second: In this verse is evidence that there is life in bones and that they become impure with death. This is the opinion of Abu Hanifa and some of the companions of Al-Shafi'i. Al-Shafi'i **may God be pleased with him** said: There is no life in them. This was previously mentioned in *An-Nahl*. If it is said that what he meant by His statement: **Who gives life to the bones** is the companions of the bones? The use of the complement in place of the complement to it is common in language and is found in the Shari'ah. We say that it only occurs when there is a necessity, and here there is no necessity that calls for this omission, nor is this estimation required, since the Creator, glory be to Him, has informed us of it and He is capable of it, and reality bears witness to it, since the sensation that is a sign of life is present in it, as Ibn Al-Arabi said.

Tafsir Ibn Kathir

Mujahid, Ikrimah, Urwah ibn al-Zubayr, al-Suddi, and Qatadah said: "Ubayy ibn Khalaf, may God curse him, came to the Messenger of God, may God bless him and grant him peace, and in his hand was a rotten bone, which he was crumbling and scattering in the air, and he was saying: O Muhammad, do you claim that God will resurrect this? He, may God bless him and grant him peace, said: Yes, God Almighty will cause you to die, then He will resurrect you, then He will gather you to the Fire." And these verses were revealed at the end of Ya Sin: **Does man not see that We created him from a sperm-drop?** until the end of them. Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid narrated to us, Muhammad bin Al-Ala' narrated to us, Uthman bin Saeed Al-Zayyat narrated to us, on the authority of Hisham, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: "Al-Aas bin Wa'il took a bone from the plain of Batha' and crumbled it in his hand, then he said to the Messenger of God, may God bless him and grant him peace: 'Will God bring this to life after I see it?' The Messenger of God, may God bless him and grant him peace, said: 'Yes, God will cause you to die, then bring you to life, then cause you to enter Hell.'" He said: And the verses were revealed at the end of Ya-Seen. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Hisham, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, and he mentioned him but did not mention Ibn Abbas, may God be pleased with them both.

Surat Ya-Sin 36:78

And he has presented to Us an example and has forgotten his creation. He says, "Who will give life to the bones while they have disintegrated?"

It was narrated on the authority of Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, who said: Abdullah bin Ubayy came with a bone and crushed it, and he mentioned something similar to what was mentioned above. This is strange, because the Surah is Meccan and Abdullah bin Ubayy bin Salul was only in Medina. In any case, whether these verses were revealed about Ubayy bin Half or Al-As bin Wa'il or both of them, they are general for everyone who denies the Resurrection. The definite article in the words of God Almighty: **Has not man considered** refers to the genus and includes everyone who denies the Resurrection **that We created him from a sperm-drop, then at once he is a clear adversary.** That is, has not the one who denies the Resurrection used the beginning as evidence for the return? God began the creation of man from a lineage of despised water, so He created him from something insignificant, weak, and despised, as God Almighty said: **Did We not create you from a despised water? Then We placed him in a secure lodging, for a known term?** And God Almighty said: **Indeed, We created man from a sperm-drop mixture.** That is, from a sperm-drop of dispersed mixtures. So is He not able to bring him back after his death.

As Imam Ahmad said in his Musnad: Abu Al-Mughira told us, Jarir told us, Abd Al-Rahman bin Maysarah told me, on the authority of Jubayr bin Nufayr, on the authority of Bishr bin Jahash, who said: "The Messenger of God, may God bless him and grant him peace, spat one day into his hand, then placed his finger on it, then the Messenger of God, may God bless him and grant him peace, said: God Almighty said: Son of Adam, how can you outstrip Me when I created you from something like this, until, when I proportioned you and made you equal, you walked between your two garments, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said: 'Shall I give charity?' But when is the time for charity?" It was narrated by Ibn Majah on the authority of Abu Bakr ibn Abi Shaybah on the authority of Yazid ibn Harun on the authority of Jarir ibn Uthman on his authority. That is why God the Almighty said: "And he has presented to Us an example and forgotten his own creation. He says, 'Who will give life to the bones when they have decayed?'" That is, he doubted that God the Almighty, the One with the great power who created the heavens and the earth, would bring back the decayed bodies and bones. He forgot himself, and that God the Almighty created him from nothingness into existence. So he knew about himself something greater than what he doubted, denied, and rejected. That is why God the Almighty said: "Say, 'He will give them life who produced them the first time. And He is Knowing of all creation.'" That is, He knows the bones in all parts of the earth and its regions, where they went and where they were scattered and torn apart.

Imam Ahmad said: Affan told us, Abu Awana told us, on the authority of Abdul Malik bin Umair, on the authority of Rab'i, who said: Uqba bin Amr said to Hudhayfah, may God be pleased with them both: Will

you not tell us what you heard from the Messenger of God, may God bless him and grant him peace? He said: I heard him, may God bless him and grant him peace, say: "A man was dying, and when he despaired of life, he advised his family: 'When I die, gather for me a large amount of firewood, then light a fire in it until it consumed my flesh and reached my bones and was roasted. Take it, crush it, and scatter it in the sea.' They did that, and God Almighty gathered him to himself. Then He said to him: 'Why did you do that?' He said: 'Out of fear of You.' So God Almighty forgave him." Uqbah ibn Amr said: I heard him, may God bless him and grant him peace, say that, and he was a grave robber. They included it in the two Sahihs from the hadith of Abd al-Malik ibn Umair with many wordings, including that he ordered his sons to burn him, then crush him, then scatter half of him on land and half of him in the sea on a windy day, meaning a day with a lot of wind. They did that, and God Almighty ordered the sea, so it gathered what was in it, and He ordered the land, so it gathered what was in it, then He said to it: 'Be.' And behold, he was a man standing. He said to him: 'What made you do what you did?' He said: I feared you, and you know best. So he was forgiven for it.

God the Almighty says: {Who made for you fire from the green tree, and behold, you kindle from it} meaning He who began the creation of this tree from water until it became green and fresh, bearing fruit and ripening, then He returned it until it became dry wood with which fire is kindled. Thus, He is the Doer of whatever He wills, Able to do whatever He wants, nothing can prevent Him. Qatada said about His statement: {Who made for you fire from the green tree, and behold, you kindle from it} meaning He who brought forth this fire from this tree is Able to resurrect it. It was also said that what is meant by this are the Marakh and Afar trees that grow in the land of Hijaz, so whoever wants to kindle a fire but does not have a flint, takes two green sticks and strikes one with the other, and fire is generated from between them, just like a flint. This was narrated on the authority of Ibn Abbas **may God be pleased with him.** In the proverb: Every tree has a fire, and Marakh and Afar are glorified. The wise men said: In every tree there is fire except the forest.

Fath al-Qadir

And thus, sentence 78 - **And he presented to us an example and forgot his creation** is connected to the negative sentence and falls within the scope of denial understood from the question. It is a completion of the astonishment at the state of man and a demonstration of his ignorance of the truths and his neglect of thinking about himself, let alone thinking about all of God's creations. It is possible that the sentence **Then he is an opponent** is connected to Our creation, and this is connected to it: that is, he mentioned a strange story about us like an example: which is his denial sometimes of the bones, and he forgot his creation: that is, We created him. This sentence is connected to *strike*, or in the accusative case as a state with the estimation of *may*, and the sentence **He said, 'Who will**

give life to the bones when they have decayed?' is a resumption of the answer to an assumed question, as if it were said, **What is this example that he presented?** It was said that he said: Who gives life to the bones when they have decayed? This question is for denial because he equated the power of God to the power of the servant, so he denied that God gives life to decayed bones since that was not within the power of humans. It is said that the bone has decayed, if it has rotted, then it is decayed and ashes. He only said decayed and not rotten, even though it is the predicate of the feminine because it is a noun for the decayed bones, not an adjective like decay and ashes. It was also said that it is because it was modified from its agent, and everything that is modified from its face is diverted from its syntax, as in His statement: {And your mother was not a harlot} because it is diverted from harlot, this is what Al-Baghawi and Al-Qurtubi said, and the author of Al-Kashshaf said the former. It is better to say that it is fa'il with the meaning of fa'il or ma'ul, and it applies to both masculine and feminine, as was said in Jareeh and Saboor.

Tafsir al-Baghawi

78. And he has presented to us an example and forgotten his own creation, the beginning of his command, then **he said, 'Who will give life to the bones when they have decayed?'** Worn out, and he did not say *decayed*, because it is derived from *fa'ila*, and everything that is derived from its face and weight is diverted from its sisters, like his saying: **And your mother was not unchaste Maryam 19:28**, he dropped the ha' because it was diverted from *unchaste*.

Tafsir al-Baidawi

78 - And He has given us an example of a strange matter, which is the denial of the ability to revive the dead, or likening Him to His creation by describing Him as incapable of what they were incapable of. **And he forgot his creation** We created him. **He said**, Who can give life to the bones when they have decayed?" denying it and finding it unlikely. The decayed is the decayed particle of the bone, and perhaps it is a fa'il with the meaning of fa'il from rama something, which became a noun by predominance and therefore was not made feminine, or with the meaning of ma'ul from rammathu. And in it is evidence that the bone has life, so death affects it like the rest of the organs.

Surat Ya-Sin: 79

Say, "He who created it the first time will give it life, and He is Knowing of all creation."

Surat Ya-Sin 36:79

Say, **He who created it the first time will give it life, and He is Knowing of all creation.**

Tafsir al-Jalalayn

79 - (Say, "He will give it life who created it the first time. And He is All-Knowing of all creation," both in general and in detail, before His creation and after His creation.)

Tafsir al-Suyuti

Tafsir al-Tabari

God says to His Prophet Muhammad, may God bless him and grant him peace: *Say* to this polytheist who says to you: Who will give life to the bones when they have decayed? **He will give them life who produced them the first time** meaning: He will give them life who originated them the first time when they were nothing. **And He is Knowing of all creation** meaning: He is All-Knowing of all His creation: how He causes death, how He brings life, how He refrains from starting, and how He restores. Nothing of His creation is hidden from Him.

Tafsir al-Qurtubi

Verse 79 of Surah Yasin

Tafsir Ibn Kathir

Mujahid, Ikrimah, Urwah ibn al-Zubayr, al-Suddi, and Qatadah said: "Ubayy ibn Khalaf, may God curse him, came to the Messenger of God, may God bless him and grant him peace, and in his hand was a rotten bone, which he was crumbling and scattering in the air, and he was saying: O Muhammad, do you claim that God will resurrect this? He, may God bless him and grant him peace, said: Yes, God Almighty will cause you to die, then He will resurrect you, then He will gather you to the Fire." And these verses were revealed at the end of Ya Sin: **Does man not see that We created him from a sperm-drop?** until the end of them. Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid narrated to us, Muhammad bin Al-Ala' narrated to us, Uthman bin Saeed Al-Zayyat narrated to us, on the authority of Hisham, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: "Al-Aas bin Wa'il took a bone from the plain of Batha' and crumbled it in his hand, then he said to the Messenger of God, may God bless him and grant him peace: 'Will God bring this to life after I see it?' The Messenger of God, may God bless him and grant him peace, said: 'Yes, God will cause you to die,

then bring you to life, then cause you to enter Hell.'" He said: And the verses were revealed at the end of Ya-Seen. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Hisham, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, and he mentioned him but did not mention Ibn Abbas, may God be pleased with them both.

It was narrated on the authority of Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, who said: Abdullah bin Ubayy came with a bone and crushed it, and he mentioned something similar to what was mentioned above. This is strange, because the Surah is Meccan and Abdullah bin Ubayy bin Salul was only in Medina. In any case, whether these verses were revealed about Ubayy bin Half or Al-As bin Wa'il or both of them, they are general for everyone who denies the Resurrection. The definite article in the words of God Almighty: **Has not man considered** refers to the genus and includes everyone who denies the Resurrection **that We created him from a sperm-drop, then at once he is a clear adversary.** That is, has not the one who denies the Resurrection used the beginning as evidence for the return? God began the creation of man from a lineage of despised water, so He created him from something insignificant, weak, and despised, as God Almighty said: **Did We not create you from a despised water? Then We placed him in a secure lodging, for a known term?** And God Almighty said: **Indeed, We created man from a sperm-drop mixture.** That is, from a sperm-drop of dispersed mixtures. So is He not able to To bring him back after his death.

As Imam Ahmad said in his Musnad: Abu Al-Mughira told us, Jarir told us, Abd Al-Rahman bin Maysarah told me, on the authority of Jubayr bin Nufayr, on the authority of Bishr bin Jahash, who said: "The Messenger of God, may God bless him and grant him peace, spat one day into his hand, then placed his finger on it, then the Messenger of God, may God bless him and grant him peace, said: God Almighty said: Son of Adam, how can you outstrip Me when I created you from something like this, until, when I proportioned you and made you equal, you walked between your two garments, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said: 'Shall I give charity?' But when is the time for charity?" It was narrated by Ibn Majah on the authority of Abu Bakr ibn Abi Shaybah on the authority of Yazid ibn Harun on the authority of Jarir ibn Uthman on his authority. That is why God the Almighty said: "And he has presented to Us an example and forgotten his own creation. He says, 'Who will give life to the bones when they have decayed?'" That is, he doubted that God the Almighty, the One with the great power who created the heavens and the earth, would bring back the decayed bodies and bones. He forgot himself, and that God the Almighty created him from nothingness into existence. So he knew about himself something greater than what he doubted, denied, and rejected. That is why God the Almighty said: "Say, 'He will give them life who produced them the first time. And He is Knowing of all creation.'" That is, He knows the bones in all parts of the earth and its regions, where they went and

where they were scattered and torn apart.

Imam Ahmad said: Affan told us, Abu Awana told us, on the authority of Abdul Malik bin Umair, on the authority of Rab'i, who said: Uqba bin Amr said to Hudhayfah, may God be pleased with them both: Will you not tell us what you heard from the Messenger of God, may God bless him and grant him peace? He said: I heard him, may God bless him and grant him peace, say: "A man was dying, and when he despaired of life, he advised his family: 'When I die, gather for me a large amount of firewood, then light a fire in it until it consumed my flesh and reached my bones and was roasted. Take it, crush it, and scatter it in the sea.' They did that, and God Almighty gathered him to himself. Then He said to him: 'Why did you do that?' He said: 'Out of fear of You.' So God Almighty forgave him." Uqbah ibn Amr said: I heard him, may God bless him and grant him peace, say that, and he was a grave robber. They included it in the two Sahihs from the hadith of Abd al-Malik ibn Umair with many wordings, including that he ordered his sons to burn him, then crush him, then scatter half of him on land and half of him in the sea on a windy day, meaning a day with a lot of wind. They did that, and God Almighty ordered the sea, so it gathered what was in it, and He ordered the land, so it gathered what was in it, then He said to it: 'Be.' And behold, he was a man standing. He said to him: 'What made you do what you did?' He said: I feared you, and you know best. So he was forgiven for it.

God the Almighty says: {Who made for you fire from the green tree, and behold, you kindle from it} meaning He who began the creation of this tree from water until it became green and fresh, bearing fruit and ripening, then He returned it until it became dry wood with which fire is kindled. Thus, He is the Doer of whatever He wills, Able to do whatever He wants, nothing can prevent Him. Qatada said about His statement: {Who made for you fire from the green tree, and behold, you kindle from it} meaning He who brought forth this fire from this tree is Able to resurrect it. It was also said that what is meant by this are the Marakh and Afar trees that grow in the land of Hijaz, so whoever wants to kindle a fire but does not have a flint, takes two green sticks and strikes one with the other, and fire is generated from between them, just like a flint. This was narrated on the authority of Ibn Abbas **may God be pleased with him**. In the proverb: Every tree has a fire, and Marakh and Afar are glorified. The wise men said: In every tree there is fire except the forest.

Fath al-Qadir

Then the Almighty answered the one who made this example, saying: 79- **Say, 'He will give life to it who produced it the first time.'** That is, He began it and created it the first time from nothing. He who was able to create the first creation was also able to create the second. **And He is Knowing of all things.** Nothing is hidden from Him, and nothing escapes His knowledge, whatever it may be. Abu Hanifa and some of the followers of al-Shafi'i used this verse as evidence that bones are among those that are permeated by life. Al-Shafi'i said: Life does not permeate them, and what is meant by His statement, **Who will give life to the**

bones? is **Who will give life to the owners of the bones?** based on the assumption of an omitted complement. It was responded that this assumption is contrary to the apparent meaning.

Tafsir al-Baghawi

79. "Say, 'He who produced it will give life to it the first time. And He is Knowing of all creation.'"

Tafsir al-Baidawi

79 - **Say, 'He will give it life who created it the first time.'** For His power is as it was due to the impossibility of change in Him, and matter remains as it is in its inherent ability. **And He is Knowing of all creation.** He knows the details of created things with His knowledge and the manner of their creation. He knows the parts of the disintegrated and scattered individuals, their origins, their sections, their locations, and the way to distinguish them, and to join some of them together in the previous pattern and to restore the symptoms and powers that were in them or to create something similar to them.

Surat Ya-Sin: 80

He who made for you fire from the green tree, and then, behold, you kindle from it.

Surat Ya-Sin 36:80

He who made for you fire from the green tree, and then, behold, you kindle from it.

Tafsir al-Jalalayn

80 - **He who made for you** among the people **from the green tree** the jujube and the tamarisk, or every tree except the jujube *fire*, and then you kindle from it *kindle*, and this indicates the ability to resurrect, for He combined in it water, fire, and wood, so that water does not extinguish fire, nor does fire burn wood.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, **He will give life to it who produced it the first time**. "Who made for you from the green tree fire." He says: He who brought forth for you from the green tree fire that burns the tree, is not prevented from doing what He wants, nor is He unable to revive the bones that have been thrown away, and return them to normal human beings, and a new creation, as He created them the first time.

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, **Who made for you fire from the green tree**, meaning: The One who brought out this fire from this tree is able to resurrect it.

His saying, **Then you kindle from it**. He says: Then you kindle from the tree. He said, **from it**, and the *ha* is from the mention of the tree, and he did not say: from it. The tree is the plural of tree, because it emerged like the emergence of fruit and pebbles. If it had been said: from it, it would have been correct as well, because the Arabs mention something like this and feminize it.

Tafsir al-Qurtubi

The Almighty's saying: **Who made for you fire from the green tree**. God the Almighty pointed out His Oneness and indicated His perfect power in reviving the dead by what they witness of bringing the burnt dry thing out of the moist, fresh wood. This is because the unbeliever said: Semen is hot and moist by the nature of life, so life comes out of it. And the bone is cold and dry by the nature of death, so how can life come out of it?! So God the Almighty revealed: **Who made for you fire from the green tree**. That is, the green tree is made of water, and water is cold and moist, the opposite of fire, and these two do not mix. So God brought fire out of it. He is able to bring out opposites from opposites, and He is over all things competent. The verse refers to

what is in the Markh and the A'far, which are the Arabs' flints. From this comes their saying: In every tree is fire. The Markh and the A'far solidify, so the A'far is the flint, which is the upper part, and the Markh is the flint, which is the lower part. Two branches are taken from them, like toothpicks, dripping water, and they are rubbed against each other, and fire comes out of them. He said: **From the green tree**, and he did not say *al-khadra* **the green tree**, which is a plural, because he referred it back to the word. Some Arabs say: **The green tree**, as God Almighty said: **From a tree of Zaqqum, and therewith they will fill their bellies** (al-Waqi'ah 56:52-53).

Tafsir Ibn Kathir

Mujahid, Ikrimah, Urwah ibn al-Zubayr, al-Suddi, and Qatadah said: "Ubayy ibn Khalaf, may God curse him, came to the Messenger of God, may God bless him and grant him peace, and in his hand was a rotten bone, which he was crumbling and scattering in the air, and he was saying: O Muhammad, do you claim that God will resurrect this? He, may God bless him and grant him peace, said: Yes, God Almighty will cause you to die, then He will resurrect you, then He will gather you to the Fire." And these verses were revealed at the end of Ya Sin: **Does man not see that We created him from a sperm-drop?** until the end of them. Ibn Abi Hatim said: Ali bin Al-Hussein bin Al-Junaid narrated to us, Muhammad bin Al-Ala' narrated to us, Uthman bin Saeed Al-Zayyat narrated to us, on the authority of Hisham, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, who said: "Al-Aas bin Wa'il took a bone from the plain of Batha' and crumbled it in his hand, then he said to the Messenger of God, may God bless him and grant him peace: 'Will God bring this to life after I see it?' The Messenger of God, may God bless him and grant him peace, said: 'Yes, God will cause you to die, then bring you to life, then cause you to enter Hell.'" He said: And the verses were revealed at the end of Ya-Seen. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Hisham, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, and he mentioned him but did not mention Ibn Abbas, may God be pleased with them both.

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beginning as evidence for the return? God began the creation of man from a lineage of despised water, so He created him from something insignificant, weak, and despised, as God Almighty said: **Did We not create you from a despised water? Then We placed him in a secure lodging, for a known term?** And God Almighty said: **Indeed, We created man from a sperm-drop mixture.** That is, from a sperm-drop of dispersed mixtures. So is He not able to bring him back after his death.

As Imam Ahmad said in his Musnad: Abu Al-Mughira told us, Jarir told us, Abd Al-Rahman bin Maysarah told me, on the authority of Jubayr bin Nufayr, on the authority of Bishr bin Jahash, who said: "The Messenger of God, may God bless him and grant him peace, spat one day into his hand, then placed his finger on it, then the Messenger of God, may God bless him and grant him peace, said: God Almighty said: Son of Adam, how can you outstrip Me when I created you from something like this, until, when I proportioned you and made you equal, you walked between your two garments, and the earth was slow from you. You gathered and withheld until, when you reached the collarbones, I said: 'Shall I give charity?' But when is the time for charity?" It was narrated by Ibn Majah on the authority of Abu Bakr ibn Abi Shaybah on the authority of Yazid ibn Harun on the authority of Jarir ibn Uthman on his authority. That is why God the Almighty said: "And he has presented to Us an example and forgotten his own creation. He says, 'Who will give life to the bones when they have decayed?'" That is, he doubted that God the Almighty, the One with the great power who created the heavens and the earth, would bring back the decayed bodies and bones. He forgot himself, and that God the Almighty created him from nothingness into existence. So he knew about himself something greater than what he doubted, denied, and rejected. That is why God the Almighty said: "Say, 'He will give them life who produced them the first time. And He is Knowing of all creation.'" That is, He knows the bones in all parts of the earth and its regions, where they went and where they were scattered and torn apart.

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the sea, so it gathered what was in it, and He ordered the land, so it gathered what was in it, then He said to it: 'Be.' And behold, he was a man standing. He said to him: 'What made you do what you did?' He said: I feared you, and you know best. So he was forgiven for it.

God the Almighty says: {Who made for you fire from the green tree, and behold, you kindle from it} meaning He who began the creation of this tree from water until it became green and fresh, bearing fruit and ripening, then He returned it until it became dry wood with which fire is kindled. Thus, He is the Doer of whatever He wills, Able to do whatever He wants, nothing can prevent Him. Qatada said about His statement: {Who made for you fire from the green tree, and behold, you kindle from it} meaning He who brought forth this fire from this tree is Able to resurrect it. It was also said that what is meant by this are the Marakh and Afar trees that grow in the land of Hijaz, so whoever wants to kindle a fire but does not have a flint, takes two green sticks and strikes one with the other, and fire is generated from between them, just like a flint. This was narrated on the authority of Ibn Abbas **may God be pleased with him**. In the proverb: Every tree has a fire, and Marakh and Afar are glorified. The wise men said: In every tree there is fire except the forest.

Fath al-Qadir

80- Who made for you fire from the green tree. This is a return from Him, glory be to Him, to the confirmation of what preceded from repelling their exclusion. So He, glory be to Him, drew attention to His Oneness and indicated His ability to revive the dead by what they witness of the burning fire coming out of the moist, moist wood. This is because the tree known as Marakh and the tree known as Afar, if two branches are cut from them and one of them is struck against the other, fire will ignite from them while they are both green. It was said that Marakh is the male and the Aqar is the female, and the first is called the Zand and the second the Zandah. He said Al-Akhdar and did not say Al-Khadhra in consideration of the wording. Al-Khidr was read in consideration of the meaning. It has been established that the generic noun may be masculine or feminine as in His statement: **palm trees hollowed out** and His statement: **palm trees empty**. So Banu Tamim and Najd mention it in the masculine form, while the people of Al-Hijaz feminize it except rarely. The relative pronoun is a substitute for the first relative pronoun. **Then you kindle from it** means you kindle from it a fire and light it from that green tree.

Tafsir al-Baghawi

80. Who made for you fire from the green tree, Ibn Abbas said: They are two trees, one of which is called Al-Markh and the other Al-Afar. Whoever wants fire from them cuts two branches like toothpicks, and they are green and water drips from them. He crushes the Al-Markh on the Afar and fire comes out of them by the permission of God Almighty.

The Arabs say: In every tree there is fire. The marakh and afar are glorified. The wise men said: In every

Surat Ya-Sin: 80

He who made for you fire from the green tree, and then, behold, you kindle from it.

remote tree except the jujube. **And then you kindle from it**, meaning: you kindle and light fire from that tree. Then he mentioned what is greater than the creation of man.

Tafsir al-Baidawi

80 - **Who made for you from the green tree** such as the marakh and the afar. *Fire* by crushing the marakh on the afar, and they are green, from which water drips, and fire is ignited. **Then you kindle from it** You do not doubt, for it is fire that comes out of it. And whoever is able to create fire from the green tree, with what is in it of water that is opposite to it in its quality, is more able to restore freshness to that which was fresh, then withered and decayed. And it was read from **(the green tree)** with the meaning like His saying, **and they will fill their bellies with it.**

Surat Ya-Sin 36:81

Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Knowing Creator.

Tafsir al-Jalalayn

81 - **Is not He who created the heavens and the earth able** despite their greatness **to create the likes of them?** **Yes** meaning humans in smallness **and He** meaning He is able to do that, he answered himself **the Creator, the Knowing** the Creator of many things *only* with regard to everything

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Is not He who created the heavens and the earth able to create the likes of them?** God Almighty says, alerting this disbeliever who said, **Who will give life to the bones when they have decayed?** to the error of his statement and the enormity of his ignorance, **Is not He who created the seven heavens and the earth able to create the likes of you? For creating the likes of you from decayed bones is not greater than creating the heavens and the earth.** He says: So if it is not impossible for Him to create what is greater than your creation, then how can it be impossible for Him to bring bones to life after they have decayed and worn out? And His statement, **Yes, and He is the Creator, the Knowing,** He says: Yes, He is able to create the likes of them, and He is the Creator of whatever He wills, the Doer of whatever He desires, the Knower of everything that He has created and will create, and nothing is hidden from Him.

Tafsir al-Qurtubi

Then the Almighty said, arguing: **Is not He who created the heavens and the earth able to create the likes of them?** That is, the likes of those who deny the resurrection. Salam Abu al-Mundhir and Ya'qub al-Hadrami read: **is able to create the likes of them** as a verb. *Yes* means that the creation of the heavens and the earth is greater than their creation, so He who created the heavens and the earth is able to resurrect them. **And He is the Creator, the Knowing.** Al-Hasan read it differently from him: **the Creator.**

Tafsir Ibn Kathir

God Almighty says, informing and drawing attention to His great power in creating the seven heavens and what they contain of planets and fixed stars, and the seven earths, and what they contain of mountains, sand, seas, deserts, and everything in between, and guiding us to the evidence for the restoration of bodies by the creation of these great things, as God Almighty

says: **The creation of the heavens and the earth is greater than the creation of mankind.** And God Almighty says here: **Is not He who created the heavens and the earth able to create the likes of them?** That is, like mankind, so He restores them as He began them. Ibn Jarir said: This noble verse is like God Almighty's saying: **Do they not see that God, who created the heavens and the earth and did not become weary in their creation, is able to give life to the dead? Yes, He is over all things competent.** And God Almighty says here: "Yes, and He is the Creator, the Knowing." * His command when He intends a thing is only to say to it, "Be," and it is." That is, He only commands a thing with one command that does not need repetition or confirmation.

If God wants something, He just says to it, *Be*, and it is.

Imam Ahmad said: Muhammad bin Numayr told us, Musa bin Al-Musayyab told us, on the authority of Shahr, on the authority of Abd Al-Rahman bin Ghanam, on the authority of Abu Dharr, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty says: O My servants, all of you are sinners except for those I have pardoned, so seek My forgiveness and I will forgive you. All of you are poor except for those I have enriched. I am indeed Generous, Majestic and All-Powerful. I do what I will. My giving is speech and My punishment is speech. If I desire something, I only say to it, 'Be,' and it is."

God the Almighty says: **So exalted is He in whose hand is the dominion over all things, and to Him you will be returned.** That is, glorification, sanctification, and innocence from evil for the Ever-Living, the Self-Sustaining, in whose hand are the keys of the heavens and the earth, and to Him all matters will be returned. To Him belongs creation and command, and to Him will the servants return on the Day of Resurrection. He will reward every worker for his deeds, and He is the Just, the Beneficent, the Generous. The meaning of His Almighty saying: **So exalted is He in whose hand is the dominion over all things,** is like His saying: **Say, 'In whose hand is the dominion over all things?'** and His saying: **Blessed is He in whose hand is the dominion.** So dominion and dominion are one in meaning, like mercy and compassion, awe and awe, compulsion and compulsion. Some people claim that dominion is the world of bodies, and dominion is the world of spirits. The first is correct, and it is what the majority of commentators and others believe.

Imam Ahmad said: Surayj bin Al-Nu'man told us, Hammad told us, on the authority of Abdul-Malik bin Umair, on the authority of Hudhayfah's cousin, who was Ibn Al-Yaman, may God be pleased with him, who said: "I stood with the Messenger of God, may God bless him and grant him peace, one night, and he recited the seven long verses in seven rak'ahs. Whenever he, may God bless him and grant him peace, raised his head from bowing, he would say: 'God hears whoever praises Him.' Then he would say: 'Praise be to God, Possessor of the Kingdom, Power, Pride, and Greatness.' His bowing was like his standing, and his prostration was like his bowing. Then

Surat Ya-Sin: 81

Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Knowing Creator.

he left and my legs were almost broken.” Abu Dawud, Al-Tirmidhi in Al-Shama'il, and Al-Nasa'i narrated from the hadith of Shu'bah, from Amr ibn Murrah, from Abu Hamzah, the freed slave of the Ansar, from a man from Banu Abs, from Hudhayfah, may God be pleased with him, “He saw the Messenger of God, may God bless him and grant him peace, praying at night. He used to say: ‘God is Great’ three times, ‘Possessor of the Kingdom, Power, Pride, and Greatness.’ Then he began and recited Surat Al-Baqarah, then he bowed, and his bowing was approximately the same as his standing. He used to say in his bowing: ‘Glory be to my Lord, the Almighty.’ Then he raised his head from bowing, and his standing was approximately the same as his bowing. He used to say in his standing: ‘Praise be to my Lord.’ Then he prostrated, and his prostration was approximately the same as his standing. He used to say in his al-Sajdah 32: ‘Glory be to my Lord, the Most High.’ Then he raised his head from prostration. He used to sit between the two prostrations for approximately the same length of his prostration. He used to say: ‘Lord, forgive me, Lord, forgive me.’ So he prayed four rak'ahs, and in them he recited Surat Al-Baqarah, Surat Al-Imran, Surat An-Nisa', Surat Al-Ma'idah, or Surat Al-An'am.” Shu'bah was unsure. This is the wording of Abu Dawud. Dawud and An-Nasa'i said: Abu Hamza in our view is Talha ibn Yazid, and this man is likely to be Silah, as he said, and it is more likely that he is Hudhayfah's cousin, as mentioned previously in the narration of Imam Ahmad, and God knows best. As for the narration of Silah ibn Zafar on the authority of Hudhayfah, may God be pleased with him, it is in Sahih Muslim, but it does not mention the kingdom, power, pride and greatness.

Abu Dawud said: Ahmad ibn Salih told us, Ibn Wahb told us, Muawiyah ibn Salih told me, on the authority of Amr ibn Qays, on the authority of Asim ibn Humayd, on the authority of Awf ibn Malik al-Ashja'i, may God be pleased with him, who said: “I stood with the Messenger of God, may God bless him and grant him peace, one night, and he stood and recited Surat al-Baqarah. He did not pass by a verse of mercy without stopping and asking, and he did not pass by a verse of punishment without stopping and seeking refuge. Then he bowed for as long as he had stood, saying in his bowing: ‘Glory be to the Possessor of Majesty, Sovereignty, Pride, and Greatness.’ Then he prostrated for as long as he had stood, then he said the same in his prostration. Then he stood and recited Al-Imran, then he recited Surat al-Sura.” Al-Tirmidhi narrated it in al-Shama'il and al-Nasa'i from the hadith of Muawiyah ibn Salih with it.

Fath al-Qadir

Then the Almighty mentioned what is greater in creation than man, saying: 81- **Is not He who created the heavens and the earth able to create the likes of them?** The hamza is for denial, and the waw is for linking something understood like its counterparts. The meaning of the verse is that He who was able to create the heavens and the earth, which are extremely great and large in parts, is able to recreate human beings,

who are small in gratitude and weak in strength. The Almighty did not say: **The creation of the heavens and the earth is greater than the creation of mankind.** The majority of scholars read *Qadir* in the active participle form. Al-Jahdary, Ibn Abi Ishaq, Al-A'raj, Salam ibn Al-Mundhir, and Abu Ya'qub Al-Hadhari read *Yaqdir* in the present tense. Then the Almighty answered what the question indicated of denial and confirmation by saying: **Yes, and He is the Creator, the All-Knowing.** That is, yes, He is able to do that, and He is the most perfect and complete in creation and knowledge. Al-Hasan, Al-Jahdary, and Malik ibn Dinar read **He is the Creator.**

Tafsir al-Baghawi

81. He said: **Is not He who created the heavens and the earth able to create the likes of them?** Jacob read: **is able** with the letter *ya* as a verb, “to create the likes of them. Yes,” meaning: Say: Yes, He is able to do that, **and He is the Creator**, [He creates creation after creation], **the Knower** of all that He created.

Tafsir al-Baidawi

81 - **Is not He who created the heavens and the earth** despite their great size and importance, **able to create the likes of them** in smallness and insignificance in comparison to them, or like them in the origins of the self and its attributes, which is the Resurrection? And from Ya'qub, **is able**. “Yes” is an answer from God Almighty to confirm what comes after the negation, indicating that there is no answer other than Him. **And He is the Creator, the Knowing** of many created things and information.

Surat Ya-Sin 36:82

His command is only when He intends a thing that He says to it, *Be*, and it is.

Tafsir al-Jalalayn

82 - His command His affair **when He intends a thing to create something is only to say to it, *Be*, and it is** meaning, it is. And in a reading in the accusative case, in apposition to **He says**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **His command is only when He intends a thing that He says to it, 'Be,' and it is.**

Qatada said about that:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the Knowing.** He said: This is a parable. His command, when He intends a thing, is only to say to it, *Be*, and it is. He said: There is nothing in the speech of the Arabs that is lighter or easier than that, so God's command is like that.

Tafsir al-Qurtubi

The Almighty said: **His command is only when He intends a thing that He says to it, 'Be,' and it is.** Al-Kisa'i read *be* in the accusative case in apposition to *says*, meaning that if He intends to create something, it does not require effort or preparation. This has been mentioned before in more than one place.

Tafsir Ibn Kathir

God Almighty says, informing and drawing attention to His great power in creating the seven heavens and what they contain of planets and fixed stars, and the seven earths, and what they contain of mountains, sand, seas, deserts, and everything in between, and guiding us to the evidence for the restoration of bodies by the creation of these great things, as God Almighty says: **The creation of the heavens and the earth is greater than the creation of mankind.** And God Almighty says here: **Is not He who created the heavens and the earth able to create the likes of them?** That is, like mankind, so He restores them as He began them. Ibn Jarir said: This noble verse is like God Almighty's saying: **Do they not see that God, who created the heavens and the earth and did not become weary in their creation, is able to give life to the dead? Yes, He is over all things competent.** And God

Almighty says here: "Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "*Be*," and it is." That is, He only commands a thing with one command that does not need repetition or confirmation.

If God wants something, He just says to it, *Be*, and it is.

Imam Ahmad said: Muhammad bin Numayr told us, Musa bin Al-Musayyab told us, on the authority of Shahr, on the authority of Abd Al-Rahman bin Ghanam, on the authority of Abu Dharr, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty says: O My servants, all of you are sinners except for those I have pardoned, so seek My forgiveness and I will forgive you. All of you are poor except for those I have enriched. I am indeed Generous, Majestic and Al-Powerful. I do what I will. My giving is speech and My punishment is speech. If I desire something, I only say to it, '*Be*,' and it is."

God the Almighty says: **So exalted is He in whose hand is the dominion over all things, and to Him you will be returned.** That is, glorification, sanctification, and innocence from evil for the Ever-Living, the Self-Sustaining, in whose hand are the keys of the heavens and the earth, and to Him all matters will be returned. To Him belongs creation and command, and to Him will the servants return on the Day of Resurrection. He will reward every worker for his deeds, and He is the Just, the Beneficent, the Generous. The meaning of His Almighty saying: **So exalted is He in whose hand is the dominion over all things**, is like His saying: **Say, 'In whose hand is the dominion over all things?'** and His saying: **Blessed is He in whose hand is the dominion.** So dominion and dominion are one in meaning, like mercy and compassion, awe and awe, compulsion and compulsion. Some people claim that dominion is the world of bodies, and dominion is the world of spirits. The first is correct, and it is what the majority of commentators and others believe.

Imam Ahmad said: Surayj bin Al-Nu'man told us, Hammad told us, on the authority of Abdul-Malik bin Umair, on the authority of Hudhayfah's cousin, who was Ibn Al-Yaman, may God be pleased with him, who said: "I stood with the Messenger of God, may God bless him and grant him peace, one night, and he recited the seven long verses in seven rak'ahs. Whenever he, may God bless him and grant him peace, raised his head from bowing, he would say: 'God hears whoever praises Him.' Then he would say: 'Praise be to God, Possessor of the Kingdom, Power, Pride, and Greatness.' His bowing was like his standing, and his prostration was like his bowing. Then he left and my legs were almost broken." Abu Dawud, Al-Tirmidhi in Al-Shama'il, and Al-Nasa'i narrated from the hadith of Shu'bah, from Amr ibn Murrah, from Abu Hamzah, the freed slave of the Ansar, from a man from Banu Abs, from Hudhayfah, may God be pleased with him, "He saw the Messenger of God, may God bless him and grant him peace, praying at night. He used to say: 'God is Great' three times, 'Possessor of the Kingdom, Power, Pride, and Greatness.' Then he began and recited Surat Al-Baqarah, then he bowed,

Surat Ya-Sin: 82

His command is only when He intends a thing that He says to it, "Be," and it is.

and his bowing was approximately the same as his standing. He used to say in his bowing: 'Glory be to my Lord, the Almighty.' Then he raised his head from bowing, and his standing was approximately the same as his bowing. He used to say in his standing: 'Praise be to my Lord.' Then he prostrated, and his prostration was approximately the same as his standing. He used to say in his al-Sajdah 32: 'Glory be to my Lord, the Most High.' Then he raised his head from prostration. He used to sit between the two prostrations for approximately the same length of his prostration. He used to say: 'Lord, forgive me, Lord, forgive me.' So he prayed four rak'ahs, and in them he recited Surat Al-Baqarah, Surat Al-Imran, Surat An-Nisa', Surat Al-Ma'idah, or Surat Al-An'am." Shu'bah was unsure. This is the wording of Abu Dawud. Dawud and An-Nasa'i said: Abu Hamza in our view is Talha ibn Yazid, and this man is likely to be Silah, as he said, and it is more likely that he is Hudhayfah's cousin, as mentioned previously in the narration of Imam Ahmad, and God knows best. As for the narration of Silah ibn Zafar on the authority of Hudhayfah, may God be pleased with him, it is in Sahih Muslim, but it does not mention the kingdom, power, pride and greatness.

Abu Dawud said: Ahmad ibn Salih told us, Ibn Wahb told us, Muawiyah ibn Salih told me, on the authority of Amr ibn Qays, on the authority of Asim ibn Humayd, on the authority of Awf ibn Malik al-Ashja'i, may God be pleased with him, who said: "I stood with the Messenger of God, may God bless him and grant him peace, one night, and he stood and recited Surat al-Baqarah. He did not pass by a verse of mercy without stopping and asking, and he did not pass by a verse of punishment without stopping and seeking refuge. Then he bowed for as long as he had stood, saying in his bowing: 'Glory be to the Possessor of Majesty, Sovereignty, Pride, and Greatness.' Then he prostrated for as long as he had stood, then he said the same in his prostration. Then he stood and recited Al-Imran, then he recited Surat al-Sura." Al-Tirmidhi narrated it in al-Shama'il and al-Nasa'i from the hadith of Muawiyah ibn Salih with it.

Fath al-Qadir

Then the Almighty mentioned what indicates the perfection of His power and the ease with which He can begin and repeat. He said: 82- **His command is only when He intends a thing that He says to it, 'Be,' and it is.** That is, when His will is connected to something, the Almighty's affair is only that He says to it, 'Bring it about,' and it comes about, without depending on anything else at all. The explanation of this has been presented previously in Surat An-Nahl and in Surat Al-Baqarah. The majority of scholars read *be* in the nominative case as a new sentence. Al-Kisa'i read it in the accusative case as an apposition to *says*.

Tafsir al-Baghawi

82. **His command is only when He intends a thing that He says to it, 'Be,' and it is.**

Tafsir al-Baidawi

82 - **His command** is His affair. "When He intends a thing, He says to it, 'Be,' meaning, it will be. "And it is," so it is, meaning, it brings about. This is a representation of the effect of His power on His will by the command of the obeyed to the obedient in obtaining what is commanded without refusal, delay, or need to engage in work or use a tool, to eliminate the source of doubt. This is an analogy between the power of God Almighty and the power of creation. Ibn Amir and Al-Kisa'i put it in the accusative case in apposition to "He says."

Surat Ya-Sin 36:83

So glory be to Him in whose hand is the dominion over all things, and to Him you will be returned.

Tafsir al-Jalalayn

83 - **So glory be to Him in whose hand is dominion** dominion. The waw and the ta' were added for emphasis, meaning the power over **all things, and to Him you will be returned** you will be returned in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So glory be to Him in whose hand is the dominion over all things**, meaning, the Most High, the Majestic, says: So glorify He in whose hand is the dominion over all things and their treasures. And His statement, **And to Him you will be returned**, meaning: And to Him you will be returned and will be destined after your death.

Tafsir al-Qurtubi

Glory be to Him in whose hand is the dominion over all things. He is far removed from weakness and polytheism. *Malakut* and *Malakuti* in Arabic language mean *king*. The Arabs say: **My might is better than my mercy**. Sa'id said on the authority of Qatadah: **The dominion of all things** are the keys to everything. Talhah ibn Musarraf, Ibrahim al-Taymi and al-A'mash read *malakat* which means *kingdom*, except that it is different from the Quran. **And to Him you will be returned** means you will be returned and go after your death. The general reading is with the ta' as an address. As-Sulami, Zur ibn Hubaish and the companions of Abdullah read **they return** with the ya' as a statement.

Tafsir Ibn Kathir

God Almighty says, informing and drawing attention to His great power in creating the seven heavens and what they contain of planets and fixed stars, and the seven earths, and what they contain of mountains, sand, seas, deserts, and everything in between, and guiding us to the evidence for the restoration of bodies by the creation of these great things, as God Almighty says: **The creation of the heavens and the earth is greater than the creation of mankind.** And God Almighty says here: **Is not He who created the heavens and the earth able to create the likes of them?** That is, like mankind, so He restores them as He began them. Ibn Jarir said: This noble verse is like God Almighty's saying: **Do they not see that God, who created the heavens and the earth and did not become weary in their creation, is able to give life to the dead?**

Yes, He is over all things competent. And God Almighty says here: "Yes, and He is the Creator, the Knowing. * His command when He intends a thing is only to say to it, "Be," and it is." That is, He only commands a thing with one command that does not need repetition or confirmation.

If God wants something, He just says to it, *Be*, and it is.

Imam Ahmad said: Muhammad bin Numayr told us, Musa bin Al-Musayyab told us, on the authority of Shahr, on the authority of Abd Al-Rahman bin Ghanam, on the authority of Abu Dharr, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty says: O My servants, all of you are sinners except for those I have pardoned, so seek My forgiveness and I will forgive you. All of you are poor except for those I have enriched. I am indeed Generous, Majestic and All-Powerful. I do what I will. My giving is speech and My punishment is speech. If I desire something, I only say to it, 'Be,' and it is."

God the Almighty says: **So exalted is He in whose hand is the dominion over all things, and to Him you will be returned.** That is, glorification, sanctification, and innocence from evil for the Ever-Living, the Self-Sustaining, in whose hand are the keys of the heavens and the earth, and to Him all matters will be returned. To Him belongs creation and command, and to Him will the servants return on the Day of Resurrection. He will reward every worker for his deeds, and He is the Just, the Beneficent, the Generous. The meaning of His Almighty saying: **So exalted is He in whose hand is the dominion over all things**, is like His saying: **Say, 'In whose hand is the dominion over all things?'** and His saying: **Blessed is He in whose hand is the dominion.** So dominion and dominion are one in meaning, like mercy and compassion, awe and awe, compulsion and compulsion. Some people claim that dominion is the world of bodies, and dominion is the world of spirits. The first is correct, and it is what the majority of commentators and others believe.

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Surat Ya-Sin: 83

So glory be to Him in whose hand is the dominion over all things, and to Him you will be returned.

began and recited Surat Al-Baqarah, then he bowed, and his bowing was approximately the same as his standing. He used to say in his bowing: 'Glory be to my Lord, the Almighty.' Then he raised his head from bowing, and his standing was approximately the same as his bowing. He used to say in his standing: 'Praise be to my Lord.' Then he prostrated, and his prostration was approximately the same as his standing. He used to say in his al-Sajdah 32: 'Glory be to my Lord, the Most High.' Then he raised his head from prostration. He used to sit between the two prostrations for approximately the same length of his prostration. He used to say: 'Lord, forgive me, Lord, forgive me.' So he prayed four rak'ahs, and in them he recited Surat Al-Baqarah, Surat Al-Imran, Surat An-Nisa', Surat Al-Ma'idah, or Surat Al-An'am." Shu'bah was unsure. This is the wording of Abu Dawud. Dawud and An-Nasa'i said: Abu Hamza in our view is Talha ibn Yazid, and this man is likely to be Silah, as he said, and it is more likely that he is Hudhayfah's cousin, as mentioned previously in the narration of Imam Ahmad, and God knows best. As for the narration of Silah ibn Zafar on the authority of Hudhayfah, may God be pleased with him, it is in Sahih Muslim, but it does not mention the kingdom, power, pride and greatness.

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Fath al-Qadir

83- **So glory be to Him in whose hand is the dominion of all things.** In Arabic, *malakut* is an expression used to exaggerate dominion, like *jabrūt* and *rahmūt*. It is as if He said, **So glory be to Him in whose hand is the ownership of all things.** Qatadah said, **The dominion of all things** means the keys to everything. The majority of scholars read it as *malakut*, while Al-A'mash, Talhah ibn Musarraf, and Ibrahim Al-Taymi read it as *malakah* with the same weight as *shajarah*. It was also read as *malakah* with the same weight as *maf'ala*. It was also read as *malak*, and *malak* is more expressive than all of them. The majority of scholars read **and to Him you will return** with the *superior* vowel as direct address, in the passive voice. As-Sulami, Zur ibn Jahsh, and the companions of Ibn Mas'ud read it with the *superior* vowel as absent, also in the passive voice. Zayd ibn Ali read it with the active voice: meaning you will return to Him, not to anyone else, and that will be in the

Hereafter after the resurrection.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim in his Mu'jam, al-Hakim **who authenticated it**, Ibn Mardawayh, al-Bayhaqi in al-Ba'th, and al-Diya' in al-Mukhtara narrated on the authority of Ibn Abbas that he said: "Al-'As ibn Wa'il came to the Messenger of God (peace and blessings of God be upon him) with a decayed bone. He crumbled it in his hand and said: 'O Muhammad, will God bring this back to life after what I see?' He said: 'Yes, God will resurrect this, then cause you to die, then bring you back to life, then cause you to enter the fire of Hell.' Then the verses were revealed from the end of Ya Sin: 'Does man not see that We created him from a sperm-drop?' until the end of the Surah. Ibn Jarir and Ibn Mardawayh narrated on his authority that Abdullah ibn Ubayy came to the Prophet (peace and blessings of God be upon him) with a decayed bone in his hand and he mentioned something similar to what was mentioned above. Ibn Kathir said: This is strange because the Surah was revealed in Mecca and Abdullah ibn Ubayy was only in Medina. Ibn Mardawayh narrated on the authority of Ibn Abbas that Ubayy ibn Khalaf al-Jumahi came and mentioned something similar to what was mentioned above. Ibn Mardawayh also narrated on his authority that he said: It was revealed about Abu Jahl and he mentioned something similar to what was mentioned above.

Tafsir al-Baghawi

83. "So glory be to Him in whose hand is the dominion over all things, and to Him you will be returned."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi informed us, Abu al-Tahir al-Ziyadi informed us, Abu Bakr Muhammad ibn al-Husayn al-Qattan informed us, on the authority of Ali ibn al-Husayn al-Darabijiri, on the authority of Abdullah ibn Uthman, on the authority of Abdullah ibn al-Mubarak, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman - who is not al-Nahdi - on the authority of Muqal ibn Yasar, who said: The Messenger of God, may God bless him and grant him peace, said: **Recite Surah Yasin over your dead.** Muhammad ibn al-Ala' narrated it on the authority of Ibn al-Mubarak, and he said: On the authority of Abu Uthman - who is not al-Nahdi - on the authority of his father, on the authority of Muqal ibn Yasar.

Tafsir al-Baidawi

83 - "So glory be to Him in whose hand is the dominion over all things." It is a transcendence of what they have attributed to Him, and amazement at what they have said about Him, explaining that He is the Owner of all matters and Able to do all things. "And to Him you will be returned." A promise and a threat to those who acknowledge and deny. Jacob read it with a fat-ha on the taa. On the authority of Ibn Abbas, may God be pleased with him: I did not know what was narrated about the virtue of Ya Seen and how it was singled out for it, but it was with this verse. "And it was narrated

from him, may the peace and blessings of God be upon him, 'Everything has a heart, and the heart of the Qur'an is Yaseen. Any Muslim who recites it seeking thereby the face of God, God will forgive him and give him a reward as if he had recited the Qur'an twenty-two times. Any Muslim in whose presence Surat Yaseen is recited, when the Angel of Death descends upon him, ten angels will descend for each letter of it, standing in rows before him, praying for him and seeking forgiveness for him, witnessing his washing, accompanying his funeral procession, praying for him, and witnessing his burial. Any Muslim who recites Yaseen while in the throes of death, the Angel of Death will not take his soul until Ridwan comes to him with a drink from Paradise, which he drinks while he is on his bed, and takes his soul while he is quenched, and he remains in his grave while he is quenched, and he will not need a pool of the pools of the prophets until he enters Paradise while he is quenched.'"

Surat al-Saffat 37:1
And those who stand in rows

Surat al-Saffat 37:1

And those who stand in rows

Tafsir al-Jalalayn

1 - **And those who stand in rows** The angels stand in rows in worship or their wings in the air waiting for what they are commanded to do.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: God Almighty swore by those who rank up, those who repel, and those who recite the Reminder. As for those who rank up, they are the angels who rank up for their Lord in the heavens, and it is the plural of saffah, so saffah is the plural of plural, and this is how the people of interpretation interpreted it.

Who said that?

Salim bin Junada told me: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Muslim, who said: Masruq used to say about al-Saffat 37: They are the angels.

Ishaq bin Abi Israel told us: Al-Nadr bin Shumayl told us: Shu'bah told us, on the authority of Sulayman, who said: I heard Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And those in rows**, he said: God swore by creation, then creation, then creation, and those in rows: the angels in rows in the sky.

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And those in ranks**, he said: They are the angels.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who stand in rows**, he said: This is an oath by which God swore.

Tafsir al-Qurtubi

God the Almighty said: **And those who line up in rows, * And those who drive away a driving * And those who recite the Reminder.** This is the reading of most of the reciters. Hamzah recited with assimilation in both of them. This is the reading that Ahmad ibn Hanbal was repelled by when he heard it. An-Nahhas: It is far-fetched in Arabic for three reasons: First, that ta' is not from the point of articulation of sad, nor from the point of articulation of zay, nor from the point of articulation of dhal, nor from their sisters. Rather, its

sisters are ta' and dal, and the sister of zay are sad and seen, and the sister of dhal are dha and tha. The second reason is that ta' is in one word and what follows it is in another word. The third reason is that when you assimilate, you combine two sukoon letters in two words. Combining two sukoon letters in such a situation is only permissible if they are in one word, such as dabah *animal* and shabah **young woman**. The figurative meaning of Hamzah's reading is that ta' has a close point of articulation compared to these letters. <By the assemblies> is an oath, the waw is a substitute for ba'. The meaning is **Lord of those who rank up and those who repel** in apposition to it.

Tafsir Ibn Kathir

Interpretation of Surat As-Saffat

It is Meccan

Al-Nasa'i said: Ismail bin Mas'ud told us, Khalid - meaning Ibn Al-Harith - told us, on the authority of Ibn Abi Dhi'b, who said: Al-Harith bin Abd Al-Rahman told us, on the authority of Salim bin Abdullah, on the authority of Abdullah bin Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, used to command us to make the recitation brief and to say *Amen* to Al-Saffat. Al-Nasa'i is the only one who transmitted this.

In the name of God, the Most Gracious, the Most Merciful

Sufyan al-Thawri said, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, that he said: **And those who rank up in rows** meaning the angels. **And those who drive away** meaning the angels. **And those who recite the Reminder** meaning the angels. This is what Ibn Abbas, may God be pleased with them both, said, as did Masruq, Sa'id ibn Jubayr, Ikrimah, Mujahid, al-Suddi, Qatadah, and al-Rabi' ibn Anas. Qatadah said: The angels are in rows in the heaven. Muslim said: Abu Bakr ibn Abi Shaybah told us: Muhammad ibn Fadil told us, on the authority of Abu Malik al-Ashja'i, on the authority of Rib'i, on the authority of Hudhayfah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "We have been given precedence over people in three things: Our rows have been made like the rows of the angels, the entire earth has been made a place of prostration for us, and its soil has been made a means of purification for us if we cannot find water." Muslim, Abu Dawud, al-Nasa'i, and Ibn Majah also narrated from the hadith of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Why do you not line up as the angels line up before their Lord?** We said: **How do the angels line up before their Lord?** The Prophet (peace and

blessings be upon him) said: **They complete the front rows and stand close together in the row.** As-Suddi and others said that the meaning of the words of God, **Those who drive away with a driving force** is that they drive away the clouds. Ar-Rabi' ibn Anas said: **Those who drive away with a driving force** is what God, the Most High, forbade in the Quran. Malik narrated the same from Zayd ibn Aslam: **Those who recite the Reminder** As-Suddi said: The angels bring the Book and the Quran from God to the people. This verse is like the words of God, the Most High: **Those who cast down the Reminder, as an excuse or a warning.** And the words of God, the Most High: **Indeed, your God is One, Lord of the heavens and the earth** This is what is sworn by, that He, the Most High, is **there is no god but Him, Lord of the heavens and the earth** "and what is between them" meaning of the creation and **Lord of the Easts** meaning He is the Owner who controls creation by subjecting it to what is in it of fixed and moving planets that appear in the east and set in the west. He was satisfied with mentioning the Easts instead of the Wests because they indicate Him. He made this clear in His Almighty's saying: **So I swear by the Lord of the Easts and the Wests, that We are indeed Able.** And He, the Almighty, said in another verse: **Lord of the two Easts and Lord of the two Wests**, meaning in the winter and summer for the sun and the moon.

Fath al-Qadir

It is one hundred and eighty-two verses

It is a Meccan surah. Al-Qurtubi said: According to everyone's opinion. Ibn al-Durais, Ibn al-Nahhas, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas, who said: It was revealed in Mecca. An-Nasa'i and al-Bayhaqi narrated in his Sunan on the authority of Ibn Umar, who said: The Messenger of God (peace and blessings be upon him) used to command us to make it brief and he would say **Alamin as-Saffat**. Ibn Kathir said: It was narrated only by al-Nasa'i. Ibn Abi Dawud narrated in Fada'il al-Qur'an and Ibn al-Najjar in his Tarikh, on the authority of Nahshal ibn Sa'd al-Wardani, 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: **Whoever recites Ya-Seen and as-Saffat on Friday and then asks God, He will grant him what he asks for.** Abu Nu'aym narrated in al-Dala'il and al-Salafi in al-Tayouriyat, on the authority of Ibn Abbas, "When the kings of Hadhramaut asked the Prophet (peace and blessings be upon him) upon their arrival to recite to them something of what God revealed, he recited 'As-Saffat in rows' until he reached 'Lord of the Easts and the Wests'" **the hadith**.

His saying: 1- **And those who rank up in ranks** Abu Amr and Hamzah, and it was said Hamzah only, read it by assimilating the taa of as-saffat into the sad of saffan, and assimilating the taa of as-zajirat into the zay of zajran, and assimilating the taa of as-taliyyat into the dhal of dhikran. This reading was rejected by Ahmad ibn Hanbal when he heard it. An-Nahhas said: It is far-fetched in Arabic for three reasons: The first is that the taa is not from the point of articulation of the letter sad, nor from the point of articulation of the letter

zay, nor from the point of articulation of the letter dal, nor from their sisters. The second reason is that the taa in one word and what follows it is in another word. The third is that when you assimilate, you combine two quiescent letters from two words. It is only permissible to combine two quiescent letters in such a case if they are in one word. Al-Wahidi said: Assimilation of the taa into the sad is good because of the similarity of the two letters. Don't you see that they are from the tip of the tongue? The rest read it with all of that made clear, and the waw is for the oath, and what is sworn by are the angels: those who line up, those who repel, and those who follow. What is meant by those who line up are those angels who line up in the sky like the rows of creation in this world, as stated by Ibn Masoud, Ibn Abbas, Ikrimah, Saeed bin Jubayr, Mujahid, and Qatadah. It was also said that they line up their wings in the air, standing in it until God commands them as He wills. Al-Hasan said: Line up like their rows before their Lord in their prayer. It was also said that what is meant by those who line up here are the birds, as in His statement: **Have they not seen the birds above them, spreading out?** The first is more correct, and a line is the arrangement of the group on a line like the row in prayer. The first is more correct, and a line is the arrangement of the group on a line like the row in prayer. It was said that those who line up are the group of believers when they stand in a line in prayer or in jihad, as mentioned by Al-Qushayri.

Tafsir al-Baghawi

Meccan 1. **And those who stand in rows**, Ibn Abbas, Al-Hasan, and Qatada said: They are the angels in heaven, standing in rows like the rows of creation in this world for prayer.

Umar ibn Abd al-Aziz al-Qashani told us, Abu Umar al-Qasim ibn Ja'far al-Hashemi told us, Abu Ali Muhammad ibn Ahmad al-Lu'lu'i told us, Abu Dawud Sulayman ibn al-Ash'ath told us, Abdullah ibn Muhammad al-Nufaili told us, Zuhayr told us: I asked Sulayman al-A' mash about the hadith of Jabir on the authority of Samurah regarding the front rows, so he told us on the authority of al-Musayyab ibn Rafi' on the authority of Tamim ibn Tarfa on the authority of Jabir ibn Samurah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Why do you not line up as the angels line up before their Lord? We said: How do the angels line up before their Lord? He said: They complete the front rows and stand close together in the row.**

It was said: They are the angels who spread their wings in the air, standing until God Almighty commands them to do what He wants.

It was said: They are birds, the evidence for which is the Almighty's saying: **And the birds with wings outspread** (al-Nur 24:41).

Tafsir al-Baidawi

1- **And those who stand in rows.**

Surat al-Saffat 37:1
And those who stand in rows

Surat al-Saffat 37:2

And by those who drive away with a strong drive.

Tafsir al-Jalalayn

2 - The angels who drive the clouds with a driving force The angels drive the clouds with a driving force.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in the interpretation of His statement, **And those who drive with a driving**. Some of them said: They are the angels who drive the clouds and drive them.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahidah, regarding his statement, **And those who drive away with a driving away**, he said: The angels.

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And those who drive away with a driving away**, he said: They are the angels.

Others said: Rather, these are the verses of the Qur'an in which God forbade what He forbade in the Qur'an.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And those who forbid with a forbidding force**, he said: What God forbade in the Qur'an.

What is more appropriate for the interpretation of the verse in our view is what Mujahid said, and those who said they are the angels, because God Almighty mentioned Himself, began the oath with a type of angels, and they are the ones in rows, according to the consensus of the people of interpretation, so what comes after it is an oath with all their types, it is more likely.

Tafsir al-Qurtubi

God Almighty's saying: **The rebukes are rebukes**.

Tafsir Ibn Kathir

Sufyan al-Thawri said, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, that he said: **And those who rank up in rows** meaning the angels, **and those who drive away with a driving away** meaning the angels,

and those who recite the Reminder meaning the angels. This is what Ibn Abbas, may God be pleased with them both, said, as did Masruq, Sa'id ibn Jubayr, Ikrimah, Mujahid, al-Suddi, Qatadah, and al-Rabi' ibn Anas. Qatadah said: The angels are in rows in the heaven. Muslim said: Abu Bakr ibn Abi Shaybah told us: Muhammad ibn Fadil told us, on the authority of Abu Malik al-Ashja'i, on the authority of Rib'i, on the authority of Hudhayfah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "We have been given precedence over people in three things: Our rows have been made like the rows of the angels, the entire earth has been made a place of prostration for us, and its soil has been made a means of purification for us if we cannot find water." Muslim, Abu Dawud, al-Nasa'i, and Ibn Majah also narrated from the hadith of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Why do you not line up as the angels line up before their Lord?** We said: **How do the angels line up before their Lord?** The Prophet (peace and blessings be upon him) said: **They complete the front rows and stand close together in the row.**

As-Suddi and others said that the meaning of the words of God, **Those who drive away with a driving force** is that they drive away the clouds. Ar-Rabi' ibn Anas said: **Those who drive away with a driving force** is what God, the Most High, forbade in the Quran. Malik narrated the same from Zayd ibn Aslam: **Those who recite the Reminder** As-Suddi said: The angels bring the Book and the Quran from God to the people. This verse is like the words of God, the Most High: **Those who cast down the Reminder, as an excuse or a warning.** And the words of God, the Most High: **Indeed, your God is One, Lord of the heavens and the earth** This is what is sworn by, that He, the Most High, is **there is no god but Him, Lord of the heavens and the earth** "and what is between them" meaning of the creation **and Lord of the Easts** meaning He is the Owner who controls creation by subjecting it to what is in it of fixed and moving planets that appear in the east and set in the west. He was satisfied with mentioning the Easts instead of the Wests because they indicate Him. He made this clear in His Almighty's saying: **So I swear by the Lord of the Easts and the Wests, that We are indeed Able.** And He, the Almighty, said in another verse: **Lord of the two Easts and Lord of the two Wests**, meaning in the winter and summer for the sun and the moon.

Fath al-Qadir

2- The ones who forbid are the angels who do the forbidding, either because they forbid the clouds as al-Suddi said, or because they forbid sins with sermons and advice. Qatada said: What is meant by **the ones who forbid** are the deterrents from the Qur'an, which are everything that forbids and forbids from evil. The first is more appropriate. The accusative of *Safa* and *zajran* is as a source to emphasize what precedes them. It was said that what is meant by **the ones who forbid** are the scholars, because they are the ones who forbid the people of sins. And forbidding in origin means pushing with force, and here it is the force of

Surat al-Saffat 37:2

And by those who drive away with a strong drive.

the voice, and from it the saying of the poet:

Abu Urwa's reprimand of wild animals if he feared they would mix with the sheep

From this, you say: you frighten camels and sheep with your voice.

Tafsir al-Baghawi

2. The Almighty's saying: **And the angels who drive the clouds with a driving force**, meaning: The angels drive the clouds and drive them. Qatada said: They are the deterrents of the Qur'an that forbid and warn against ugly things.

Tafsir al-Baidawi

2-The rebukes are rebukes.

Surat al-Saffat 37:3

Then those who follow the message

Tafsir al-Jalalayn

3 - **The reciters of the Qur'an** meaning the reciters of the Qur'an recite it *remembrance* a source of the meanings of the reciters

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Then those who recite the Reminder**, means: The ones who recite the Book.

The interpreters differed on the meaning of this. Some of them said: They are the angels.

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 those who recite the Reminder**, he said: The angels.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **Those who recite the Reminder**: they are the angels.

Others said: It is what is recited in the Qur'an about the report of the nations before us.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And those who recite the Reminder**, he said: What is recited to you in the Qur'an of the report of the people and nations before you.

Tafsir al-Qurtubi

The Almighty said: **And those who recite the Reminder**.

Tafsir Ibn Kathir

Sufyan al-Thawri said, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, that he said: **And those who rank up in rows** meaning the angels, **and those who drive away with a driving away** meaning the angels, **and those who recite the Reminder** meaning the angels. This is what Ibn Abbas, may God be pleased with them both, said, as did Masruq, Sa'id ibn Jubayr, Ikrimah, Mujahid, al-Suddi, Qatadah, and al-Rabi' ibn

Anas. Qatadah said: The angels are in rows in the heaven. Muslim said: Abu Bakr ibn Abi Shaybah told us: Muhammad ibn Fadil told us, on the authority of Abu Malik al-Ashja'i, on the authority of Rib'i, on the authority of Hudhayfah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "We have been given precedence over people in three things: Our rows have been made like the rows of the angels, the entire earth has been made a place of prostration for us, and its soil has been made a means of purification for us if we cannot find water." Muslim, Abu Dawud, al-Nasa'i, and Ibn Majah also narrated from the hadith of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Why do you not line up as the angels line up before their Lord?** We said: **How do the angels line up before their Lord?** The Prophet (peace and blessings be upon him) said: **They complete the front rows and stand close together in the row.**

As-Suddi and others said that the meaning of the words of God, **Those who drive away with a driving force** is that they drive away the clouds. Ar-Rabi' ibn Anas said: **Those who drive away with a driving force** is what God, the Most High, forbade in the Quran. Malik narrated the same from Zayd ibn Aslam: **Those who recite the Reminder** As-Suddi said: The angels bring the Book and the Quran from God to the people. This verse is like the words of God, the Most High: **Those who cast down the Reminder, as an excuse or a warning.** And the words of God, the Most High: **Indeed, your God is One, Lord of the heavens and the earth** This is what is sworn by, that He, the Most High, is **there is no god but Him, Lord of the heavens and the earth** "and what is between them" meaning of the creation **and Lord of the Easts** meaning He is the Owner who controls creation by subjecting it to what is in it of fixed and moving planets that appear in the east and set in the west. He was satisfied with mentioning the Easts instead of the Wests because they indicate Him. He made this clear in His Almighty's saying: **So I swear by the Lord of the Easts and the Wests, that We are indeed Able.** And He, the Almighty, said in another verse: **Lord of the two Easts and Lord of the two Wests**, meaning in the winter and summer for the sun and the moon.

Fath al-Qadir

3- **those who recite the remembrance** refers to the angels who recite the Quran, as stated by Ibn Masoud, Ibn Abbas, Al-Hasan, Mujahid, Ibn Jubayr, and Al-Suddi. It is also said that it refers to Gabriel alone, so it was mentioned in the plural form to glorify him, although he is not devoid of followers from the angels. Qatada said: It refers to everyone who recites the remembrance of God and His books. It is also said that it refers to the verses of the Quran, and He described them as being recited, even though they are recited, as in His statement: **Indeed, this Quran relates to the Children of Israel.** It is also said that it is because some of them recite to others and are followed by them. Al-Mawardi mentioned that the ones who recite are the prophets who recite the remembrance to their nations. The accusative of *remembrance* is as a direct

Surat al-Saffat 37:3

Then those who follow the message

object, and it is permissible for it to be a verbal noun, as before it in His statement *describing* and *reprimanding*. It is said that this *fa* in His statement **those who reprimand**, so the ones who recite are either to arrange the attributes themselves in ecstasy or to arrange their descriptions in virtue, and each is subject to consideration.

Tafsir al-Baghawi

3. **And those who recite the Reminder**, they are the angels who recite the remembrance of God Almighty. It was said: they are a group of reciters of the Qur'an, and all of this is an oath by which God Almighty swore,

Tafsir al-Baidawi

3- **And those who recite the Reminder** I swear by the angels who are pure in the station of servitude, in ranks, considering that the divine lights are poured upon them, awaiting the command of God, who restrain the celestial bodies and the lower bodies with the management commanded in them, or people from sins with the inspiration of good, or the devils from harassing them, who recite the signs of God and the manifestations of His holiness upon His prophets and saints, or by the groups of the bodies arranged like the arranged rows and the spirits who manage them and the holy essences absorbed in the seas of holiness **they glorify Him night and day, they do not slacken** or by the souls of the scholars and His laws, or by the souls of the pure invaders in the jihad restraining the horses, or the enemy who recite the remembrance of God, not distracted from it by the enemy's competition and the conjunction for the difference of the essences, or the attributes and the *fa* for the order of existence like His saying:

Oh, the longing for Al-Harith Al-Sabih, Al-Ghanim, and Al-Janim

The row is the perfection of deterrence, completion by preventing evil, or the longing to accept goodness and recitation, its abundance, or the rank, as in his saying, may the peace and blessings of God be upon him, **May God have mercy on those who shave and those who cut their hair**. However, it is for the superiority of the one who comes first over the one who comes after, and this is for the opposite. Abu Amr and Hamza assimilated the *ta*'s to what follows them for their proximity, as they are from the tip of the tongue and the roots of the incisors.

Surat al-Saffat 37:4

Indeed, your God is One.

Tafsir al-Jalalayn

4 - Your God O people of Mecca is One

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His statement: **Indeed, your God is One** and the verses in rows, that your deity, the One whom you, O people, must worship and who deserves your sincere obedience to, is One, with no second or partner. He says: So devote your worship to Him and single Him out in obedience, and do not associate any partners with Him in your worship of Him.

Tafsir al-Qurtubi

Indeed, your God is One is the answer to the oath. Al-Kisa'i permitted opening the *in* in the oath. What is meant by *As-Saffat* and what follows it up to the saying **those who recite the Reminder** are the angels according to Ibn Abbas, Ibn Mas'ud, Ikrimah, Sa'id ibn Jubayr, Mujahid, and Qatadah. They line up in the sky like the rows of creation in this world for prayer. It was also said that they line up their wings in the air, standing in it until God commands them as He wills. This is like the way slaves stand in rows before their kings. Al-Hasan said: **A row** is for their rows before their Lord in prayer. It was also said that they refer to the birds, as evidenced by the saying of God the Almighty: **Have they not seen the birds above them, spreading out their wings?** (Al-Mulk 72:19). A row is the arrangement of a group in a line like the row in prayer. *As-Saffat* is the plural of a group. It is said: a group of people spread out, then it is pluralized as *saffat*. It was said: *As-Saffat* are the group of believers when they stand in rows in prayer or in jihad. This was mentioned by Al-Qushayri. <As-Zajirāt> are the angels according to Ibn Abbas, Ibn Mas'ud, Masruq and others, as we have mentioned. Either because they forbid and guide, according to As-Suddi. Or because they forbid from sins with sermons and advice. Qatadah said: They are the deterrents of the Qur'an. **As-Saffāt Al-Dhikr** are the angels who recite the Book of God Almighty. This was said by Ibn Mas'ud, Ibn Abbas, Al-Hasan, Mujahid, Ibn Jubayr and As-Suddi. It was also said that what is meant is Gabriel alone, so he was mentioned in the plural because he is the chief of the angels and therefore has soldiers and followers. Qatadah said: What is meant is everyone who recites the remembrance of God Almighty and His books. It was also said that they are the verses of the Qur'an, described by recitation, as God Almighty said: **Indeed, this Qur'an relates to the Children of Israel** (al-Naml 27:76). It is permissible to say that the verses of the Qur'an are *As-Saffāt* because some letters follow

others. This was mentioned by Al-Qushayri.

Al-Mawardi said: What is meant by *recitals* are the prophets who recite the Remembrance to their nations. If it is said: What is the ruling on the letter *fa* when it comes as a conjunction in attributes? It is said to him: Either it indicates the order of their meanings in existence, like his saying:

What a shame for Al-Harith Al-Sabah, Al-Ghanim and Al-Aib

As if he said: He who came in the morning and gained booty and then returned. Or according to their order in terms of difference in some aspects, like when you say: Take the best, then the most perfect, and do the best, then the most beautiful. Or according to the order of their descriptions in that, like his saying: May God have mercy on those who swore and those who fell short. So the matter of the conjunctive *fa* in the attributes is governed by these three rules, as Al-Zamakhshari said. <Your God is One> is the answer to the oath. Muqatil said: That is because the disbelievers in Mecca said: Make the gods one god, but how can this creation contain one god?! So God swore by these as an honor. And the verse was revealed. Ibn Al-Anbari said: It is a good pause.

Tafsir Ibn Kathir

Sufyan al-Thawri said, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, that he said: **And those who rank up in rows** meaning the angels, **and those who drive away with a driving away** meaning the angels, **and those who recite the Reminder** meaning the angels. This is what Ibn Abbas, may God be pleased with them both, said, as did Masruq, Sa'id ibn Jubayr, Ikrimah, Mujahid, al-Suddi, Qatadah, and al-Rabi' ibn Anas. Qatadah said: The angels are in rows in the heaven. Muslim said: Abu Bakr ibn Abi Shaybah told us: Muhammad ibn Fadil told us, on the authority of Abu Malik al-Ashja'i, on the authority of Rib'i, on the authority of Hudhayfah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "We have been given precedence over people in three things: Our rows have been made like the rows of the angels, the entire earth has been made a place of prostration for us, and its soil has been made a means of purification for us if we cannot find water." Muslim, Abu Dawud, al-Nasa'i, and Ibn Majah also narrated from the hadith of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Why do you not line up as the angels line up before their Lord?** We said: **How do the angels line up before their Lord?** The Prophet (peace and blessings be upon him) said: **They complete the front rows and stand close together in the row.** As-Suddi and others said that the meaning of the words of God, **Those who drive away with a driving force** is that they drive away the clouds. Ar-Rabi' ibn Anas said: **Those who drive away with a driving force** is what God, the Most High, forbade in the Quran.

Surat al-Saffat 37:4
Indeed, your God is One.

Malik narrated the same from Zayd ibn Aslam: **Those who recite the Reminder** As-Suddi said: The angels bring the Book and the Quran from God to the people. This verse is like the words of God, the Most High: **Those who cast down the Reminder, as an excuse or a warning.** And the words of God, the Most High: **Indeed, your God is One, Lord of the heavens and the earth** This is what is sworn by, that He, the Most High, **is there is no god but Him, Lord of the heavens and the earth** "and what is between them" meaning of the creation **and Lord of the Easts** meaning He is the Owner who controls creation by subjecting it to what is in it of fixed and moving planets that appear in the east and set in the west. He was satisfied with mentioning the Easts instead of the Wests because they indicate Him. He made this clear in His Almighty's saying: **So I swear by the Lord of the Easts and the Wests, that We are indeed Able.** And He, the Almighty, said in another verse: **Lord of the two Easts and Lord of the two Wests,** meaning in the winter and summer for the sun and the moon.

Fath al-Qadir

And His statement: 4- **Indeed, your God is One** is the answer to the oath: meaning that God swore by these oaths that He is One and has no partner. Al-Kisa'i permitted opening the *in* that occurs in the answer to the oath.

Tafsir al-Baghawi

4. The place of the oath is His statement: **Indeed, your God is One.** It was said that there is an omission in it, meaning: By the Lord of those who rank up, those who drive away, and those who recite. This is because the infidels of Mecca said: **Shall I make the gods one God?** So God swore by them: **Indeed, your God is One.**

Tafsir al-Baidawi

4- **Your God is One** is an answer to the oath, and the benefit of it is to glorify what is sworn by and to emphasize what is sworn upon, as is common in their speech. As for its confirmation, it is in the Almighty's saying:

Surat al-Saffat 37:5

Lord of the heavens and the earth and whatever is between them and Lord of the Easts

Tafsir al-Jalalayn

5 - **Lord of the heavens and the earth and whatever is between them, and Lord of the Easts** meaning the sun has a rising and setting every day.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Lord of the heavens and the earth and what is between them**, means: One, Creator of the seven heavens and what is between them of creation, and Owner of all of that, and Guardian of all of that. He says: So worship is only appropriate for one who has this description, so do not worship anyone other than Him, and do not associate with Him in your worship of Him anyone who neither harms nor benefits, nor creates anything nor negates it.

The Arab scholars differed about the reason for raising the word **Lord of the heavens**. Some Basran grammarians said: It is raised to mean: **Indeed, your God is a Lord**. Another said: It is a response to **Indeed, your God is One**. Then he explained *One*, saying: **Lord of the heavens**, which is a response to *One*. In my opinion, this statement is more likely to be correct in this regard, because the predicate is His statement to **One**, and His statement **Lord of the heavens** is a translation of it and a statement that rejects its syntax.

And his saying, **And by the Lord of the Easts**, means: And He who directs the rising of the sun in winter and summer is its setting, and He is the one who is responsible for that and makes it right. He left out mentioning the setting because the speech indicates it, and He dispensed with mentioning the easts instead of mentioning them, since it was known that the setting is with 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: **Indeed, your God is One**. The oath was based on this: **Indeed, your God is One**. "Lord of the heavens and the earth and whatever is between them and Lord of the Easts." He said: The risings of the sun in the winter and the summer.

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding the statement **Lord of the Easts**: He said: The Easts are three hundred and sixty Easts, and the Wests are the same, the number of days in the year.

Tafsir al-Qurtubi

Then it begins with **Lord of the heavens and the earth** meaning He is the Lord of the heavens. An-Nahhas: It is possible for <Lord of the heavens and the earth> to be a predicate after a predicate, and it is possible for it to be a substitute for <one>.

I said: According to these two aspects, it is not stopped at <for one>. Al-Akhfash narrated: <Lord of the heavens - and Lord of the Easts> in the accusative case as an attribute of the noun *in*. The Almighty made clear the meaning of His Oneness, Divinity and perfect power, that He is <Lord of the heavens and the earth>, i.e., their Creator and Owner, **and what is between them and Lord of the Easts**, i.e., Owner of the places where the sun rises. Ibn Abbas: Every day the sun has a rising and a setting, and that is because God the Almighty created for the sun 365 windows at its rising place, and the same number at its setting, according to the number of days in the solar year. It rises every day in one of these windows, and sets in another. It does not rise in that window except on that day of the following year. It does not rise except unwillingly, so it says: My Lord, do not let me rise against Your servants, for I see that they disobey You. Abu Omar mentioned it in the book *Al-Tamhid* and Ibn Al-Anbari in the book *Al-Radd* on the authority of Ikrimah, who said: "I said to Ibn Abbas, 'What do you think of what was narrated from the Prophet, may God bless him and grant him peace, about Umayyah ibn Abi Al-Salt, whose poetry believed but whose heart disbelieved?' He said, 'It is true, so what do you reject of that?' I said, 'We reject his statement:

And the sun rises every last night, red and its color turns rosy

She does not send them her messengers except to punish or to flog.

Why is the sun whipped? He said: By the One in Whose Hand is my soul, the sun never rises without being prodded by seventy thousand angels who say to it, "Rise, rise," and it says, **I will not rise upon a people who worship me instead of God**. Then an angel comes to it and it shrinks from the light of the sons of Adam. Then a devil comes to it wanting to prevent it from rising, but it rises between his horns and God burns him beneath it. "Those are the words of the Messenger of God (peace and blessings of God be upon him): 'It never rises except between the horns of a devil, and it never sets except that it falls down in prostration to God.' Then a devil comes to it wanting to prevent it from prostrating, but it sets between his horns and God burns him beneath it." Wording by Ibn al-Anbari. It was reported on the authority of Ikrimah on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) spoke the truth in this poem:

Saturn and Taurus under his right foot, and the eagle under the other, and Leith the observatory

And the sun rises every last night, red, its color turning rosy

She does not send them her messengers except to punish or to flog.

Akrima said: "I said to Ibn Abbas: 'O my master, does the sun flog?' He said: 'The narration compelled it to flog, but it fears punishment.' He indicated by mentioning the rising places to the setting places, and that is why He did not mention the setting places. It is like His statement: 'Garments to protect you from the heat' (An-Nahl 16:81). He mentioned the easts specifically because the rising comes before the setting. And He said in Surah al-Rahman 55: 'Lord of the two easts and Lord of the two wests' (Ar-Rahman 55:17). By the two easts He meant the farthest point from which the sun rises on long days, and the shortest day on short days, as mentioned previously in Ya-Sin. And God knows best."

Tafsir Ibn Kathir

Sufyan al-Thawri said, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, that he said: **And those who rank up in rows** meaning the angels, **and those who drive away with a driving away** meaning the angels, **and those who recite the Reminder** meaning the angels. This is what Ibn Abbas, may God be pleased with them both, said, as did Masruq, Sa'id ibn Jubayr, Ikrimah, Mujahid, al-Suddi, Qatadah, and al-Rabi' ibn Anas. Qatadah said: The angels are in rows in the heaven. Muslim said: Abu Bakr ibn Abi Shaybah told us: Muhammad ibn Fadil told us, on the authority of Abu Malik al-Ashja'i, on the authority of Rib'i, on the authority of Hudhayfah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "We have been given precedence over people in three things: Our rows have been made like the rows of the angels, the entire earth has been made a place of prostration for us, and its soil has been made a means of purification for us if we cannot find water." Muslim, Abu Dawud, al-Nasa'i, and Ibn Majah also narrated from the hadith of al-A'mash, on the authority of al-Musayyab ibn Rafi', on the authority of Tamim ibn Tarfa, on the authority of Jabir ibn Samurah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Why do you not line up as the angels line up before their Lord?** We said: **How do the angels line up before their Lord?** The Prophet (peace and blessings be upon him) said: **They complete the front rows and stand close together in the row.** As-Suddi and others said that the meaning of the words of God, **Those who drive away with a driving force** is that they drive away the clouds. Ar-Rabi' ibn Anas said: **Those who drive away with a driving force** is what God, the Most High, forbade in the Quran. Malik narrated the same from Zayd ibn Aslam: **Those who recite the Reminder** As-Suddi said: The angels bring the Book and the Quran from God to the people. This verse is like the words of God, the Most High: **Those who cast down the Reminder, as an excuse or a warning.** And the words of God, the Most High: **Indeed, your God is One, Lord of the heavens and the earth** This is what is sworn by, that He, the Most High, is **there is no god but Him, Lord of the heavens and the**

earth "and what is between them" meaning of the creation **and Lord of the Easts** meaning He is the Owner who controls creation by subjecting it to what is in it of fixed and moving planets that appear in the east and set in the west. He was satisfied with mentioning the Easts instead of the Wests because they indicate Him. He made this clear in His Almighty's saying: **So I swear by the Lord of the Easts and the Wests, that We are indeed Able.** And He, the Almighty, said in another verse: **Lord of the two Easts and Lord of the two Wests,** meaning in the winter and summer for the sun and the moon.

Fath al-Qadir

5- **Lord of the heavens and the earth** may be a second predicate, a substitute for *one*, or a predicate of a deleted subject. Ibn al-Anbari said: Stopping at *one* is a good stop, then starting with **Lord of the heavens and the earth** with the meaning **He is the Lord of the heavens and the earth.** An-Nahhas said: It may also be a substitute for *one*. The meaning of the verse is that the existence of these creatures in this wonderful form is one of the clearest proofs of the existence of the Creator and His power, and that He is the Lord of all of it: that is, its Creator and Owner. What is meant by *between* is what is between the heavens and the earth of creatures. What is meant by **the risings** is the risings of the sun. It was said that God, the Exalted, created for the sun a rising and a setting place every day, corresponding to the number of days in the year. Every day it rises from one of them and sets from one of them. This is what Ibn al-Anbari and Ibn Abd al-Barr said. As for His statement in Surah Ar-Rahman, **Lord of the two Easts and Lord of the two Wests,** what is meant by the two Easts is the furthest point from which the sun rises during long days and the shortest point during short days, and likewise for the two Wests. As for mentioning the East and the West in the singular, what is meant by them is the direction from which the sun rises and the direction from which it sets. Perhaps we have previously discussed this in more detail.

Tafsir al-Baghawi

5. **Lord of the heavens and the earth and whatever is between them, and Lord of the Easts,** meaning: the places where the sun rises [It was said that he meant the Easts and the Wests, as he said in another place: **So I swear by the Lord of the Easts and the Wests** (al-Ma'arij 70:40)].

If it is accepted: He said in one place: **By the Lord of the Easts and the Wests,** and in another place: **Lord of the two Easts and Lord of the two Wests** (al-Rahman 55:17) and in another place: **Lord of the East and the West** (al-Muzzammil 73:9), so how can we reconcile these verses?

It was said: As for his saying: **Lord of the East and the West,** he meant by it the direction, so the East is a direction and the West is a direction.

His saying: **Lord of the two Easts and Lord of the two**

Wests means: the East of winter and the East of summer, and by the two Wests he means: the West of winter and the West of summer.

And His saying: **(By the Lord of the Easts and the Wests)**, he meant that God Almighty created for the sun three hundred and sixty windows in the East, and three hundred and sixty windows in the West, according to the number of days in the year. The sun rises every day from one of these windows, and sets in another one of them, and does not return to the window from which it rose until that day of the following year. So they are the Easts and the Wests. And it was said: It is as if he meant the Lord of everything upon which the sun rises and sets.

Tafsir al-Baidawi

5- **Lord of the heavens and the earth and whatever is between them, and Lord of the Easts.** Their existence and perfect order, along with the possibility of others, is evidence of the existence of the Wise Creator and His Oneness, as has been mentioned more than once. *Lord* is a substitute for *one*, or a second piece of report, or an omitted piece of report, and **what is between them** includes the actions of the servants, indicating that they are from His creation. **The Easts** are the risings of the planets or the risings of the sun in the year, and they are three hundred and sixty risings. They rise every day at one, and according to them the setting differs. Therefore, He was satisfied with mentioning them, even though the rising is more indicative of power and more eloquent in blessing. What was said that they are one hundred and eighty is only correct if the times of transition did not differ.

Surat al-Saffat 37:6

Indeed, We have adorned the nearest heaven with an adornment of stars.

Surat al-Saffat 37:6

Indeed, We have adorned the nearest heaven with an adornment of stars.

Tafsir al-Jalalayn

6 - **Indeed, We have adorned the lowest heaven with an adornment of the stars** with its light or with it, and the addition is for clarification, like the reading of the tanween of adornment explained by the stars.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, We have adorned the nearest heaven with an adornment of the stars**, the reciters differed in their reading of His statement, **indeed, indeed, the stars**. The majority of the reciters of Medina and Basra, and some of the reciters of Kufa, read it with the adornment of the stars, adding the adornment to the stars, and lowering the stars with **Indeed, We have adorned the nearest heaven**, which is next to you, O people, and it is the world to you, by adorning it with the stars: meaning, by adorning it with the stars. A group of the reciters of Kufa read it with the adornment of the stars, with the tanween of adornment, and lowering the stars to return it to the adornment, meaning: We have adorned the nearest heaven with an adornment, which is the stars, as if he said: We adorned it with the stars. It was narrated from some of the reciters of Kufa that he would add the tanween to the adornment and the stars to the accusative, meaning: We have adorned the nearest heaven with our adornment of the stars. If the reading of the planets had been raised if the nun of adornment was added, it would not have been a mistake, and it would have been correct in Arabic, and its meaning would have been: We have adorned the lowest heaven by adorning it with the planets, meaning that the planets adorned it, and that is because adornment is a verbal noun, so it is permissible to direct it to any of these aspects that were described in Arabic.

As for the reading, I like it best with the addition of adornment to the planets and the lowering of the planets, due to the soundness of its meaning in interpretation and Arabic, and it is the reading of most of the reciters in the regions, even though the tanween in adornment and the lowering of the planets is also correct in my opinion. As for the accusative in the planets and the nominative, I do not permit reading with them, due to the consensus of the authoritative reciters against them, even though the syntax and meaning are correct.

The Arabists differed in their interpretation of this when the word *adornment* is added to the planets. Some of the Basran grammarians said: If it is read thus, it does not mean some of them, but rather **their adornment** is their beauty. Another said: If it is read thus, it means:

Indeed, We have adorned the lowest heaven by adorning it with the planets. We have explained what is correct in this regard in our opinion.

Tafsir al-Qurtubi

The Almighty said: **Indeed, We have adorned the nearest heaven with an adornment of stars.** Qatada said: The stars were created three times: as missiles for the devils, a light by which to be guided, and an adornment for the nearest heaven. Masruq, Al-A'mash, An-Nakha'i, Asim, and Hamzah read: <bi adornment>is in the genitive case. <al-kawākīm>is in the genitive case as a substitute for <al-zaynah>because it is it. Abu Bakr read it in the same way, except that he put <al-kawākīm>in the accusative case with the verbal noun which is adornment. The meaning is that We adorned the stars in it. It is also permissible for it to be in the accusative case with an implied I mean, as if he said: Indeed, We adorned it <bi adornment>I mean <al-kawākīm>. It was said: It is a substitute for adornment in the place. It is permissible for <bi adornment of the stars>to mean that the stars adorned it. Or it means that they are the stars. The rest said <bi adornment of the stars>as an addition. The meaning is We adorned the nearest heaven with the adornment of the stars, i.e. He made the stars beautiful. It may be like the reading of *nun*, except that the tanween was deleted for the sake of brevity.

Tafsir Ibn Kathir

The Almighty informs us that He has adorned the lowest heaven for those on earth who look at it with the adornment of the planets. It has been read with the addition and with the substitute, and both have the same meaning. The light of the planets and the fixed ones pierces the transparent body of the heaven, illuminating it for the people on earth, as the Almighty said: **And We have certainly adorned the lowest heaven with lamps and made them missiles against the devils, and We have prepared for them the punishment of the Blaze.** And the Almighty said: "And We have certainly placed within the heaven constellations and have adorned it for the observers. And We have protected it from every outcast devil, except for one who steals a hearing, and a clear flame pursues him." So His Almighty saying here: **And as a safeguard** means, **And We have protected it as a safeguard**, "from every rebellious devil," meaning the rebellious, violent one. If he wants to steal a hearing, a piercing flame will come to him and burn him. For this reason, the Almighty said, **They do not listen to the highest assembly**, meaning so that they do not reach the highest assembly, which is the heavens and the angels in them, when they speak what God Almighty inspires of what He says of His law and power. This was also explained in the hadiths that we mentioned when God the Most High said: **Until, when fear has departed from their hearts, they say, 'What has your**

Lord said?' They say, 'The truth, and He is the Most High, the Grand.' For this reason God the Most High said: **And they are pelted** meaning they are pelted from **every side** meaning from every direction, aiming towards the sky from it, *repelled* meaning pelted with stones by which they are repelled, rebuked and prevented from reaching that and they are pelted **and for them is a lasting punishment** meaning in the Hereafter they will have a permanent, painful, and continuous punishment as God the Most High said: **And We have prepared for them the punishment of the Blaze.** And God the Most High said: **Except for he who snatches a snatch** meaning except for he who snatches from the devils a snatch, which is a word that he hears from the sky and throws it to the one below him and the other throws it to the one below him. Perhaps the meteor will overtake him before he utters it, and perhaps he will utter it by the decree of God the Most High before the meteor comes to him and burns him, so the other will take it to the soothsayer as mentioned in the hadith. For this reason He said: **Except for he who snatches a snatch and is pursued by a piercing flame** meaning an illuminating one. Ibn Jarir said: Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The devils had stations in the heavens. He said: They would listen to the revelation. He said: The stars did not move, and the devils were not shot. He said: When they heard the revelation, they would come down to earth and add nine words. He said: When the Messenger of God, may God bless him and grant him peace, was sent, whenever the devil intended to sit, a meteor would come to him and would not miss him until it burned him. He said: They complained about that to Satan, may God curse him, and he said: It is nothing but a recent matter. He sent his soldiers and thereupon the Messenger of God, may God bless him and grant him peace, was standing praying between two mountains of Nakhl. Waki' meant the valley of Nakhl. He said: They returned to Satan and informed him, and he said: This is what had happened. And the hadiths that were reported with the reports in this meaning will come, God willing, when God Almighty says, informing us about the jinn, that they said: "And we touched the heaven but found it filled with stern guards and flaming fires. And we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him. And we do not know." Is it evil that I intend for those on earth, or does their Lord intend for them a right course?

Fath al-Qadir

6- Indeed, We have adorned the lowest heaven with an adornment of the stars. The intended meaning of the lowest heaven is the one closest to the earth, from *ad-danu* which means near, so it is the closest of the heavens to the earth. The majority of scholars read **with the adornment of the stars** by adding adornment to the stars. The meaning is: We adorned it with the adornment of the stars: that is, with their beauty. Masruq, Al-A'mash, Al-Nakha'i, and Hamzah read it with the tanween of adornment and the kawkab in the genitive case as a substitute for adornment, and the intended meaning of adornment is the noun and not

the verbal noun. The interpretation after subtracting the substituted one is: Indeed, We adorned the heaven with the stars, for the stars in themselves are a great adornment, for in the eyes of those who look at them they are like glittering jewels. Asim read in the narration of Abu Bakr from him with the tanween of adornment and the accusative of the planets, on the basis that adornment is a source and its agent is deleted, and the meaning is: that God adorned the planets by them being bright and beautiful in themselves, or the planets are accusative by the implication of I mean, or as a substitute for the sky as a substitute for inclusion, and the accusative of preservation as a source by the implication of a verb: that is, we preserved it preservation, or as an object for the sake of it: that is, we adorned it with the planets for preservation, or by devoting it to the place of adornment as if he said: Indeed, we created the planets as an adornment for the sky.

Tafsir al-Baghawi

6. Indeed, We have adorned the nearest heaven with an adornment of the stars. Asim read, according to Abu Bakr's narration: **with adornment** with a tanween, **the planets** in the accusative case, meaning: with Our adornment of the planets. Hamzah and Hafs read: **with adornment** with a tanween, **the planets** in the genitive case as a substitute, meaning: with adornment of the planets, meaning: We adorned it with the planets. The others read: **with the adornment of the planets**, without a tanween as an addition.

Ibn Abbas said: By the light of the planets.

Tafsir al-Baidawi

6- Indeed, We have adorned the nearest heaven which is near you. **With the adornment of the planets** with the adornment of **the planets** and the addition is for clarification, and this is supported by the reading of Hamza, Ya'qub and Hafs with the tanween of adornment and the accusative of **the planets** as a replacement for it, or with the adornment it has like its lights and positions, or that We adorned **the planets** in it as an addition of the source to the object, for just as it came as a noun as a fitting, it came as a source as a relation, and this is supported by the reading of Abu Bakr with the tanween and the accusative as the original, or that its adornment is **the planets** as an addition to the subject and the fixed fixed points in the eighth sphere, and what is other than the moon of the planets in the six intermediate between it and the nearest heaven, if it is realized, this does not detract from that, for the people of the earth see them all as shining, glittering jewels on its blue surface in different shapes.

Surat al-Saffat 37:7

And as protection from every rebellious devil.

Surat al-Saffat 37:7

And as protection from every rebellious devil.

Tafsir al-Jalalayn

7 - **And to protect** is in the accusative case with an implied verb, meaning we protected it with meteors **from every** related to the implied **rebellious devil** rebellious and disobedient

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And as a protection**, God Almighty says: **And as a protection** for the lowest heaven, We adorned it with the adornment of the stars.

The Arabists differed about the reason for the accusative case of his statement **and to preserve it**. Some of the grammarians of Basra said: He said **and to preserve it**, because it is a replacement of the word with the verb, as if he said: And we preserved it, preserving it. Some of the grammarians of Kufa said: It is from the connection of adornment, **Indeed, We adorned the lowest heaven to preserve it**. So he inserted the waw for repetition: that is, and we adorned it to preserve it, so he made it from adornment, and we have already explained our opinion on it. The interpretation of the statement is: And to preserve it from every rebellious, evil devil, We adorned it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **and protection**, he said: its entirety is protection from every rebellious devil.

Tafsir al-Qurtubi

And to protect is a verbal noun, meaning we have protected it completely. **From every rebellious devil** When He informed us that the angels descend with revelation from the heavens, He explained that He guarded the heavens from eavesdropping after He decorated them with planets. A rebel is a violent one from among the jinn and mankind, and the Arabs call him a devil.

Tafsir Ibn Kathir

The Almighty informs us that He has adorned the lowest heaven for those on earth who look at it with the adornment of the planets. It has been read with the addition and with the substitute, and both have the same meaning. The light of the planets and the fixed ones pierces the transparent body of the heaven, illuminating it for the people on earth, as the Almighty

said: **And We have certainly adorned the lowest heaven with lamps and made them missiles against the devils, and We have prepared for them the punishment of the Blaze**. And the Almighty said: "And We have certainly placed within the heaven constellations and have adorned it for the observers. And We have protected it from every outcast devil, except for one who steals a hearing, and a clear flame pursues him." So His Almighty saying here: **And as a safeguard** means, **And We have protected it as a safeguard**, "from every rebellious devil," meaning the rebellious, violent one. If he wants to steal a hearing, a piercing flame will come to him and burn him. For this reason, the Almighty said, **They do not listen to the highest assembly**, meaning so that they do not reach the highest assembly, which is the heavens and the angels in them, when they speak what God Almighty inspires of what He says of His law and power. This was also explained in the hadiths that we mentioned when God the Most High said: **Until, when fear has departed from their hearts, they say, 'What has your Lord said?' They say, 'The truth, and He is the Most High, the Grand.'** For this reason God the Most High said: **And they are pelted** meaning they are pelted **from every side** meaning from every direction, aiming towards the sky from it, *repelled* meaning pelted with stones by which they are repelled, rebuked and prevented from reaching that and they are pelted **and for them is a lasting punishment** meaning in the Hereafter they will have a permanent, painful, and continuous punishment as God the Most High said: **And We have prepared for them the punishment of the Blaze**. And God the Most High said: **Except for he who snatches a snatch** meaning except for he who snatches from the devils a snatch, which is a word that he hears from the sky and throws it to the one below him and the other throws it to the one below him. Perhaps the meteor will overtake him before he utters it, and perhaps he will utter it by the decree of God the Most High before the meteor comes to him and burns him, so the other will take it to the soothsayer as mentioned in the hadith. For this reason He said: **Except for he who snatches a snatch and is pursued by a piercing flame** meaning an illuminating one. Ibn Jarir said: Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The devils had stations in the heavens. He said: They would listen to the revelation. He said: The stars did not move, and the devils were not shot. He said: When they heard the revelation, they would come down to earth and add nine words. He said: When the Messenger of God, may God bless him and grant him peace, was sent, whenever the devil intended to sit, a meteor would come to him and would not miss him until it burned him. He said: They complained about that to Satan, may God curse him, and he said: It is nothing but a recent matter. He sent his soldiers and thereupon the Messenger of God, may God bless him and grant him peace, was standing praying between two mountains of Nakhil. Waki' meant the valley of Nakhil. He said: They returned to Satan and informed him, and he said: This is what had happened. And the hadiths that were reported with the reports in this

meaning will come, God willing, when God Almighty says, informing us about the jinn, that they said: "And we touched the heaven but found it filled with stern guards and flaming fires. And we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him. And we do not know." Is it evil that I intend for those on earth, or does their Lord intend for them a right course?

Fath al-Qadir

7- **To protect from every rebellious devil** meaning a rebellious one who disobeys and throws stars, as in His saying: **And We have certainly adorned the lowest heaven with lamps and made them missiles to drive away the devils.**

Tafsir al-Baghawi

7. **And to protect them**, meaning: We protected them from every rebellious devil who would throw them at them.

Tafsir al-Baidawi

7- **And for protection** is in the accusative case due to the omission of its verb, or it is in apposition to *adornment* based on the meaning, as if he said, **We created the planets as an adornment for the lowest heaven and as a protection.** "From every rebellious devil" is outside of obedience by throwing meteors.

Surat al-Saffat 37:8

They do not listen to the highest assembly, and they are pelted from every side.

Surat al-Saffat 37:8

They do not listen to the highest assembly, and they are pelted from every side.

Tafsir al-Jalalayn

8 - **They do not hear** meaning the devils is a new sentence, and their hearing is in the meaning preserved from him **to the highest assembly** the angels in heaven, and hearing is transitive with *to* because it includes the meaning of listening, and in a reading with a shaddah on the meem and the seen, its original form is **they listen** and the ta' was assimilated into the seen **and they throw** the devils with meteors **from every side** from the horizons of heaven.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **They do not listen to the highest assembly** the reciters differed in their reading of his statement **they do not listen**, so the majority of the reciters of Medina and Basra, and some of the Kufians, read it as: they do not listen, with a soft *seen* from *yasma'u*, meaning that they listen but do not listen. The majority of the Kufic reciters read it after **lam yasma'u**, so the meaning is: they do not listen, then they assimilated the *t* into the *seen* and stressed it.

The first of the two readings in this regard, in my opinion, is the correct reading of the one who reads it with a light pronunciation, because the reports reported from the Messenger of God, may God bless him and grant him peace, and from his companions, are that the devils may eavesdrop on revelation, but they are pelted with meteors so that they do not hear.

Mentioning some of the narration of that:

Abu Kurayb narrated to us, saying: Wakee' narrated to us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The devils had seats in the heavens. He said: They used to hear the revelation. He said: The stars did not move, and the devils did not shoot. He said: When they heard the revelation, they would come down to earth and add nine words. He said: When the Messenger of God (peace and blessings of God be upon him) was sent, whenever the devil sat in his seat, a meteor would come and would not strike it until it burned him. He said: They complained about that to Satan, and he said: It is only because of something that has happened. He said: So he sent his soldiers, and behold, the Messenger of God (peace and blessings of God be upon him) was standing praying between two mountains of Nakhil - Abu Kurayb said: Wakee' said: He meant the valley of Nakhil - he said: So they returned to Satan and informed him. He said: This is what has happened.

Ibn Wakee' and Ahmad ibn Yahya al-Sufi told us: Ubayd God told us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The jinn used to ascend to the lowest heaven to listen to the revelation. When they heard a word, they would add nine to it. As for the word, it would be true, but as for what they added, it would be false. When the Prophet, may God bless him and grant him peace, was sent, they were denied their seats and mentioned that to Satan. Stars had not been shot before that, so Satan said to them: This is only because of something that has happened on earth. So he sent his soldiers, and they found the Messenger of God, may God bless him and grant him peace, standing in prayer. They came to him and informed him, and he said: This is the event that has happened.

Ibn Al-Muthanna told us: Abdullah bin Raja' told us: Israel told us, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The jinn had their seats, and then he mentioned something similar.

Abu Kurayb narrated to us, saying: Yunus ibn Bakir narrated to us, saying: Muhammad ibn Ishaq narrated to us, saying: Al-Zuhri narrated to me, on the authority of Ali ibn al-Husayn, on the authority of Abu Ishaq, on the authority of Ibn Abbas, saying: A group of the Ansar narrated to me, saying: "While we were sitting one night with the Messenger of God, may God bless him and grant him peace, he saw a star that was thrown down. He said: 'What do you say about this star that is thrown down?' We said: 'A child is born, or a dead person perishes, or a king dies and a king reigns.' The Messenger of God, may God bless him and grant him peace, said: 'It is not like that, but when God decreed a matter in the heaven, the bearers of the Throne would glorify God for it, and the angels below them would glorify God in response to their glorification. They would continue like that until the glorification reached the lowest heaven. The people of the lowest heaven would say to the angels below them: 'What did you glorify God for?' They would say: 'We do not know. We heard the angels above us glorify God, so we glorified God in response to their glorification. But we will be asked.' So they would ask those above them, and they would continue like that until it reached the bearers of the Throne." The Throne, and they say: God has decreed such and such, and they inform those who are next to them about it until they reach the lowest heaven, and the jinn steal what they say, then they come down to their human allies, and they put it on their tongues based on their imagination, and they inform them about it, and some of it is true and some of it is false, and the jinn continued like this until they were hit by these meteors.

Ibn Wakee' and Ibn Al-Muthanna narrated: Abd Al-A'la narrated to us, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of Ali bin Hussain, on the authority of Ibn Abbas, who said: "While the Prophet, may God bless him and grant him peace, was with a group of the Ansar, a star was shot and it shone. The Prophet said: 'What did you say about something like this in the pre-Islamic era when you saw it?' They

said: 'We used to say: 'A great person dies or a great person is born.' The maternal uncle of the Messenger of God, may God bless him and grant him peace, said: 'It is not shot for the death or life of anyone. But when our Lord, blessed be His name, decrees a matter, the bearers of the Throne glorify Him, then the people of the heavens who are next to them glorify Him, then those who are next to them, until the people of this heaven exalt their glorification. Then the people of the seventh heaven ask the bearers of the Throne: 'What did our Lord say?' So they inform them. Then the people of each heaven inquire, until the report reaches the people of the lowest heaven, and the devils steal the hearing, so they shoot and hurl it to their friends. Whatever they bring as it should be is true, but they add."

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Mu'ammarr told us: Ibn Shihab told us, on the authority of Ali Ibn Husayn, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, was sitting with a group of his companions. A star was shot, then he mentioned something similar, except that he added to it: I said to Al-Zuhri: Were these shot during the pre-Islamic era? He said: Yes, but they became more severe when the Prophet, may God bless him and grant him peace, was sent."

Ali bin Dawud told me, he said: Asim bin Ali told us, he said: My father Ali bin Asim told us, on the authority of Ata bin al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, he said: "The jinn had seats in heaven where they heard the revelation. When the revelation was revealed, the angels heard it in the form of iron being thrown onto a rock. When the angels heard the clang of the revelation, the angels in heaven fell on their foreheads. When the people of revelation descended upon them, they said: 'What did your Lord say?' They said: 'The truth, and He is the Most High, the Great.'" (Saba': 23) He said: They called out to each other. He said: Your Lord is the truth, and He is the Most High, the Great. He said: When He descended to the lowest heaven, they said: 'There will be such and such death on earth, and such and such life, and such and such drought, and such and such fertility, and what does He, the Blessed and Exalted, want to do and what does He want to initiate?' So the jinn descended and inspired their human allies about what would happen on earth. While they were like that, God sent the Prophet, may God bless him and grant him peace, and the devils were repulsed from heaven and were pelted with stars. So none of them ascended except that he was burned, and the people of the earth were terrified by what they saw in the stars, for this had never happened before, and he said: **Everyone in the sky has perished**, and the people of Ta'if were the first to be terrified. A man would go to his camels and slaughter a camel every day for their gods, and the owner of the sheep would go and slaughter a sheep every day, and the owner of the cows would go and slaughter a cow every day. A man said to them: **Woe to you, do not waste your wealth, for your landmarks are the stars by which you are guided, and nothing of them has fallen**. So they set off, having hastened with their wealth. And Satan said: **Something has happened on earth**, so soil from every land was brought, and no soil of any land was brought without

him smelling it. When the soil of Tihamah was brought, he said: **This is where the event happened**. God sent a group of jinn to him while he was reciting the Quran, and they said: **Indeed, we have heard an amazing Quran** (al-Jinn 72:1) until he finished the verse. So they turned back to their people as warners.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Lahi'ah told me, on the authority of Muhammad ibn Abd al-Rahman, on the authority of Urwah, on the authority of Aishah, that she said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The angels descend in the clouds and mention what has been decreed in the heavens, and the devils eavesdrop and hear it and then convey it to the devils, who tell a hundred lies along with it from their own selves.' So these reports indicate that the devils hear, but they are pelted with meteors so that they do not hear."

If someone thinks that since it is in speech to, listening is more important than hearing, then the matter in this is contrary to what he thought, and that is because the Arabs say: I heard so-and-so say such-and-such, and I heard so-and-so say such-and-such, and I heard from so-and-so.

The interpretation of the statement: **Indeed, We have adorned the lowest heaven with the adornment of the stars and as a protection from every rebellious devil, lest he should hear the highest assembly**. So *if* was omitted because the statement indicates it, just as it was said: **Thus We have caused it to enter the hearts of the criminals, so that they will not believe in it**, meaning: that they will not believe in it. If *not* had been in place of *that*, it would have been eloquent, just as it was said: **God makes clear to you, lest you go astray** (An-Nisa': 176), meaning: that you will not go astray. And as He said: **And He has cast into the earth firmly set mountains, lest it should shift with you** (al-Nahl 16:15), meaning: that it should not shift with you. The Arabs sometimes make the jussive with *not* in such a place in a statement, so they say: **I tied up the horse so that it would not get away**, just as some of Banu Uqayl said:

And we saw the best of friendship between us, cohabitation, and no evil would be disgusting to the perpetrator.

It is narrated: He does not feel disgusted by raising it, and raising it is the language of the people of Hijaz, as it has been said.

Qatada said about this:

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **They do not listen to the highest assembly**. He said: They prevented it. And by his saying **to the assembly** he means: to the group of angels who are higher than those who are below them.

And His saying, **And they are pelted from every side, driven away**. And they are pelted from every side of the sky, driven away. And the driving away is a noun from your saying: I drove him away, I drove him away, driving away. And the driving away is the pushing away, it is said from it: Drive the devil away from you, meaning push him away from you and keep him away.

Surat al-Saffat 37:8

They do not listen to the highest assembly, and they are pelted from every side.

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 are pelted from every side, driven away**, pelted with meteors.

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 they throw** means they throw **from every side** he said: from every place.

Tafsir al-Qurtubi

The Almighty says: **They do not listen to the highest assembly**. Abu Hatim said: meaning, lest they hear. Then the word *that* was deleted, so the verb was raised. The highest assembly: the people of the lowest heaven and above it. Each one of them is called the highest in relation to the assembly of the earth. The pronoun in *yasma'un* refers to the devils. The majority of people read *yasma'un* with a silent *seen* and a soft *mim*. Hamzah and Asim, in the narration of Hafs, read **lama yasma'un** with a double *seen* and *mim* from *tasmee'*. According to the first reading, their hearing is negated, even though they listen, which is the correct meaning, and this is supported by the Almighty's statement: **Indeed, they are removed from hearing Ash-Shu'ara' 26:212**. According to the last reading, they neither listened nor heard. Mujahid said: They used to eavesdrop but did not hear. It was narrated from Ibn Abbas: **lama yasma'un ila al-mila' they do not hear nor listen**. The root of *yasma'oon* is *yatasma'oon*, so the *ta* was assimilated into the *seen* because of its proximity to it. Abu Ubaid chose this option because the Arabs hardly ever say **I heard him** but say **I heard him** to it. **And they throw from every side** means they throw meteors from every side.

Tafsir Ibn Kathir

The Almighty informs us that He has adorned the lowest heaven for those on earth who look at it with the adornment of the planets. It has been read with the addition and with the substitute, and both have the same meaning. The light of the planets and the fixed ones pierces the transparent body of the heaven, illuminating it for the people on earth, as the Almighty said: **And We have certainly adorned the lowest heaven with lamps and made them missiles against the devils, and We have prepared for them the punishment of the Blaze**. And the Almighty said: "And We have certainly placed within the heaven constellations and have adorned it for the observers. And We have protected it from every outcast devil, except for one who steals a hearing, and a clear flame pursues him." So His Almighty saying here: **And as a safeguard** means, **And We have protected it as a**

safeguard, "from every rebellious devil," meaning the rebellious, violent one. If he wants to steal a hearing, a piercing flame will come to him and burn him. For this reason, the Almighty said, **They do not listen to the highest assembly**, meaning so that they do not reach the highest assembly, which is the heavens and the angels in them, when they speak what God Almighty inspires of what He says of His law and power. This was also explained in the hadiths that we mentioned when God the Most High said: **Until, when fear has departed from their hearts, they say, 'What has your Lord said?' They say, 'The truth, and He is the Most High, the Grand.'** For this reason God the Most High said: **And they are pelted** meaning they are pelted **from every side** meaning from every direction, aiming towards the sky from it, *repelled* meaning pelted with stones by which they are repelled, rebuked and prevented from reaching that and they are pelted **and for them is a lasting punishment** meaning in the Hereafter they will have a permanent, painful, and continuous punishment as God the Most High said: **And We have prepared for them the punishment of the Blaze**. And God the Most High said: **Except for he who snatches a snatch** meaning except for he who snatches from the devils a snatch, which is a word that he hears from the sky and throws it to the one below him and the other throws it to the one below him. Perhaps the meteor will overtake him before he utters it, and perhaps he will utter it by the decree of God the Most High before the meteor comes to him and burns him, so the other will take it to the soothsayer as mentioned in the hadith. For this reason He said: **Except for he who snatches a snatch and is pursued by a piercing flame** meaning an illuminating one. Ibn Jarir said: Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The devils had stations in the heavens. He said: They would listen to the revelation. He said: The stars did not move, and the devils were not shot. He said: When they heard the revelation, they would come down to earth and add nine words. He said: When the Messenger of God, may God bless him and grant him peace, was sent, whenever the devil intended to sit, a meteor would come to him and would not miss him until it burned him. He said: They complained about that to Satan, may God curse him, and he said: It is nothing but a recent matter. He sent his soldiers and thereupon the Messenger of God, may God bless him and grant him peace, was standing praying between two mountains of Nakhil. Waki' meant the valley of Nakhil. He said: They returned to Satan and informed him, and he said: This is what had happened. And the hadiths that were reported with the reports in this meaning will come, God willing, when God Almighty says, informing us about the jinn, that they said: "And we touched the heaven but found it filled with stern guards and flaming fires. And we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him. And we do not know." Is it evil that I intend for those on earth, or does their Lord intend for them a right course?

Fath al-Qadir

8- The phrase **they do not hear the highest assembly** is a new sentence to explain their condition after the heaven was protected from them. Abu Hatim said: That is, so that they do not hear. Then he deleted *in* and raised the verb. Al-Kalbi said the same. The highest assembly: the people of the lowest heaven and what is above it. Each of them was called the highest by adding it to the assembly of the earth. The pronoun in **they hear** refers to the devils. It was said that the phrase **they do not hear** is an attribute of every devil. It was also said that it is an answer to an implied question, as if it was said: What was their condition after the heaven was protected from them? He said: **they do not hear the highest assembly**. The majority read **they hear** with a silent *seen* and a light *mim*. Hamzah, Al-Kisa'i and Asim, in the narration of Hafs from him, read it with a shaddah on the meem and the seen. The original is *yastasma'u* **they listen**, but the *ta'* was assimilated into the seen. The first reading indicates the negation of their hearing but not their listening, and the second reading indicates the negation of both. Consisting of the meaning of the first reading is the statement of God Almighty: {Indeed, from hearing they are removed.} Mujahid said: They used to listen but did not hear. Abu Ubaidah preferred the second reading. He said: Because the Arabs hardly ever say: I listened to him, but they say: I listened to him.

hear. **The highest assembly** are the angels and their nobles. **And they throw** and **they throw** "from every side" of the sides of the sky if they intend to ascend it.

Tafsir al-Baghawi

8. **They do not hear**, Hamza, Al-Kisa'i, and Hafs read: (**They hear**) with emphasis on the seen and the meem, meaning: they do not listen, so the *ta'* was assimilated into the seen. The others read it with a silent seen and a light meem, **to the highest assembly**, meaning: to the scribes from the angels.

And (**the highest assembly**) are the angels because they are in heaven, and its meaning is: they cannot listen to the highest assembly, and they *throw* meteors **from every side** from the horizons of heaven.

Tafsir al-Baidawi

8- **They do not listen to the highest assembly** is a new statement to explain their condition after the heaven was protected from them. It is not permissible to make it an attribute of every devil, as it would require that the protection be from devils who do not listen. There is no reason for the protection to delete the lam as in **I came to you to honor me** then the deletion of *an* and its squandering as in his saying:

Oh you who deters, come to the battle, for the combination of that is reprehensible. The pronoun refers to *all* in terms of meaning. The transitivity of hearing with *to* is because it includes the meaning of listening, an exaggeration of its negation and an emphasis on what prevents them from it. This is indicated by the reading of Hamza, Al-Kisa'i and Hafs with the emphasis on *tasama'* which means seeking to

Surat al-Saffat 37:9
banished, and for them is a lasting punishment.

Surat al-Saffat 37:9

banished, and for them is a lasting punishment.

Tafsir al-Jalalayn

9 - *Dahura* is the source of dahura, meaning he expelled him and pushed him away, and it is an object of the verb *lahu* **and for them** in the Hereafter **is a lasting punishment**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying *expelled* means: banished.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they are pelted from every side, driven away**, he said: The devils are driven away by it from listening, and he recited and said, **Except for one who steals a hearing, and a clear flaming flame pursues him.**

And His statement, **And for them is a lasting punishment**, God Almighty says: And for these eavesdropping devils is a lasting punishment from God.

The interpreters differed about the meaning of *al-Wasib*. Some of them said: It means: **the painful one**.

Who said that?

Abu Kurayb told us: Ibn Abi Zaydah told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih: **And for them is a lasting punishment**. He said: Painful.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement: **A lasting torment**, he said: Painful.

Others said: Rather, its meaning is: permanent.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And for them is a lasting punishment**: meaning, permanent.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **a torment that is constant**, he said: permanent.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And for them is a lasting punishment**. He said: For them is an everlasting punishment.

Abu Kurayb told us: Ibn Abi Zaydah told us, on the authority of someone who mentioned it, on the authority of Ikrimah: **And for them is a lasting punishment**. He said: Permanent.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And for them is a lasting punishment**, he said: *Lasting* means constant.

The more correct of the two interpretations is the interpretation of the one who said: Its meaning is: permanent and pure. This is because God said: **And to Him belongs the religion, always** (al-Nahl 16:52). So it is known that He did not describe it as causing pain or suffering, but rather described it as being steadfast and pure. From this is the saying of Abu Al-Aswad Al-Du'ali:

I do not buy praise that lasts a day with the blame of the entire world.

Always.

Tafsir al-Qurtubi

Dahuran is a verbal noun, because the meaning of <yadhthifuna> is yadhthurunu. I drove him away, yadhthwan and dahuran means I expelled him. As-Salami and Yaqub al-Hadrami read <dahuran> with a fat-ha on the dal, making it a verbal noun on the pattern fa'ul. As for al-Farra', he estimated it as being the active participle. That is, they throw that which drives them away, i.e., with yadhthurun, then he deleted the ba'. The Kufians use this a lot, as they recited:

You pass through the houses and you do not turn back

There is disagreement as to whether this stoning occurred before the mission or after it for the sake of the mission. There are two opinions. The hadiths have mentioned this, as will be mentioned in Surah Al-Jinn on the authority of Ibn Abbas. It may be possible to reconcile the two by saying: Those who said that the devils were not pelted with stars before the mission of the Prophet (peace and blessings of God be upon him) and then they were pelted, that is, they were not pelted by stoning them to be cut off from hearing, but they were pelted at one time and not at another, and they were pelted from one side and not from the other. Perhaps the reference in the words of God, the Most High: **And they are pelted from every side, driven away, and for them is a lasting punishment** refers to this meaning, which is that they were not pelted except from some sides, so they became pelted constantly. Rather, before that, they were spies among humans, one of them would get what he needed while another did not, one would be safe while another did not, rather he would be arrested, punished and humiliated. When the Prophet (peace and blessings of God be upon him) was sent, the guarding of the heavens was increased, and meteors were prepared for them that had never existed before, so that they would be repelled from all sides of the heavens, and they would not remain in any of the seats they had in them. They were unable to

hear anything that was going on in them, unless one of them was snatched away with his agility, followed by a piercing meteor before it descended to the earth, which threw it to his brothers and burned them. Thus, divination was abolished and the message and prophethood were achieved. If it is said: If this slinging was for the sake of prophethood, then why did it continue after the Prophet (peace and blessings of God be upon him)? The answer is that it continued as long as prophethood lasted, because "the Prophet (peace and blessings of God be upon him) informed us of the nullity of divination, saying: 'He is not one of us who practices divination.'" If it had not been guarded after his death, the jinn would have returned to hear it, and divination would have returned. This is not permissible after it has been invalidated. Because if the guardianship of the heavens was cut off for the sake of prophethood, then divination returned, doubt would enter the minds of the weak Muslims, and they would not believe that divination only returned because of the end of prophethood. So it is clear that wisdom dictates the continuation of the guardianship during the life of the Prophet (peace be upon him), and after God took him to His honor (peace be upon him and his family). **And for them is a lasting punishment,** meaning everlasting, according to Mujahid and Qatadah. Ibn Abbas said: *Severe*. Al-Kalbi, Al-Suddi, and Abu Salih: *Painful*, meaning the pain of which reaches the heart. It is taken from *wasb*, which means illness. **Except for one who snatches a snatch**, is an exception to His statement: **And they are pelted from every side**. It was said that the exception refers to something other than revelation, according to His statement: **Indeed, they are removed from hearing**, so one of them steals something of what the angels negotiate about, of what will happen in the world before the people of the earth know about it. This is due to the lightness of the bodies of the devils, so they are then pelted with meteors. :Sahih hadiths have been narrated on this subject, including: The devils used to ascend to the sky and sit one above the other to listen. The highest would advance towards the sky, then the one next to him, then the one next to him. Then God would decide a matter on earth, and the people of the sky would speak about it, and the lowest devil would hear it, then he would pass it on to the one below him. Perhaps a meteor would burn him up, and he might have spoken the words, or perhaps it would not burn him up, as we have explained. Then that word would descend to the soothsayers, who would tell a hundred lies along with it. Then that word would come true, and the ignorant would believe them all, as we have explained in Al-An'am. When God brought Islam, the sky was tightly guarded, so that not a single devil would escape who heard it. The shooting stars are the ones that people see collapsing. Al-Naqqash and Makki said: They are not the moving stars in the sky, because the movement of those cannot be seen, whereas the movement of these shooting stars can be seen, because they are close to us. Sufficient explanation has been given on this subject in Surat Al-Hijr. We mentioned in <Saba> "The hadith of Abu Hurairah. In it, the devils are on top of each other." At-Tirmidhi said about it: A good and authentic hadith. In it: "On the authority of Ibn Abbas: The devils snatch the hearing and throw it to their allies. Whatever it brings is true, but they distort it and add." He said: This

is a good and authentic hadith. And snatching means taking something quickly. It is said: khataaf, khataaf, khataaf, khataaf, and khataaf. The original form of the doubled letters is ikhtafil, so the taa was assimilated into the taa because it is its sister, and the khaa was opened because the vowel of the taa was placed on it. And whoever breaks it, it is because of the meeting of two quiescent letters. And whoever breaks the taa, then the kasra follows the kasra.

Tafsir Ibn Kathir

The Almighty informs us that He has adorned the lowest heaven for those on earth who look at it with the adornment of the planets. It has been read with the addition and with the substitute, and both have the same meaning. The light of the planets and the fixed ones pierces the transparent body of the heaven, illuminating it for the people on earth, as the Almighty said: **And We have certainly adorned the lowest heaven with lamps and made them missiles against the devils, and We have prepared for them the punishment of the Blaze**. And the Almighty said: "And We have certainly placed within the heaven constellations and have adorned it for the observers. And We have protected it from every outcast devil, except for one who steals a hearing, and a clear flame pursues him." So His Almighty saying here: **And as a safeguard** means, **And We have protected it as a safeguard**, "from every rebellious devil," meaning the rebellious, violent one. If he wants to steal a hearing, a piercing flame will come to him and burn him. For this reason, the Almighty said, **They do not listen to the highest assembly**, meaning so that they do not reach the highest assembly, which is the heavens and the angels in them, when they speak what God Almighty inspires of what He says of His law and power. This was also explained in the hadiths that we mentioned when God the Most High said: **Until, when fear has departed from their hearts, they say, 'What has your Lord said?' They say, 'The truth, and He is the Most High, the Grand.'** For this reason God the Most High said: **And they are pelted** meaning they are pelted from every side meaning from every direction, aiming towards the sky from it, *repelled* meaning pelted with stones by which they are repelled, rebuked and prevented from reaching that and they are pelted **and for them is a lasting punishment** meaning in the Hereafter they will have a permanent, painful, and continuous punishment as God the Most High said: **And We have prepared for them the punishment of the Blaze**. And God the Most High said: **Except for he who snatches a snatch** meaning except for he who snatches from the devils a snatch, which is a word that he hears from the sky and throws it to the one below him and the other throws it to the one below him. Perhaps the meteor will overtake him before he utters it, and perhaps he will utter it by the decree of God the Most High before the meteor comes to him and burns him, so the other will take it to the soothsayer as mentioned in the hadith. For this reason He said: **Except for he who snatches a snatch and is pursued by a piercing flame** meaning an illuminating one. Ibn Jarir said: Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Abu Ishaq, on the

banished, and for them is a lasting punishment.

authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The devils had stations in the heavens. He said: They would listen to the revelation. He said: The stars did not move, and the devils were not shot. He said: When they heard the revelation, they would come down to earth and add nine words. He said: When the Messenger of God, may God bless him and grant him peace, was sent, whenever the devil intended to sit, a meteor would come to him and would not miss him until it burned him. He said: They complained about that to Satan, may God curse him, and he said: It is nothing but a recent matter. He sent his soldiers and thereupon the Messenger of God, may God bless him and grant him peace, was standing praying between two mountains of Nakhl. Waki' meant the valley of Nakhl. He said: They returned to Satan and informed him, and he said: This is what had happened. And the hadiths that were reported with the reports in this meaning will come, God willing, when God Almighty says, informing us about the jinn, that they said: "And we touched the heaven but found it filled with stern guards and flaming fires. And we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him. And we do not know." Is it evil that I intend for those on earth, or does their Lord intend for them a right course?

Fath al-Qadir

9- **And they throw from every side * Dahwran** meaning they throw meteors from every side of the sky if they want to ascend to eavesdrop. The accusative of Dahwran is as an object for which purpose and Dahwran is expulsion. You say dahratuhu dahwran and Dahwran: I expelled him. The majority read Dahwran with a damma on the dal, while Ali, As-Salami, Ya'qub Al-Hadrami and Ibn Abi Ubla read it with a fatha. It was narrated on the authority of Abu Amr that he read yadhqithuna as an active participle, which is a reading that does not conform to what is intended by the Qur'anic structure. It was said that the accusative of Dahwran is in the state of: meaning expelled. It was also said that it is the plural of Dahir like qa'id and qa'ud, so it is also a state of. It was said that it is a verbal noun for an implied verb: meaning they throw Dahwran. Al-Farra' said: The meaning is that they throw with that which drives them away: meaning with a defeat, then the ba' was deleted and it was accusative by removing the preposition.

There is a difference of opinion as to whether this shooting of meteors was before or after the mission. Some held the former, others the latter. A group combined the two opinions, saying that the devils were not shot before the mission in a way that would cut them off from hearing, but they were shot at one time and not at another, and they were shot from one side and not from another. Then after the mission they were shot at all times and from every side until they were unable to eavesdrop except for someone who snatched a snatch, and a piercing meteor followed him. The meaning of **and for them is a lasting torment** is that they will have a permanent torment that will not cease. What is meant by it is the torment in the

Hereafter, other than the torment they will have in this world from being shot with meteors. Muqatil said: It means always until the first blast, but the former is more appropriate. The majority of commentators have said that the lasting wasab is permanent. Al-Suddi, Abu Salih and Al-Kalbi said: It is the painful one whose pain reaches the heart. It is taken from wasab, which means illness, and it was said that it means severe.

Tafsir al-Baghawi

9. *Dahoran*, they are removed from the gatherings of the angels. It is said: he drove him away, if he expelled him and banished him, **and for them is a lasting punishment**, eternal. Muqatil said: eternal until the first blast, because they are burned and confused.

Tafsir al-Baidawi

9- *Dahuran* is a defect, i.e., for Dahur, which means expulsion, or a source because it and Qadhif are close, or a state meaning expelled, or the Baa' has been removed from it, the plural of Dahur, which is that by which one is expelled, and the reading with the Fatha strengthens it, and it is also possible that it is a source like Al-Qubul, or a description of it, i.e. Qadhif, Dahuran. **And for them is a punishment** meaning another punishment. *Persistent* is permanent or severe, and it is the punishment of the Hereafter.

Surat al-Saffat 37:10

Except for he who snatches a snatch, and a piercing flame pursues him.

Tafsir al-Jalalayn

10 - **Except for he who snatches a snatch** A source, meaning the time, and the exception from the pronoun they hear, meaning no one hears except Satan, who heard the word from the angels and took it quickly.

Then a shooting star pursued him A shining *piercing* planet that pierces him, burns him, or drives him crazy.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Except for he who snatches a snatch**, means: except for he who eavesdrops on them. **And a piercing flame pursues him**, meaning a bright, blazing flame. 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, his statement, **Then a piercing meteor pursued him**, means fire. And its piercing light is its light.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **A piercing meteor**, he said: A bright meteor that burns him when it is thrown at him.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Then a meteor pursued him**, he said: Ibn Abbas used to say: They do not kill the meteor, nor do they die, but it burns them without killing them, and it confuses and incapacitates them without killing them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then a piercing flame pursued him**, he said: **The piercing flame is the kindling**. He said: And the man says, **Pierce your fire**, and he says, **Pierce your fire**, "Light your fire."

Ibn Hamid told us: Yahya bin Wadh told us: Ubayd God told us: Ad-Dahhak was asked: Do the devils have wings? He said: How can they fly to the sky unless they have wings?

Tafsir al-Qurtubi

The Almighty said, **And a piercing meteor pursued him**. That is, a shining one. This was said by Ad-Dahhak, Al-Hasan, and others. It was also said that what was

meant were the stars of fire that followed them until they made them fall into the sea. Ibn Abbas said about shooting stars: They burn them without death. The shooting stars that people are pelted with are not fixed stars. This is indicated by seeing their movements. Fixed ones move, but their movements are not seen because of their distance. This has already been mentioned. The plural of *shihab* is *shihab*. The analogy in the small number is *ashbah*, even though it was not heard from the Arabs. *Thaqib* means shining. This was said by Al-Hasan, Mujahid, and Abu Majlaz. From this is His statement:

Your flint is more piercing than its flints

Any brighter. Al-Akhfash narrated in all of them: meteors, holes, holes, and holes. Al-Kisa'i narrated: the fire was pierced, holes, if it was kindled, and I pierced it. Zaid bin Aslam said in the hole that it is the kindling from their saying, **Athqab Zandak**, meaning, **I lit your fire**. Al-Akhfash said this and recited the poet's saying:

While man is a piercing meteor whose light has struck time and died down

Tafsir Ibn Kathir

God Almighty informs us that He has adorned the lowest heaven for those who look at it from among the people of the earth with the adornment of the planets. It has been read with the addition and with the substitute, and both have the same meaning. The light of the planets and the fixed ones pierces the transparent body of the heaven, so they shine for the people of the earth, as God Almighty said: **And We have certainly adorned the lowest heaven with lamps and made them missiles against the devils and have prepared for them the punishment of the Blaze**. And He Almighty said: "And We have certainly placed within the heaven constellations and have adorned it for the observers. And We have protected it from every outcast devil, except for one who steals a hearing, and a clear flame pursues him." So His Almighty saying here: **And as a safeguard** means and We have protected it as a safeguard **from every rebellious devil**, meaning the rebellious, violent one. If he wants to steal a hearing, a piercing flame will come to him and burn him. For this reason, God Almighty said: **They do not listen to the highest assembly**, meaning so that they do not reach the highest assembly, which is the heavens and the angels in them, if they speak what God Almighty inspires of what He says it from His law and power, as was explained previously in the hadiths that we mentioned when God the Most High said: **Until, when fear has departed from their hearts, they say, 'What has your Lord said?' They say, 'The truth, and He is the Most High, the Grand.'** For this reason, God the Most High said: **And they are pelted** meaning they are pelted **from every side** meaning from every direction, aiming towards the sky, *repelled* meaning pelted with stones by which they are repelled, rebuked, and prevented from reaching that, and they are pelted. **And for them is a lasting punishment** meaning in the Hereafter, they will have a permanent, painful, and continuous punishment, as He the Most High said: **And We have prepared for them the punishment of the Blaze**. And God the Most High said: **Except for he who**

Except for he who snatches a snatch, and a piercing flame pursues him.

snatches a snatch meaning except for he who snatches from the devils a snatch, which is a word that he hears from the sky and throws it to the one below him, and the other throws it to the one below him. Perhaps the meteor will overtake him before he utters it, and perhaps he will utter it by the decree of God the Most High before the meteor comes to him and burns him, and the other will take it to the soothsayer, as was mentioned previously in the hadith. For this reason, He said: **Except for he who snatches a snatch, and a piercing flame pursues him.** Any enlightened one. Ibn Jarir said: Abu Kurayb told us: Waki' told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, who said: The devils had stations in the heavens. He said: They would listen to the revelation. He said: The stars did not move and the devils were not shot. He said: When they heard the revelation, they would come down to earth and add nine words. He said: When the Messenger of God, may God bless him and grant him peace, was sent, whenever the devil intended to sit, a meteor would come to him and would not miss him until it burned him. He said: They complained about that to Satan, may God curse him, and he said: It is nothing but a recent matter. He sent his soldiers and thereupon the Messenger of God, may God bless him and grant him peace, was standing praying between two mountains of Nakhil. Waki' meant the valley of Nakhil. He said: They returned to Satan and informed him, and he said: This is what had happened. And the hadiths that were reported with the reports in this meaning will come, God willing, when God Almighty says, informing us about the jinn that they said: "And we touched the heaven but found it filled with stern guards and flaming fires. And we used to sit therein in stations to listen. But whoever listens now will find a flaming fire lying in wait for him. And we do not know." Is it evil that I intend for those on earth, or does their Lord intend for them a right course?

Fath al-Qadir

The exception in His statement: 10- **Except for he who snatches a snatch** is from His statement they do not hear or from His statement and they throw. It was said that the exception refers to other than revelation, as He said: **Indeed, they are removed from hearing**, but rather one of them snatches a snatch of what the angels negotiate about and what goes on among them of what will happen in the world before the people of the earth know about it. And snatching is theft and taking something quickly. The majority read *khalaḥ* with a fatha on the kha and a kasra on the ta, with a light sukoon. Qatadah and Al-Hasan read it with a kasra on both of them and a shaddah on the ta, and it is the language of Tamim bin Murr and Bakr bin Wa'il. Isa bin Omar read it with a fatha on the kha and a kasra on the ta, with a shaddah. Ibn Abbas read it with a kasra on both of them and a soft taa. It was said that the exception is disjunctive. **Fata'ahu Shihab Thaḡib** means that a piercing meteor followed him, meaning a piercing meteor caught up with him: a bright star that burns him, and sometimes it does not burn him, so it throws to its brothers what it snatched. The meteors

that are thrown are not from the reward planets, but rather from the non-fixed ones. The origin of holes is illumination. Al-Kisa'i said: The fire pierced, pierced, and ignited: if it ignited. This verse is like His saying: **Except for he who steals a hearing, then a clear flaming fire pursues him.**

Tafsir al-Baghawi

10. **Except for he who snatches a snatch**, steals the word from the angels' speech, **and follows him**, catches up with him, **a piercing meteor**, a powerful, luminous planet that does not miss him, kill him, burn him, or drive him crazy. Rather, they return to eavesdropping, knowing that they will not reach him, in the hope of safety and achieving what they want, like a seafarer. Ata' said: The star that the devils shoot at is called piercing because it pierces them. God

Tafsir al-Baidawi

10-**Except for he who snatches a snatch** is an exception to the waw of **they hear** and what is substituted for it. Snatching is stealing, and what is meant is stealing the words of the angels, stealing. Therefore, snatching is known. It is read with emphasis, with the kha open or closed, and their root is ikhtifa. **A meteor followed him.** "Atabaa means followed." A meteor is what is seen as if a star has fallen. What was said is that it is vapor that rises into the ether and is ignited. If it is correct, this conjecture does not contradict that, as there is nothing in it to indicate that it falls from the heavens. Nor is it in His statement, "And We have certainly adorned the lowest heaven with lamps and made them missiles for the devils." Every bright light that occurs in the upper atmosphere is a lamp for the people of the earth and an adornment for the heavens, in that it is seen as if it were on its surface. It is not far-fetched that the event, as mentioned at some times, became a missile for devils that ascend to the vicinity of the heavens to listen. What was narrated that this happened with the birth of the Prophet, peace and blessings be upon him, if it is correct, perhaps what is meant is that it occurs frequently, or that it is destined to be "repelled." There is disagreement as to whether the one being stoned is harmed by it and returns or is burned by it, but it may strike the one who ascends once or not, like a wave strikes a passenger on a ship. Therefore, they are not deterred from it at all. It is not said that the devil is from fire and is not burned, because he is not from pure fire, just as man is not from pure dust, since when a strong fire takes over a weak one, it consumes it. "Piercing" is bright, as if it pierces the atmosphere with its light.

Surat al-Saffat 37:11

So ask them: Are they stronger in creation, or those We have created? Indeed, We created them from sticky clay.

Tafsir al-Jalalayn

11 - **So ask them** Ask the infidels of Mecca, as a report or a rebuke **Are they more difficult in creation, or those We have created** of the angels, the heavens, the earths, and what is in them? And by bringing those who are rational, **Indeed, We created them** meaning their origin is Adam **from sticky clay** sticky, sticking to the hand, meaning that their creation is weak, so they should not be arrogant by denying the Prophet and the Qur'an, which will lead to their easy destruction.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So, O Muhammad, ask these polytheists who deny resurrection after death and the coming back after affliction: He says: Ask them: Are they stronger in creation? Did He create them stronger? Or did He create from among Our number, from the angels, devils, heavens, and earth? He mentioned that this is in the reading of Abdullah bin Masoud: Are they stronger in creation, or from among Our number? God

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Were they more difficult to create, or those We created?** He said: The heavens, the earth, and the mountains.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid bin Sulaiman told us, on the authority of Ad-Dahhak, that he read: **Are they more severe in creation, or Our number?** And in the reading of Abdullah bin Masoud: **Our number** he says: **Lord of the heavens and the earth and whatever is between them and Lord of the sunrises** (al-Saffat 37:5) He says: Are they more severe in creation, or the heavens and the earth? He says: The heavens and the earth are more severe in creation than them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada. Ask them: Are they more difficult to create, or are they more numerous than the creation of the heavens and the earth? God said: **The creation of the heavens and the earth is greater than the creation of mankind** (Ghafir 40:57) the verse.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, **Ask them, are they stronger in creation?** He said, meaning the polytheists. Ask them, are they stronger in creation, **or those We created.**

And His statement, **Indeed, We created them from sticky clay**, means: We created them from sticky clay. And the Almighty described it as sticky because it is dust mixed with water, and likewise the son of Adam was created from dust, water, fire, and air, and dust when mixed with water becomes sticky clay. The Arabs sometimes replace this *b* with a *mim*, and say: **sticky clay**, and from this is the saying of Al-Najashi Al-Harithi:

Meanness built a house and its pillars settled upon you, O Banu al-Najjar. A necessary blow.

It is necessary to say the words of Nabigha Bani Dhubyan:

They do not think that there is any evil after good, nor do they think that evil is a lasting blow.

They may replace the *zay* in *laazib* with a *ta'*, and say: *tyn lazib*. It was mentioned that this was in Qays. Al-Farra' claimed that Abu al-Jarrah recited to him:

Headache, bone pain, nausea, and vomiting with a light sensation in the abdomen.

Meaning: necessary, the verb from *lazib* is *lizab yalzib* *liziban* and *lizuban*, and also from *lataab*: *latabah yaltabah* *litoban*.

And in a similar way to what we said about the meaning of *lazib*, the people of interpretation said.

Who said that?

Ubayd God ibn Yusuf al-Jubayri told me: Muhammad ibn Katheer told us: Muslim told us, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **of sticky clay**, he said: It is the free, good, sticky clay.

Muhammad bin Bashir told us: Yahya bin Saeed and Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Muslim al-Batin, on the authority of Saeed, on the authority of Ibn Abbas, who said: *Al-Lazib* means *good*.

Abu Kuraib told us, he said: Uthman bin Saeed told us, he said: Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: Al-Lazib: sticky: good.

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, **of sticky clay**, he said: stuck together.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Indeed, We created them from sticky clay**, he said: from dust and water, so it becomes sticky clay.

Hanad told us, he said: Abu Al-Ahwas told us, on the

Surat al-Saffat 37:11

So ask them: Are they stronger in creation, or those We have created? Indeed, We created them from sticky clay.

authority of Samak, on the authority of Ikrimah, regarding his statement, **Indeed, We created them from sticky clay**, he said: Sticky means viscous.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid bin Sulayman told us, on the authority of Ad-Dahhak: **Indeed, We created them from sticky clay**. Sticky clay means good clay.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God said: **Indeed, We created them from sticky clay**. Sticky is that which sticks to the hand.

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, **of sticky clay**, he said: inseparable.

Amr bin Abdul Hamid Al-Amili told us: Marwan bin Muawiyah told us: Juwaybir told us, on the authority of Al-Dahhak, regarding his statement, **of sticky clay**, he said: It is sticky.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, We created them from sticky clay**, he said: Sticky is that which sticks together as if it were the glue of that sticky clay.

Tafsir al-Qurtubi

The Almighty says: **Ask them** meaning ask them, meaning the people of Mecca. This is taken from the verb *istifta'* al-mufti. **Are they more difficult to create, or those We have created?** Mujahid said: **Those We have created of the heavens, the earth, the mountains, and the seas**. It was also said that this includes the angels and previous nations. The evidence for this is that He spoke about them as *Yemen*. Sa'id ibn Jubayr said: **The angels**. Another said: **Of the previous nations, who perished while they were more difficult to create than them**. This was revealed about Abu al-Ashd ibn Kalda, who was called Abu al-Ashd because of his great strength and power. He will be mentioned in *al-Balad*. Similar to this is: **The creation of the heavens and the earth is greater than the creation of mankind** (Ghafir 40:57) and His statement: **Are you more difficult to create, or is the heaven?** (an-Nazi'at: 27). **We created them from sticky clay**, meaning sticky, as Ibn Abbas said. And from this is the saying of Ali, may God be pleased with him:

Learn, for God has given you more ease and good morals, all of which are necessary for you.

Qatada and Ibn Zayd said: The meaning of < lazib > is sticky. Al-Mawardi: The difference between lazib and lazih is that lazih is that which sticks to each other, and lazib is that which adheres to whatever touches it. Ikrimah said: < lazib > sticky. Saeed ibn Jubayr: meaning good, free thing that sticks to the hand. Mujahid: < lazib > is necessary. The Arabs say: sticky clay and lazim, replacing the ba' with the

meem. Similar to it is their saying: latib and lazim, replacing the ba' with the meem. And lazib is constant, you say: the thing became sticky due to its strike, and it is more eloquent than lazim. Al-Nabigha said:

Do not think that there is no evil after good, and do not think that evil is a lasting blow.

Al-Farra' narrated on the authority of the Arabs: **Tin latab** means inseparable. *Latab* is the constant, so you say from it: **Latab yaltabah labban** and *Latooban*, like **Lazb yalzib** with the letter *Damma* "Lazuban". Abu al-Jarrah recited about *Latab*:

If this is from the wine I drank, then I repent from drinking wine.

Headache, bone pain, period and sadness with bright light in the abdomen

Al-Latib also means: sticky like lazib, on the authority of Al-Asma'i, as narrated by Al-Jawhari. Al-Suddi and Al-Kalbi said about lazib: it is pure. Mujahid and Al-Dahhak: it is stinking.

Tafsir Ibn Kathir

God Almighty says: Ask these deniers of the Resurrection, which is more difficult in creation - they, or the heavens and the earth and what is between them of angels and devils and great creatures? Ibn Masoud, may God be pleased with him, read, **Or of Our number**, for they acknowledge that these creatures are more difficult in creation than them. If this is the case, then why do they deny the Resurrection? And they see something greater than what they denied, as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know**. Then He explained that they were created from something weak, saying: **Indeed, We created them from sticky clay**. Mujahid, Sa'id ibn Jubayr, and Ad-Dahhak said: It is the good part that sticks together. Ibn Abbas, may God be pleased with them, and Ikrimah said: It is the sticky good. Qatadah said: It is what sticks to the hand. And the Almighty said: **Rather, I am amazed, and they ridicule**. That is, O Muhammad, I am amazed at the denial of these deniers of the Resurrection, and you are certain and believe in what God Almighty has informed us about the amazing matter, which is the return of bodies after their destruction, and they are against your command due to the intensity of their denial, and they ridicule what you say to them about that.

Qatada said: Muhammad (peace and blessings be upon him) was amazed and ridiculed the misguidance of the children of Adam. **And when they see a sign, meaning a clear proof of that, they scoff**. Mujahid and Qatada said they mock. **And they say, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. **When we have died and become dust and bones, will we indeed be resurrected? * Or our forefathers of old?** They find that unlikely and deny it. **Say, 'Yes, and you will be humbled.'** That is,

say to them, O Muhammad, "Yes, you will be resurrected on the Day of Resurrection after you have become dust and bones, humbled, meaning insignificant before the mighty power, as God, the Most High, said: "And all will come to Him humbled." Then He, the Most High, said: **It will be only one blast, and at once they will be looking on.** That is, it will be only one command from God, the Almighty, calling them with one call to emerge from the earth, and at once they will be before Him, looking at the horrors of the Day of Resurrection. And God knows best.

Fath al-Qadir

11- So ask them, are they stronger in creation, or those We created? That is, ask the unbelievers who deny the resurrection, are they stronger in creation, have stronger bodies, and have larger limbs, or those We created from the heavens, the earth, and the angels? Al-Zajjaj said: The meaning is, then ask them a question of confirmation, are they stronger in creation: that is, whose creation is more perfect, or those of the previous nations We created before them? He means that they are not more perfect in creation than other nations, and We destroyed them for their denial, so what will protect them from the punishment? Then He mentioned the creation of man, saying: **Indeed, We created them from sticky clay.** That is, We created them within the creation of their father Adam from sticky clay, meaning that it adheres. It is said that *lazb* literally, *sticks* means that it sticks. Qatadah and Ibn Zayd said: *lazb* means sticky. "Ikrimah said: "*lazb*" means sticky. Sa'id ibn Jubayr said: "*lazb*" is good that sticks to the hand. Mujahid said: It is the intransitive, and the Arabs say: sticky clay, and it is necessary to replace the b with the m, and the intransitive is the fixed, as it is said: the thing became a sticky blow, and from it is the saying of Al-Nabigha:

Do not think that good will bring about evil, and do not think that evil will bring about a lasting blow.

Al-Farra' narrated on the authority of the Arabs: "Latib clay means inseparable, and latib" is constant. Al-Asma'i said: "Latib is sticky like *lazib*. The meaning of the verse is: How can these people enslave the afterlife while they were created from this weak creation, and no one who was created stronger, greater, more perfect and complete than them denied it. It was said that *lazib* is the stinking one, as said by Mujahid and Ad-Dahhak. The majority read **Am man khalaqna** with a shaddah on the *mim*, which is the connected *umm*, and Al-A'mash read it without a shaddah, which is a second question according to his reading. It was said that *lazim* and *la-atib* were also read, but I do not know who read it that way.

Tafsir al-Baghawi

11. Ask them, meaning: ask them, meaning: the people of Mecca, **Are they more difficult to create, or are they more difficult to create than We?** meaning: than the heavens, the earth, and the mountains. This is a question with the meaning of confirmation, meaning: these things are more difficult to create, as He said: **The creation of the heavens and the earth is greater than the creation of mankind** (Ghafir 40:57),

and He said: **Are you more difficult to create, or is the heaven which He constructed?** (al-Nazi'at 79:27). God

It was said: **Or from those We created** meaning: from the past nations, because (*from*) is mentioned for those who have reason, he says: Indeed, these are not more wisely created than other nations, and We destroyed them for their sins, so what will protect these from the punishment? Then he mentioned the creation of man, and said: **Indeed, We created them from sticky clay,** meaning: good, free, sticky, and clings to the hand, and its meaning is: inseparable, the *mim* was replaced with a *ba'* as if it clings to the hand. Mujahid and Ad-Dahhak said: stinking.

Tafsir al-Baidawi

11-So ask them So ask them, and the pronoun refers to the polytheists of Mecca or to the children of Adam. **Are they more difficult to create, or those We have created?** meaning what was mentioned of the angels, the heavens, the earth, and what is between them, the risings, the planets, and the piercing meteors. *From* is for the predominance of rational beings, and this is indicated by its generality and its coming after that, and the reading of those who read **from our number.** And His saying, **Indeed, We created them from sticky clay,** is the difference between them and them, not between them and those before them, such as Aad and Thamud. And what is meant is to prove the resurrection and reject its impossibility, and the matter in it with regard to them and to those before them is the same. And its explanation is that the impossibility of that is either due to the lack of acceptability of the material, and their original material is sticky clay resulting from the joining of the aquatic part to the terrestrial part, and they remain capable of joining afterward. And they knew that the first human was only generated from him, either because of their acknowledgment of the creation of the world or by the story of Adam, and they witnessed the generation of many animals from him without the mediation of intercourse, so it was necessary for them to allow their return in this way. Or due to the lack of ability of the doer, and whoever was able to create these things was able to do what is not taken into account in relation to them, especially since their beginning was first, and his ability is intrinsic and does not change. God

Surat al-Saffat 37:12

Rather, you are amazed, and they ridicule.

Surat al-Saffat 37:12

Rather, you are amazed, and they ridicule.

Tafsir al-Jalalayn

12 - *Rather* to move from one purpose to another, which is to inform about his condition and their condition **I was amazed** with the opening of the ta', addressing the Prophet, may God bless him and grant him peace, at their denial of you and they *mock* your amazement

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, **Rather, I am amazed and they mock**. The reciters differed in their recitation of this. The majority of the reciters of Kufa recited it as: **Rather, I am amazed and they mock**, with a damma on the ta' from *ajabt*, meaning: **Rather, their taking Me as a partner and their denial of My revelation are great and enormous to me, while they mock**. The majority of the reciters of Medina and Basra, and some of the reciters of Kufa recited it as: **Rather, you, O Muhammad, are amazed and they mock this Quran**.

The correct thing to say about this is: They are two well-known readings among the readers of the regions, so whichever one the reader reads, he is correct.

If someone were to say: How can the one who recites them be correct when their meanings differ? It would be said: Even though their meanings differ, each of their meanings is correct. Muhammad was amazed at the grace God had given him, and the polytheists mocked him. Our Lord was amazed at the greatness of what the polytheists said about God, and the polytheists mocked what they said.

If he says: Was the revelation by one of them or by both? It is said: The revelation by both. If he says: How can a letter be revealed twice? It is said: It was not revealed twice, rather it was revealed once, but He commanded him to recite by both readings. This has a place in which we will, God willing, explain it sufficiently.

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, **Rather, I am amazed, and they mock**. He said: Muhammad, peace and blessings be upon him, was amazed by this Qur'an when it was given to him, and the people of misguidance mocked it.

Tafsir al-Qurtubi

God's statement: **Rather, I am amazed, and they ridicule**. The reading of the people of Medina, Abu Amr, and Asim is with a fat-ha on the ta', addressing the Prophet (peace and blessings of God be upon him), meaning, **Rather, I am amazed at what was sent down to you of the Qur'an, and they ridicule it**. This is also the reading of Shuraih, who rejected the damma reading and said, **God is not amazed by anything; rather, he who does not know is amazed**. It was also said that the meaning is, **Rather, I am amazed at their denial of the resurrection**. The people of Kufa, except Asim, read it with a damma on the ta'. Abu Ubaid and Al-Farra' preferred this view, and it was narrated on the authority of Ali and Ibn Mas'ud. Shu'bah narrated on the authority of Al-A'mash on the authority of Abu Wa'il on the authority of Abdullah ibn Mas'ud that he read: **<Rather, I am amazed> with a damma on the ta'**. It was also narrated on the authority of Ibn Abbas. Al-Farra' said about God's statement, **Rather, I am amazed, and they ridicule**, the people read it with a nasb and a damma on the ta', but the nominative case is more preferable to me because it was narrated from Ali, Abdullah, and Ibn Abbas. Abu Zakariya Al-Farra' said: "If wonder is attributed to God, the Almighty, then its meaning is not from God as it is from His servants. Similarly, His statement: "God mocks at them" (al-Baqarah 2:15) does not mean from God as it means from His servants. This explains the breaking of Shuraih's statement as he rejected reading it with this word. Jarir and Al-A'mash narrated on the authority of Abu Wa'il Shaiq bin Salamah who said: Abdullah, meaning Ibn Mas'ud, read it: **Rather, I wonder and they mock**. Shuraih said: God is not amazed by anything; He is only amazed by those who do not know." Al-A'mash said: "I mentioned it to Ibrahim and he said: Shuraih was amazed by his own opinion. Abdullah was more knowledgeable than Shuraih, and Abdullah used to read it: "Rather, I wonder." Al-Harawi said: Some of the Imams said: The meaning of his saying: **Rather, I was amazed** is rather I rewarded them for their amazement, because God Almighty informed about them in more than one place with amazement at the truth, so He said: **And they were amazed that a warner had come to them from among themselves** (Surah Sad: 4), and He said: **This is indeed an amazing thing** (Surah Sad: 6), **Is it a wonder to the people that We have revealed to a man from among them** (Surah Yunus 10:2), so God Almighty said: **Rather, I was amazed** rather I rewarded them for their amazement.

I said: This is the complete meaning of Al-Farra's statement, and Al-Bayhaqi chose it. Ali bin Sulayman said: The meaning of the two readings is the same, the meaning is: Say, O Muhammad, rather I am amazed, because the Prophet, may God bless him and grant him peace, is addressed by the Qur'an. An-Nahhas: This is a good statement, and the omission of the statement is common. Al-Bayhaqi: The first is more correct. Al-Mahdawi: It is possible that God's statement about Himself with amazement may be interpreted as meaning that He has made clear of His command and His wrath upon those who disbelieve in

Him what takes the place of amazement from created beings, just as His statement about Himself with laughter at those with whom He is pleased - according to what came in the report from the Prophet, may God bless him and grant him peace - may be interpreted as meaning that He has made clear to them of His pleasure what takes the place of laughter from created beings, metaphorically and broadly. Al-Harawi said: It is said that the meaning of **your Lord is amazed** is that He is pleased and rewarded, so He called it amazement, although it is not amazement in reality, as God Almighty said: **And God plans** (al-Anfal 8:30) meaning: **And God will reward them for their plan**. And similarly, in the hadith:

Your Lord is amazed at you and your despair.

Amazement may mean that this action is considered great by God. In this case, the meaning of his statement, **Rather, I am amazed** is: Rather, their action is great in My sight. Al-Bayhaqi said: It is likely that this is the meaning of the hadith of Uqbah ibn Amir, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

Al-Bayhaqi said: This hadith and others like it may be that His angels are amazed at His generosity and compassion for His servants, when He compelled them to believe in Him by fighting and being captured in chains, until when they believed, He admitted them to Paradise. It was said that the meaning of **Rather, I am amazed** is **Rather, I denied**. Al-Naqqash narrated it. Al-Husayn ibn al-Fadl said: Amazement at God means denying something and glorifying it, and it is the language of the Arabs. It was mentioned in the hadith **Your Lord is amazed at your despair and despair** "and they mock." It was said that the waw is the waw of state, meaning I am amazed at them in their state of mockery. It was said that the speech ended at His saying **Rather, I am amazed**, then He resumed by saying **and they mock**, meaning at what you have brought when you recite it to them. It was said that they mock you when you call them.

Tafsir Ibn Kathir

God Almighty says: Ask these deniers of the Resurrection, which is more difficult in creation - they, or the heavens and the earth and what is between them of angels and devils and great creatures? Ibn Masoud, may God be pleased with him, read, **Or of Our number**, for they acknowledge that these creatures are more difficult in creation than them. If this is the case, then why do they deny the Resurrection? And they see something greater than what they denied, as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know**. Then He explained that they were created from something weak, saying: **Indeed, We created them from sticky clay**. Mujahid, Sa'id ibn Jubayr, and Ad-Dahhak said: It is the good part that sticks together. Ibn Abbas, may God be pleased with them, and Ikrimah said: It is the sticky good. Qatadah said: It is what sticks to the hand. And the Almighty said: **Rather, I am amazed, and they ridicule**. That is, O Muhammad, I am amazed at the denial of these deniers of the Resurrection, and you are certain and believe in what God Almighty has

informed us about the amazing matter, which is the return of bodies after their destruction, and they are against your command due to the intensity of their denial, and they ridicule what you say to them about that.

Qatada said: Muhammad (peace and blessings be upon him) was amazed and ridiculed the misguidance of the children of Adam. **And when they see a sign**, meaning a clear proof of that, **they scoff**. Mujahid and Qatada said they mock. **And they say, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. **When we have died and become dust and bones, will we indeed be resurrected? * Or our forefathers of old?** They find that unlikely and deny it. **Say, 'Yes, and you will be humbled.'** That is, say to them, O Muhammad, "Yes, you will be resurrected on the Day of Resurrection after you have become dust and bones, humbled, meaning insignificant before the mighty power, as God, the Most High, said: "And all will come to Him humbled." Then He, the Most High, said: **It will be only one blast, and at once they will be looking on**. That is, it will be only one command from God, the Almighty, calling them with one call to emerge from the earth, and at once they will be before Him, looking at the horrors of the Day of Resurrection. And God knows best.

Fath al-Qadir

Then the Almighty turned away from the previous statement and said: 12- **Rather, I am amazed** O Muhammad, at the power of God the Almighty, **and they mock** you because of your amazement, or they mock you for what you say about proving the resurrection. The majority of scholars read the word *amazed* with a fat-ha, addressing the Prophet (peace and blessings of God be upon him). Hamzah and Al-Kisa'i read it with a damma, and this reading was reported from Ali, Ibn Mas'ud, and Ibn Abbas, and Abu Ubaid and Al-Farra' chose it. Al-Farra' said: People read it with the ta' in the accusative and nominative cases, but I prefer the nominative case because it was narrated from Ali, Abdullah, and Ibn Abbas. He said: What is amazed is that it is attributed to God, so its meaning from God is not like its meaning from the servants. Al-Harawi said: Some of the imams said: The meaning of his saying: **Rather, I am amazed** is **Rather, I rewarded them for their amazement**, because God has spoken about them in more than one place with amazement at creation, as He said: **And they are amazed that a warner has come to them from among themselves**. And they said: **Indeed, this is a strange thing**. "Is it a wonder to the people that We have revealed to a man from among themselves?" Ali bin Sulayman said: The meaning of the two readings is the same, and the interpretation is: Say, O Muhammad, rather I am amazed, because the Prophet, may God bless him and grant him peace, is being addressed by the Qur'an. An-Nahhas said: This is a good statement, and the omission of the statement is common. It was said that the meaning of God's statement about Himself with amazement is that He has made apparent from His command and His wrath upon those who disbelieve in Him what takes the place of amazement at created beings. Al-Harawi said: It is said that the meaning of your Lord is amazed: Your Lord is pleased

Surat al-Saffat 37:12

Rather, you are amazed, and they ridicule.

and rewarded, so He called it amazement, but it is not amazement in reality, so the meaning of amazement here is the greatness of their action in my opinion. Al-Naqqash related that the meaning of **rather, I am amazed** is **Rather, I denied**. Al-Hasan bin Al-Fadl said: Wonder at God is denying something and glorifying it, and it is the language of the Arabs. It was said that its meaning is: He reached the point in the perfection of His power and the multitude of His creations to the point where I was amazed by them, and these people, due to their ignorance, mock them. The waw in **and they mock** is for the state: that is, rather I was amazed and the state is that they mock. It is possible that it is for resumption.

someone who does these things would deny the resurrection, and they mock those who permit it. Amazement at God Almighty is either based on assumption and imagination or on the meaning of necessary awe, as it befalls a person when he considers something awe-inspiring. It was said that it is estimated by speech, meaning: He said, O Muhammad, rather I am amazed. God

Tafsir al-Baghawi

12. **Rather, I am amazed.** Hamza and Al-Kisa'i read it with a damma on the ta', which is the reading of Ibn Mas'ud and Ibn Abbas. Amazement at God the Almighty is not like amazement at humans, as He said: **So they mock at them, God mocks at them** (al-Tawbah 9:79), and He the Almighty said: **They forgot God, so He forgot them** (al-Tawbah 9:67). Amazement at humans is denying and glorifying Him. Amazement at God the Almighty may mean denial and blame, or it may mean approval and satisfaction, as it came in the hadith: **Your Lord is amazed at a young man who has no youth.** God

It was stated in the hadith: **Your Lord is amazed by your questions, your despair, and the speed with which He answers you.**

Al-Junayd was asked about this verse, and he said: God is not amazed by anything, but God agreed with His Messenger when His Messenger was amazed, so He said: **And if you are amazed, then amazed is their statement** (al-Ra'd 13:5), meaning: It is as you say.

Others read it with the opening of the ta', addressing the Prophet, may God bless him and grant him peace: meaning: I am amazed at their denial of you, and **they mock** your amazement.

Qatada said: The Prophet, may God bless him and grant him peace, was amazed by this Qur'an when it was revealed and by the misguidance of the children of Adam. This is because the Prophet, may God bless him and grant him peace, thought that everyone who heard the Qur'an would believe in it. But when the polytheists heard the Qur'an, they mocked it and did not believe in it. The Prophet, may God bless him and grant him peace, was amazed by that, so God Almighty said: **Rather, I am amazed, and they mock.**

Tafsir al-Baidawi

12- **Rather, I am amazed** at the power of God Almighty and their denial of the resurrection. **And they mock** at your amazement and your confirmation of the resurrection. Hamzah and Al-Kisa'i read it with a damma on the ta', meaning the perfection of My power and the multitude of My creations has reached such an extent that I am amazed at it, and these people, due to their ignorance, mock it. Or I am amazed that

Surat al-Saffat 37:13

And when they are reminded, they do not remember.

Tafsir al-Jalalayn

13 - **And when they are reminded** and are admonished by the Qur'an **they do not remember** they do not take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when these polytheists are reminded of God's proofs against them so that they may reflect and think, and turn to obeying God, **they do not remember**: He says: They do not benefit from the reminder and remember. God

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And when they are reminded, they are not reminded**. That is, they do not benefit and do not see.

Tafsir al-Qurtubi

God Almighty says: **And when they are reminded**, meaning when they are admonished by the Qur'an, according to Qatada. **They do not remember**, meaning they do not benefit from it. Saeed bin Jubayr said: meaning when they are reminded of what happened to the disbelievers before them, they turn away from it and do not reflect.

Tafsir Ibn Kathir

God Almighty says: Ask these deniers of the Resurrection, which is more difficult in creation - they, or the heavens and the earth and what is between them of angels and devils and great creatures? Ibn Masoud, may God be pleased with him, read, **Or of Our number**, for they acknowledge that these creatures are more difficult in creation than them. If this is the case, then why do they deny the Resurrection? And they see something greater than what they denied, as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know**. Then He explained that they were created from something weak, saying: **Indeed, We created them from sticky clay**. Mujahid, Sa'id ibn Jubayr, and Ad-Dahhak said: It is the good part that sticks together. Ibn Abbas, may God be pleased with them, and Ikrimah said: It is the sticky good. Qatadah said: It is what sticks to the hand. And the Almighty said: **Rather, I am amazed, and they ridicule**. That is, O Muhammad, I am amazed at the

denial of these deniers of the Resurrection, and you are certain and believe in what God Almighty has informed us about the amazing matter, which is the return of bodies after their destruction, and they are against your command due to the intensity of their denial, and they ridicule what you say to them about that.

Qatada said: Muhammad (peace and blessings be upon him) was amazed and ridiculed the misguidance of the children of Adam. **And when they see a sign**, meaning a clear proof of that, **they scoff**. Mujahid and Qatada said they mock. **And they say, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. **When we have died and become dust and bones, will we indeed be resurrected? * Or our forefathers of old?** They find that unlikely and deny it. **Say, 'Yes, and you will be humbled.'** That is, say to them, O Muhammad, "Yes, you will be resurrected on the Day of Resurrection after you have become dust and bones, humbled, meaning insignificant before the mighty power, as God, the Most High, said: "And all will come to Him humbled." Then He, the Most High, said: **It will be only one blast, and at once they will be looking on**. That is, it will be only one command from God, the Almighty, calling them with one call to emerge from the earth, and at once they will be before Him, looking at the horrors of the Day of Resurrection. And God knows best.

Fath al-Qadir

13- **And when they are reminded, they do not remember**. That is, when they are admonished with an admonition from God or His Messenger, they do not remember: that is, they do not learn from it nor benefit from what is in it. Saeed bin Al-Musayyab said: That is, when what happened to the disbelievers who came before them is mentioned to them, they turn away from it and do not reflect.

Tafsir al-Baghawi

13. **And when they are reminded, they are not reminded**, meaning: if they are admonished by the Qur'an, they are not admonished. God

Tafsir al-Baidawi

13- **And if they are reminded, they do not remember**. And if they are admonished with something, they do not feel honored by it, or if something is mentioned to them that indicates the truth of the Resurrection, they do not benefit from it due to their dullness and lack of thought. God

Surat al-Saffat 37:14

And when they see a sign, they ridicule it.

Surat al-Saffat 37:14

And when they see a sign, they ridicule it.

Tafsir al-Jalalayn

14 - **And when they see a sign** such as the splitting of the moon **they ridicule it** they mock it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And when they see a sign, they ridicule it**. He says: And when they see an argument from God's arguments against them, and evidence of the prophethood of His Prophet Muhammad, may God bless him and grant him peace, they ridicule it. He says: They ridicule and mock.

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 they see a sign, they ridicule it**: they ridicule it and mock 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, **And when they see a sign, they ridicule it**, he said: They mock, they ridicule.

Tafsir al-Qurtubi

And when they see a sign meaning a miracle **they mock** meaning they ridicule, according to Qatada. And they say that it is magic. And *istakhar* and *sakhar* have the same meaning as *istaqara* and *istaqara*, and *istajaba* and *ajaba*. It was also said: **they mock** meaning they seek ridicule from others. Mujahid said: **they mock**. It was also said: meaning they think that the sign is a mockery.

Tafsir Ibn Kathir

God Almighty says: Ask these deniers of the Resurrection, which is more severe in creation - they, or the heavens and the earth and what is between them of angels and devils and great creatures? Ibn Masoud, may God be pleased with him, read, **Or of Our number**, for they acknowledge that these creatures are more severe in creation than them. If this is the case, then why do they deny the Resurrection? And they are witnessing something greater than what

they denied, as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know**. Then He explained that they were created from something weak, saying: **Indeed, We created them from sticky clay**. Mujahid, Sa'id ibn Jubayr, and Ad-Dahhak said: It is the good part that sticks together. Ibn Abbas, may God be pleased with them, and Ikrimah said: It is the sticky good. Qatadah said: It is what sticks to the hand. The Almighty said: **Rather, I am amazed, and they ridicule**. That is, O Muhammad, I am amazed at the denial of these deniers of the Resurrection, while you are certain and believe in what God the Almighty has informed us about the amazing matter, which is the return of bodies after their destruction, and they are against your command due to the intensity of their denial, and they ridicule what you say to them about that.

Qatada said: Muhammad (peace and blessings be upon him) was amazed and ridiculed the misguidance of the children of Adam. **And when they see a sign**, meaning a clear proof of that, **they scoff**. Mujahid and Qatada said they mock. **And they say, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. **When we have died and become dust and bones, will we indeed be resurrected? * Or our forefathers of old?** They find that unlikely and deny it. **Say, 'Yes, and you will be humbled.'** That is, say to them, O Muhammad, "Yes, you will be resurrected on the Day of Resurrection after you have become dust and bones, humbled, meaning insignificant before the mighty power, as God, the Most High, said: "And all will come to Him humbled." Then He, the Most High, said: **It will be only one blast, and at once they will be looking on**. That is, it will be only one command from God, the Almighty, calling them with one call to emerge from the earth, and at once they will be before Him, looking at the horrors of the Day of Resurrection. And God knows best.

Fath al-Qadir

14- **And when they see a sign**, meaning one of the miracles of the Messenger of God, may God bless him and grant him peace, **they mock**, meaning they go to extremes in their mockery. Qatada said: They mock and say that it is mockery. It is said that sakhar and istakhar mean the same thing, like qarra and iqara, ajab and istajab. The first is more appropriate, because the additional structure indicates an additional meaning. It was said that the meaning of istakharoon is that they invoke mockery from others. Mujahid said: They mock.

Tafsir al-Baghawi

14. **And when they see a sign**, Ibn Abbas and Muqatil said: meaning the splitting of the moon, **they mock it**, they mock and ridicule it, and it was said: some of them call for mockery from others.

Tafsir al-Baidawi

14- **And when they see a sign** a miracle that proves the truth of the one who said it **they mock** they exaggerate in their mockery and say that it is magic, or they call on one another to mock it.

Surat al-Saffat 37:15

And they said, "This is nothing but obvious magic."

Surat al-Saffat 37:15

And they said, **This is nothing but obvious magic.**

Tafsir al-Jalalayn

15 - **And they said** in it *that* this **is nothing but obvious magic** and they said, denying the resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists from Quraysh said to Muhammad, may God bless him and grant him peace: This that you have brought us is nothing but obvious magic. He says: It becomes clear to anyone who contemplates and sees it that it is magic.

Tafsir al-Qurtubi

And they said, 'This is nothing but obvious magic.'

That is, if they were unable to counter the miracles with anything, they would say, **This is magic, illusion, and deception.**

Tafsir Ibn Kathir

God Almighty says: Ask these deniers of the Resurrection, which is more severe in creation - they, or the heavens and the earth and what is between them of angels and devils and great creatures? Ibn Masoud, may God be pleased with him, read, **Or of Our number**, for they acknowledge that these creatures are more severe in creation than them. If this is the case, then why do they deny the Resurrection? And they are witnessing something greater than what they denied, as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know.** Then He explained that they were created from something weak, saying: **Indeed, We created them from sticky clay.** Mujahid, Sa'id ibn Jubayr, and Ad-Dahhak said: It is the good part that sticks together. Ibn Abbas, may God be pleased with them, and Ikrimah said: It is the sticky good. Qatadah said: It is what sticks to the hand. The Almighty said: **Rather, I am amazed, and they ridicule.** That is, O Muhammad, I am amazed at the denial of these deniers of the Resurrection, while you are certain and believe in what God the Almighty has informed us about the amazing matter, which is the return of bodies after their destruction, and they are against your command due to the intensity of their denial, and they ridicule what you say to them about that.

Qatada said: Muhammad (peace and blessings be upon him) was amazed and ridiculed the misguidance

of the children of Adam. **And when they see a sign,** meaning a clear proof of that, **they scoff.** Mujahid and Qatada said they mock. **And they say, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. **When we have died and become dust and bones, will we indeed be resurrected? * Or our forefathers of old?** They find that unlikely and deny it. **Say, 'Yes, and you will be humbled.'** That is, say to them, O Muhammad, "Yes, you will be resurrected on the Day of Resurrection after you have become dust and bones, humbled, meaning insignificant before the mighty power, as God, the Most High, said: "And all will come to Him humbled." Then He, the Most High, said: **It will be only one blast, and at once they will be looking on.** That is, it will be only one command from God, the Almighty, calling them with one call to emerge from the earth, and at once they will be before Him, looking at the horrors of the Day of Resurrection. And God knows best.

Fath al-Qadir

15- **And they said, 'This is nothing but obvious magic.'**

That is, what you are bringing us is nothing but obvious, clear magic.

Tafsir al-Baghawi

15. **And they said, 'This is nothing but obvious magic,'** [meaning obvious magic].

Tafsir al-Baidawi

15- **And they said, 'This' - meaning what they see - 'is nothing but obvious magic' -** apparently its magic.

Surat al-Saffat 37:16

When we have died and become dust and bones, will we then be resurrected?

Tafsir al-Jalalayn

16 - **When we die and become dust and bones, shall we indeed be resurrected?** In the two hamzas in both places, the emphasis is on the second, the facilitation is made easier, and an alif is inserted between them in both cases.

Tafsir al-Suyuti

Tafsir al-Tabari

When we die and become dust and bones, will we indeed be resurrected? They say, denying that God has resurrected their father after their affliction: Will we indeed be resurrected alive from our graves after our death, and our destiny is dust or bones, from which the flesh has gone?

Tafsir al-Qurtubi

If we die meaning, will we be resurrected if we die? This is a question of denial and mockery from them.

Tafsir Ibn Kathir

God Almighty says: Ask these deniers of the Resurrection, which is more severe in creation - they, or the heavens and the earth and what is between them of angels and devils and great creatures? Ibn Masoud, may God be pleased with him, read, **Or of Our number**, for they acknowledge that these creatures are more severe in creation than them. If this is the case, then why do they deny the Resurrection? And they are witnessing something greater than what they denied, as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know.** Then He explained that they were created from something weak, saying: **Indeed, We created them from sticky clay.** Mujahid, Sa'id ibn Jubayr, and Ad-Dahhak said: It is the good part that sticks together. Ibn Abbas, may God be pleased with them, and Ikrimah said: It is the sticky good. Qatadah said: It is what sticks to the hand. The Almighty said: **Rather, I am amazed, and they ridicule.** That is, O Muhammad, I am amazed at the denial of these deniers of the Resurrection, while you are certain and believe in what God the Almighty has informed us about the amazing matter, which is the return of bodies after their destruction, and they are against your command due to the intensity of their denial, and they ridicule what you say to them about that.

Qatada said: Muhammad (peace and blessings be

upon him) was amazed and ridiculed the misguidance of the children of Adam. **And when they see a sign**, meaning a clear proof of that, **they scoff.** Mujahid and Qatada said they mock. **And they say, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. **When we have died and become dust and bones, will we indeed be resurrected? * Or our forefathers of old?** They find that unlikely and deny it. **Say, 'Yes, and you will be humbled.'** That is, say to them, O Muhammad, "Yes, you will be resurrected on the Day of Resurrection after you have become dust and bones, humbled, meaning insignificant before the mighty power, as God, the Most High, said: "And all will come to Him humbled." Then He, the Most High, said: **It will be only one blast, and at once they will be looking on.** That is, it will be only one command from God, the Almighty, calling them with one call to emerge from the earth, and at once they will be before Him, looking at the horrors of the Day of Resurrection. And God knows best.

Fath al-Qadir

16- **When we die and become dust and bones** The question is for denial: that is, will we be resurrected when we die? The factor in *when* is what is indicated by **Will we indeed be resurrected** which is **will we be resurrected**, not **will we be resurrected** because of something that prevents its action in it. This denial of resurrection on their part is the reason why they denied the messengers and what was revealed to them and mocked the miracles they brought. The interpretation of the meaning of this verse has been presented previously in other places.

Tafsir al-Baghawi

16. **When we die and become dust and bones, will we indeed be resurrected?**

Tafsir al-Baidawi

16- **If we die and become dust and bones, shall we indeed be resurrected?** Its original form is **anba'atha** if we die, so they replaced the verbal form with the nominal form, put the adverbial particle forward, and repeated the hamza to exaggerate the denial and to indicate that the resurrection is itself objectionable, and in this case it is even more objectionable. It is more expressive than the reading of Ibn Amir by dropping the first hamza, and the reading of Nafi', Al-Kisa'i, and Ya'qub by dropping the second.

Surat al-Saffat 37:17
Or our forefathers of old

Surat al-Saffat 37:17

Or our forefathers of old

Tafsir al-Jalalayn

17 - **Or our forefathers of old** with a sukoon on the waw in conjunction with aw and with a fatha on it and the hamza is for interrogation and conjunction with the waw and the thing it is conjoined to is the place of in and its subject or the pronoun in l-mub'athun and the separator is a hamza of interrogation

Tafsir al-Suyuti

Tafsir al-Tabari

Or our forefathers who passed away before us, and were destroyed and perished. God says to His Prophet Muhammad, peace and blessings be upon him: Say to these al-Nas 114: Yes, you will be resurrected after your fate as dust and bones, alive as you were before your death, and you will be destroyed.

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: **When we have died and become dust and bones, will we indeed be resurrected? Or our forefathers of old?** denying the resurrection. "Say: Yes, and you will be humbled."

Tafsir al-Qurtubi

Or our forefathers of old meaning, or our forefathers are resurrected. The interrogative alif was added to the conjunction. Nafi' read: <or our forefathers> with a sukoon on the waw. This was previously mentioned in Surah <Al-A'raf>. In the words of God Almighty: **Or the people of the towns** (al-A'raf 7:98).

Tafsir Ibn Kathir

God Almighty says: Ask these deniers of the Resurrection, which is more severe in creation - they, or the heavens and the earth and what is between them of angels and devils and great creatures? Ibn Masoud, may God be pleased with him, read, **Or of Our number**, for they acknowledge that these creatures are more severe in creation than them. If this is the case, then why do they deny the Resurrection? And they are witnessing something greater than what they denied, as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know.** Then He explained that they were created from something weak,

saying: **Indeed, We created them from sticky clay.** Mujahid, Sa'id ibn Jubayr, and Ad-Dahhak said: It is the good part that sticks together. Ibn Abbas, may God be pleased with them, and Ikrimah said: It is the sticky good. Qatadah said: It is what sticks to the hand. The Almighty said: **Rather, I am amazed, and they ridicule.** That is, O Muhammad, I am amazed at the denial of these deniers of the Resurrection, while you are certain and believe in what God the Almighty has informed us about the amazing matter, which is the return of bodies after their destruction, and they are against your command due to the intensity of their denial, and they ridicule what you say to them about that.

Qatada said: Muhammad (peace and blessings be upon him) was amazed and ridiculed the misguidance of the children of Adam. **And when they see a sign,** meaning a clear proof of that, **they scoff.** Mujahid and Qatada said they mock. **And they say, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. **When we have died and become dust and bones, will we indeed be resurrected? * Or our forefathers of old?** They find that unlikely and deny it. **Say, 'Yes, and you will be humbled.'** That is, say to them, O Muhammad, "Yes, you will be resurrected on the Day of Resurrection after you have become dust and bones, humbled, meaning insignificant before the mighty power, as God, the Most High, said: "And all will come to Him humbled." Then He, the Most High, said: **It will be only one blast, and at once they will be looking on.** That is, it will be only one command from God, the Almighty, calling them with one call to emerge from the earth, and at once they will be before Him, looking at the horrors of the Day of Resurrection. And God knows best.

Fath al-Qadir

17- **Or our forefathers** is a subject and its predicate is omitted: that is, or our forefathers are resurrected. It was said that it is conjoined to the place of *in* and its noun, and it was said that it is conjoined to the pronoun in *resurrected* because of the separation between them and the hamza is for denial and is included in the conjunction, and for this reason the majority read it with the fatha on the waw, and Ibn Amir read it and said with its sukoon on the basis that *or* is the conjunction, and the hamza is not for interrogation.

Tafsir al-Baghawi

17. **Or our forefathers**, meaning: and our forefathers.

Tafsir al-Baidawi

17- **Or our forefathers of old** is in apposition to the place of *in* and its subject, or to the pronoun in *resurrected*, as it is separated from it by the question mark to increase the distance of their time, and Nafi' paused in the narration of Qalun ibn Amir, and the waw is in the sense of hesitation.

Surat al-Saffat 37:18

Say, "Yes," while you are in a state of utter despair.

Surat al-Saffat 37:18

Say, Yes, while you are in a state of utter despair.

Tafsir al-Jalalayn

18 - (Say: Yes) you will be resurrected **while you are humbled** in a state of humiliation.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And you are humiliated**, God Almighty says: And you are humiliated, more humiliated than their saying, humiliated and subdued.

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 you are humiliated**. That is, humiliated.

Muhammad ibn al-Hasan told me, he said: Ahmad ibn al-Mufaddal told us, he said: Asbat told us, on the authority of al-Suddi, regarding his statement, **And you are humbled**, he said: humbled.

Tafsir al-Qurtubi

God Almighty says: "Say, 'Yes,' meaning, yes, you will be resurrected. 'And you will be humbled,' meaning, humiliated and degraded, because if they see what they denied happening, they will inevitably be humiliated. It was also said: meaning, the Resurrection will take place, even if you hate it. This is something that will happen despite you, even if you claim to deny it today.

Tafsir Ibn Kathir

God Almighty says: Ask these deniers of the Resurrection, which is more severe in creation - they, or the heavens and the earth and what is between them of angels and devils and great creatures? Ibn Masoud, may God be pleased with him, read, "Or of Our number," for they acknowledge that these creatures are more severe in creation than them. If this is the case, then why do they deny the Resurrection? And they are witnessing something greater than what they denied, as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know**. Then He explained that they were created from something weak, saying: **Indeed, We created them from sticky clay**. Mujahid, Sa'id ibn Jubayr, and Ad-Dahhak said: It is

the good part that sticks together. Ibn Abbas, may God be pleased with them, and Ikrimah said: It is the sticky good. Qatadah said: It is what sticks to the hand. The Almighty said: **Rather, I am amazed, and they ridicule**. That is, O Muhammad, I am amazed at the denial of these deniers of the Resurrection, while you are certain and believe in what God the Almighty has informed us about the amazing matter, which is the return of bodies after their destruction, and they are against your command due to the intensity of their denial, and they ridicule what you say to them about that.

Qatada said: Muhammad (peace and blessings be upon him) was amazed and ridiculed the misguidance of the children of Adam. **And when they see a sign**, meaning a clear proof of that, **they scoff**. Mujahid and Qatada said they mock. **And they say, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. **When we have died and become dust and bones, will we indeed be resurrected? * Or our forefathers of old?** They find that unlikely and deny it. **Say, 'Yes, and you will be humbled.'** That is, say to them, O Muhammad, "Yes, you will be resurrected on the Day of Resurrection after you have become dust and bones, humbled, meaning insignificant before the mighty power, as God, the Most High, said: "And all will come to Him humbled." Then He, the Most High, said: **It will be only one blast, and at once they will be looking on**. That is, it will be only one command from God, the Almighty, calling them with one call to emerge from the earth, and at once they will be before Him, looking at the horrors of the Day of Resurrection. And God knows best.

Fath al-Qadir

Then God the Almighty commanded His Messenger to respond to them, as a rebuke to them, saying: 18- **Say, 'Yes, while you are humbled.'** That is, yes, you will be resurrected while you are humiliated and disgraced. Al-Wahidi said: **Dakhur is the most severe form of humiliation**, and the phrase **while you are humbled** is in the accusative case as a state.

Tafsir al-Baghawi

18. **Say yes**, you will be resurrected, **and you will be humbled**, humiliated, and humiliation is the most severe form of humiliation.

Tafsir al-Baidawi

18- **Say, 'Yes,' while you are in a state of humiliation**. It was sufficient in the answer because of the previous evidence indicating its permissibility and the miracle establishing the truthfulness of the one informing about its occurrence. It was read, *said*, meaning God or the Messenger, and Al-Kisa'i alone read it, *yes*, with a kasra, which is a language in it.

Surat al-Saffat 37:19

Then it will be only one blast, and at once they will be looking on.

Tafsir al-Jalalayn

19 - **It is only** an indefinite pronoun that explains **a single shout** and then they) the creatures are alive *looking* at what will be done to them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **It will be only a single blast, and at once they will be looking on**, God Almighty says: It will be only a single blast, and that is the blowing of the trumpet, **and at once they will be looking on**, meaning: Their eyes will be fixed on what they were promised of the Hour, and they will witness it.

As Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **a single blast**, he said: It is the blast.

Tafsir al-Qurtubi

It will be only one blast meaning one shout. Al-Hasan said: It is the second trumpet blast. The shout is called a blast because its purpose is to deter, that is, it is deterred like camels and horses are deterred at the market. **Then they will be standing looking** meaning they will be looking at one another. It was also said that the meaning is they will be waiting to see what will be done to them. It was also said that it is like His statement: **Then the eyes of those who disbelieved will be staring** (al-Anbiya 21:97). It was also said that it means they will be looking at the resurrection which they denied.

Tafsir Ibn Kathir

God Almighty says: Ask these deniers of the Resurrection, which is more severe in creation - they, or the heavens and the earth and what is between them of angels and devils and great creatures? Ibn Masoud, may God be pleased with him, read, **Or of Our number**, for they acknowledge that these creatures are more severe in creation than them. If this is the case, then why do they deny the Resurrection? And they are witnessing something greater than what they denied, as the Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind, but most people do not know**. Then He explained that they were created from something weak, saying: **Indeed, We created them from sticky clay**. Mujahid, Sa'id ibn Jubayr, and Ad-Dahhak said: It is the good part that sticks together. Ibn Abbas, may God

be pleased with them, and Ikrimah said: It is the sticky good. Qatadah said: It is what sticks to the hand. The Almighty said: **Rather, I am amazed, and they ridicule**. That is, O Muhammad, I am amazed at the denial of these deniers of the Resurrection, while you are certain and believe in what God the Almighty has informed us about the amazing matter, which is the return of bodies after their destruction, and they are against your command due to the intensity of their denial, and they ridicule what you say to them about that.

Qatada said: Muhammad (peace and blessings be upon him) was amazed and ridiculed the misguidance of the children of Adam. **And when they see a sign**, meaning a clear proof of that, **they scoff**. Mujahid and Qatada said they mock. **And they say, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. **When we have died and become dust and bones, will we indeed be resurrected? * Or our forefathers of old?** They find that unlikely and deny it. **Say, 'Yes, and you will be humbled.'** That is, say to them, O Muhammad, "Yes, you will be resurrected on the Day of Resurrection after you have become dust and bones, humbled, meaning insignificant before the mighty power, as God, the Most High, said: "And all will come to Him humbled." Then He, the Most High, said: **It will be only one blast, and at once they will be looking on**. That is, it will be only one command from God, the Almighty, calling them with one call to emerge from the earth, and at once they will be before Him, looking at the horrors of the Day of Resurrection. And God knows best.

Fath al-Qadir

Then the Almighty mentioned that their resurrection will take place with a single blast, saying: 19- **It will be only a single blast**. The pronoun refers to the story or the resurrection understood from what preceded it: meaning, the story of the resurrection or the resurrection will be a single blast: meaning, a single blast from Israfil when he blows the trumpet at the resurrection. **Then they will look on**, meaning they will see what punishment God will do to them. Al-Hasan said: It is the second blast, and the blast was called a blast because its intended purpose is a warning. It was also said that the meaning of **they will look on** is that they are waiting for what will be done to them, but the first is more appropriate.

Abd al-Razzaq, al-Firyabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, and al-Hakim - who authenticated it - narrated from various chains of narration on the authority of Ibn Mas'ud: **And those who rank up in ranks**, he said: the angels. **And those who drive away a driving away**, he said: the angels. **And those who recite the Reminder**, he said: the angels. Abd ibn Humayd narrated something similar on the authority of Mujahid and Ikrimah. Ibn al-Mundhir and Abu al-Shaykh in al-Athmah narrated something similar on the authority of Ibn Abbas. Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on his authority that he used to recite: **They do not listen to the highest assembly**, with a lightened vowel. He said: They used to listen but did not hear. Ibn Jarir also narrated on his authority

Surat al-Saffat 37:19

Then it will be only one blast, and at once they will be looking on.

regarding his statement: **A persistent torment**, he said: Permanent. Ibn Abi Hatim and Abu al-Shaykh in al-'Athmah also narrated on his authority: **And a piercing flame pursued him**. Ibn Jarir and Ibn al-Mundhir also narrated on his authority: **And a piercing flame pursued him**, he said: they will not be killed by the flame, nor will they die. But it burns, disables, and wounds without killing. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated from him regarding his statement, **from sticky clay**, he said: stuck together. Ibn Abi Shaybah, Ibn Jarir, and Ibn Al-Mundhir also narrated from him, **from sticky clay**, he said: good sticky. Ibn Abi Hatim also narrated from him, he said: sticky, mud, and clay are one and the same: it was first dust, then it became stinking mud, then it became sticky clay, and from it God created Adam. Ibn Abi Hatim narrated from Ibn Masoud, he said: sticky is that which sticks together. Al-Faryabi, Saeed bin Mansour, Abd bin Hamid, Ibn Abi Hatim, and Al-Hakim narrated **and authenticated it** from Ibn Masoud that he used to recite, **Rather, I am amazed and they mock**, raising the ta' from amazed.

Tafsir al-Baghawi

19. **It is only**, meaning the story of the Resurrection, **a single shout**, meaning the blast of the Resurrection, **and then they will look on**, alive.

Tafsir al-Baidawi

19- **It is only a single blast** is the answer to an implied condition, meaning if that is the case, then the resurrection is only a single blast, meaning a single shout, which is the second blast of the shepherd's shouting at his sheep when he shouts at them and orders them to repeat like the command *Be* in making something clear. Therefore, **and behold, they will look on** is arranged after it. Then behold, they will rise from their beds alive, seeing, or looking at what will be done to them.

Surat al-Saffat 37:20

And they said, **Woe to us! This is the Day of Judgment.**

Tafsir al-Jalalayn

20 - **And they said** the disbelievers *O* to warn **Woe to us** our destruction, and it is a source that has no verb from its wording, and the angels say to them **This is the Day of Judgment** the Day of Reckoning and Recompense.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheistic deniers will say when a single blast is sounded and the trumpet is blown once: **Woe to us! This is the Day of Judgment.** They say: This is the Day of Reckoning and Accountability.

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 the Day of Judgment.** He said: On it, God will judge the servants according to their deeds.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **This is the Day of Judgment**, he said: The Day of Reckoning.

Tafsir al-Qurtubi

The Almighty said: **And they will say, 'Woe to us! This is the Day of Judgment.'** They cried out for woe upon themselves, because on that day they will know what has befallen them. It is in the accusative case as a verbal noun according to the Basrans. Al-Farra' claimed that it could be interpreted as: 'Woe to us!' and 'Woe' means 'grief.' Al-Nahhas said: If it were as he said, it would have been separate, but in the Qur'an it is connected, and we do not know of anyone who writes it except connected. <The Day of Judgment> is the Day of Reckoning. It was also said: the Day of Judgment.

Tafsir Ibn Kathir

God the Almighty tells us about what the unbelievers will say on the Day of Resurrection, that they will blame themselves and admit that they were unjust to themselves in this world. Then, when they witness the horrors of the Resurrection, they will feel deep regret, as regret will not benefit them. **And they will say, 'Woe to us! This is the Day of Judgment.'** The angels and

believers will say, **This is the Day of Judgment, which you used to deny.** This is said to them as a rebuke and rebuke. God the Almighty commands the angels to distinguish the unbelievers from the believers in the place of their gathering and resurrection. For this reason, God the Almighty said, **Gather together those who did wrong and their spouses.** An-Nu'man ibn Bashir **may God be pleased with him** said that by **their spouses** he means those who are similar to them and their equals. Ibn Abbas, Sa'id ibn Jubayr, Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-Aaliyah, and Zayd ibn Aslam said the same. Sufyan Ath-Thawri said, on the authority of Samak, on the authority of An-Nu'man ibn Bashir, on the authority of Umar ibn Al-Khattab **may God be pleased with him: Gather together those who did wrong and their spouses**, meaning their brothers. Sharik narrated from Samak from An-Nu'man who said: I heard Umar say: **Gather together those who did wrong and their spouses.** He said: **Those who look like them.** He said: **The adulterers will come with the adulterers, the usurers with the usurers, and the wine drinkers with the wine drinkers.** Khasif narrated from Muqsim from Ibn Abbas **may God be pleased with them both: Their spouses will be their women.** This is strange, but the first is known, as narrated by Mujahid and Sa'id ibn Jubayr from him: **Their spouses will be their companions, and what they used to worship besides God, i.e., idols and rivals, will be gathered with them in their places.** God the Almighty said: **Then guide them to the path to Hellfire.** This is like His saying: "And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf. Their refuge will be Hell. Whenever it subsides, We will increase their blazing fire." God the Almighty said: **Stop them, for they will be questioned.** This means stop them until they are asked about their deeds and words that they uttered in this world, as Ad-Dahhak said from Ibn Abbas, meaning: Detain them, for they will be held accountable. Ibn Abi Hatim said: My father told us, Al-Nufaili told us, Al-Mu'tamir bin Sulaiman told us, he said: I heard Laith narrating on the authority of Bashir, on the authority of Anas bin Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls to something, it will be stopped with him until the Day of Resurrection, never leaving it or departing from it, even if a man calls a man.** Then he recited: **Stop them, for indeed, they will be questioned.** At-Tirmidhi narrated it on the authority of Laith bin Abi Sulaym. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Mu'tamir, on the authority of Laith, on the authority of a man, on the authority of Anas **may God be pleased with him**, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Abdullah bin Al-Mubarak said: I heard Uthman bin Za'idah say: The first thing a man will be asked about will be his companions, then it will be said to them by way of rebuke and rebuke: **Why do you not support one another?** That is, as you claimed, you are a group of victors. **Rather, today they are submissive**, that is, they submit to the command of God, neither disobeying Him nor deviating from it. And God knows best.

Surat al-Saffat 37:20

And they said, "Woe to us! This is the Day of Judgment."

Fath al-Qadir

His saying: 20- **And they said, 'Woe to us!'** That is, those resurrected ones said, when they witnessed the resurrection that they used to deny in this world, 'Woe to us!' They called for woe upon themselves. Al-Zajjaj said: Woe is a word that someone says at the time of destruction. Al-Farra' said: Its origin is 'Woe to us!' and 'Woe' means sorrow, as if he said: 'Oh sorrow to us!' Al-Nahhas said: If it were as he said, it would have been separate. In the Qur'an, it is connected, and we do not know of anyone who writes it except connected. The phrase 'This is the Day of Judgment' is an explanation for their calling for woe upon themselves, and Judgment is the recompense, so it is as if they said, 'This is the day on which we will be recompensed for our deeds of disbelief and denial of the messengers,' so the angels responded to them with their words.

Tafsir al-Baghawi

20. **And they said, 'Woe to us! This is the Day of Judgment.'** That is, the Day of Reckoning and the Day of Recompense.

Tafsir al-Baidawi

20- **And they said, 'Woe to us! This is the Day of Judgment.'** The day on which we will be rewarded for our deeds, and their words and his saying were fulfilled:

Surat al-Saffat 37:21

This is the Day of Judgment which you used to deny.

Tafsir al-Jalalayn

21 - **This is the Day of Judgment** between the creatures **which you used to deny** and it will be said to the angels

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **This is the Day of Judgment which you used to deny**. God Almighty says: This is the Day when God will judge between His creation with justice from His judgment which you used to deny in this world and deny.

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 the Day of Judgment which you used to deny**. Meaning: the Day of Resurrection.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: Concerning his statement: **This is the Day of Judgment**, he said: The day on which judgment will be made between the people of Paradise and the people of Hell.

Tafsir al-Qurtubi

This is the Day of Judgment which you used to deny. It was said that it is from what some of them said to each other, meaning this is the day which we denied. It was also said that it is from what God Almighty said to them. It was also said that it is from what the angels said, meaning this is the Day of Judgment between people, when the truth will be distinguished from falsehood. So **A party will be in Paradise and a party will be in the Blaze**. (al-Shura 42:7)

Tafsir Ibn Kathir

God the Almighty tells us about what the unbelievers will say on the Day of Resurrection, that they will blame themselves and admit that they were unjust to themselves in this world. Then, when they witness the horrors of the Resurrection, they will feel deep regret, as regret will not benefit them. **And they will say, 'Woe to us! This is the Day of Judgment.'** The angels and believers will say, **This is the Day of Judgment, which you used to deny**. This is said to them as a rebuke and rebuke. God the Almighty commands the angels to

distinguish the unbelievers from the believers in the place of their gathering and resurrection. For this reason, God the Almighty said, **Gather together those who did wrong and their spouses**. An-Nu'man ibn Bashir **may God be pleased with him** said that by **their spouses** he means those who are similar to them and their equals. Ibn Abbas, Sa'id ibn Jubayr, Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-Aaliyah, and Zayd ibn Aslam said the same. Sufyan Ath-Thawri said, on the authority of Samak, on the authority of An-Nu'man ibn Bashir, on the authority of Umar ibn Al-Khattab **may God be pleased with him: Gather together those who did wrong and their spouses**, meaning their brothers. Sharik narrated from Samak from An-Nu'man who said: I heard Umar say: **Gather together those who did wrong and their spouses**. He said: **Those who look like them**. He said: **The adulterers will come with the adulterers, the usurers with the usurers, and the wine drinkers with the wine drinkers**. Khasif narrated from Muqsim from Ibn Abbas **may God be pleased with them both: Their spouses will be their women**. This is strange, but the first is known, as narrated by Mujahid and Sa'id ibn Jubayr from him: **Their spouses will be their companions, and what they used to worship besides God, i.e., idols and rivals, will be gathered with them in their places**. God the Almighty said: **Then guide them to the path to Hellfire**. This is like His saying: "And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf. Their refuge will be Hell. Whenever it subsides, We will increase their blazing fire." God the Almighty said: **Stop them, for they will be questioned**. This means stop them until they are asked about their deeds and words that they uttered in this world, as Ad-Dahhak said from Ibn Abbas, meaning: Detain them, for they will be held accountable. Ibn Abi Hatim said: My father told us, Al-Nufaili told us, Al-Mu'tamir bin Sulaiman told us, he said: I heard Laith narrating on the authority of Bashir, on the authority of Anas bin Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls to something, it will be stopped with him until the Day of Resurrection, never leaving it or departing from it, even if a man calls a man**. Then he recited: **Stop them, for indeed, they will be questioned**. At-Tirmidhi narrated it on the authority of Laith bin Abi Sulaym. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Mu'tamir, on the authority of Laith, on the authority of a man, on the authority of Anas **may God be pleased with him**, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Abdullah bin Al-Mubarak said: I heard Uthman bin Za'idah say: The first thing a man will be asked about will be his companions, then it will be said to them by way of rebuke and rebuke: **Why do you not support one another?** That is, as you claimed, you are a group of victors. **Rather, today they are submissive**, that is, they submit to the command of God, neither disobeying Him nor deviating from it. And God knows best.

Fath al-Qadir

21- **This is the Day of Judgment which you used to deny**. It is possible that this is what some of them said to each other, and the Judgment is the judgment and

Surat al-Saffat 37:21

This is the Day of Judgment which you used to deny.

ruling because it is the Day of Judgment between the good and the bad.

Tafsir al-Baghawi

21. **This is the Day of Judgment**, the Day of Judgment, and it was said: the Day of Judgment between the good-doer and the bad-doer, **which you used to deny**.

Tafsir al-Baidawi

21- **This is the Day of Judgment which you used to deny**. This is the angels' answer. It was also said that it is from some of them speaking to each other, and the judgment is the decision, or the difference between the good and the bad.

Surat al-Saffat 37:22

Gather together those who did wrong, their spouses, and what they used to worship.

Tafsir al-Jalalayn

22 - **Gather together those who did wrong** themselves by associating partners with God **and their companions** their companions from among the devils **and what they used to worship**

Tafsir al-Suyuti

Tafsir al-Tabari

And in this speech there is something omitted, and the meaning of what was mentioned is sufficient for what was omitted, which is: It is said: Gather those who did wrong, and the meaning of that is gather those who disbelieved in God in this world and disobeyed Him and their spouses and followers on what they were upon of disbelief in God and what they worshipped besides God of gods.

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 Samak ibn Harb, on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, **Gather together those who did wrong and their spouses**. He said: Their peers.

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, **Gather together those who did wrong and their spouses**, meaning: their peers.

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, **Gather together those who did wrong and their spouses**, meaning: their followers, and those who are similar to them among the oppressors.

Muhammad ibn al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, who said: I asked Abu al-Aaliyah about the statement of God, **Gather together those who did wrong, their spouses, and what they used to worship besides God**. He said, **Those who did wrong and their followers**.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Abu Al-A'la, that he said about this verse, **Gather together those who did wrong and their spouses**, he said: and their followers.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Dawud told us, on the authority of Abu al-Aaliyah, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Gather together those who did wrong and their spouses**: meaning, and their disbelieving followers with the disbelievers.

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Gather together those who did wrong and their spouses**, he said: And those like them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Gather together those who did wrong and their mates**, he said: Their mates in deeds. And he recited, "And you will be in three mates. So the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - the foremost." (al-Waqi'ah 56:7-10) So the foremost are a pair, the companions of the right are a pair, and the companions of the left are a pair. He said: Everyone who is of these, God will gather him with Him. And he recited, **And when souls are paired**. (al-Takwir 81:17) He said: Paired according to deeds, for each one of these is a pair. God paired some of these with others. He paired the companions of the right with the companions of the right, and the companions of the left with the companions of the left, and the foremost are the foremost. He said: So this is His statement, **Gather together those who did wrong and their mates**, he said: The mates of the deeds that God paired them with.

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 their spouses**, he said: their likes.

Tafsir al-Qurtubi

The Almighty's statement: **Gather together those who did wrong and their spouses** is from the statement of God to the angels: **Gather together** the polytheists **and their spouses** meaning their followers in polytheism, and polytheism is injustice. God the Almighty said: **Indeed, polytheism is a great injustice** [Luqman 13]. So the disbeliever will be gathered together with the disbeliever, as stated by Qatadah and Abu Al-Aaliyah. Umar ibn Al-Khattab said regarding the statement of God the Almighty: **Gather together those who did wrong and their spouses** he said: the adulterer with the adulterer, the drinker with the drinker, and the thief with the thief. Ibn Abbas said: **and their spouses** meaning their likes. This goes back to the statement of Umar. It was also said: **and their spouses** are their women who agree with disbelief, as stated by Mujahid and Al-Hasan, and it was narrated by An-Nu'man ibn Bashir from Umar ibn Al-Khattab. Ad-Dahhak said: **and their spouses** are their companions from among the devils. This is also what Muqatil said: Every infidel will be gathered with his devil in a chain.

Gather together those who did wrong, their spouses, and what they used to worship.

Tafsir Ibn Kathir

God the Almighty tells us about what the unbelievers will say on the Day of Resurrection, that they will blame themselves and admit that they were unjust to themselves in this world. Then, when they witness the horrors of the Resurrection, they will feel deep regret, as regret will not benefit them. **And they will say, 'Woe to us! This is the Day of Judgment.'** The angels and believers will say, **This is the Day of Judgment, which you used to deny.** This is said to them as a rebuke and rebuke. God the Almighty commands the angels to distinguish the unbelievers from the believers in the place of their gathering and resurrection. For this reason, God the Almighty said, **Gather together those who did wrong and their spouses.** An-Nu'man ibn Bashir **may God be pleased with him** said that by **their spouses** he means those who are similar to them and their equals. Ibn Abbas, Sa'id ibn Jubayr, Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-Aaliyah, and Zayd ibn Aslam said the same. Sufyan Ath-Thawri said, on the authority of Samak, on the authority of An-Nu'man ibn Bashir, on the authority of Umar ibn Al-Khattab **may God be pleased with him: Gather together those who did wrong and their spouses,** meaning their brothers. Sharik narrated from Samak from An-Nu'man who said: I heard Umar say: **Gather together those who did wrong and their spouses.** He said: **Those who look like them.** He said: **The adulterers will come with the adulterers, the usurers with the usurers, and the wine drinkers with the wine drinkers.** Khasif narrated from Muqsim from Ibn Abbas **may God be pleased with them both: Their spouses will be their women.** This is strange, but the first is known, as narrated by Mujahid and Sa'id ibn Jubayr from him: **Their spouses will be their companions, and what they used to worship besides God, i.e., idols and rivals, will be gathered with them in their places.** God the Almighty said: **Then guide them to the path to Hellfire.** This is like His saying: "And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf. Their refuge will be Hell. Whenever it subsides, We will increase their blazing fire." God the Almighty said: **Stop them, for they will be questioned.** This means stop them until they are asked about their deeds and words that they uttered in this world, as Ad-Dahhak said from Ibn Abbas, meaning: Detain them, for they will be held accountable. Ibn Abi Hatim said: My father told us, Al-Nufaili told us, Al-Mu'tamir bin Sulaiman told us, he said: I heard Laith narrating on the authority of Bashir, on the authority of Anas bin Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls to something, it will be stopped with him until the Day of Resurrection, never leaving it or departing from it, even if a man calls a man.** Then he recited: **Stop them, for indeed, they will be questioned.** At-Tirmidhi narrated it on the authority of Laith bin Abi Sulaym. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Mu'tamir, on the authority of Laith, on the authority of a man, on the authority of Anas **may God be pleased with him**, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Abdullah bin Al-Mubarak said: I heard Uthman bin

Za'idah say: The first thing a man will be asked about will be his companions, then it will be said to them by way of rebuke and rebuke: **Why do you not support one another?** That is, as you claimed, you are a group of victors. **Rather, today they are submissive**, that is, they submit to the command of God, neither disobeying Him nor deviating from it. And God knows best.

Fath al-Qadir

And His statement: 22- **Gather together those who did wrong and their spouses** is a command from God the Almighty to the angels to gather together the polytheists and their spouses, who are similar to them in polytheism, who follow them in disbelief, and who support them in denying the messengers. This is what Qatada and Abu Al-Aaliyah said. Al-Hasan and Mujahid said: What is meant by their spouses are their polytheist women who agree with them in disbelief and injustice. Ad-Dahhak said: Their spouses are their companions from the devils, and every disbeliever will be gathered together from his devil. This is what Muqatil said.

Tafsir al-Baghawi

22. **Gather together those who did wrong**, meaning those who associated partners with God. Gather them together at the place of judgment and recompense, **and their spouses**, meaning their likes, followers, and counterparts.

Qatada and Al-Kalbi said: Everyone who does what they do, so the people of wine are with the people of wine, and the people of fornication are with the people of fornication.

Ad-Dahhak and Muqatil said: Their companions are from the devils, every disbeliever with his devil in a chain.

Al-Hasan said: And their wives are polytheists.

And what they used to worship

Tafsir al-Baidawi

22- **Gather together those who did wrong** God's command to the angels, or a command to some to gather the wrongdoers from their place to the gathering place. And it was said from there to Hell. **And their spouses** and those like them, the idol worshipper with the idol worshippers and the planet worshipper with its female worshipper, as God Almighty said: **And you were three spouses** or their women who followed their religion or their companions from the devils. **And what they used to worship.**

Surat al-Saffat 37:23

other than God, so guide them to the path of Hellfire.

Tafsir al-Jalalayn

23 - **other than God** other than God, the idols **so guide them** guide them and drive them **to the path of Hell** the path of fire

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And what they used to worship * besides God, so guide them to the path of Hellfire.** God Almighty says: Gather these polytheists and their gods that they used to worship besides God, and direct them to the path of Hellfire.

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 worship * idols besides God.**

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, **Guide them to the path of Hellfire**, meaning direct them. It was said that Hellfire is the fourth gate of the gates of Hellfire.

Tafsir al-Qurtubi

And what they used to worship * other than God meaning idols, devils, and Satan. **So guide them to the path of Hellfire** meaning drive them to the Fire. It was also said: **So guide them** means **show them the way**. It is said: **I showed him the way**, or **I showed him the way**, meaning I showed him to it. I presented the gift and I presented the bride. It is also said: **I presented her**, meaning I made her like a gift.

Tafsir Ibn Kathir

God the Almighty tells us about what the unbelievers will say on the Day of Resurrection, that they will blame themselves and admit that they were unjust to themselves in this world. Then, when they witness the horrors of the Resurrection, they will feel deep regret, as regret will not benefit them. **And they will say, "Woe to us! This is the Day of Judgment."** The angels and believers will say, **This is the Day of Judgment, which you used to deny.** This is said to them as a rebuke and rebuke. God the Almighty commands the angels to distinguish the unbelievers from the believers in the place of their gathering and resurrection. For this

reason, God the Almighty said, **Gather together those who did wrong and their spouses.** An-Nu'man ibn Bashir **may God be pleased with him** said that by **their spouses** he means those who are similar to them and their equals. Ibn Abbas, Sa'id ibn Jubayr, Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-Aaliyah, and Zayd ibn Aslam said the same. Sufyan Ath-Thawri said, on the authority of Samak, on the authority of An-Nu'man ibn Bashir, on the authority of Umar ibn Al-Khattab **may God be pleased with him: Gather together those who did wrong and their spouses**, meaning their brothers. Sharik narrated from Samak from An-Nu'man who said: I heard Umar say: **Gather together those who did wrong and their spouses.** He said: **Those who look like them.** He said: **The adulterers will come with the adulterers, the usurers with the usurers, and the wine drinkers with the wine drinkers.** Khasif narrated from Muqsim from Ibn Abbas **may God be pleased with them both: Their spouses will be their women.** This is strange, but the first is known, as narrated by Mujahid and Sa'id ibn Jubayr from him: **Their spouses will be their companions, and what they used to worship besides God, i.e., idols and rivals, will be gathered with them in their places.** God the Almighty said: **Then guide them to the path to Hellfire.** This is like His saying: "And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf. Their refuge will be Hell. Whenever it subsides, We will increase their blazing fire." God the Almighty said: **Stop them, for they will be questioned.** This means stop them until they are asked about their deeds and words that they uttered in this world, as Ad-Dahhak said from Ibn Abbas, meaning: Detain them, for they will be held accountable. Ibn Abi Hatim said: My father told us, Al-Nufaili told us, Al-Mu'tamir bin Sulaiman told us, he said: I heard Laith narrating on the authority of Bashir, on the authority of Anas bin Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls to something, it will be stopped with him until the Day of Resurrection, never leaving it or departing from it, even if a man calls a man.** Then he recited: **Stop them, for indeed, they will be questioned.** At-Tirmidhi narrated it on the authority of Laith bin Abi Sulaym. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Mu'tamir, on the authority of Laith, on the authority of a man, on the authority of Anas **may God be pleased with him**, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Abdullah bin Al-Mubarak said: I heard Uthman bin Za'idah say: The first thing a man will be asked about will be his companions, then it will be said to them by way of rebuke and rebuke: **Why do you not support one another?** That is, as you claimed, you are a group of victors. **Rather, today they are submissive**, that is, they submit to the command of God, neither disobeying Him nor deviating from it. And God knows best.

Fath al-Qadir

23- **And what they worship besides God** of idols and devils. This generality is derived from the relative *ma*, which refers to the worshipped ones, not the worshippers as was said. It is specific, because some groups of unbelievers worshipped Christ, and some

Surat al-Saffat 37:23

other than God, so guide them to the path of Hellfire.

worshipped angels, and they are removed by His saying: **Indeed, those for whom good has preceded from Us, those will be removed from it.** The reason for gathering the idols, despite them being inanimate objects that do not have reason, is to increase the rebuke of their worshippers and to disturb them and to show that they do not benefit or harm. **Guide them to the path of Hellfire**, meaning, show these gathered ones the path to Hellfire and lead them to it. It is said, **I showed him the path** and **I guided him to it**, meaning, I showed him the way, and in this there is mockery of them.

Tafsir al-Baghawi

23. **Besides God**, in this world, means: idols and tyrants. And Muqatil said: meaning Satan and his soldiers, and he provided evidence with his statement: **That you do not worship Satan** (Ya-Sin 36:60).

Guide them to the path of Hellfire. Ibn Abbas said: Show them the path to Hellfire. Ibn Kaysan said: Lead them forward. The Arabs call the one who goes ahead a guide.

Tafsir al-Baidawi

23- **Besides God** from idols and others to increase their grief and shame, and it is a general term specified by the Almighty's saying: **Indeed, those for whom good has preceded from Us** and in it is evidence that **those who did wrong** are the polytheists **so guide them to the path of Hellfire** so show them a path to follow.

Surat al-Saffat 37:24

And stop them, for they will be questioned.

Tafsir al-Jalalayn

24 - **Stop them** Detain them at the bridge **they will be questioned** about all their words and actions, and it will be said to them as a rebuke

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Stop them**: Detain them: that is, O angels, detain these polytheists who wronged themselves and their spouses, and what they worshipped besides God of the gods. **They will be questioned**. The people of interpretation differed regarding the meaning by which God Almighty commands that they be stopped for questioning. Some of them said: He asks them whether they would like to enter the Fire.

Who said that?

Muhammad ibn Bashir narrated: Abd al-Rahman narrated: Sufyan narrated: Salamah ibn Kuhayl narrated: Abu al-Zura' narrated: We were with Abdullah and he mentioned a story, then he said: God appears to creation and meets them, and there is no one among creation who worships something other than God except that it is raised up to him and follows him. He said: Then he meets the Jews and says: Who do you worship? They say: We worship Ezra. He said: Then he says: Would water please you? They say: Yes. He shows them Hell, and it is like a mirage. Then he recited: {And We will present Hell, that Day, to the disbelievers, presently.} (al-Kahf 18:105) He said: Then he meets the Christians and says: Who do you worship? They say: The Messiah. He says: Would water please you? They say: Yes. He shows them Hell, and it is like a mirage. Then the same applies to those who worship something other than God. Then Abdullah recited: {Stop them, for indeed, they will be questioned.}

Others said: Rather, this is to ask about their deeds.

Yaqub ibn Ibrahim told me: Mu'tamir told us, on the authority of Layth, on the authority of a man, on the authority of Anas ibn Malik, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'Any man who invites a man to do something will be bound to it and will not abandon it or depart from it.' Then he recited this verse: 'Stop them, for they will be questioned.'"

Others said: Rather, the meaning of this is: Stop those who wronged themselves and their spouses. They are responsible for what they worshipped besides God.

Tafsir al-Qurtubi

God the Almighty says: **Stop them, for they will be questioned**. Isa bin Omar narrated <that they>with a fat-ha on the hamza. Al-Kisa'i said: meaning because they and because they, it is said: the animal stopped, I stop it stopping, so it stopped, transitive and intransitive, meaning detain them. This will happen before driving to Hellfire, and it has an intransitive and transitive construction, meaning stop them for the reckoning then drive them to the Fire. It was also said: They will be driven to the Fire first, then they will be gathered for questioning when they are close to the Fire. <that they will be questioned>about their deeds, words and actions, as stated by Al-Qurazi and Al-Kalbi. Ad-Dahhak: about their sins. Ibn Abbas: about there is no god but God. And also from him: about oppressing people. All of this is evidence that the disbeliever will be held accountable. This has been discussed previously in <Al-Hijr>. It was said: Their question is that it be said to them: **Did there not come to you messengers from among you?** (al-An'am 6:130), to establish the argument.

Tafsir Ibn Kathir

God the Almighty tells us about what the unbelievers will say on the Day of Resurrection, that they will blame themselves and admit that they were unjust to themselves in this world. Then, when they witness the horrors of the Resurrection, they will feel deep regret, as regret will not benefit them. **And they will say, 'Woe to us! This is the Day of Judgment.'** The angels and believers will say, **This is the Day of Judgment, which you used to deny**. This is said to them as a rebuke and rebuke. God the Almighty commands the angels to distinguish the unbelievers from the believers in the place of their gathering and resurrection. For this reason, God the Almighty said, **Gather together those who did wrong and their spouses**. An-Nu'man ibn Bashir may God be pleased with him said that by **their spouses** he means those who are similar to them and their equals. Ibn Abbas, Sa'id ibn Jubayr, Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-Aaliyah, and Zayd ibn Aslam said the same. Sufyan Ath-Thawri said, on the authority of Samak, on the authority of An-Nu'man ibn Bashir, on the authority of Umar ibn Al-Khattab **may God be pleased with him: Gather together those who did wrong and their spouses**, meaning their brothers. Sharik narrated from Samak from An-Nu'man who said: I heard Umar say: **Gather together those who did wrong and their spouses**. He said: **Those who look like them**. He said: **The adulterers will come with the adulterers, the usurers with the usurers, and the wine drinkers with the wine drinkers**. Khasif narrated from Muqsim from Ibn Abbas **may God be pleased with them both: Their spouses will be their women**. This is strange, but the first is known, as narrated by Mujahid and Sa'id ibn Jubayr from him: **Their spouses will be their companions, and what they used to worship besides God, i.e., idols and rivals, will be gathered with them in their places**. God the Almighty said: **Then guide them to the path to Hellfire**. This is like His saying: "And We will gather them on the Day of Resurrection on their faces, blind,

Surat al-Saffat 37:24

And stop them, for they will be questioned.

dumb and deaf. Their refuge will be Hell. Whenever it subsides, We will increase their blazing fire." God the Almighty said: **Stop them, for they will be questioned.** This means stop them until they are asked about their deeds and words that they uttered in this world, as Ad-Dahhak said from Ibn Abbas, meaning: Detain them, for they will be held accountable. Ibn Abi Hatim said: My father told us, Al-Nufaili told us, Al-Mu'tamir bin Sulaiman told us, he said: I heard Laith narrating on the authority of Bashir, on the authority of Anas bin Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls to something, it will be stopped with him until the Day of Resurrection, never leaving it or departing from it, even if a man calls a man.** Then he recited: **Stop them, for indeed, they will be questioned.** At-Tirmidhi narrated it on the authority of Laith bin Abi Sulaym. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Mu'tamir, on the authority of Laith, on the authority of a man, on the authority of Anas **may God be pleased with him**, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Abdullah bin Al-Mubarak said: I heard Uthman bin Za'idah say: The first thing a man will be asked about will be his companions, then it will be said to them by way of rebuke and rebuke: **Why do you not support one another?** That is, as you claimed, you are a group of victors. **Rather, today they are submissive**, that is, they submit to the command of God, neither disobeying Him nor deviating from it. And God knows best.

Fath al-Qadir

24- **Stop them, for they will be questioned.** That is, detain them. It is said, "The animal stopped, I stop it, so it stopped, a stopping that is transitive and intransitive. This detention of them will be before driving them to Hellfire: that is, they stopped them for the reckoning, then they were driven to the Fire after that. The phrase "for they will be questioned" is an explanation of the first phrase. Al-Kalbi said: that is, they will be questioned about their deeds, words, and actions. Ad-Dahhak said: for their sins. It was also said: for the statement "There is no god but God," and it was also said: for the oppression of the servants, and it was also said: for the oppression of the servants.

Tafsir al-Baghawi

24. **Stop them**, detain them. It is said: I stopped him, so he stopped.

The commentators said: When they are driven to the Fire, they are stopped at the Bridge, because the questioning is at the Bridge. So it was said: They are stopped **for they are questioned**. Ibn Abbas said: About all their words and actions.

It was narrated on his authority: There is no god but God.

In the hadith of the Prophet, may God bless him and

grant him peace, he said: "The feet of the son of Adam will not move on the Day of Resurrection until he is asked about four things: about his youth and how he spent it, about his life and how he spent it, about his wealth and how he acquired it and how he spent it, and about his knowledge and what he did with it."

Tafsir al-Baidawi

24- "Stop them **Detain them in the place of standing** They are responsible" for their beliefs and actions. The "and" does not require order, although it is possible that their standing may be multiple.

Surat al-Saffat 37:25

Why do you not support one another?

Tafsir al-Jalalayn

25 - **Why do you not support one another?** You do not support one another, as is the case in this world, and it is said to them:

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Why do you not support one another?** means: What is the matter with you, O polytheists, that you do not support one another? **Rather, today they are submissive.** He says: Rather, today they are submissive to God's command and judgment concerning them, certain of His punishment.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Why do you not support one another?** No, by God, they do not support one another, nor do they defend one another.

Tafsir al-Qurtubi

And it will be said to them: **Why do you not support one another?** as a rebuke and rebuke, meaning that some of you support one another and protect one another from God's punishment. It was also said that this is a reference to Abu Jahl's statement on the day of Badr: **We are all victorious** (al-Qamar 54:44). Its original form is *tatanasuru you support one another*, but one of the two ta's was dropped for ease. Al-Bazzi emphasized the ta' in the connection.

Tafsir Ibn Kathir

God the Almighty tells us about what the unbelievers will say on the Day of Resurrection, that they will blame themselves and admit that they were unjust to themselves in this world. Then, when they witness the horrors of the Resurrection, they will feel deep regret, as regret will not benefit them. **And they will say, 'Woe to us! This is the Day of Judgment.'** The angels and believers will say, **This is the Day of Judgment, which you used to deny.** This is said to them as a rebuke and rebuke. God the Almighty commands the angels to distinguish the unbelievers from the believers in the place of their gathering and resurrection. For this reason, God the Almighty said, **Gather together those who did wrong and their spouses.** An-Nu'man ibn Bashir **may God be pleased with him** said that by **their spouses** he means those who are similar to them and their equals. Ibn Abbas, Sa'id ibn Jubayr, Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-Aaliyah, and Zayd ibn Aslam said the same. Sufyan Ath-Thawri said,

on the authority of Samak, on the authority of An-Nu'man ibn Bashir, on the authority of Umar ibn Al-Khattab **may God be pleased with him: Gather together those who did wrong and their spouses**, meaning their brothers. Sharik narrated from Samak from An-Nu'man who said: I heard Umar say: **Gather together those who did wrong and their spouses.** He said: **Those who look like them.** He said: **The adulterers will come with the adulterers, the usurers with the usurers, and the wine drinkers with the wine drinkers.** Khasif narrated from Muqsim from Ibn Abbas **may God be pleased with them both: Their spouses will be their women.** This is strange, but the first is known, as narrated by Mujahid and Sa'id ibn Jubayr from him: **Their spouses will be their companions, and what they used to worship besides God, i.e., idols and rivals, will be gathered with them in their places.** God the Almighty said: **Then guide them to the path to Hellfire.** This is like His saying: "And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf. Their refuge will be Hell. Whenever it subsides, We will increase their blazing fire." God the Almighty said: **Stop them, for they will be questioned.** This means stop them until they are asked about their deeds and words that they uttered in this world, as Ad-Dahhak said from Ibn Abbas, meaning: Detain them, for they will be held accountable. Ibn Abi Hatim said: My father told us, Al-Nufaili told us, Al-Mu'tamir bin Sulaiman told us, he said: I heard Laith narrating on the authority of Bashir, on the authority of Anas bin Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls to something, it will be stopped with him until the Day of Resurrection, never leaving it or departing from it, even if a man calls a man.** Then he recited: **Stop them, for indeed, they will be questioned.** At-Tirmidhi narrated it on the authority of Laith bin Abi Sulaym. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Mu'tamir, on the authority of Laith, on the authority of a man, on the authority of Anas **may God be pleased with him**, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Abdullah bin Al-Mubarak said: I heard Uthman bin Za'idah say: The first thing a man will be asked about will be his companions, then it will be said to them by way of rebuke and rebuke: **Why do you not support one another?** That is, as you claimed, you are a group of victors. **Rather, today they are submissive**, that is, they submit to the command of God, neither disobeying Him nor deviating from it. And God knows best.

Fath al-Qadir

It was said that this question is the one mentioned after this in His statement: 25- **What is the matter with you that you do not support one another?** That is, what is the matter with you that you do not support one another as you did in the world? This is a rebuke, reprimand and mockery of them. Its root is *tatanasuru*, but one of the two ta's was dropped for ease. The majority read *innahum isas'ul* with a kasra over the hamza, and Isa bin Omar read it with a fatha over it. Al-Kisa'i said: That is, because or because they. It was said that the reference in His statement: **What is the matter with you that you do not support one**

Surat al-Saffat 37:25

Why do you not support one another?

another is to the statement of Abu Jahl on the day of Badr, **We are all victorious**.

Tafsir al-Baghawi

25. **Why do you not support one another?** That is, you do not support one another. They are told as a rebuke: **Why do you not support one another?** The keepers of Hellfire say to them. This is an answer to Abu Jahl when he said on the day of Badr: **We are all victorious**. (al-Qamar 54:44).

Tafsir al-Baidawi

25- **Why do you not support one another?** You do not support one another by saving one another, which is a rebuke and a reprimand.

Surat al-Saffat 37:26

Rather, they are today in submission.

Tafsir al-Jalalayn

26 - **But today they are submissive** submissive and humiliated

Tafsir al-Suyuti

Tafsir al-Tabari

Rather, today they are surrendering to it in the punishment of God.

Tafsir al-Qurtubi

The Almighty says: **Rather, today they are submissive.** Qatada said: Submissive to the punishment of God the Almighty. Ibn Abbas: Submissive and humiliated. Al-Hasan: Obedient. Al-Akhfash: Throwing themselves into their hands. The meanings are close.

Tafsir Ibn Kathir

God the Almighty tells us about what the unbelievers will say on the Day of Resurrection, that they will blame themselves and admit that they were unjust to themselves in this world. Then, when they witness the horrors of the Resurrection, they will feel deep regret, as regret will not benefit them. **And they will say, 'Woe to us! This is the Day of Judgment.'** The angels and believers will say, **This is the Day of Judgment, which you used to deny.** This is said to them as a rebuke and rebuke. God the Almighty commands the angels to distinguish the unbelievers from the believers in the place of their gathering and resurrection. For this reason, God the Almighty said, **Gather together those who did wrong and their spouses.** An-Nu'man ibn Bashir **may God be pleased with him** said that by **their spouses** he means those who are similar to them and their equals. Ibn Abbas, Sa'id ibn Jubayr, Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-Aaliyah, and Zayd ibn Aslam said the same. Sufyan Ath-Thawri said, on the authority of Samak, on the authority of An-Nu'man ibn Bashir, on the authority of Umar ibn Al-Khattab **may God be pleased with him: Gather together those who did wrong and their spouses,** meaning their brothers. Sharik narrated from Samak from An-Nu'man who said: I heard Umar say: **Gather together those who did wrong and their spouses.** He said: **Those who look like them.** He said: **The adulterers will come with the adulterers, the usurers with the usurers, and the wine drinkers with the wine drinkers.** Khasif narrated from Muqsim from Ibn Abbas **may God be pleased with them both: Their spouses will be their women.** This is strange, but the first is known, as narrated by Mujahid and Sa'id ibn Jubayr from him: **Their spouses will be their companions, and**

what they used to worship besides God, i.e., idols and rivals, will be gathered with them in their places. God the Almighty said: **Then guide them to the path to Hellfire.** This is like His saying: "And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf. Their refuge will be Hell. Whenever it subsides, We will increase their blazing fire." God the Almighty said: **Stop them, for they will be questioned.** This means stop them until they are asked about their deeds and words that they uttered in this world, as Ad-Dahhak said from Ibn Abbas, meaning: Detain them, for they will be held accountable. Ibn Abi Hatim said: My father told us, Al-Nufaili told us, Al-Mu'tamir bin Sulaiman told us, he said: I heard Laith narrating on the authority of Bashir, on the authority of Anas bin Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever calls to something, it will be stopped with him until the Day of Resurrection, never leaving it or departing from it, even if a man calls a man.** Then he recited: **Stop them, for indeed, they will be questioned.** At-Tirmidhi narrated it on the authority of Laith bin Abi Sulaym. Ibn Jarir narrated it on the authority of Ya'qub bin Ibrahim, on the authority of Mu'tamir, on the authority of Laith, on the authority of a man, on the authority of Anas **may God be pleased with him**, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Abdullah bin Al-Mubarak said: I heard Uthman bin Za'idah say: The first thing a man will be asked about will be his companions, then it will be said to them by way of rebuke and rebuke: **Why do you not support one another?** That is, as you claimed, you are a group of victors. **Rather, today they are submissive**, that is, they submit to the command of God, neither disobeying Him nor deviating from it. And God knows best.

Fath al-Qadir

Then the Almighty turned away from what came before to explain the state they are in there, saying: 26- **Rather, today they are submissive**, meaning, they are obedient due to their inability to find a way out. Qatada said: Submissive to God's punishment. Al-Akhfash said: Throwing themselves into their hands. It is said that someone submits to something: if he obeys it and submits.

Tafsir al-Baghawi

26. So God Almighty said: **Rather, today they are submissive.** Ibn Abbas said: Submissive. Al-Hasan said: Obedient. It is said: He submitted to something if he obeyed it and submitted to it, and the meaning is: Today they are humiliated and submissive, without a solution.

Tafsir al-Baidawi

26- **Rather, today they are surrendering**, driven by their helplessness and the lack of resources available to them. The origin of surrender is seeking safety or

Surat al-Saffat 37:26

Rather, they are today in submission.

they are at peace as if some of them surrender to
others and let them down.

Surat al-Saffat 37:27

And some of them turned to others, questioning each other.

Tafsir al-Jalalayn

27 - **And some of them turned to others, asking questions** blaming each other and quarreling.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **And some of them turned to others, asking questions**. It was said that the meaning of this is: And mankind turned to the jinn, asking questions.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And some of them turned to others, asking questions**, refers to mankind and the jinn.

Tafsir al-Qurtubi

And some of them turned to others meaning the leaders and followers **asking questions** arguing. It is said that they do not ask questions, so *no* was omitted. An-Nahhas: The ignorant of the language made a mistake and thought that this is from His statement: **There will be no kinship between them that Day, nor will they ask questions** (al-Mu'minun 23:101). Rather, it means that they will not ask questions about the wombs, so one of them will say: I ask you by the kinship that is between me and you, for what has benefited me, or dropped a right that you have over me, or granted me a good deed. This is clear, because before it <there will be no kinship between them>. That is, they will not benefit from the kinship that is between them, as came in the hadith: **A man would be pleased to have a right over his father or his son, so he would take it from him because it is the good deeds and the bad deeds**. And in another hadith:

May God have mercy on a man who has wronged his brother in terms of money or honor, and he comes to him and asks for his forgiveness before demanding it back from him, so he takes from his good deeds. If he has no good deeds, then some of the bad deeds of the one who was asked are added to him. Here, **they ask each other** means that some of them ask each other and rebuke him for leading him astray or opening a door to sin for him. This shows that after him...

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. "Then the weak

will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between the servants.'" God Almighty also says, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.' And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?" And thus they will say to them here, **Indeed, you used to come to Us from the right**. He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored**. Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You come to us from the direction of truth, beautifying falsehood for us and turning us away from the truth**. Al-Hasan said about the verse: **Indeed, you used to come to us from the right**, meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God**, and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right**, meaning from where we feel safe.

And the Almighty said: **They said, 'Rather, you were not believers.'** The leaders from among the jinn and mankind said to the followers, "The matter is not as you claim. Rather, your hearts were denying faith and were prone to disbelief and disobedience. "And we had no authority over you." That is, no proof of the truth of what we called you to. **Rather, you were a transgressing people**. That is, there was transgression and transgression among you, and that is why you responded to us and abandoned the truth that the prophets brought you and presented to you proofs for the truth of what they brought you, but you opposed it. "So the word of our Lord came into effect upon us, 'Indeed, we are to taste it.' So we led you astray. Indeed, we were going astray." The leaders said to the weak, the word of God came into effect upon us, **I am among the wretched ones who will taste the punishment on the Day of Resurrection**. "So we led you astray." That is, we called you to misguidance. **Indeed, we were going astray**. That is, we called you to what we are in, and you responded to us. God, the Blessed and Exalted, said: **So indeed, on that Day, they will be partners in the punishment**. That is, everyone will be in the Fire, each according to his ability. "Thus will We deal with the criminals. Indeed,

Surat al-Saffat 37:27

And some of them turned to others, questioning each other.

They were, that is, in this world, “when it was said to them, ‘There is no god but God,’ they were arrogant,” meaning they were too arrogant to say it as the believers say it. Ibn Abi Hatim said, ‘Ubayd God ibn Akhi ibn Wahb told us, my uncle told us, Al-Layth told us, on the authority of Ibn Musafir, meaning Abd al-Rahman ibn Khalid, on the authority of Ibn Shihab, on the authority of Sa’id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: “I have been commanded to fight the people until they say, ‘There is no god but God.’ So whoever says, ‘There is no god but God,’ his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty.” And God Almighty revealed in His Noble Book and mentioned a people who were arrogant, saying, **Indeed, when it was said to them, ‘There is no god but God,’ they were arrogant.** Ibn Abi Hatim also said, my father told us, Abu Salamah Musa ibn Ismail told us, Hammad told us, on the authority of Sa’id al-Jariri, on the authority of Abu al-Ala’, who said: The Jews will be brought on the Day of Resurrection and it will be said to them, ‘What did you worship?’ They will say, **We worship God and Ezra.** It will be said to them, **Take the one on the left.** Then the Christians will be brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah.** It will be said to them, **Take the one on the left.** Then the polytheists will be brought and it will be said to them, **There is no god but God,** and they will be arrogant. Then ...Take the one on the left.” Abu Nadrah said, **They will fly faster than birds.** Abu Al-Ala’ said, **Then the Muslims will be brought and it will be said to them, “What did you worship?”** They will say, **We used to worship God.** It will be said to them, **Would you recognize Him when you saw Him?** They will say, **Yes.** It will be said to them, **How can you recognize Him when you have not seen Him?** They will say, **We know that there is no equal to Him.** He said, **So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them.** “And they say, ‘Shall we indeed abandon our gods for the sake of a mad poet?’” That is, shall we abandon the worship of our gods and the gods of our fathers because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth,** meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God’s law for him of report and requests. **And he confirmed the messengers,** that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you,** the verse.

Fath al-Qadir

27- **And some of them turned to one another, asking questions.** That is, some of the disbelievers turned to one another, asking questions. It was said that they were the followers and leaders asking one another

questions of rebuke, reprimand, and argument. Mujahid said: It is what the disbelievers say to the devils. Qatada said: It is what mankind says to the jinn.

Tafsir al-Baghawi

27. **And some of them turned to others,** meaning: the leaders and followers, **asking questions,** arguing.

Tafsir al-Baidawi

27- **And some of them turned to others** meaning the leaders and followers or the infidels and the companions. **They question each other** asking each other to rebuke and therefore it was interpreted as **they quarreled.**

Surat al-Saffat 37:28

They said, **Indeed, you used to come to us from the right.**

Tafsir al-Jalalayn

28 - **They said** the followers among them to the ones being led **Indeed, you used to come to us from the right** from the direction from which we felt safe because you swore that you were on the truth, so we believed you and followed you. The meaning is that you led us astray.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people said to the jinn: You jinn used to come to us from before the religion and the truth, and you used to deceive us with the strongest faces. The oath means strength and power in the speech of the Arabs, and from it the poet said:

If a banner is raised for glory, Araba will receive it with her right hand.

It means: with strength and power.

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, **You come to us from the right**, he said: From the right, the disbelievers say it to the devils.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "They said: 'You used to come to us from the right.'" He said: The humans said to the jinn: **You used to come to us from the right.** He said: **From the good side, so you forbade us from it and delayed us from it.**

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Indeed, you used to come to us from the right**, he said: You used to come to us from the right side, beautifying falsehood for us and turning us away from the truth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Indeed, you used to come to us from the right**, he said: The children of Adam said to the devils who disbelieved: You used to come to us from the right. He said: You stand between us and good, and you have turned us away from Islam and faith, and from doing good that God has commanded.

Tafsir al-Qurtubi

Indeed, you have been coming to us from the right.

Mujahid said: It is what the disbelievers say to the devils. Qatadah said: It is what humans say to the jinn. It was also said: It is from the words of followers to those led, as evidenced by the verse in which God the Almighty says: **And if you could but see when the wrongdoers are made to stand before their Lord, referring to each other's statement.** (Saba 34:31) The verse. Sa'id said on the authority of Qatadah: That is, you come to us from the path of goodness and turn us away from it. Ibn Abbas said something similar. It was also said: You come to us from the right hand which we like and which we take as a good omen, in order to tempt us with that from the perspective of sincere advice. The Arabs take as a good omen what comes from the right hand and name the opening. It was also said: **You come to us from the right hand** You come to us as if someone swears an oath to us, we believe him. It was also said: You come to us from the direction of religion, making the matter of the Shari'ah seem easy for us and turning us away from it.

I said: This statement is very good, because from the side of religion there is good and evil, and the oath means religion, that is, you were making misguidance seem attractive to us. It was said: The oath means strength, that is, you protect us with strength, dominance and coercion. God Almighty said: **And he struck them with his right hand** (al-Saffat 37:93), that is, with strength, and the strength of a man is in his oath. The poet said:

If the banner of glory is raised, the right-hand woman will receive it.

That is, with power and ability. This is the saying of Ibn Abbas. Mujahid said: **You will come to us from the right**, meaning: from the right side that He is with you, and all of this is close at hand.

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. "Then the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between the servants.'" God Almighty also says, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.'" Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.' And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what

They said, "Indeed, you used to come to us from the right."

they used to do?" And thus they will say to them here, **Indeed, you used to come to us from the right.** He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored.** Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You come to us from the direction of truth, beautifying falsehood for us and turning us away from the truth.** Al-Hasan said about the verse: **Indeed, you used to come to us from the right**, meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God**, and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right**, meaning from where we feel safe.

And the Almighty said: **They said, 'Rather, you were not believers.'** The leaders from among the jinn and mankind said to the followers, "The matter is not as you claim. Rather, your hearts were denying faith and were prone to disbelief and disobedience. "And we had no authority over you." That is, no proof of the truth of what we called you to. **Rather, you were a transgressing people.** That is, there was transgression and transgression among you, and that is why you responded to us and abandoned the truth that the prophets brought you and presented to you proofs for the truth of what they brought you, but you opposed it. "So the word of our Lord came into effect upon us, 'Indeed, we are to taste it.' So we led you astray. Indeed, we were going astray." The leaders said to the weak, the word of God came into effect upon us, **I am among the wretched ones who will taste the punishment on the Day of Resurrection.** "So we led you astray." That is, we called you to misguidance. **Indeed, we were going astray.** That is, we called you to what we are in, and you responded to us. God, the Blessed and Exalted, said: **So indeed, on that Day, they will be partners in the punishment.** That is, everyone will be in the Fire, each according to his ability. "Thus will We deal with the criminals. Indeed, They were, that is, in this world, "when it was said to them, 'There is no god but God,' they were arrogant," meaning they were too arrogant to say it as the believers say it. Ibn Abi Hatim said, 'Ubayd God ibn Akhi ibn Wahb told us, my uncle told us, Al-Layth told us, on the authority of Ibn Musafir, meaning Abd al-Rahman ibn Khalid, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty." And God Almighty revealed in His Noble Book and mentioned a people who were arrogant,

saying, **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.** Ibn Abi Hatim also said, my father told us, Abu Salamah Musa ibn Ismail told us, Hammad told us, on the authority of Sa'id al-Jariri, on the authority of Abu al-Ala', who said: The Jews will be brought on the Day of Resurrection and it will be said to them, 'What did you worship?' They will say, **We worship God and Ezra.** It will be said to them, **Take the one on the left.** Then the Christians will be brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah.** It will be said to them, **Take the one on the left.** Then the polytheists will be brought and it will be said to them, **There is no god but God**, and they will be arrogant. Then ...Take the one on the left." Abu Nadrah said, **They will fly faster than birds.** Abu Al-Ala' said, **Then the Muslims will be brought and it will be said to them, "What did you worship?"** They will say, **We used to worship God.** It will be said to them, **Would you recognize Him when you saw Him?** They will say, Yes. It will be said to them, **How can you recognize Him when you have not seen Him?** They will say, **We know that there is no equal to Him.** He said, **So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them.** "And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'" That is, shall we abandon the worship of our gods and the gods of our fathers because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth**, meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God's law for him of report and requests. **And he confirmed the messengers**, that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you**, the verse.

Fath al-Qadir

The first is more appropriate, because of His statement: 28- **They said, 'Indeed, you used to come to us from the right.'** That is, you used to come to us in this world from the right: that is, from the direction of truth, religion, and obedience, and you would turn us away from them. Al-Zajaj said: **You used to come to us from the direction of religion, and you would see that religion and truth are what you are misleading us with.** The right refers to the truth. This is similar to His statement, the Most High, informing us about Satan: **Then I will come to them from before them and from behind them and on their right.** Al-Wahidi said: The interpreters of meanings said: The leaders had sworn to these followers that what they were calling them to was the truth, so they trusted their oaths. So the meaning of **you come to us from the right** is from the direction of the oaths that you used to swear, so we trusted them. He said: The commentators are of the first opinion. It was said that the meaning is: You come to us from the right, which we like and take as a good omen, in order to tempt us with that from the direction

of sincere advice. The Arabs take as a good omen what comes from the right and call it the *saneh*. It was said that the oath means force: that is, you protect us with force, dominance, and coercion, as in His statement: **He struck them with the right hand**, meaning with force. This sentence is a new answer to an implied question.

Tafsir al-Baghawi

28. **They said**, meaning the followers of the leaders, **Indeed, you used to come to us from the right**, meaning from the direction of religion, leading us astray from it [and making us believe that the religion is what you are leading us astray with], as Ad-Dahhak said. Mujahid said: From the straight path, and the right refers to religion and truth, as God the Most High said about Satan: **Then I will come to them from before them and from behind them and on their right** (al-A'raf 7:17). So whoever Satan comes to from the right, he comes to him from the direction of religion, so he confuses him with the truth.

Some of them said: The leaders used to swear to them that what they were calling them to was the truth. So the meaning of his saying: **You come to us from the right** is: from the side of the oaths that you used to swear, so we trusted them.

It was said: **On the right hand**, meaning: on the power and ability, like His saying: **We would have seized him by the right hand** (al-Haqqah 69:45). The commentators agree with the first opinion.

Tafsir al-Baidawi

28- They said, **You used to come to us from the right**, from the strongest and most right-handed sides, or from religion or from goodness, as if you were benefiting us with the benefit of the right-hand side, so we followed you and perished. It is borrowed from the right hand of a person, which is the strongest, most honorable, and most beneficial of the two sides, and that is why it is called the right hand and the right-hand side, or from strength and coercion, so you force us to go astray, or to swear, for they used to swear to them that they were on the truth.

Surat al-Saffat 37:29

They said, "Rather, you were not believers."

Surat al-Saffat 37:29

They said, **Rather, you were not believers.**

Tafsir al-Jalalayn

29 - **They said** those who followed them **Rather, you were not believers** and the only way to mislead from us is to say that if you had been believers and then turned away from the faith to us

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **They said, 'Rather, you were not believers, and we had no authority over you.'** God Almighty says: The jinn said to mankind, responding to them: Rather, you were not affirming the Oneness of God, and you were worshipping idols.

Tafsir al-Qurtubi

They said, 'Rather, you were not believers.' Qatada said: This is what the devils said to them. It was also said: It is from the words of the leaders, meaning, you were never believers for us to transfer you from it to disbelief. Rather, you were in disbelief and remained in it out of habit and custom.

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. "Then the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between the servants.'" God Almighty also says, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.' And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?" And thus they will say to them here, **Indeed, you used to come to Us from the right.** He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because**

we were humiliated and you were honored. Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You come to us from the direction of truth, beautifying falsehood for us and turning us away from the truth.** Al-Hasan said about the verse: **Indeed, you used to come to us from the right**, meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God**, and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right**, meaning from where we feel safe.

And the Almighty said: **They said, 'Rather, you were not believers.'** The leaders from among the jinn and mankind said to the followers, "The matter is not as you claim. Rather, your hearts were denying faith and were prone to disbelief and disobedience. "And we had no authority over you." That is, no proof of the truth of what we called you to. **Rather, you were a transgressing people.** That is, there was transgression and transgression among you, and that is why you responded to us and abandoned the truth that the prophets brought you and presented to you proofs for the truth of what they brought you, but you opposed it. "So the word of our Lord came into effect upon us, 'Indeed, we are to taste it.' So we led you astray. Indeed, we were going astray." The leaders said to the weak, the word of God came into effect upon us, **I am among the wretched ones who will taste the punishment on the Day of Resurrection.** "So we led you astray." That is, we called you to misguidance. **Indeed, we were going astray.** That is, we called you to what we are in, and you responded to us. God, the Blessed and Exalted, said: **So indeed, on that Day, they will be partners in the punishment.** That is, everyone will be in the Fire, each according to his ability. "Thus will We deal with the criminals. Indeed, They were, that is, in this world, "when it was said to them, 'There is no god but God,' they were arrogant," meaning they were too arrogant to say it as the believers say it. Ibn Abi Hatim said, 'Ubayd God ibn Akhi ibn Wahb told us, my uncle told us, Al-Layth told us, on the authority of Ibn Musafir, meaning Abd al-Rahman ibn Khalid, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty." And God Almighty revealed in His Noble Book and mentioned a people who were arrogant, saying, **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.** Ibn Abi Hatim also said, my father told us, Abu Salamah Musa ibn Ismail told us, Hammad told us, on the authority of Sa'id

al-Jariri, on the authority of Abu al-Ala', who said: The Jews will be brought on the Day of Resurrection and it will be said to them, 'What did you worship?' They will say, **We worship God and Ezra**. It will be said to them, **Take the one on the left**. Then the Christians will be brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah**. It will be said to them, **Take the one on the left**. Then the polytheists will be brought and it will be said to them, **There is no god but God**, and they will be arrogant. Then ...Take the one on the left." Abu Nadrah said, **They will fly faster than birds**. Abu Al-Ala' said, **Then the Muslims will be brought and it will be said to them, "What did you worship?"** They will say, **We used to worship God**. It will be said to them, **Would you recognize Him when you saw Him?** They will say, **Yes**. It will be said to them, **How can you recognize Him when you have not seen Him?** They will say, **We know that there is no equal to Him**. He said, **So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them**. "And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'" That is, shall we abandon the worship of our gods and the gods of our fathers because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth**, meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God's law for him of report and requests. **And he confirmed the messengers**, that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you**, the verse.

Fath al-Qadir

Similarly, sentence 29 - **They said, 'Rather, you were not believers.'** This is a new chapter in the answer to an implied question. The meaning is that the leaders or the devils said to those who said this: "You used to come to us from the right. Rather, you were not believers, and we did not prevent you from believing." The meaning is: You were never believers, so that we could transfer you from belief to disbelief. Rather, you were originally disbelievers, so you persisted in it.

Tafsir al-Baghawi

29. **They said**, meaning: the leaders to the followers, **But you were not believers**, you were not on the truth, so He led you astray from it, meaning: disbelief was from before you.

Tafsir al-Baidawi

29- They said, **Rather, you were not believers**.

Surat al-Saffat 37:30

And we had no authority over you. Rather, you were a transgressing people.

Surat al-Saffat 37:30

And we had no authority over you. Rather, you were a transgressing people.

Tafsir al-Jalalayn

30 - **And we had no authority over you** power and ability to force you to follow us **but you were a transgressing people** astray like us

Tafsir al-Suyuti

Tafsir al-Tabari

And we had no authority over you. He says: They said: We had no argument over you, by which we could turn you away from faith, and prevent you because of it from following the truth. **Rather, you were a transgressing people.** He says: They said to them: Rather, you, O polytheists, were a transgressing people against God, transgressing to what you had no right to transgress, by disobeying God and opposing His command.

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, he said: The jinn said to them, **Rather, you were not believers**, until he reached, **a transgressing people**.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And we had no authority over you**, he said: The argument.

And in His statement, **Rather, you were a transgressing people**, he said: **Disbelieving and astray**.

Tafsir al-Qurtubi

And we had no authority over you meaning no argument to abandon the truth. **Rather, you were a transgressing people** meaning unjust and exceeding the limits.

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. "Then the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between the

servants.'" God Almighty also says, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.' And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?" And thus they will say to them here, **Indeed, you used to come to Us from the right**. He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored**. Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You come to us from the direction of truth, beautifying falsehood for us and turning us away from the truth**. Al-Hasan said about the verse: **Indeed, you used to come to us from the right**, meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God**, and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right**, meaning from where we feel safe.

And the Almighty said: **They said, 'Rather, you were not believers.'** The leaders from among the jinn and mankind said to the followers, "The matter is not as you claim. Rather, your hearts were denying faith and were prone to disbelief and disobedience. "And we had no authority over you." That is, no proof of the truth of what we called you to. **Rather, you were a transgressing people**. That is, there was transgression and transgression among you, and that is why you responded to us and abandoned the truth that the prophets brought you and presented to you proofs for the truth of what they brought you, but you opposed it. "So the word of our Lord came into effect upon us, 'Indeed, we are to taste it.' So we led you astray. Indeed, we were going astray." The leaders said to the weak, the word of God came into effect upon us, **I am among the wretched ones who will taste the punishment on the Day of Resurrection**. "So we led you astray." That is, we called you to misguidance. **Indeed, we were going astray**. That is, we called you to what we are in, and you responded to us. God, the Blessed and Exalted, said: **So indeed, on that Day, they will be partners in the punishment**. That is, everyone will be in the Fire, each according to his ability. "Thus will We deal with the criminals. Indeed, They were, that is, in this world, "when it was said to them, 'There is no god but God,' they were arrogant,"

meaning they were too arrogant to say it as the believers say it. Ibn Abi Hatim said, 'Ubayd God ibn Akhi ibn Wahb told us, my uncle told us, Al-Layth told us, on the authority of Ibn Musafir, meaning Abd al-Rahman ibn Khalid, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty." And God Almighty revealed in His Noble Book and mentioned a people who were arrogant, saying, **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.** Ibn Abi Hatim also said, my father told us, Abu Salamah Musa ibn Ismail told us, Hammad told us, on the authority of Sa'id al-Jariri, on the authority of Abu al-Ala', who said: The Jews will be brought on the Day of Resurrection and it will be said to them, 'What did you worship?' They will say, **We worship God and Ezra.** It will be said to them, **Take the one on the left.** Then the Christians will be brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah.** It will be said to them, **Take the one on the left.** Then the polytheists will be brought and it will be said to them, **There is no god but God,** and they will be arrogant. Then ...Take the one on the left." Abu Nadrah said, **They will fly faster than birds.** Abu Al-Ala' said, **Then the Muslims will be brought and it will be said to them, "What did you worship?"** They will say, **We used to worship God.** It will be said to them, **Would you recognize Him when you saw Him?** They will say, **Yes.** It will be said to them, **How can you recognize Him when you have not seen Him?** They will say, **We know that there is no equal to Him.** He said, **So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them.** "And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'" That is, shall we abandon the worship of our gods and the gods of our fathers because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth,** meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God's law for him of report and requests. **And he confirmed the messengers,** that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you,** the verse.

Fath al-Qadir

30- **And we had no authority over you** of authority by force and domination until we brought you into faith and brought you out of disbelief. **Rather, you were a transgressing people** meaning, you exceeded the limit in disbelief and misguidance.

Tafsir al-Baghawi

30. **And we had no authority over you**, of power and ability to force you to follow us, **but you were a transgressing people**, astray.

Tafsir al-Baidawi

30- "And we had no authority over you. Rather, you were a transgressing people." The leaders answered them first by preventing them from being led astray, because they were themselves astray, and secondly by saying that they did not force them to disbelief, since they had no authority over them, but rather they inclined towards it because they were a people who chose transgression.

Surat al-Saffat 37:31

So the word of our Lord has come into effect upon us: “Indeed, we will taste.”

Surat al-Saffat 37:31

So the word of our Lord has come into effect upon us: **Indeed, we will taste.**

Tafsir al-Jalalayn

31 - **Then the word of our Lord** of the punishment has come true and become obligatory upon us all, meaning His saying, **I will fill Hell with jinn and people all together. Indeed, we will all taste** the punishment because of that saying, and their saying arose from it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: “Then the word of our Lord has come into effect upon us, and the punishment of our Lord has become obligatory upon us. Indeed, we will taste the punishment, we and you, for what we have done of sins and disobedience in this world.” This is report from God about what was said by the jinn and mankind.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Then the word of our Lord has come into effect upon us...** the verse. He said: This is the word of the jinn.

Tafsir al-Qurtubi

Then the word of our Lord has come into effect upon us is also one of the words of those who are followed, meaning that the word of our Lord has become obligatory upon us and upon you, so we will all taste the punishment, as God has written and informed us through the tongues of the messengers: **I will surely fill Hell with jinn and people all together** (al-Sajdah 32:13). This is in accordance with the hadith: **God, the Majestic and Almighty, has decreed for Hellfire people and for Paradise people, with no addition to them and no subtraction from them.**

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. “Then the weak will say to those who were arrogant, ‘Indeed, we were your followers, so can you relieve us of a share of the Fire?’ Those who were arrogant will say, ‘Indeed, we are all in it. Indeed, God has judged between the servants.’” God Almighty also says, “And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, ‘If it had not been for you, we would have

been believers.’ Those who were arrogant will say to those who were oppressed, ‘Did we avert you from guidance after it had come to you? Rather, you were criminals.’ And those who were oppressed will say to those who were arrogant, ‘Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.’ And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?” And thus they will say to them here, **Indeed, you used to come to Us from the right.** He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored.** Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You come to us from the direction of truth, beautifying falsehood for us and turning us away from the truth.** Al-Hasan said about the verse: **Indeed, you used to come to us from the right**, meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God**, and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right**, meaning from where we feel safe.

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on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty." And God Almighty revealed in His Noble Book and mentioned a people who were arrogant, saying, **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.** Ibn Abi Hatim also said, my father told us, Abu Salamah Musa ibn Ismail told us, Hammad told us, on the authority of Sa'id al-Jariri, on the authority of Abu al-Ala', who said: The Jews will be brought on the Day of Resurrection and it will be said to them, 'What did you worship?' They will say, **We worship God and Ezra.** It will be said to them, **Take the one on the left.** Then the Christians will be brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah.** It will be said to them, **Take the one on the left.** Then the polytheists will be brought and it will be said to them, **There is no god but God,** and they will be arrogant. Then ...Take the one on the left." Abu Nadrah said, **They will fly faster than birds.** Abu Al-Ala' said, **Then the Muslims will be brought and it will be said to them, "What did you worship?"** They will say, **We used to worship God.** It will be said to them, **Would you recognize Him when you saw Him?** They will say, **Yes.** It will be said to them, **How can you recognize Him when you have not seen Him?** They will say, **We know that there is no equal to Him.** He said, **So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them.** "And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'" That is, shall we abandon the worship of our gods and the gods of our fathers because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth,** meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God's law for him of report and requests. **And he confirmed the messengers,** that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you,** the verse.

Fath al-Qadir

And His statement: 31- "Then the word of our Lord has come into effect upon us: 'Indeed, we will taste it.'" From the statement of those who are followed: meaning, the statement of our Lord has become obligatory upon us and upon you and is binding upon us, meaning His statement, the Most High: **I will surely fill Hell with you and those who follow you among them, all together.** Indeed, we will taste the punishment: meaning, we will all taste the punishment for which the threat was mentioned. Al-Zajaj said: meaning, the misguides and the one who goes astray will be in the Fire.

Tafsir al-Baghawi

31. **Then it has become true,** it has become obligatory, **upon us,** all of us, **the word of our Lord,** meaning: the word of punishment, which is His saying: **I will surely fill Hell with jinn and people all together** (al-Sajdah 32:13). **Indeed, we will taste,** the punishment: meaning: that the one who has gone astray and the one who leads others astray will all be in Hell.

Tafsir al-Baidawi

31- "So the word of our Lord has come into effect upon us: 'Indeed, we will taste it.'"

Surat al-Saffat 37:32

Then We led you astray. Indeed, We were astray.

Surat al-Saffat 37:32

Then We led you astray. Indeed, We were astray.

Tafsir al-Jalalayn

32 - **So We led you astray** The reason is given by His saying **Indeed, we were astray**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, “So we led you astray. Indeed, we were astray.” He says: So we led you astray from the path of God and from faith in Him. Indeed, we were astray. This is also report from God about what was said by the jinn and mankind.

Tafsir al-Qurtubi

So We misled you meaning We made the disbelief you were upon seem attractive to you. **Indeed, we were misguided** by whispering and summoning.

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. “Then the weak will say to those who were arrogant, ‘Indeed, we were your followers, so can you relieve us of a share of the Fire?’ Those who were arrogant will say, ‘Indeed, we are all in it. Indeed, God has judged between the servants.’” God Almighty also says, “And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, ‘If it had not been for you, we would have been believers.’ Those who were arrogant will say to those who were oppressed, ‘Did we avert you from guidance after it had come to you? Rather, you were criminals.’ And those who were oppressed will say to those who were arrogant, ‘Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.’ And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?” And thus they will say to them here, **Indeed, you used to come to Us from the right**. He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored**. Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and

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brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah.** It will be said to them, **Take the one on the left.** Then the polytheists will be brought and it will be said to them, **There is no god but God,** and they will be arrogant. Then ...Take the one on the left." Abu Nadrah said, **They will fly faster than birds.** Abu Al-Ala' said, **Then the Muslims will be brought and it will be said to them, "What did you worship?** They will say, **We used to worship God.** It will be said to them, **Would you recognize Him when you saw Him?** They will say, **Yes.** It will be said to them, **How can you recognize Him when you have not seen Him?** They will say, **We know that there is no equal to Him.** He said, **So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them.** "And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'" That is, shall we abandon the worship of our gods and the gods of our fathers because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth,** meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God's law for him of report and requests. **And he confirmed the messengers,** that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you,** the verse.

Fath al-Qadir

32- **So we led you astray** means we led you astray from guidance, and called you to the error we were in, and made your disbelief seem fair to you. **Indeed, we were astray.** So there is no blame on us for our exposure to your misguidance, because we wanted you to be like us in misguidance. The meaning of the verse is: We proceeded to mislead you because we were described in ourselves as being misguided. So they acknowledged here that they caused their misguidance, but not by way of coercion and domination. They denied that they had previously subdued or overcome them, so they said: **And we had no authority over you.**

Tafsir al-Baghawi

32. **So We led you astray,** meaning We led you astray from guidance and called you to what we were doing. **Indeed, we were astray,** meaning we were lost.

Tafsir al-Baidawi

32- "So We led you astray. Indeed, we were astray." Then they explained that the misguidance of the two groups and their falling into punishment was a matter that was decreed for them and that they could not escape it. The most important thing they did to them was to invite them to misguidance because they were

in misguidance and wanted to be like them. This is an allusion to the fact that their misguidance is not from them, since if every misguidance was due to the misguidance of a misguided person, then who misguided them?

Surat al-Saffat 37:33

Then, on that Day, they will be sharers in the punishment.

Surat al-Saffat 37:33

Then, on that Day, they will be sharers in the punishment.

Tafsir al-Jalalayn

33 - **Then on that Day** the Day of Resurrection **they will share in the punishment** because they shared in the misguidance.

Tafsir al-Suyuti

Tafsir al-Tabari

God said, **On that Day they will all share in the punishment.** He says: The people who disbelieved in God and their spouses, and what they worshipped besides God, and the jinn who led mankind astray will all share in the punishment on the Day of Resurrection, just as they shared in disobeying God in this world.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Then on that Day they will be sharers in the punishment**, he said, **They and the devils.**

Tafsir al-Qurtubi

Then he said about them: **For on that Day they will share in the punishment**, the astray and the one who leads astray.

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. "Then the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between the servants.'" God Almighty also says, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.' And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?" And thus they will say to them here,

Indeed, you used to come to Us from the right. He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored.** Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You come to us from the direction of truth, beautifying falsehood for us and turning us away from the truth.** Al-Hasan said about the verse: **Indeed, you used to come to us from the right**, meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God**, and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right**, meaning from where we feel safe.

And the Almighty said: **They said, 'Rather, you were not believers.'** The leaders from among the jinn and mankind said to the followers, "The matter is not as you claim. Rather, your hearts were denying faith and were prone to disbelief and disobedience. "And we had no authority over you." That is, no proof of the truth of what we called you to. **Rather, you were a transgressing people.** That is, there was transgression and transgression among you, and that is why you responded to us and abandoned the truth that the prophets brought you and presented to you proofs for the truth of what they brought you, but you opposed it. "So the word of our Lord came into effect upon us, 'Indeed, we are to taste it.' So we led you astray. Indeed, we were going astray." The leaders said to the weak, the word of God came into effect upon us, **I am among the wretched ones who will taste the punishment on the Day of Resurrection.** "So we led you astray." That is, we called you to misguidance. **Indeed, we were going astray.** That is, we called you to what we are in, and you responded to us. God, the Blessed and Exalted, said: **So indeed, on that Day, they will be partners in the punishment.** That is, everyone will be in the Fire, each according to his ability. "Thus will We deal with the criminals. Indeed, They were, that is, in this world, "when it was said to them, 'There is no god but God,' they were arrogant," meaning they were too arrogant to say it as the believers say it. Ibn Abi Hatim said, 'Ubayd God ibn Akhi ibn Wahb told us, my uncle told us, Al-Layth told us, on the authority of Ibn Musafir, meaning Abd al-Rahman ibn Khalid, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty." And God Almighty revealed in His Noble Book and mentioned a people who were arrogant, saying, **Indeed, when it was said to them, 'There is no**

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Fath al-Qadir

Then God Almighty informed us about the followers and those who are followed, saying: 33- **Then on that Day they will share in the punishment**, just as they shared in the misguidance.

Tafsir al-Baghawi

33. God Almighty said: **For on that Day they will share in the punishment**, the leaders and the followers.

Tafsir al-Baidawi

33- **For they** for the followers and the followed **on that Day will share in the punishment** just as they shared in the misguidance.

Surat al-Saffat 37:34

Indeed, thus do We deal with the criminals.

Surat al-Saffat 37:34

Indeed, thus do We deal with the criminals.

Tafsir al-Jalalayn

34 - **Indeed, we do so** as we do with these people **we do with the criminals** other than these people, that is, we punish them, the followers among them and the followed.

Tafsir al-Suyuti

Tafsir al-Tabari

This is how We deal with the criminals. God Almighty says: This is how We deal with those who chose to disobey God in this world over obeying Him, and to disbelieve in Him over believing in Him. We will make them taste the painful punishment, and we will gather them with their peers in the Fire.

Tafsir al-Qurtubi

We do the same meaning the same action **to the criminals** meaning the polytheists.

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. "Then the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between the servants.'" God Almighty also says, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.' And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?" And thus they will say to them here, **Indeed, you used to come to Us from the right.** He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored.** Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the

jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You came to us from the direction of truth, beautifying falsehood for us and turning us away from the truth.** Al-Hasan said about the verse: **Indeed, you used to come to us from the right**, meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God**, and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right**, meaning from where we feel safe.

And the Almighty said: **They said, 'Rather, you were not believers.'** The leaders from among the jinn and mankind said to the followers, "The matter is not as you claim. Rather, your hearts were denying faith and were prone to disbelief and disobedience. "And we had no authority over you." That is, no proof of the truth of what we called you to. **Rather, you were a transgressing people.** That is, there was transgression and transgression among you, and that is why you responded to us and abandoned the truth that the prophets brought you and presented to you proofs for the truth of what they brought you, but you opposed it. "So the word of our Lord came into effect upon us, 'Indeed, we are to taste it.' So we led you astray. Indeed, we were going astray." The leaders said to the weak, the word of God came into effect upon us, **I am among the wretched ones who will taste the punishment on the Day of Resurrection.** "So we led you astray." That is, we called you to misguidance. **Indeed, we were going astray.** That is, we called you to what we are in, and you responded to us. God, the Blessed and Exalted, said: **So indeed, on that Day, they will be partners in the punishment.** That is, everyone will be in the Fire, each according to his ability. "Thus will We deal with the criminals. Indeed, They were, that is, in this world, "when it was said to them, 'There is no god but God,' they were arrogant," meaning they were too arrogant to say it as the believers say it. Ibn Abi Hatim said, 'Ubayd God ibn Akhi ibn Wahb told us, my uncle told us, Al-Layth told us, on the authority of Ibn Musafir, meaning Abd al-Rahman ibn Khalid, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty." And God Almighty revealed in His Noble Book and mentioned a people who were arrogant, saying, **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.** Ibn Abi Hatim also said, my father told us, Abu Salamah Musa ibn Ismail told us, Hammad told us, on the authority of Sa'id al-Jariri, on the authority of Abu al-Ala', who said: The Jews will be brought on the Day of Resurrection and it will be said to them, 'What did you worship?' They will

say, **We worship God and Ezra**. It will be said to them, **Take the one on the left**. Then the Christians will be brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah**. It will be said to them, **Take the one on the left**. Then the polytheists will be brought and it will be said to them, **There is no god but God**, and they will be arrogant. Then ...Take the one on the left." Abu Nadrah said, **They will fly faster than birds**. Abu Al-Ala' said, **Then the Muslims will be brought and it will be said to them, "What did you worship?"** They will say, **We used to worship God**. It will be said to them, **Would you recognize Him when you saw Him?** They will say, **Yes**. It will be said to them, **How can you recognize Him when you have not seen Him?** They will say, **We know that there is no equal to Him**. He said, **So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them**. "And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'" That is, shall we abandon the worship of our gods and the gods of our fathers because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth**, meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God's law for him of report and requests. **And he confirmed the messengers**, that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you**, the verse.

Fath al-Qadir

34- **We do the same to the criminals**. That is, we do the same to the criminals: that is, the criminals, who are the polytheists.

Tafsir al-Baghawi

34. **This is how We deal with the criminals**. Ibn Abbas said: Those who associate partners with God.

Tafsir al-Baidawi

34- **We do likewise** like that action **with the criminals** with the polytheists, as God Almighty says:

Surat al-Saffat 37:35

Indeed, when it was said to them, "There is no god but God," they were arrogant.

Surat al-Saffat 37:35

Indeed, when it was said to them, **There is no god but God**, they were arrogant.

Tafsir al-Jalalayn

35 - *They* meaning these, according to the evidence of what follows **when it was said to them, There is no god but God, they were arrogant**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these polytheists whose characteristics He described in these verses were in this world, when it was said to them: Say, **There is no god but God**, they would be arrogant. He says: They would be proud of being told that and they would be arrogant. He left out the statement *Say*, being satisfied with the indication of the statement to it from its mention.

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

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Mufaddal told us: Asbat told us, on the authority of Al-Suddi, regarding His statement, **When it is said to them, 'There is no god but God,' they are arrogant**, he said: He means the polytheists in particular.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **When it was said to them, 'There is no god but God,' they were arrogant**, Umar ibn al-Khattab said: Bring your dead and teach them, **There is no god but God**, for they see and hear.

Tafsir al-Qurtubi

When it was said to them, 'There is no god but God,' they were arrogant. That is, when it was said to them, 'Say,' the statement was implied. *<arrogant>* is in the accusative case as the predicate of *kana*. It is also permissible for it to be in the nominative case as the predicate of *in*, and *kana* is omitted. And when the Prophet (peace and blessings of God be upon him) said to Abu Talib upon his death and the Quraysh had gathered: **Say, 'There is no god but God,' and you will rule the Arabs with it and the non-Arabs will submit to you with it, they refused and were averse to that.** Abu Hurairah said on the authority of the Prophet, may God bless him and grant him peace, who said: God Almighty revealed in His Book and mentioned a people who were arrogant, saying: **When it was said to them, 'There is no god but God,' they were arrogant.** And God Almighty said: "When those who disbelieved put

into their hearts arrogance - the arrogance of the times of ignorance - then God sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of piety, and they were more deserving of it and more worthy of it." (al-Fath 48:26), which is **There is no god but God, Muhammad is the Messenger of God**. The polytheists were arrogant about it on the day of Al-Hudaybiyyah, the day the Messenger of God, may God bless him and grant him peace, wrote to them regarding the period of time." This report was mentioned by Al-Bayhaqi, and the one before it was Al-Qushayri.

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. "Then the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between the servants.'" God Almighty also says, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.' And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?" And thus they will say to them here, **Indeed, you used to come to Us from the right**. He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored**. Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You come to us from the direction of truth, beautifying falsehood for us and turning us away from the truth**. Al-Hasan said about the verse: **Indeed, you used to come to us from the right**, meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God**, and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right**, meaning from where we feel safe.

And the Almighty said: **They said, 'Rather, you were not believers.'** The leaders from among the jinn and mankind said to the followers, "The matter is not as

you claim. Rather, your hearts were denying faith and were prone to disbelief and disobedience. "And we had no authority over you." That is, no proof of the truth of what we called you to. **Rather, you were a transgressing people.** That is, there was transgression and transgression among you, and that is why you responded to us and abandoned the truth that the prophets brought you and presented to you proofs for the truth of what they brought you, but you opposed it. "So the word of our Lord came into effect upon us, 'Indeed, we are to taste it.' So we led you astray. Indeed, we were going astray." The leaders said to the weak, the word of God came into effect upon us, **I am among the wretched ones who will taste the punishment on the Day of Resurrection.** "So we led you astray." That is, we called you to misguidance. **Indeed, we were going astray.** That is, we called you to what we are in, and you responded to us. God, the Blessed and Exalted, said: **So indeed, on that Day, they will be partners in the punishment.** That is, everyone will be in the Fire, each according to his ability. "Thus will We deal with the criminals. Indeed, They were, that is, in this world, "when it was said to them, 'There is no god but God,' they were arrogant," meaning they were too arrogant to say it as the believers say it. Ibn Abi Hatim said, 'Ubayd God ibn Akhi ibn Wahb told us, my uncle told us, Al-Layth told us, on the authority of Ibn Musafir, meaning Abd al-Rahman ibn Khalid, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty." And God Almighty revealed in His Noble Book and mentioned a people who were arrogant, saying, **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.** Ibn Abi Hatim also said, my father told us, Abu Salamah Musa ibn Ismail told us, Hammad told us, on the authority of Sa'id al-Jariri, on the authority of Abu al-Ala', who said: The Jews will be brought on the Day of Resurrection and it will be said to them, 'What did you worship?' They will say, **We worship God and Ezra.** It will be said to them, **Take the one on the left.** Then the Christians will be brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah.** It will be said to them, **Take the one on the left.** Then the polytheists will be brought and it will be said to them, **There is no god but God,** and they will be arrogant. Then ...Take the one on the left." Abu Nadrah said, **They will fly faster than birds.** Abu Al-Ala' said, **Then the Muslims will be brought and it will be said to them, "What did you worship?"** They will say, **We used to worship God.** It will be said to them, **Would you recognize Him when you saw Him?** They will say, Yes. It will be said to them, **How can you recognize Him when you have not seen Him?** They will say, **We know that there is no equal to Him.** He said, **So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them.** "And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'" That is, shall we abandon the worship of our gods and the gods of our fathers

because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth,** meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God's law for him of report and requests. **And he confirmed the messengers,** that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you,** the verse.

Fath al-Qadir

As indicated by his statement: 35- **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.** That is, when it was said to them, 'Say, there is no god but God,' they were arrogant about accepting it. The place of *arrogant* is the accusative as the predicate of *was*, or the nominative as the predicate of *in*, and *was* is omitted.

Tafsir al-Baghawi

35. **When it was said to them, 'There is no god but God,' they were arrogant,** they were arrogant about the word of monotheism, and they refrained from it.

Tafsir al-Baidawi

35- **Indeed, when it was said to them, 'There is no god but God,' they were arrogant** meaning about the word of monotheism, or about those who called them to it.

Surat al-Saffat 37:36

And they say, "Shall we abandon our gods for a mad poet?"

Surat al-Saffat 37:36

And they say, **Shall we abandon our gods for a mad poet?**

Tafsir al-Jalalayn

36 - (And they say: **Shall we**) in its two hamzas what was mentioned above **should we abandon our gods for a mad poet** meaning for the sake of Muhammad. God Almighty said:

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'** God Almighty says: And these polytheists from Quraysh say: Shall we abandon the worship of our gods for the sake of a mad poet? He says: To follow a mad poet - meaning by that the Prophet of God, may God bless him and grant him peace - and we say there is no god but God.

As Bishr told us, Qan: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they say, 'Shall we abandon our gods for the sake of a mad poet?'** They mean Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

God Almighty says: **And they say, 'Shall we abandon our gods for the sake of a mad poet?'** That is, for the sake of the words of a mad poet.

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. "Then the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between the servants.'" God Almighty also says, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.' And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who

disbelieved. Are they recompensed except for what they used to do?" And thus they will say to them here, **Indeed, you used to come to Us from the right.** He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored.** Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right,** meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You come to us from the direction of truth, beautifying falsehood for us and turning us away from the truth.** Al-Hasan said about the verse: **Indeed, you used to come to us from the right,** meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God,** and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right,** meaning from where we feel safe.

And the Almighty said: **They said, 'Rather, you were not believers.'** The leaders from among the jinn and mankind said to the followers, "The matter is not as you claim. Rather, your hearts were denying faith and were prone to disbelief and disobedience. "And we had no authority over you." That is, no proof of the truth of what we called you to. **Rather, you were a transgressing people.** That is, there was transgression and transgression among you, and that is why you responded to us and abandoned the truth that the prophets brought you and presented to you proofs for the truth of what they brought you, but you opposed it. "So the word of our Lord came into effect upon us, 'Indeed, we are to taste it.' So we led you astray. Indeed, we were going astray." The leaders said to the weak, the word of God came into effect upon us, **I am among the wretched ones who will taste the punishment on the Day of Resurrection.** "So we led you astray." That is, we called you to misguidance. **Indeed, we were going astray.** That is, we called you to what we are in, and you responded to us. God, the Blessed and Exalted, said: **So indeed, on that Day, they will be partners in the punishment.** That is, everyone will be in the Fire, each according to his ability. "Thus will We deal with the criminals. Indeed, They were, that is, in this world, "when it was said to them, 'There is no god but God,' they were arrogant," meaning they were too arrogant to say it as the believers say it. Ibn Abi Hatim said, 'Ubayd God ibn Akhi ibn Wahb told us, my uncle told us, Al-Layth told us, on the authority of Ibn Musafir, meaning Abd al-Rahman ibn Khalid, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty." And God Almighty revealed in His Noble

Book and mentioned a people who were arrogant, saying, **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.** Ibn Abi Hatim also said, my father told us, Abu Salamah Musa ibn Ismail told us, Hammad told us, on the authority of Sa'id al-Jariri, on the authority of Abu al-Ala', who said: The Jews will be brought on the Day of Resurrection and it will be said to them, 'What did you worship?' They will say, **We worship God and Ezra.** It will be said to them, **Take the one on the left.** Then the Christians will be brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah.** It will be said to them, **Take the one on the left.** Then the polytheists will be brought and it will be said to them, **There is no god but God,** and they will be arrogant. Then ...Take the one on the left." Abu Nadrah said, **They will fly faster than birds.** Abu Al-Ala' said, **Then the Muslims will be brought and it will be said to them, "What did you worship? They will say, We used to worship God. It will be said to them, Would you recognize Him when you saw Him? They will say, Yes. It will be said to them, How can you recognize Him when you have not seen Him? They will say, We know that there is no equal to Him. He said, So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them.** "And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'" That is, shall we abandon the worship of our gods and the gods of our fathers because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth,** meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God's law for him of report and requests. **And he confirmed the messengers,** that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you,** the verse.

Fath al-Qadir

36- **And they say, 'Shall we abandon our gods for the sake of a mad poet?'** They mean the Prophet, may God bless him and grant him peace: that is, for the sake of the words of a mad poet.

Tafsir al-Baghawi

36. **And they say, 'Shall we abandon our gods for a mad poet?'** They mean the Prophet, may God bless him and grant him peace.

Tafsir al-Baidawi

36- **And they say, 'Shall we abandon our gods for a mad poet?'** They mean Muhammad, peace and blessings be upon him.

Surat al-Saffat 37:37

Rather, he brought the truth and confirmed the messengers.

Surat al-Saffat 37:37

Rather, he brought the truth and confirmed the messengers.

Tafsir al-Jalalayn

37 - **Rather, he brought the truth and confirmed the messengers** who brought it, which is that there is no god but God.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Rather, he came with the truth**. This is report from God, refuting the polytheists who said to the Prophet, may God bless him and grant him peace, **He is a crazy poet**. They lied. Muhammad is not as they described him, that he is a crazy poet. Rather, he is a prophet of God who came with the truth from Him, which is the Qur'an that He revealed to him, and he confirmed the messengers who came before him.

And the people of interpretation said the same as 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: **Rather, he brought the truth with the Qur'an and confirmed the messengers**: meaning, he confirmed the messengers who came before him.

Tafsir al-Qurtubi

Then God Almighty responded to them and said:

Rather, he brought the truth, meaning the Qur'an and monotheism, **and he confirmed the messengers** in what they brought of monotheism.

Tafsir Ibn Kathir

God Almighty mentions that the disbelievers will blame one another on the Day of Resurrection just as they will quarrel in the depths of Hellfire. "Then the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between the servants.'" God Almighty also says, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were arrogant will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were

criminals.' And those who were oppressed will say to those who were arrogant, 'Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.' And they will conceal their regret when they see the punishment, and We have put shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do?" And thus they will say to them here, **Indeed, you used to come to Us from the right**. He said, Ad-Dahhak narrated from Ibn Abbas, they say: **You used to subjugate us with your power over us because we were humiliated and you were honored**. Mujahid said: It means from the truth, while the disbelievers say it to the devils. Qatadah said: The humans said to the jinn: **You used to come to us from the right**, meaning from the direction of good, forbidding us from it and delaying us from it. As-Suddi said: **You come to us from the direction of truth, beautifying falsehood for us and turning us away from the truth**. Al-Hasan said about the verse: **Indeed, you used to come to us from the right**, meaning: God comes to him at every good he wants and turns him away from it. Ibn Zayd said: It means: You stand between us and good and turn us back from Islam, faith and doing the good that we have been commanded to do. Yazid said: Polytheism from the direction of **there is no god but God**, and Khasif said: They mean from their right side. Ikrimah said: **Indeed, you used to come to us from the right**, meaning from where we feel safe.

And the Almighty said: **They said, 'Rather, you were not believers.'** The leaders from among the jinn and mankind said to the followers, "The matter is not as you claim. Rather, your hearts were denying faith and were prone to disbelief and disobedience. "And we had no authority over you." That is, no proof of the truth of what we called you to. **Rather, you were a transgressing people**. That is, there was transgression and transgression among you, and that is why you responded to us and abandoned the truth that the prophets brought you and presented to you proofs for the truth of what they brought you, but you opposed it. "So the word of our Lord came into effect upon us, 'Indeed, we are to taste it.' So we led you astray. Indeed, we were going astray." The leaders said to the weak, the word of God came into effect upon us, **I am among the wretched ones who will taste the punishment on the Day of Resurrection**. "So we led you astray." That is, we called you to misguidance. **Indeed, we were going astray**. That is, we called you to what we are in, and you responded to us. God, the Blessed and Exalted, said: **So indeed, on that Day, they will be partners in the punishment**. That is, everyone will be in the Fire, each according to his ability. "Thus will We deal with the criminals. Indeed, They were, that is, in this world, "when it was said to them, 'There is no god but God,' they were arrogant," meaning they were too arrogant to say it as the believers say it. Ibn Abi Hatim said, 'Ubayd God ibn Akhi ibn Wahb told us, my uncle told us, Al-Layth told us, on the authority of Ibn Musafir, meaning Abd al-Rahman ibn Khalid, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless

him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God Almighty." And God Almighty revealed in His Noble Book and mentioned a people who were arrogant, saying, **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.** Ibn Abi Hatim also said, my father told us, Abu Salamah Musa ibn Ismail told us, Hammad told us, on the authority of Sa'id al-Jariri, on the authority of Abu al-Ala', who said: The Jews will be brought on the Day of Resurrection and it will be said to them, 'What did you worship?' They will say, **We worship God and Ezra.** It will be said to them, **Take the one on the left.** Then the Christians will be brought and it will be said to them, **What did you worship?** They will say, **We worship God and the Messiah.** It will be said to them, **Take the one on the left.** Then the polytheists will be brought and it will be said to them, **There is no god but God,** and they will be arrogant. Then ...Take the one on the left." Abu Nadrah said, **They will fly faster than birds.** Abu Al-Ala' said, **Then the Muslims will be brought and it will be said to them, "What did you worship?"** They will say, **We used to worship God.** It will be said to them, **Would you recognize Him when you saw Him?** They will say, **Yes.** It will be said to them, **How can you recognize Him when you have not seen Him?** They will say, **We know that there is no equal to Him.** He said, **So He, the Blessed and Exalted, recognizes them and saves the believers, and God, the Exalted, saves them.** "And they say, 'Shall we indeed abandon our gods for the sake of a mad poet?'" That is, shall we abandon the worship of our gods and the gods of our fathers because of the words of this mad poet, meaning the Messenger of God, may God bless him and grant him peace? God, the Most High, said, in refutation of them and in response to them, **Rather, he has brought the truth,** meaning the Messenger of God, may God bless him and grant him peace, brought the truth in all of God's law for him of report and requests. **And he confirmed the messengers,** that is, he confirmed them in what they reported about him of praiseworthy attributes and sound methods, and he reported about God, the Most High, in His law and command, as they reported. **Nothing is said to you except what was said to the messengers before you,** the verse.

Fath al-Qadir

God Almighty responded to them by saying: 37- **Rather, he brought the truth** meaning the Qur'an, which includes monotheism, promise, and threat. **And he confirmed the messengers** meaning he confirmed their truth in what they brought of monotheism, threat, and proof of the afterlife. He did not contradict them nor did he bring anything that the messengers before him did not bring.

Tafsir al-Baghawi

37. God Almighty said in response to them: **Rather, he came,** Muhammad, **with the truth and the truth of the messengers,** meaning: the messengers before him

brought it.

Tafsir al-Baidawi

37- **Rather, he brought the truth and confirmed the messengers.** He responded to them by saying that what he brought of monotheism is true, and that it is proven and agreed upon by the messengers.

Surat al-Saffat 37:38

Indeed, you will taste the painful punishment.

Surat al-Saffat 37:38

Indeed, you will taste the painful punishment.

Tafsir al-Jalalayn

38 - **Indeed, you** there is a shift **you will taste the painful punishment**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to these polytheists from Mecca, who said about Muhammad: **He is a crazy poet**, "You, polytheists, will surely taste the painful punishment" in the Hereafter.

Tafsir al-Qurtubi

You will surely taste the painful punishment. The original form is *thaa'iqun*, but the *nun* was deleted for the sake of brevity and was lowered for the sake of addition. The accusative is permissible, as Sibawayh recited:

I found him neither seeking forgiveness nor remembering God except a little.

Sibawayh permitted **and those who establish prayer** on this basis.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the

saying of the Most High: **For those is a known provision.** Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other.** Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it.** Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it.** God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghastr** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

The cup still kills us and takes the first place

Sa'id ibn Jubayr said: There is no harm or objection to it, and the correct statement of Mujahid is that it is a stomach ache. God the Almighty said: **nor will they be intoxicated by it** Mujahid said: Their minds will not be lost. This is what Ibn Abbas, Muhammad ibn Ka'b, al-Hasan, Ata' ibn Abi Muslim al-Khurasani, al-Suddi and others said. Ad-Dahhak said on the authority of Ibn Abbas: There are four characteristics of wine: intoxication, headache, vomiting and urination. God the Almighty mentioned the wine of Paradise and purified it from these characteristics as He mentioned

in Surat as-Saffat. God the Almighty said: **And with them will be chaste women** meaning chaste women who do not look at anyone but their husbands. This is what Ibn Abbas **may God be pleased with him and his father** said, as did Mujahid, Zayd ibn Aslam, Qatadah, al-Suddi and others. And His saying, the Blessed and Most High: *eye* meaning beautiful eyes. It was said that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaykha about Joseph, peace be upon him, when she brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed houris **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

She is a flower like a pearl of the sea, distinguished from a hidden essence

Al-Hasan said: **As if they were hidden eggs**, meaning protected and untouched by hands. Al-Suddi said: The eggs are hidden in their nests. Saeed bin Jubair said: **As if they were hidden eggs**, meaning the inside of the egg. Ata' Al-Khurasani said: It is the mesocarp that is between the upper shell and the egg's core. Al-Suddi said: **As if they were hidden eggs**, meaning the white of the egg when its shell is removed. Ibn Jarir chose it because he said: hidden. He said: The upper shell is touched by the wing of the bird and the nest and the hands reach it, unlike its inside, and God knows best. Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah, may God be pleased with her, who said: I said: O Messenger of God, tell me about the statement of God Almighty: **Houris with wide, beautiful eyes**. He said: **The large eyes, the lips of the houri are like the wings of an eagle**. I said: O Messenger of God, tell me about the statement of God Almighty: **As if they were hidden eggs**. He said: Their thinness is **like the thinness of the skin whose head is inside the egg that is next to the shell, which is the gharqa'**. Ibn Abi Hatim said: My father told us, Abu Ghassan Al-Nahdi told us, Abd Al-Salam bin Harb told us, on the authority of Laith, on the authority of Al-Rabi' bin Anas, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of the people to emerge when they are sent, and I am their orator when they arrive, and I am their bringer of good tidings when they grieve, and I am their intercessor when they are imprisoned. The banner of praise on that Day will be in

my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

38- **Indeed, you will taste the painful punishment** meaning that because of your polytheism and denial, you will taste the extremely painful punishment. The majority read *Ladhayqu* without the final nun and with the torment in the genitive case. Abaan bin Tha'lab read it on the authority of Asim and Abu Al-Sammak without the final nun and with the torment in the accusative case. Sibawayh recited in a similar reading with the final nun in the genitive case and the torment in the accusative case the following verse:

I found him neither repenting nor remembering God except a little.

Sibawayh also permitted **and those who establish prayer** to use the word *prayer* in the accusative case based on this interpretation. It was also read with the letter *nun* and the word *punishment* in the accusative case based on the original reading.

Tafsir al-Baghawi

38. **You will surely taste the painful punishment.**

Tafsir al-Baidawi

38- **Indeed, you will taste the painful punishment** for associating partners with God and denying the Messengers. It was read with the accusative of the punishment to confirm the nun, as in His saying:

I do not remember God except a little

It is weak in the case of something other than the letter *lam* and according to the original.

Surat al-Saffat 37:39

And you will not be recompensed except for what you used to do.

Surat al-Saffat 37:39

And you will not be recompensed except for what you used to do.

Tafsir al-Jalalayn

39 - **And you will not be recompensed except** for what you used to do.)

Tafsir al-Suyuti

Tafsir al-Tabari

And you will not be recompensed means: and you will not be rewarded in the Hereafter if you taste the painful torment therein *except* the reward **for what you used to do** in this world, the sins of God.

Tafsir al-Qurtubi

And you will not be recompensed except for what you used to do. That is, except for what you did of polytheism.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision**. Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other**. Mujahid said: They will not look at

each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it**. Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it**. God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghastr** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

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that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaykha about Joseph, peace be upon him, when she brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed houris **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

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Fath al-Qadir

Then the Almighty made clear that the torment they tasted was only because of their actions, saying: 39- **And you will not be recompensed except for what you used to do**, meaning except for the recompense for what you used to do of disbelief and sins, or except for what you used to do.

Tafsir al-Baghawi

39. **And you will not be recompensed except for what you used to do**, in this world of polytheism.

Tafsir al-Baidawi

39- **And you will not be recompensed except for what you used to do** except for what you have taught.

Surat al-Saffat 37:40

Except the chosen servants of God.

Surat al-Saffat 37:40

Except the chosen servants of God.

Tafsir al-Jalalayn

40 - **Except the sincere servants of God** The believers are an exception whose reward is not mentioned in His statement:

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Except for the sincere servants of God**, means: Except for the servants of God whom He sincerely devoted to His mercy on the day He created them, and for whom He decreed happiness in the Mother of the Book, for they will not taste the torment, because they are people of obedience to God and people of faith in Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Except the sincere servants of God**. He said: This is God's second choice.

Tafsir al-Qurtubi

Except the sincere servants of God is an exception from those who will taste the punishment. The people of Medina and Kufa read <the sincere> with a fatha on the lam, meaning those whom God has sincerely devoted to His obedience, religion, and allegiance. The rest read it with a kasra on the lam, meaning those who have sincerely worshipped God. It was also said: It is a disjunctive exception, meaning that you, O criminals, will taste the punishment, but the sincere servants of God will not taste the punishment.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except**

the chosen servants of God, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision**. Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other**. Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it**. Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it**. God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghastr** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

The cup still kills us and takes the first place

Sa'id ibn Jubayr said: There is no harm or objection to it, and the correct statement of Mujahid is that it is a stomach ache. God the Almighty said: **nor will they be intoxicated by it** Mujahid said: Their minds will not be

lost. This is what Ibn Abbas, Muhammad ibn Ka'b, al-Hasan, Ata' ibn Abi Muslim al-Khurasani, al-Suddi and others said. Ad-Dahhak said on the authority of Ibn Abbas: There are four characteristics of wine: intoxication, headache, vomiting and urination. God the Almighty mentioned the wine of Paradise and purified it from these characteristics as He mentioned in Surat as-Saffat. God the Almighty said: **And with them will be chaste women** meaning chaste women who do not look at anyone but their husbands. This is what Ibn Abbas **may God be pleased with him and his father** said, as did Mujahid, Zayd ibn Aslam, Qatadah, al-Suddi and others. And His saying, the Blessed and Most High: *eye* meaning beautiful eyes. It was said that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaykha about Joseph, peace be upon him, when she brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed houris **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

She is a flower like a pearl of the sea, distinguished
from a hidden essence

Al-Hasan said: **As if they were hidden eggs**, meaning protected and untouched by hands. Al-Suddi said: The eggs are hidden in their nests. Saeed bin Jubair said: **As if they were hidden eggs**, meaning the inside of the egg. Ata' Al-Khurasani said: It is the mesocarp that is between the upper shell and the egg's core. Al-Suddi said: **As if they were hidden eggs**, meaning the white of the egg when its shell is removed. Ibn Jarir chose it because he said: hidden. He said: The upper shell is touched by the wing of the bird and the nest and the hands reach it, unlike its inside, and God knows best. Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah, may God be pleased with her, who said: I said: O Messenger of God, tell me about the statement of God Almighty: **Houris with wide, beautiful eyes**. He said: **The large eyes, the lips of the houri are like the wings of an eagle**. I said: O Messenger of God, tell me about the statement of God Almighty: **As if they were hidden eggs**. He said: Their thinness is **like the thinness of the skin whose head is inside the egg that is next to the shell, which is the gharqa'**. Ibn Abi Hatim said: My father told us, Abu Ghassan Al-Nahdi told us, Abd Al-Salam bin Harb told us, on the authority of Laith, on the authority of Al-Rabi' bin Anas, on the authority of

Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of the people to emerge when they are sent, and I am their orator when they arrive, and I am their bringer of good tidings when they grieve, and I am their intercessor when they are imprisoned. The banner of praise on that Day will be in my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

Then He excepted the believers, saying: 40- **Except the sincere servants of God**. The people of Medina and Kufa read **the sincere** with a fatha on the lam: meaning those whom God has sincerely devoted to His obedience and to His Oneness. The rest read it with a kasra: meaning those who have sincerely devoted themselves to God in worship and to His Oneness. The exception is either connected, assuming the address is generalized in **you will be rewarded** to all accountable people, or disconnected: meaning but the sincere servants of God will not taste the punishment.

Tafsir al-Baghawi

40. **Except the sincere servants of God**, the monotheists.

Tafsir al-Baidawi

40- **Except the sincere servants of God** is an exception, unless the pronoun in **you will be rewarded** refers to all those who are accountable, in which case their exception would be based on similarity, since their reward is doubled, and it is also an exception based on this consideration.

Surat al-Saffat 37:41

Those will have a known provision.

Surat al-Saffat 37:41

Those will have a known provision.

Tafsir al-Jalalayn

41 - **For them** in Paradise **is a known provision** morning and evening.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **For them is a known provision**, means: These are the sincere servants of God who have a known provision, and that known provision is the fruits that God created for them in Paradise.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Those will have a known provision** in Paradise.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Those will have a known provision**, he said: In Paradise.

Tafsir al-Qurtubi

God the Almighty says: **For those is a known provision** meaning the sincere ones, that is, they will have a known gift that will never end. Qatada said: It means Paradise. Another said: It means the provision of Paradise. It was also said: It refers to the fruits that were mentioned. Muqatil said: When they desire it. Ibn as-Sa'ib said: It is the amount of time in the morning and evening. God the Almighty says: **And for them is their provision therein, morning and evening** (Maryam 19:62).

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the

right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision**. Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other**. Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it**. Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it**. God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghastr** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

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Sa'id ibn Jubayr said: There is no harm or objection to it, and the correct statement of Mujahid is that it is a stomach ache. God the Almighty said: **nor will they be**

intoxicated by it Mujahid said: Their minds will not be lost. This is what Ibn Abbas, Muhammad ibn Ka'b, al-Hasan, Ata' ibn Abi Muslim al-Khurasani, al-Suddi and others said. Ad-Dahhak said on the authority of Ibn Abbas: There are four characteristics of wine: intoxication, headache, vomiting and urination. God the Almighty mentioned the wine of Paradise and purified it from these characteristics as He mentioned in Surat as-Saffat. God the Almighty said: **And with them will be chaste women** meaning chaste women who do not look at anyone but their husbands. This is what Ibn Abbas **may God be pleased with him and his father** said, as did Mujahid, Zayd ibn Aslam, Qatadah, al-Suddi and others. And His saying, the Blessed and Most High: *eye* meaning beautiful eyes. It was said that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaykha about Joseph, peace be upon him, when she brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed houris **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

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Fath al-Qadir

And the reference in His statement: 41- *those* is to the sincere ones, and it is the subject and its predicate is His statement: **For them is a known provision** meaning for these sincere ones there is a provision that God will provide them with, its goodness and pleasantness known and its uninterruptedness. Qatada said: It means Paradise. And it was said that its time is known, which is that they will be given from it morning and evening as in His statement: **And for them is their provision therein morning and evening** and it was said that it is what is mentioned in His statement after it.

Tafsir al-Baghawi

41. **For them is a known provision**, meaning: morning and evening [as He said: **And for them is their provision therein, morning and evening Maryam 19:62**].

Tafsir al-Baidawi

41- **For them is a known provision**. Its characteristics are permanence, or pure pleasure, and therefore He explained it by saying:

Surat al-Saffat 37:42

Fruits, and they will be honored.

Surat al-Saffat 37:42

Fruits, and they will be honored.

Tafsir al-Jalalayn

42 - *Fruits* as a substitute or explanation for sustenance, which is what is eaten for enjoyment, not to maintain health, because the people of Paradise are independent of preserving it by creating their bodies forever **and they are honored** with the reward of God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, *Fruits*, is a response to the known provision, explaining it, and that is why it was raised. And his statement, **And they are honored**, means: And they are with the known provision that they have in Paradise, honored by the honor that God has honored them with.

Tafsir al-Qurtubi

Fruits is the plural of *fruit*. God Almighty said: **And We provided them with fruits** (al-Tur 52:22), which are all fruits, fresh and dry. Ibn Abbas said: **And they are honored**, meaning they will have honor from God Almighty by raising their ranks, hearing His speech, and meeting Him.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to

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imprisoned. The banner of praise on that Day will be in my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

42- *Fruits* is a substitute for provision or the predicate of a deleted subject: i.e. it is fruits, and this is the apparent meaning. Fruits is the plural of fruit, which means all fruits, fresh and dry. Fruits were specifically mentioned because the provisions of the people of Paradise are all fruits, as it was said. The first is to say that they were specifically mentioned because they are the best thing they eat and the most delicious thing their souls desire. It was said that fruits follow all other foods, mentioning them suffices and there is no need to mention anything else. The phrase **and they are honored** is in the accusative case as a state: i.e. and for them from God the Almighty is great honor by raising their degrees with Him and hearing His speech and meeting Him in Paradise. The majority read *honored* with a light ra'. Abu Muqsim read it with a shaddah.

Tafsir al-Baghawi

42. *Fruits* is the plural of *fruit*, which refers to all fruits, both fresh and dry, and is any food eaten for enjoyment, not for sustenance. **And they are honored**, with the reward of God.

Tafsir al-Baidawi

42- *Fruits*, for fruit is what is intended for enjoyment rather than nourishment and sustenance, on the contrary. And when the people of Paradise are restored to a perfect creation preserved from decomposition, their provisions will be pure fruits. **And they are honored** in attaining it, which comes to them without effort or asking, as is the case with the provisions of this world.

Surat al-Saffat 37:43
In the Gardens of Delight

Surat al-Saffat 37:43

In the Gardens of Delight

Tafsir al-Jalalayn

43 - In the Gardens of Delight

Tafsir al-Suyuti

Tafsir al-Tabari

In the gardens of bliss means: in the orchards of bliss.

Tafsir al-Qurtubi

In gardens of delight meaning in orchards where they will enjoy themselves. It was mentioned earlier that there are seven gardens in Surah Yunus, including Al-Na'im.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision**. Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other**. Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn

Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it**. Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it**. God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghastr** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

The cup still kills us and takes the first place

Sa'id ibn Jubayr said: There is no harm or objection to it, and the correct statement of Mujahid is that it is a stomach ache. God the Almighty said: **nor will they be intoxicated by it** Mujahid said: Their minds will not be lost. This is what Ibn Abbas, Muhammad ibn Ka'b, al-Hasan, Ata' ibn Abi Muslim al-Khurasani, al-Suddi and others said. Ad-Dahhak said on the authority of Ibn Abbas: There are four characteristics of wine: intoxication, headache, vomiting and urination. God the Almighty mentioned the wine of Paradise and purified it from these characteristics as He mentioned in Surat as-Saffat. God the Almighty said: **And with them will be chaste women** meaning chaste women who do not look at anyone but their husbands. This is what Ibn Abbas **may God be pleased with him and his father** said, as did Mujahid, Zayd ibn Aslam, Qatadah, al-Suddi and others. And His saying, the Blessed and Most High: *eye* meaning beautiful eyes. It was said that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaykha about Joseph, peace be upon him, when she

brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed houris **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

She is a flower like a pearl of the sea, distinguished from a hidden essence

Al-Hasan said: **As if they were hidden eggs**, meaning protected and untouched by hands. Al-Suddi said: The eggs are hidden in their nests. Saeed bin Jubair said: **As if they were hidden eggs**, meaning the inside of the egg. Ata' Al-Khurasani said: It is the mesocarp that is between the upper shell and the egg's core. Al-Suddi said: **As if they were hidden eggs**, meaning the white of the egg when its shell is removed. Ibn Jarir chose it because he said: hidden. He said: The upper shell is touched by the wing of the bird and the nest and the hands reach it, unlike its inside, and God knows best. Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah, may God be pleased with her, who said: I said: O Messenger of God, tell me about the statement of God Almighty: **Houris with wide, beautiful eyes**. He said: **The large eyes, the lips of the houri are like the wings of an eagle**. I said: O Messenger of God, tell me about the statement of God Almighty: **As if they were hidden eggs**. He said: Their thinness is **like the thinness of the skin whose head is inside the egg that is next to the shell, which is the gharqa'**. Ibn Abi Hatim said: My father told us, Abu Ghassan Al-Nahdi told us, Abd Al-Salam bin Harb told us, on the authority of Laith, on the authority of Al-Rabi' bin Anas, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of the people to emerge when they are sent, and I am their orator when they arrive, and I am their bringer of good tidings when they grieve, and I am their intercessor when they are imprisoned. The banner of praise on that Day will be in my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

And his saying 43- **in the gardens of delight** may be related to those who are honored, or it may be a

second ink, or it may be a state.

Tafsir al-Baghawi

43. In the Gardens of Bliss

Tafsir al-Baidawi

43- **In gardens of delight** In gardens in which there is nothing but delight, and it is an adverbial phrase or a state of what is implied in *honored*, or a second predicate *those* and likewise:

Surat al-Saffat 37:44
on thrones, facing each other.

Surat al-Saffat 37:44

on thrones, facing each other.

Tafsir al-Jalalayn

44 - **On thrones facing each other** they will not see each other's backs.

Tafsir al-Suyuti

Tafsir al-Tabari

On thrones facing each other means: some of them will face each other, and they will not look at each other's backs.

Tafsir al-Qurtubi

The Almighty says: **On thrones facing each other.** Ikrimah and Mujahid said: They will not look at each other's backs out of connection and love. It was also said: The beds will rotate as they wish, and no one will see anyone else's backs. Ibn Abbas said: On thrones crowned with pearls, rubies, and emeralds. The throne will be between Sana'a and Jabiya, and between Aden and Ablah. It was also said: They will rotate among the people of one house. And God knows best.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision.** Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the

Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other.** Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it.** Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it.** God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghastr** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

The cup still kills us and takes the first place

Sa'id ibn Jubayr said: There is no harm or objection to it, and the correct statement of Mujahid is that it is a stomach ache. God the Almighty said: **nor will they be intoxicated by it** Mujahid said: Their minds will not be lost. This is what Ibn Abbas, Muhammad ibn Ka'b, al-Hasan, Ata' ibn Abi Muslim al-Khurasani, al-Suddi and others said. Ad-Dahhak said on the authority of Ibn Abbas: There are four characteristics of wine: intoxication, headache, vomiting and urination. God the Almighty mentioned the wine of Paradise and purified it from these characteristics as He mentioned in Surat as-Saffat. God the Almighty said: **And with them will be chaste women** meaning chaste women who do not look at anyone but their husbands. This is

what Ibn Abbas **may God be pleased with him and his father** said, as did Mujahid, Zayd ibn Aslam, Qatadah, al-Suddi and others. And His saying, the Blessed and Most High: *eye* meaning beautiful eyes. It was said that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaikha about Joseph, peace be upon him, when she brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed houris **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

She is a flower like a pearl of the sea, distinguished from a hidden essence

Al-Hasan said: **As if they were hidden eggs**, meaning protected and untouched by hands. Al-Suddi said: The eggs are hidden in their nests. Saeed bin Jubair said: **As if they were hidden eggs**, meaning the inside of the egg. Ata' Al-Khurasani said: It is the mesocarp that is between the upper shell and the egg's core. Al-Suddi said: **As if they were hidden eggs**, meaning the white of the egg when its shell is removed. Ibn Jarir chose it because he said: hidden. He said: The upper shell is touched by the wing of the bird and the nest and the hands reach it, unlike its inside, and God knows best. Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah, may God be pleased with her, who said: I said: O Messenger of God, tell me about the statement of God Almighty: **Houris with wide, beautiful eyes**. He said: **The large eyes, the lips of the houri are like the wings of an eagle**. I said: O Messenger of God, tell me about the statement of God Almighty: **As if they were hidden eggs**. He said: Their thinness is **like the thinness of the skin whose head is inside the egg that is next to the shell, which is the gharqa'**. Ibn Abi Hatim said: My father told us, Abu Ghassan Al-Nahdi told us, Abd Al-Salam bin Harb told us, on the authority of Laith, on the authority of Al-Rabi' bin Anas, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of the people to emerge when they are sent, and I am their orator when they arrive, and I am their bringer of good tidings when they grieve, and I am their intercessor when they are imprisoned. The banner of praise on that Day will be in my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me

like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

And his statement: 44- **On couches** may be a state, or a third piece of report, and the accusative of **facing each other** is a state of the pronoun in **honored ones**, or of the pronoun in **on couches** related to. Ikrimah and Mujahid said: The meaning of facing each other is that they do not look at each other's backs, and it was said that the family turns as they wish and they do not see each other's backs. The majority read *surr* with a damma on the ra'. Abu al-Sammak read it with a fatha, and it is the language of some of Tamim.

Tafsir al-Baghawi

44. **On thrones facing each other**, not seeing each other's backs.

Tafsir al-Baidawi

44- **On couches** could be a state or a predicate, in which case **facing each other** could be a state of what is implied in it or of *honored*, or it could be related to **facing each other**, in which case it could be a state of the pronoun *honored*.

Surat al-Saffat 37:45

A cup of pure wine will be passed around them.

Surat al-Saffat 37:45

A cup of pure wine will be passed around them.

Tafsir al-Jalalayn

45 - **A cup will be passed around to them** to each of them **from a flowing stream** of wine flowing on the surface of the earth like rivers of water

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **A cup of flowing wine will be passed around to them**, God Almighty says: Servants will pass around to them with a cup of flowing wine, visible to their eyes, not sunken in.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **A cup of flowing wine will be passed around among them**. He said: A cup of running wine, and **running wine** is **running wine**.

Muhammad bin Bashir told us: Abu Asim told us: Sufyan told us, on the authority of Salamah bin Nabit, on the authority of Ad-Dahhak bin Muzahim, regarding his statement, **with a cup of pure wine**, he said: Every cup in the Qur'an is wine.

Ibn Bashir told us: Abdullah bin Dawud told us, on the authority of Salamah bin Nabit, on the authority of Ad-Dahhak bin Muzahim, who said: Every cup mentioned in the Qur'an is wine.

Muhammad ibn al-Husayn told us: Ahmad told us: Asbat told us, on the authority of al-Suddi, regarding his statement, **with a cup of pure wine**, he said: Wine. And a cup among the Arabs is any vessel that contains a drink. If there is no drink in it, then it is not a cup, but it is a vessel.

Tafsir al-Qurtubi

The Almighty says: **A cup of flowing wine will be passed around among them**. When He mentioned their food, He also mentioned their drink. According to linguists, the word *cup* is a general term for any vessel and its drink. If it is empty, then it is not a cup. Ad-Dahhak and As-Suddi said: Every cup in the Qur'an refers to wine. The Arabs say a cup *qass* when there is wine in it, but if there is no wine in it, they say a vessel *waq* or a goblet. An-Nahhas said: A trustworthy linguist reported that the Arabs say a cup *kas* when there is wine in it, but if there is no food on it, they do not say a table for it. Abu Al-Hasan Ibn Kaysan said: From this comes the word *za'inah* **a woman traveling through a litter** when there is a woman in it. Az-Zajaj said: **With a cup of flowing wine** means from wine that flows as springs flow on the surface of the earth. And *al-ma'in* means the apparent, flowing water.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision**. Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other**. Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it**. Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it**. God the Almighty said here: The wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's

saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghastr** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

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She is a flower like a pearl of the sea, distinguished from a hidden essence

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of the egg when its shell is removed. Ibn Jarir chose it because he said: hidden. He said: The upper shell is touched by the wing of the bird and the nest and the hands reach it, unlike its inside, and God knows best. Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah, may God be pleased with her, who said: I said: O Messenger of God, tell me about the statement of God Almighty: **Houris with wide, beautiful eyes**. He said: **The large eyes, the lips of the houri are like the wings of an eagle**. I said: O Messenger of God, tell me about the statement of God Almighty: **As if they were hidden eggs**. He said: Their thinness is **like the thinness of the skin whose head is inside the egg that is next to the shell, which is the gharqa'**. Ibn Abi Hatim said: My father told us, Abu Ghassan Al-Nahdi told us, Abd Al-Salam bin Harb told us, on the authority of Laith, on the authority of Al-Rabi' bin Anas, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of the people to emerge when they are sent, and I am their orator when they arrive, and I am their bringer of good tidings when they grieve, and I am their intercessor when they are imprisoned. The banner of praise on that Day will be in my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

Then the Almighty mentioned another description of them, saying: 45- **And a cup from a flowing spring will be passed around among them**. This sentence may be a new sentence in answer to an implied question, or it may be in the accusative case as a state of the pronoun of the two opposites. According to the linguists, the word cup is a comprehensive name for every vessel in which a drink is held. If it is empty, then it is not a cup. Ad-Dahhak and As-Suddi said: Every cup in the Qur'an refers to wine. An-Nahhas said: A trustworthy linguist has related that the Arabs say a cup if it has wine in it is a cup, but if it does not have wine, then it is a cup, just as a tray is called a table if it has food on it. If there is no food on it, then it is not called a table, and if there is no food on it, then it is not called a table. From a flowing spring is related to an omitted word which is a description of cup. Az-Zajaj said: With a cup from a flowing spring: meaning from wine that flows as springs flow on the surface of the earth, and the flowing spring is running water.

Tafsir al-Baghawi

45. **A cup will be passed around among them**, meaning a vessel containing a drink. It is not a cup unless there is a drink in it, otherwise it is a vessel, **from a spring**, meaning wine flowing in rivers, visible to the eyes.

Surat al-Saffat 37:45

A cup of pure wine will be passed around them.

Tafsir al-Baidawi

45- **A cup will be passed around to them** with a vessel containing wine or wine, as in his saying:

And a cup I drank with pleasure

From a spring from a specific drink or a specific drink, meaning apparent to the eyes, or coming out of the eyes, and it is an attribute of water from the word *'aana* meaning it springs forth. It is used to describe the wine of Paradise because it flows like water, or to indicate that what they will have is like a drink, encompassing all the types of drinks that are sought for complete pleasure. Likewise, His statement:

Surat al-Saffat 37:46

White, delicious to the drinkers.

Tafsir al-Jalalayn

46 - *white* whiter than milk *delicious* delicious **for the drinkers** unlike the wine of this world, which is unpleasant to drink

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **White, a delight to those who drink**, he means by white: the cup, and because the cup is feminine, white was made feminine, and he did not say white. It was mentioned that in Abdullah's reading, it is yellow.

Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, *white*, Al-Suddi said in Abdullah's reading: yellow.

Tafsir al-Qurtubi

White is an adjective for the cup. It was also said: for wine. **A delight for the drinkers** Al-Hasan said: The wine of Paradise is whiter than milk.

<Deliciousness>Al-Zajaj said: That is, one with pleasure, so the noun was omitted. It was also said: It is a verbal noun that was made a noun, that is, white and delicious. It is said: A delicious and tasty drink, like a tender plant and tender plant. As for the saying of the one who said:

And as delicious as the taste of the scorpion, I left it in the land of enemies for fear of the event.

He wants to sleep. It was said: <white>meaning that men have not squeezed it with their feet.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the

right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision**. Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other**. Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it**. Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it**. God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghastr** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

The cup still kills us and takes the first place

Sa'id ibn Jubayr said: There is no harm or objection to it, and the correct statement of Mujahid is that it is a stomach ache. God the Almighty said: **nor will they be intoxicated by it** Mujahid said: Their minds will not be lost. This is what Ibn Abbas, Muhammad ibn Ka'b,

Surat al-Saffat 37:46

White, delicious to the drinkers.

al-Hasan, Ata' ibn Abi Muslim al-Khurasani, al-Suddi and others said. Ad-Dahhak said on the authority of Ibn Abbas: There are four characteristics of wine: intoxication, headache, vomiting and urination. God the Almighty mentioned the wine of Paradise and purified it from these characteristics as He mentioned in Surat as-Saffat. God the Almighty said: **And with them will be chaste women** meaning chaste women who do not look at anyone but their husbands. This is what Ibn Abbas **may God be pleased with him and his father** said, as did Mujahid, Zayd ibn Aslam, Qatadah, al-Suddi and others. And His saying, the Blessed and Most High: *eye* meaning beautiful eyes. It was said that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaikha about Joseph, peace be upon him, when she brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed houris **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

She is a flower like a pearl of the sea, distinguished from a hidden essence

Al-Hasan said: **As if they were hidden eggs**, meaning protected and untouched by hands. Al-Suddi said: The eggs are hidden in their nests. Saeed bin Jubair said: **As if they were hidden eggs**, meaning the inside of the egg. Ata' Al-Khurasani said: It is the mesocarp that is between the upper shell and the egg's core. Al-Suddi said: **As if they were hidden eggs**, meaning the white of the egg when its shell is removed. Ibn Jarir chose it because he said: hidden. He said: The upper shell is touched by the wing of the bird and the nest and the hands reach it, unlike its inside, and God knows best. Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah, may God be pleased with her, who said: I said: O Messenger of God, tell me about the statement of God Almighty: **Houris with wide, beautiful eyes**. He said: **The large eyes, the lips of the houri are like the wings of an eagle**. I said: O Messenger of God, tell me about the statement of God Almighty: **As if they were hidden eggs**. He said: Their thinness is **like the thinness of the skin whose head is inside the egg that is next to the shell, which is the gharqa'**. Ibn Abi Hatim said: My father told us, Abu Ghassan Al-Nahdi told us, Abd Al-Salam bin Harb told us, on the authority of Laith, on

the authority of Al-Rabi' bin Anas, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of the people to emerge when they are sent, and I am their orator when they arrive, and I am their bringer of good tidings when they grieve, and I am their intercessor when they are imprisoned. The banner of praise on that Day will be in my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

And his saying: 46- **White, delicious to the drinkers** are two descriptions of a cup. Al-Zajaj said: meaning delicious, so the complement was omitted. It is permissible for the description to be in the form of a verbal noun to exaggerate its being delicious, so there is no need to estimate the complement. Al-Hasan said: The wine of Paradise is whiter than milk, it has a delicious taste. It is said that a drink is delicious and tasty, just as one says that a plant is tender and tender. From this comes the saying of the poet:

With her sweet talk, if she spoke to a lion of the desert, they would come running

Delicious: everything that is pleasant, and it is said that white: is what men have not squeezed.

Tafsir al-Baghawi

46. *White*, Al-Hasan said: The wine of Paradise is whiter than milk. *Pleasant*, meaning: delicious, **for the drinkers**.

Tafsir al-Baidawi

46- **White, a delight to the drinkers**. These are also two descriptions of a cup. He described it as *delicious* either for exaggeration or because it is the feminine of *delicious*, meaning delicious, like *medicine*, and its weight is *fa'*. He said:

And as delicious as the taste of the scorpion, I left it in the land of enemies for fear of the event.

Surat al-Saffat 37:47

There is no evil therein, nor will they be intoxicated therefrom.

Tafsir al-Jalalayn

47 - **There is no ghouh in it** that will kill their minds **nor will they be intoxicated by it** with the opening of the zay or the breaking of it from the intoxication of the drinker and anzaf meaning they are intoxicated unlike the wine of this world

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying **there is no ghouh in it** means: there is no ghouh in this wine, which means that it will not take away their minds. He says: This wine will not take away the minds of its drinkers, as the wines of the people of this world take away their minds if they drink it and drink a lot of it, as the poet said:

The cup still kills us and takes the first place

The Arabs say: **There is no ghouh in it**, "ghoul," and *ghoul* have the same meaning. They raised *ghoul* and did not lower *la* because of the adjective letter that came between it and *ghoul*. The Arabs do the same with exoneration if they put a letter of adjectives between *la* and the noun, they raise the noun and do not lower it. His saying **There is no ghouh in it** may mean: There is nothing in it that could harm them from harm. This is because the Arabs say about a man who is afflicted with something bad, or who is afflicted with a great calamity: **So-and-so has been a ghouh**.

The commentators differed in their interpretation of this. Some of them said: It means: There is no headache in it.

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, **Therein is no terror** means: There is no headache in it.

Others said: Rather, the meaning of this is: There is no harm in it that would cause their stomachs to complain about it.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **There is no ghouh in it**. He said: It is wine, there is no stomach ache in 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, **therein is no threat**,

he said: a stomach ache.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Therein is no evil**, he said: The evil is that which causes stomach pain, and the drinker of alcohol here complains of stomach pain.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **There is no ghastr in it**, meaning there is no stomach ache or headache in it.

Others said: This means that it does not affect their minds.

Who said that?

Muhammad bin Al-Hussein told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **There is no ghouh in it**, he said: We do not assassinate their minds.

Others said: Rather, the meaning of this is: There is no harm or discomfort in it.

Who said that?

It was narrated on the authority of Yahya bin Zakariya bin Abi Zaida, on the authority of Israel, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, regarding his statement, **Therein is no threat**, he said: No harm or discomfort.

Muhammad bin Sinan Al-Qazzaz told us: Abdullah bin Buzay'ah told us: Israel told us, on the authority of Salim, on the authority of Saeed bin Jubair, regarding his statement, **therein is no threat**, he said: There is no harm or discomfort in it.

Others said: Rather, the meaning of this is: There is no sin in it.

All of these sayings that we have mentioned have a basis, and that is that the ghouh in the speech of the Arabs is: that which overwhelms a person and takes him away, so everyone who is afflicted with something that he dislikes, they give him this example, and they say: **Ghalat so-and-so is a ghouh**. So the one who loses his mind from drinking alcohol, the one who has a stomach complaint from it, the one who has a headache from it, and the one who has suffered something unpleasant from it, all of them have been afflicted by a ghouh.

If that is the case, and God Almighty has denied that the drink of Paradise contains any ghouh, then what is more appropriate to its description is to say about it as He, the Most High, said: **There is no ghouh in it**, thus denying all meanings of ghouh from it. More generally, it is said: There is no harm in it or any distress to its drinkers in body or mind, or anything else.

The reciters differed in their reading of the phrase **nor will they be intoxicated from it**. The majority of the reciters of Medina and Basra, and some of the reciters of Kufa, read it as **nor will they be intoxicated from it**, with a fatha on the zay, meaning: nor will their minds be exhausted from drinking it. The majority of the reciters of Kufa read it as **nor will they be intoxicated from it**, with a kasra on the zay, meaning: nor will their drink be exhausted from drinking it.

Surat al-Saffat 37:47

There is no evil therein, nor will they be intoxicated therefrom.

The correct thing to say about this is that they are two well-known readings with correct meanings and not different, so whichever one the reader recites is correct, because the drink of the people of Paradise will not run out, nor will their drinking of it intoxicate them and cause them to lose their minds.

The interpreters differed about the meaning of this. Some of them said: It means: Their minds will not be lost.

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, **nor will they lose their minds**. He said: Their minds will not be lost.

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, **nor will they be exhausted from it**, he said: They will not be exhausted so that their minds will be lost.

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 will they lose their minds** he said: their minds will not be lost.

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **nor will they be exhausted from it**, he said: Their minds will not be exhausted.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **nor will they be drained of their blood**, he said: The minds will not be drained.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Nor will they be overcome by it**. He said: Their minds will not be overcome by it.

This interpretation which we mentioned from those we mentioned from, whose narrators did not detail for us the reading which has this interpretation, and it may be possible that this is the interpretation of the reading of those who read it yanzifun and yanzifun both of them, and that is because the Arabs say: the man has been drained, so he is drained: if he lost his mind from drunkenness, and anzab, so he is drained, both languages are reported from them in the loss of the mind from drunkenness, and as for if the wine of the people is finished, then I have not heard of it except anzaf al-qawm with the alif. And from inzaf meaning: loss of the mind from drunkenness, the saying of al-Abird:

By my life, whether you bleed or wake up, you, the family of Abjara, will be bad companions.

Tafsir al-Qurtubi

There is no ghouh in it meaning their minds are not taken away, nor do they suffer from illness or headaches from it. **Nor are they drained of blood** meaning their minds are not taken away by drinking it. It is said: wine is a ghouh for dreams, and war is a ghouh for souls, meaning it takes them away. It is also said: a man is intoxicated, he is intoxicated and bleeding if he is drunk. Imru' al-Qais said:

And as she walks like a bleeding person, he is thrown down by the sand dune.

He also said:

Bleeding if you stand up, your face sways, your heart's cheapness sways, don't you choose?

Another said:

I kissed her mouth, taking her horns and drinking the blood from the cold water of Hadhramout.

Hamzah and Al-Kisa'i read it with a kasra on the zay, from anzaf al-qawm when the time for them to be drunk is approaching. It is said: ahasad al-zar' I **harvest the crop** when its harvest is approaching, aqtaf al-karm I **pick the grapes** when its harvest is approaching, and arakib al-mahr I **ride the horse** when its riding is approaching. It was also said that the meaning is that they will not run out of their drink, because that is their habit. It is said: anzaf al-rajul fa-huwa manzurf I **am drained** when his wine is finished. Al-Hutay'ah said:

By my life, whether you bleed or wake up, you, the family of Abjara, will be bad companions.

An-Nahhas: The first reading is clearer and more correct in meaning, because the meaning of *yanzifoona* according to most of the commentators, including Mujahid, is that their minds will not be lost. So God the Almighty denied the afflictions that befall the wine of Paradise in this world from its wine, such as headaches and drunkenness. The correct meaning of *yanzifoona* is that it is said: a man runs out of drink, and it is far-fetched to describe the wine of Paradise with this, but its metaphor is that it means it will never run out. It was also said: **La yanzifoona** with a kasra on the zay, **they will not get drunk**. This was mentioned by Az-Zajaj and Abu Ali, as Al-Qushayri mentioned. Al-Mahdawi: Its meaning does not mean they will get drunk, because before it is **La fiha ghouh**. That is, their minds will not be taken away, so it would be a repetition, and this is permissible in *Al-Waqi'ah*. It is possible that the meaning of **La fiha ghouh** is that they will not get sick, so the meaning of **nor they from it yanzifoona** is that they will not get drunk or their drink will not run out. Qatada said: Ghouh is a stomach ache. And likewise, Ibn Abi Nujayh narrated on the authority of Mujahid: **There is no ghouh in it**, meaning there is no stomach ache in it. Al-Hasan: A headache. And this is the saying of Ibn Abbas: **There is no ghouh in it**, meaning there is no headache in it. Ad-Dahhak narrated on his authority that he said: Wine has four characteristics: intoxication, headache, vomiting, and urination. So God mentioned the wine of Paradise and

purified it from these characteristics. Mujahid: A disease. Ibn Kaysan: Colic. These sayings are close. Al-Kalbi said: **There is no ghoul in it**, meaning there is no sin. Similar to this is: **There is no vain talk in it and no sin At-Tur 52:23**. Al-Sha'bi, As-Suddi, and Abu Ubaidah said: Their minds will not be taken over and taken away. And from this is the saying of the poet:

The cup still kills us and takes the first place

That is, he kills one by one. God Almighty diverted intoxication from the people of Paradise so that they would not be deprived of their enjoyment of their bliss. The scholars of semantics said: The ghoul is a corruption that occurs secretly. It is said: He assassinated him secretly, if he corrupted his affairs secretly. From this comes the ghoul and the ghoul, which means killing secretly.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision**. Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other**. Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurabbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it**. Just as God the Almighty said in another verse: **And there will be**

circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it. God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghast** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghast here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

The cup still kills us and takes the first place

Sa'id ibn Jubayr said: There is no harm or objection to it, and the correct statement of Mujahid is that it is a stomach ache. God the Almighty said: **nor will they be intoxicated by it** Mujahid said: Their minds will not be lost. This is what Ibn Abbas, Muhammad ibn Ka'b, al-Hasan, Ata' ibn Abi Muslim al-Khurasani, al-Suddi and others said. Ad-Dahhak said on the authority of Ibn Abbas: There are four characteristics of wine: intoxication, headache, vomiting and urination. God the Almighty mentioned the wine of Paradise and purified it from these characteristics as He mentioned in Surat as-Saffat. God the Almighty said: **And with them will be chaste women** meaning chaste women who do not look at anyone but their husbands. This is what Ibn Abbas **may God be pleased with him and his father** said, as did Mujahid, Zayd ibn Aslam, Qatadah, al-Suddi and others. And His saying, the Blessed and Most High: *eye* meaning beautiful eyes. It was said that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaikha about Joseph, peace be upon him, when she brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed hours **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best

Surat al-Saffat 37:47

There is no evil therein, nor will they be intoxicated therefrom.

colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

She is a flower like a pearl of the sea, distinguished from a hidden essence

Al-Hasan said: **As if they were hidden eggs**, meaning protected and untouched by hands. Al-Suddi said: The eggs are hidden in their nests. Saeed bin Jubair said: **As if they were hidden eggs**, meaning the inside of the egg. Ata' Al-Khurasani said: It is the mesocarp that is between the upper shell and the egg's core. Al-Suddi said: **As if they were hidden eggs**, meaning the white of the egg when its shell is removed. Ibn Jarir chose it because he said: hidden. He said: The upper shell is touched by the wing of the bird and the nest and the hands reach it, unlike its inside, and God knows best. Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah, may God be pleased with her, who said: I said: O Messenger of God, tell me about the statement of God Almighty: **Houris with wide, beautiful eyes**. He said: **The large eyes, the lips of the houri are like the wings of an eagle**. I said: O Messenger of God, tell me about the statement of God Almighty: **As if they were hidden eggs**. He said: Their thinness is like the thinness of the skin whose head is inside the egg that is next to the shell, which is the gharqa'. Ibn Abi Hatim said: My father told us, Abu Ghassan Al-Nahdi told us, Abd Al-Salam bin Harb told us, on the authority of Laith, on the authority of Al-Rabi' bin Anas, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of the people to emerge when they are sent, and I am their orator when they arrive, and I am their bringer of good tidings when they grieve, and I am their intercessor when they are imprisoned. The banner of praise on that Day will be in my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

Then he described this cup of wine as something other than the wine of this world, saying: 47- **There is no ghouh in it** meaning it does not overwhelm their minds and take them away, nor do they suffer from it illness or headaches **nor do they get drunk from it** meaning they become drunk: it is said that the drinker is drunk, so he is drunk and intoxicated if he is drunk, and from this is the saying of Imru' al-Qais:

And if she walks, the bleeding will knock her down with a heavy sand dune.

He also said:

Bleeding if she stands up and sways

And from it the other said:

I kissed her mouth, taking her horns and drinking the blood from the cold water of Hadhramout.

Al-Farra' said: The Arabs say that there is no ghaliya, ghayla, or ghouh alike in it. Abu Ubaidah said: The ghouh is when their minds are assassinated, and he recited the words of Mut'i' ibn Iyas:

The cup still kills them and takes the first place

Al-Wahidi said: The true meaning of ghouh is destruction. It is said: he ghulaan wa ghatalah, meaning he destroyed him. Ghouh is everything that assassinates you, meaning it annihilates you. The majority of scholars read yanzifoon with a damma on the yaa and a fatha on the zay, in the passive form. Hamzah and Al-Kisa'i read it with a damma on the yaa and a kasra on the zay from anzaf al-rajul, meaning if he loses his mind from drunkenness, so he is nazif, manzuf, and mannazuf. It is said: ahasad al-zar', meaning if its harvest is time, and aqtaf al-karm, meaning if its harvest is time. Al-Farra' said: The word yanzifoon with a kasra on the zay has two meanings. It is said: anzaf al-rajul, meaning if his wine is used up, or anzaf, meaning if his mind is lost from drunkenness. This reading is interpreted to mean their drink will not run out, to increase the benefit. An-Nahhas said: The first reading is clearer and more correct in meaning, because the meaning of la yanzifoon according to the majority of commentators is: their minds will not be lost. So God, the Almighty, denied the harms that befall the wine of Paradise in this world, such as headaches and drunkenness. Al-Zajaj and Abu Ali Al-Farsi said that the meaning of **La yanzifoon** with a kasra on the zay is **they do not get drunk**. Al-Mahdawi said: The meaning of **La yanzifoon** does not mean **they get drunk**, because before it is **La fiha ghouh**, meaning their minds are not taken away, so it is a repetition. This strengthens what Qatada said: **Ghouh is a stomach ache**. Ibn Abi Nujayh narrated this from Mujahid. Al-Hasan said: **Ghouh is a headache**. Ibn Kaysan said: **It is colic**. So the meaning of the verse is: **There is none of the corruption that accompanies drinking alcohol in this world, such as colic, stomach ache, headache, revelry, idle talk, or sinfulness, nor do they get drunk from it**. This is supported by the fact that the root of *ghoul* is the corruption that befalls in secret. It is said that he *ghatahu ightayfan* means he corrupted his matter secretly, and from this comes *ghoul* and *ghillah*, which means killing secretly. Ibn Abi Ishaq read *yanzifoon* with a fatha on the yaa and a kasra on the zay. Talhah ibn Musarraf read it with a fatha on the yaa and a damma on the zay.

Tafsir al-Baghawi

47. **There is no ghouh in it**, Al-Sha'bi said: It does not assassinate their minds and take them away. Al-Kalbi said: A sin. Qatada said: A stomach ache. Al-Hasan said: A headache.

The scholars of semantics said: **The ghou**l is corruption that occurs secretly. It is said: **He assassinated him** if he corrupted his affairs secretly. The wine of this world causes various types of corruption, including drunkenness, loss of reason, stomach pain, headache, vomiting, and urine. None of that is found in the wine of Paradise.

Nor are they intoxicated from it. Hamzah and Al-Kisa'i read: *yanzifoona* with a kasra over the zay. Asim agreed with them in the incident, and the others read it with a fatha over the zay in both of them. Whoever reads it with a fatha over the zay means: their minds will not overcome them, nor will they become intoxicated. It is said: the man is intoxicated, so he is manzof and nazeef, if he is intoxicated. Whoever reads it with a kasra over the zay, its meaning is: their drink will not run out. It is said: the man is intoxicated, so he is manzof, if his wine is finished.

Tafsir al-Baidawi

47- **There is no ghou**l in it is a delusion as in the wine of this world, like the winemaker from the root word ghalahu yaghulu if he spoiled it, and from it ghou. **Nor are they drunk from it** they get drunk from the drinker's bleeding, so he is bleeding and he is bleeding if he lost his mind. He singled it out with the negation and linked it to what it includes because of the greatness of its corruption as if it is a species in itself. Hamzah and Al-Kisa'i read it with a kasrah on the zay and Asim followed them in the incident from the drinker's bleeding if his mind or drink was exhausted, and its origin is to exhaust. It is said that the stabbed person was drained if his blood came out and the well drained until it bled.

Surat al-Saffat 37:48

And with them will be women limiting their glances and wide-eyed eyes.

Surat al-Saffat 37:48

And with them will be women limiting their glances and wide-eyed eyes.

Tafsir al-Jalalayn

48 - **And with them are women limiting their glances** who restrain their eyes from their husbands and do not look at anyone else because of their beauty in their eyes *eyes* with large, beautiful eyes

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And with these sincere servants of God in Paradise are those who restrain their glances, and they are the women who restrain their glances to their husbands, and do not desire anyone other than them, and do not extend their sight to anyone other than 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: **And with them will be women limiting their glances to their eyes**, meaning: from other than their husbands.

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 with them are women limiting their glances and eyes**. He said: From their husbands. Al-Harith added in his hadith: Do not seek anyone other than them.

Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **And with them will be women restraining their glances**, he said: They restrained their sight and their hearts to their husbands, and they did not desire anyone other than them.

Muhammad ibn al-Husayn told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi, he said: It was also mentioned on the authority of Mansur, on the authority of Mujahid, something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And with them are women limiting their glances**. He said: They limit their glances to their husbands, and do not desire anyone other than them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding God's statement, **Limiting their glances**, he said: They do not look except at their husbands. They have limited their glances to their

husbands, not as the women of this world do.

His saying *eye* means by *eye*: the son of the eyes, its bones, and it is the plural of *aynaa*, and *aynaa* is the woman with wide eyes, her greatness, and she is the most beautiful of eyes.

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

Who said that?

Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, *eye*, he said: The bones of the eyes.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, *eye*, he said: Al-Ayna' is the large eye.

Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham ibn Hassan, on the authority of his father, on the authority of Umm Salamah, the wife of the Prophet, may God bless him and grant him peace, that she said: I said, O Messenger of God, tell me about the statement of God, **Hoor with wide, beautiful eyes** (al-Waqi'ah 56:22). He said: The eye means the large eyes. The eyelashes of the houri are like the wings of an eagle.

Tafsir al-Qurtubi

The Almighty said: **And with them will be women restricting their glances** meaning women who restrict their glances to their husbands and do not look at anyone else. This was stated by Ibn Abbas, Mujahid, Muhammad ibn Ka'b and others. Ikrimah said: **Restricting their glances** [Ar-Rahman 56] meaning confined to their husbands. The first interpretation is clearer, because there is no *restricted* in the verse, but in another place it says *restricted* [Ar-Rahman 55], which will be explained. *Restricted* is taken from their saying: He restricted himself to such-and-such if he was satisfied with it and turned away from anything else. Imru' al-Qais said:

Of the short-sighted, if a creeping thing were to crawl over the top of it, it would have a mark.

It is narrated: above the cheek. The first is more eloquent. The *itb* is the shirt, and the small converter of the atom. Mujahid also said: its meaning is do not be deceived. *Ain* is the bone of the eyes, one of which is *aina*, and al-Suddi said the same. Mujahid: <eye> beautiful eyes. Hassan: the very white of the eye, the very black of it. The first is more famous in the language. It is said: a man with wide eyes between the two eyes, and the plural is *ain*. Its origin is *fa'l* with *damma*, so the *ain* was broken, so that the *waw* would not turn into a *ya*. From this, the wild cow is called *ain*, the bull is *a'vin*, and the cow is *ainaa*.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision**. Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other**. Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it**. Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it**. God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein**

is no ghastr means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

The cup still kills us and takes the first place

Sa'id ibn Jubayr said: There is no harm or objection to it, and the correct statement of Mujahid is that it is a stomach ache. God the Almighty said: **nor will they be intoxicated by it** Mujahid said: Their minds will not be lost. This is what Ibn Abbas, Muhammad ibn Ka'b, al-Hasan, Ata' ibn Abi Muslim al-Khurasani, al-Suddi and others said. Ad-Dahhak said on the authority of Ibn Abbas: There are four characteristics of wine: intoxication, headache, vomiting and urination. God the Almighty mentioned the wine of Paradise and purified it from these characteristics as He mentioned in Surat as-Saffat. God the Almighty said: **And with them will be chaste women** meaning chaste women who do not look at anyone but their husbands. This is what Ibn Abbas **may God be pleased with him and his father** said, as did Mujahid, Zayd ibn Aslam, Qatadah, al-Suddi and others. And His saying, the Blessed and Most High: *eye* meaning beautiful eyes. It was said that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaiykha about Joseph, peace be upon him, when she brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed hours **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

She is a flower like a pearl of the sea, distinguished from a hidden essence

Al-Hasan said: **As if they were hidden eggs**, meaning protected and untouched by hands. Al-Suddi said: The eggs are hidden in their nests. Saeed bin Jubair said: **As if they were hidden eggs**, meaning the inside of the egg. Ata' Al-Khurasani said: It is the mesocarp that is between the upper shell and the egg's core. Al-Suddi said: **As if they were hidden eggs**, meaning the white of the egg when its shell is removed. Ibn Jarir chose it because he said: hidden. He said: The upper shell is touched by the wing of the bird and the nest and the hands reach it, unlike its inside, and God knows best.

Surat al-Saffat 37:48

And with them will be women limiting their glances and wide-eyed eyes.

Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah, may God be pleased with her, who said: I said: O Messenger of God, tell me about the statement of God Almighty: **Houris with wide, beautiful eyes.** He said: **The large eyes, the lips of the houri are like the wings of an eagle.** I said: O Messenger of God, tell me about the statement of God Almighty: **As if they were hidden eggs.** He said: Their thinness is **like the thinness of the skin whose head is inside the egg that is next to the shell, which is the gharqa**'. Ibn Abi Hatim said: My father told us, Abu Ghassan Al-Nahdi told us, Abd Al-Salam bin Harb told us, on the authority of Laith, on the authority of Al-Rabi' bin Anas, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of the people to emerge when they are sent, and I am their orator when they arrive, and I am their bringer of good tidings when they grieve, and I am their intercessor when they are imprisoned. The banner of praise on that Day will be in my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

And when God Almighty mentioned the description of their drink, He then mentioned the description of their spouse, saying: 48- **And with them will be women who restrain their glances**, meaning women who restrain their glances from their husbands and do not desire anyone other than them. Confinement means confinement, and from this is the saying of Imru' al-Qais:

From the short-sighted, the bear is transformed from the atom above the camel to the trace of it

A small converter of the atom, and the shirt is the atab, and it was said that al-Qasirat: are those confined to their husbands, and the first is more appropriate because he said: those with limited glances, and did not say *captured*. And the eye is the large eyes, the plural of *ayna* which is the wide eye. Al-Zajjaj said: The meaning of *ain* is the large eyes, their beauty. Mujahid said: The eye is the beautiful eyes. Al-Hasan said: They are the ones with intense whiteness of the eye and intense blackness of it, and the first is more appropriate.

Tafsir al-Baghawi

48. **And they will have with them women who lower their gaze**, who will keep their eyes closed and their eyelids lowered. They lower their eyes to their husbands and will not look at anyone else. *Ayn* means: beautiful eyes. It is said: a man with *ayn eyes*, a

woman with *ayn eyes*, and women with *ayn eyes*.

Tafsir al-Baidawi

48- **And they will have women who will lower their gazes** They lowered their gazes to their husbands. *Ayn* is the son of *Ayun*, the plural of *Aynaa*.

Surat al-Saffat 37:49

As if they were hidden eggs.

Tafsir al-Jalalayn

49 - **As if they were** in white color *eggs* of ostriches *hidden* covered by their feathers, to which no dust can reach, and their color, which is white, is the yellow of the best colors. Women

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **As if they were hidden eggs**, the people of interpretation differed as to what they were likened to among the eggs in this statement. Some of them said: They were likened to the inside of the egg in the whiteness, which is what is inside the shell, and that is because nothing has touched it.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding his statement, **As if they were hidden eggs**, he said: As if they were the insides of eggs.

Muhammad bin Al-Hussein told us: Ahmad bin Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **As if they were hidden eggs**. He said: The eggs when they are peeled before being touched by hands.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **As if they were hidden eggs**, that hands had not passed over or touched, and they resembled its whiteness.

Others said: Rather, he likened them to the eggs that a bird incubates, which are yellow, so he likened their whiteness to that yellowness.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **As if they were hidden eggs**, he said: The eggs that are hidden by feathers, like the eggs of ostriches that have been hidden by feathers from the wind, so they are white to yellowish and as if they are flashing, so that is the hidden one.

Others said: Rather, what he meant by *white* in this place is pearls, and they were likened to it in their whiteness and purity.

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, **As if they were hidden eggs**, meaning hidden pearls.

The first and most correct of the sayings in this regard,

in my opinion, is the one who said: They are likened in their whiteness, and that no human or jinn has touched them before their husbands, to the white of the egg which is inside the shell, and that is the skin covering the yolk before it is touched by a hand or anything else, and that is undoubtedly what is hidden. As for the upper shell, the bird touches it, the hands touch it, and love encounters it. The Arabs say for everything that is protected and hidden, whether that thing is pearls, eggs, or goods, as Abu Dahbal said:

She is a flower like a pearl of gold, distinguished from a hidden essence.

And you say to everything that the chests conceal: I concealed it, so it is concealed.

In a similar manner to what we have said, there is a report from the Messenger of God, may God bless him and grant him peace.

Who said that?

Ahmad bin Abd al-Rahman bin Wahb told us: Muhammad bin al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr bin Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah. I said: O Messenger of God, tell me about His statement, **As if they were hidden eggs**. He said: Their thinness is like the thinness of the skin that you saw inside the egg next to the shell, which is the gharqa'.

Tafsir al-Qurtubi

As if they were hidden eggs meaning protected.

Al-Hasan and Ibn Zayd said: They were likened to ostrich eggs, which the ostrich protects with feathers from wind and dust, so their color is white with yellow, which is the best color of women. Ibn Abbas, Ibn Jubayr, and Al-Suddi said: They were likened to the inside of the egg before it is peeled and touched by hands. Ata' said: They were likened to the sahat that is between the upper shell and the core of the egg. The sahat of everything is its peel, and the plural is sahhān, as Al-Jawhari said. Al-Tabari said something similar, he said: It is the thin sahat that is on the egg between that. A similar statement was narrated from the Prophet, peace and blessings be upon him. The Arabs liken women to eggs because of their purity and whiteness. Imru' Al-Qais said:

And a hidden egg that cannot be hidden, enjoyed by those who play with it without haste

When describing something as beautiful and clean, the Arabs say: It is like an ostrich egg covered with feathers. It was also said: It is the hidden and protected from being broken, that they are virgins. It was also said: What is meant by eggs are pearls, as in the Almighty's saying: **And fair maidens with large, beautiful eyes, like hidden pearls** (al-Waqi'ah 56:22-23), meaning in their shells. Ibn Abbas also said this. And from this is the saying of the poet:

It is white like a diver's pearl, distinguished from a hidden essence.

Surat al-Saffat 37:49
As if they were hidden eggs.

The hidden and the eggs were mentioned in the plural because the description was returned to the word.

Tafsir Ibn Kathir

God the Almighty says, addressing the al-Nas 114: "Indeed, you will taste the painful punishment. And you will not be recompensed except for what you used to do." Then He excepted from that His sincere servants, as He the Almighty said: "By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds." And He the Almighty said: "Indeed, We created man in the best stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds." And He the Almighty said: "And there is not one of you but will pass over it. This is upon your Lord an inevitability decreed. Then We will save those who feared God and leave the wrongdoers therein on their knees." And He the Almighty said: "Every soul will be held in pledge for what it has earned. Except for the companions of the right." That is why He the Almighty said here: **Except the chosen servants of God**, meaning they will not taste the painful punishment, nor will they be questioned in the reckoning. Rather, their bad deeds will be overlooked if they have any bad deeds, and they will be rewarded for a good deed tenfold, up to seven hundredfold, or many times over, up to whatever multiplication God the Almighty wills. And the saying of the Most High: **For those is a known provision**. Qatada and As-Suddi said: It means Paradise. Then he explained it with the saying of the Most High: *Fruits*, meaning varied. **And they will be honored**, meaning they will be served, entertained, and blessed. **In the Gardens of Delight, on thrones facing each other**. Mujahid said: They will not look at each other's backs. Ibn Abi Hatim said: Yahya ibn Abdak Al-Qazwini told us: Hassan ibn Hassan told us: Ibrahim ibn Bishr told us: Yahya ibn Ma'in told us: Ibrahim Al-Qurashi told us, on the authority of Sa'id ibn Shurahbil, on the authority of Zayd ibn Abi Awfa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **On thrones facing each other**, looking at each other. This is a strange hadith. God the Almighty said: **And there will be circulated among them a cup from a flowing stream, white, a delight to the drinkers, therein no headache, nor will they get drunk from it**. Just as God the Almighty said in another verse: **And there will be circulated among them immortal youths, with goblets and pitchers and a cup from a flowing stream, therefrom they will not get a headache, nor will they get drunk from it**. God the Almighty has cleared the wine of Paradise of the afflictions that are found in the wine of this world, such as headaches and stomach pain, which is the headache, and its loss of reason in general. So God the Almighty said here: **And there will be circulated among them a cup from a flowing stream**, meaning wine from flowing rivers, and they will not fear its interruption or its emptiness. Malik said, on the authority of Zayd ibn Aslam: "A white flowing wine means its color is bright, beautiful, and radiant, unlike

the wine of this world in its ugly, bad appearance, such as redness, blackness, yellowness, or cloudiness, etc., which repels a sound nature." And the Almighty's saying: **A delight to those who drink** means its taste is as pleasant as its colour, and the pleasant taste is evidence of the pleasant smell, unlike the wine of this world in all of that. And the Almighty's saying: **Therein is no ghastr** means it does not have a ghastly effect, which is a stomach ache, as said by Ibn Abbas, may God be pleased with them both, Mujahid, Qatadah and Ibn Zayd, just as the wine of this world does with colic and the like due to its high water content. And it was said that what is meant by ghastr here is a headache, and it was narrated thus from Ibn Abbas, may God be pleased with them both, and Qatadah said it is a headache and a stomach ache, and from him and from al-Suddi it is: **Their minds are not taken away**, as the poet said:

The cup still kills us and takes the first place

Sa'id ibn Jubayr said: There is no harm or objection to it, and the correct statement of Mujahid is that it is a stomach ache. God the Almighty said: **nor will they be intoxicated by it** Mujahid said: Their minds will not be lost. This is what Ibn Abbas, Muhammad ibn Ka'b, al-Hasan, Ata' ibn Abi Muslim al-Khurasani, al-Suddi and others said. Ad-Dahhak said on the authority of Ibn Abbas: There are four characteristics of wine: intoxication, headache, vomiting and urination. God the Almighty mentioned the wine of Paradise and purified it from these characteristics as He mentioned in Surat as-Saffat. God the Almighty said: **And with them will be chaste women** meaning chaste women who do not look at anyone but their husbands. This is what Ibn Abbas **may God be pleased with him and his father** said, as did Mujahid, Zayd ibn Aslam, Qatadah, al-Suddi and others. And His saying, the Blessed and Most High: *eye* meaning beautiful eyes. It was said that they had large eyes, and it goes back to the first, which are the big-eyed ones. So He described their eyes with beauty and chastity, like the saying of Zulaykha about Joseph, peace be upon him, when she brought him out to those women, and they magnified and glorified him and thought he was an angel from the angels because of his beauty and the splendor of his appearance. She said: "This is he for whom you blamed me. And I did indeed try to seduce him, but he refused." That is, despite this beauty, he is chaste, pious, and pure. And thus are the wide-eyed hours **good and beautiful**. For this reason, the Almighty said: **And with them will be maidens restricting their glances and [whose eyes are] narrow-eyed**. And His saying, the Most High: **As if they were white, hidden**, He described them with the delicacy of bodies in the best colors. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **As if they were white, hidden**, meaning the hidden pearls. And here he recites the verse of Abu Dahbal, the poet, which is his saying in a poem of his:

She is a flower like a pearl of the sea, distinguished from a hidden essence

Al-Hasan said: **As if they were hidden eggs**, meaning protected and untouched by hands. Al-Suddi said: The

eggs are hidden in their nests. Saeed bin Jubair said: **As if they were hidden eggs**, meaning the inside of the egg. Ata' Al-Khurasani said: It is the mesocarp that is between the upper shell and the egg's core. Al-Suddi said: **As if they were hidden eggs**, meaning the white of the egg when its shell is removed. Ibn Jarir chose it because he said: hidden. He said: The upper shell is touched by the wing of the bird and the nest and the hands reach it, unlike its inside, and God knows best. Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told us: Muhammad ibn al-Faraj al-Sadfi al-Dimyati told us, on the authority of Amr ibn Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham, on the authority of al-Hasan, on the authority of his mother, on the authority of Umm Salamah, may God be pleased with her, who said: I said: O Messenger of God, tell me about the statement of God Almighty: **Houris with wide, beautiful eyes**. He said: **The large eyes, the lips of the houri are like the wings of an eagle**. I said: O Messenger of God, tell me about the statement of God Almighty: **As if they were hidden eggs**. He said: Their thinness is like the thinness of the skin whose head is inside the egg that is next to the shell, which is the *gharqa'*. Ibn Abi Hatim said: My father told us, Abu Ghassan Al-Nahdi told us, Abd Al-Salam bin Harb told us, on the authority of Laith, on the authority of Al-Rabi' bin Anas, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am the first of the people to emerge when they are sent, and I am their orator when they arrive, and I am their bringer of good tidings when they grieve, and I am their intercessor when they are imprisoned. The banner of praise on that Day will be in my hand, and I am the most honored of the children of Adam in the sight of God Almighty, and I am not boasting. A thousand servants will circulate around me like hidden eggs - or hidden pearls." And God Almighty knows best.

Fath al-Qadir

49- **As if they were hidden eggs**. Al-Hasan and Abu Zaid said: He likened them to ostrich eggs that the ostrich protects from wind and dust with its feathers. Its color is white with yellow, and it is the best color of women. Saeed bin Jubair and Al-Suddi said: He likened them to the inside of an egg before it is peeled and touched by hands. Ibn Jarir said the same. From this is the saying of Imru' Al-Qais:

And a hidden egg that cannot be hidden, enjoyed by those who play with it without haste

Al-Mubarrad said: **The Arabs say, when describing something as beautiful and clean, that it is like an ostrich egg covered with feathers**. It was also said that *al-maknun* means **protected from being broken**, meaning that they are virgins. It was also said that what is meant by *eggs* is pearls, as in His statement: **And wide-eyed, beautiful maidens * Like hidden pearls**. Similar to it is the poet's statement:

It is white like a pearl of the sea, distinguished from a hidden essence.

The first is more appropriate. He said *maknoon* and did not say *maknoonat* because he described the eggs

based on the word.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse: {Gather together those who did wrong and their spouses}, that he said: The angels say this to the guards. Abd al-Razzaq, al-Firyabi, Ibn Abi Shaybah, Ibn Mani' in his Musnad, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Ba'th narrated on the authority of al-Nu'man ibn Bashir, on the authority of Umar ibn al-Khattab, regarding the verse: {Gather together those who did wrong and their spouses}, that he said: Their likes, those who are like them: the usurers will come with the usurers, the fornicators will come with the fornicators, and the alcoholics will come with the alcoholics, spouses in Paradise, and spouses in Hellfire. Al-Firyabi, Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn al-Mundhir, Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, and al-Bayhaqi narrated in al-Ba'th on the authority of Ibn Abbas, regarding the verse: {Gather together those who did wrong and their spouses}, that he said: Their likes, and in another version: Their equals. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from him regarding his statement, **Then guide them to the path of Hellfire**, he said: Their faces. Ibn Abi Hatim also narrated from him regarding the verse, he said: Show them **to the path of Hellfire**, he said: The path to the Fire. He also narrated from him regarding his statement, **Stop them, for they will be questioned**, he said: Detain them, for they will be held accountable. Al-Bukhari in his Tarikh, Al-Darimi, Al-Tirmidhi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated from Anas that the Messenger of God (blessings and peace of God be upon him) said: "There is no caller who calls to something but that it will be stopped with him on the Day of Resurrection, adhering to it and not leaving it. Even if a man calls another, then he recites, "Stop them, for they will be questioned." Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement, **And they will turn to one another, asking questions**, he said: That will be when they are resurrected at the second Trumpet blast. Ibn Abi Hatim and Ibn Mardawayh narrated on his authority regarding his statement: **When it was said to them, 'There is no god but God,' they were arrogant**, he said: When no one associated anything with God, they were disdainful, **and they said, 'Shall we abandon our gods for a mad poet?'** He said: So God spoke of his truthfulness and said: **Rather, he has brought the truth and confirmed the messengers**. Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight the people until they say, 'There is no god but God.' Whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for his right, and his reckoning is with God." God revealed in His Book and mentioned a people who were arrogant, saying: **Indeed, when it was said to them, 'None has the right to be worshipped but God,' they were arrogant**. And He said: "When those who disbelieved put into their hearts arrogance - the arrogance of the times of ignorance - then God sent down His tranquility upon His Messenger and upon the

Surat al-Saffat 37:49

As if they were hidden eggs.

believers and imposed upon them the word of piety. And they were more deserving of it and more worthy of it." And it is **None has the right to be worshipped but God, Muhammad is the Messenger of God**. The polytheists were arrogant about it on the day of Hudaibiyyah, the day when the Messenger of God, may God bless him and grant him peace, wrote to them regarding the term. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Ba'th narrated from Ibn Abbas regarding his statement, **A cup of flowing wine will be passed around among them**, he said: wine. **Therein is no alcohol**, he said: there is no headache in it. **Nor will they be intoxicated by it**, he said: their minds will not be lost. Ibn Abi Hatim and Ibn Mardawayh narrated from him that he said: wine has four characteristics: intoxication, headache, vomiting, and urine. God cleared the wine of Paradise of these characteristics, saying: **Therein is no alcohol**, their minds will not be intoxicated by intoxication. **Nor will they be intoxicated by it**, he said: they will vomit from it as the one who drinks the wine of this world vomits from it. Ibn Jarir narrated on the authority of Ibn Abbas, **There is no ghastr in it**, meaning wine, which does not cause stomach pain. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Ba'th narrated on his authority, regarding his statement, **And with them will be women limiting their glances**, meaning other than their husbands. **As if they were well-guarded eggs**, meaning hidden pearls. Ibn al-Mundhir narrated on his authority, regarding his statement, **As if they were well-guarded eggs**, saying, **The white of the egg, its covering and membrane, is removed**.

Tafsir al-Baghawi

49. **As if they were eggs**, [plural of egg], *concealed*, protected and concealed. He only mentioned **concealed and eggs** as a plural because he returned it to the word.

Al-Hasan said: He likened them to ostrich eggs, protecting them from wind and dust with feathers. Their color is white with a yellow tinge. It is said: This is the best color for women, for a woman to be white with a yellow tinge. The Arabs liken her to an ostrich egg.

Tafsir al-Baidawi

49- **As if they were hidden eggs**. He likened them to ostrich eggs that are protected from dust and the like in their purity and whiteness mixed with the slightest pure essence, for they are the colors of bodies.

Surat al-Saffat 37:50

Then some of them turned to others, questioning each other.

Tafsir al-Jalalayn

50 - **Then some of them** some of the people of Paradise **turned to others, asking** about what happened in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So some of them turned to others, asking each other**, God Almighty says: So some of the people of Paradise turned to others, asking each other. He says: They asked each other.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Then some of them turned to others, asking each other** - the people of Paradise.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then some of them will turn to others, asking questions**, he said: The people of Paradise.

Tafsir al-Qurtubi

The Almighty said: **And they turned to one another, asking one another**. That is, they negotiated among themselves about their conversations in this world. This is part of the complete intimacy in Paradise. It is connected to the meaning of **they will be circulated among them**. The meaning is that they will drink and talk over the drink as is the custom of drinking. Some of them said:

All that remains of pleasures are the conversations of the noble ones about wine.

Some of them turn to each other, asking about what happened to them and to whom they were entrusted in this world, but it was brought to them in the past, as is the custom of God Almighty in informing them.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say,**

'Indeed I had a companion.' Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion**. And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind**. And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed? Mujahid and As-Suddi said, We will be held accountable**. Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds**. Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire**. Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire**. Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor**. Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling**. It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down**. "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us**. And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment**. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do**. Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that

Then some of them turned to others, questioning each other.

every pleasure is cut short by death, so they said:
Then are we not to die * Except for our first death, and we are not to be punished? It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion**, he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars.** He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the houris, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity.** Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire.** He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses** Ibn Jarir said, **This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafah told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us,

"I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'" He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - **bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them.** O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, **No.** He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - **bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone.** O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him. O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of

cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, **Yes.** He said, **This is my situation and this is your situation.** He said, **Yes.** He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, **Who?** He said, **The wealthy and faithful.** He said, **Who?** He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable?** Al-Suddi said, **We will be held accountable.** He said, **Then the unbeliever went off and left him.** He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree

that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?**' He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

His statement: 50- **So some of them turned to others, asking each other** is connected to **circling around**: meaning this one asked that one, and that one asked this one while they were drinking about their conditions that were in the world, and that is from the completion of the bliss of Paradise. The meaning is: So some of them turned to each other, and it was only expressed in the past tense to indicate the certainty of its occurrence.

Tafsir al-Baghawi

50. **So some of them turned to others, asking each other**, meaning: The people of Paradise in Paradise will ask each other about their condition in this world.

Tafsir al-Baidawi

50- "So some of them turned to others, asking questions. **This is in apposition to** they are passed around," meaning they drink and talk over the drink. He said:

All that remains of pleasures are the conversations of the noble ones about wine.

Expressing it in the past tense is to emphasize it, as it is the most pleasant of those pleasures to the mind, and their questioning about knowledge and virtues and what happened to them and upon them in this world.

Surat al-Saffat 37:51

One of them said, "Indeed, I had a companion

Surat al-Saffat 37:51

One of them said, **Indeed, I had a companion**

Tafsir al-Jalalayn

51 - One of them said, Indeed, I had a companion" a companion who denies the resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: A speaker from among the people of Paradise said, as some of them turned to one another, asking each other, **Indeed, I had a companion.** The people of interpretation differed regarding the companion mentioned in this place. Some of them said: That companion was a devil, and he was the one who said to him, **Are you among those who believe?** in the resurrection after death.

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, **Indeed, I had a companion**, he said: A devil. Others said: That companion was a partner he had from among the children of Adam or a companion.

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, **One of them said, 'Indeed, I had a companion * who said, 'Are you indeed of those who believe?'** He said: It is the polytheist who has a companion in this world who is among the people of faith, so the polytheist says to him, **Do you indeed believe that you will be resurrected after death? Then what if we were dust?** So when they reached the Hereafter and the believer was admitted to Paradise and the polytheist was admitted to Hell, the believer looked up and saw his companion in the midst of Hell. **He said, 'By God, you were almost doomed.'**

Tafsir al-Qurtubi

God Almighty says: **One of them said**, meaning one of the people of Paradise, **Indeed, I had a companion**, meaning a constant friend.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise

that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'"** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said:

Indeed, this is the great attainment. Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars.** He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the hours, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity.** Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him,

Then he is in Hellfire. He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses** Ibn Jarir said, **This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafah told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, "I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'" He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - **bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them. O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise.**" He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, **No.** He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - **bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone. O God, I have bought from You with these thousand dinars a slave in Paradise.**" He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** - Meaning his disbelieving partner - **he married a**

One of them said, "Indeed, I had a companion

woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him, O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, to look after my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes.* He said, **This is my situation and this is your situation.** He said, *Yes.* He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, "Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable? **Al-Suddi said,** We will be held accountable. **He said,** Then the unbeliever went off and left him. **He said,** When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease. **He said,** So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?' **He said,** Then he passes by and sees slaves whose number cannot be counted. He says, 'To

whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.' **He said,** Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.' **He said,** Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?** He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

51- **One of them said,** meaning one of the people of Paradise said, while some of them were talking to others and asking questions of others, **I had a companion,** meaning a constant companion of mine in this world who was a disbeliever in the Resurrection and denied it.

Tafsir al-Baghawi

51. **One of them said,** meaning, from the people of Paradise, **I had a companion,** in this world who denied the resurrection.

Mujahid said: He was a devil. Others said: He was a human. Muqatil said: They were two brothers. The rest said: They were partners, one of them was an unbeliever named Qatrous, and the other was a believer named Judah. They are the ones whose story God the Almighty told in Surat Al-Kahf, where He says: **And present to them, as an example, two men** (al-Kahf 18:32).

Tafsir al-Baidawi

51- **One of them said** in their conversation, **I had a companion** in this world...

Surat al-Saffat 37:52

He says, **Are you indeed among the believers?**

Tafsir al-Jalalayn

52 - **He says** to me, in order to rebuke me **Are you indeed among those who believe** in the Resurrection?

Tafsir al-Suyuti

Tafsir al-Tabari

Ishaq bin Ibrahim bin Habib bin Al-Shaheed told me, Atab bin Bashir said, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Bahrani, regarding His statement, **Indeed, I had a companion**, he said: Two men were partners, and eight thousand dinars came together for them. One of them had a trade and the other had no trade. The one who had a trade said to the other: You have no trade. I see myself only leaving you and dividing it between you. So he divided it between him and parted from him. Then the man bought a house for a thousand dinars that had belonged to a king who had died. He called its owner and showed it to him. He said: What do you think of this house that you bought for a thousand dinars? He said: How beautiful it is. When he left, he said: O God, my friend bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise. So he gave a thousand dinars in charity. Then he stayed as long as God willed him to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said: I married this woman for a thousand dinars. He said: How beautiful this is. When he left, he said: O Lord, my friend married a woman for a thousand dinars, and I ask You for a woman from the houris, so he gave a thousand dinars in charity. Then he stayed as long as God willed him to stay. Then he bought two gardens for two thousand dinars. Then he called him and showed him, and he said: I bought these two gardens. He said: How beautiful this is. When he left, he said: O Lord, my friend bought two gardens for two thousand dinars, and I ask You for two gardens from Paradise. So he gave two thousand dinars in charity. Then the Angel came to them and took them. Then he went with this charitable person and brought him into a house that pleased him. Then a woman appeared, and everything beneath her was illuminated by light. He improved it, then entered two gardens, and something about which God is All-Knowing. Then he said, **How similar this is to a man who was in such-and-such a situation**. He said, **Then he is the one, and this house, the two gardens, and the woman are for you**. He said, **For I had a companion who used to say, 'Are you indeed among those who believe?'** It was said to him, **For he is in Hellfire**. He said, **Are you looking in?** So he looked in and saw him in the midst of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, you would have been among those brought forth." . . . The verses.

Tafsir al-Qurtubi

He says, 'Are you indeed among those who believe?' meaning, in the Resurrection and the reward. Sa'id ibn Jubayr said: His companion is his partner. Their story and mention have already been mentioned in <Al-Kahf>, and the difference in their names is fully explained in the statement of God the Almighty: **And present to them, as an example, two men** (al-Kahf 18:32), and in them God the Almighty revealed: **One of them said, 'Indeed, I had a companion...'** to **among those brought forth**. It was said that by the companion he meant his companion from Satan who used to whisper to him to deny the Resurrection. It was also read: **Are you indeed among those who believe?** with a shaddah on the *sad*. It was narrated by Ali ibn Kaisa from Salim from Hamza. An-Nahhas said: **Are you indeed among those who believe?** is not permissible because there is no meaning of charity here. Al-Qushayri said: In a reading reported by Hamza: **Are you indeed among those who believe?** with a shaddah on the *sad*. It was objected to that this is from belief, not from giving charity. The objection is invalid, because if the reading is proven to have been from the Prophet (peace and blessings of God be upon him), then there is no room for criticism. The meaning is, **Are you among those who believe?** with money in pursuit of the reward of the Hereafter.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion**. And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind**. And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'"** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable**. Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b

He says, "Are you indeed among the believers?"

Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhaharani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Aaban told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left

him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars.** He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the houis, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity.** Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire.** He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses Ibn Jarir said, This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafa told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, "I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'" He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - **bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave**

them. O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, *No.* He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, *Yes.* So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone. O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, *Yes.* So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him, O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him,

then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes.* He said, **This is my situation and this is your situation.** He said, *Yes.* He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable?** Al-Suddi said, **We will be held accountable.** He said, **Then the unbeliever went off and left him.** He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?**' He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

As indicated by his statement: **Are you indeed among those who believe?** meaning in the resurrection and the reward, and this question from the companion is to

Surat al-Saffat 37:52

He says, "Are you indeed among the believers?"

rebuke that believer and reprimand him for his faith and belief in what God promised of the resurrection, and this statement was from him in this world.

Tafsir al-Baghawi

52. **He says, 'Are you indeed among those who believe in the Resurrection?'**

Tafsir al-Baidawi

52- "He says, 'Are you indeed among those who believe?' **He rebukes me for believing in the resurrection, and it was read with a shaddah on the sad from al-tasadaqah.**"

Surat al-Saffat 37:53

When we have died and become dust and bones, will we then be recompensed?

Tafsir al-Jalalayn

53 - **When we die and become dust and bones, will we then be** in the two hamzas in the three places mentioned above *received* rewarders and accountants. He also denied that.

Tafsir al-Suyuti

Tafsir al-Tabari

This interpretation given by Furat bin Tha'labah strengthens the reading of those who read **A'innaka liman al-musaddiqin** with a shaddah on the *sad* meaning: **liman al-musaddiqin**, because he is mentioning that God, the Exalted, gave him what He gave him for his charity, not for his belief. The reading of the reciters of other regions is contrary to that; rather, they read it with a light *sad* and a shaddah on the *dal*, meaning: denying his companion's belief that he will be resurrected after death, as if he said: Do you believe that you will be resurrected after your death, and that you will be rewarded for your deeds, and that you will love one another? This is indicated by God's statement: **When we have died and become dust and bones, will we then indeed be recompensed?** This is the correct reading according to us, and it is not permissible to go against it due to the consensus of the authoritative reciters on both of them.

And the saying, **Are we truly to be held accountable?** means: Are we to be held accountable and rewarded after our fate has been turned into bones and our flesh into dust?

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, **Are we truly to be recompensed?** means: Are we to be rewarded for our deeds? As you judge, you will be judged.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatadah, his statement, **Are we truly to be held accountable?** Are we truly to be held accountable?

Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi: **Are we truly to be held accountable?**

Tafsir al-Qurtubi

When we die and become dust and bones, will we then be recompensed? That is, will we be rewarded and held accountable after death. So God Almighty said to the people of Paradise.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, 'I had a companion who said, 'Are you indeed among the believers?'** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth

When we have died and become dust and bones, will we then be recompensed?

with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhaharani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars.** He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the houris, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion bought two gardens for two thousand**

dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity. Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire.** He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses Ibn Jarir said, This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafah told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, 'I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'' He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - **bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them.** O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, **No.** He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - **bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone.** O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the**

poor. He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, *Yes.* So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him, **O God, I propose to You** for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes.* He said, **This is my situation and this is your situation.** He said, *Yes.* He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable?** Al-Suddi said, **We will be held accountable.** He said, **Then the unbeliever**

went off and left him. He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?** He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

Then he mentioned what indicates the improbability of resurrection according to him and in his opinion, saying: 53- "When we have died and become dust and bones, shall we indeed be recompensed for our deeds and held accountable for them after we have become dust and bones. It was said that the meaning of "recompensated" is *controlled*. It is said that *dana* means **he controlled him**. Sa'id ibn Jubayr said: His companion is his partner. It was also said that by *companion* he meant the devil who accompanies him and that he used to whisper to him to deny the resurrection. Their story was mentioned in Surat Al-Kahf, and the difference of opinion is over its two names. The majority read **liman al-musaddiqoon** with a light *sad* from *tasdiq* meaning, **to those who believe in the resurrection**. It was also read with a shaddah, and I do not know who read it with this. Its meaning is remote because it is from *tasadaq* not *tasdiq*. It can be interpreted as meaning that he denied him giving his money in charity to seek reward, and he explained that by the improbability of resurrection.

The reciters differed regarding these three interrogative letters. Nafi' recited the first and second with an interrogative hamza, and the third with a kasra

Surat al-Saffat 37:53

When we have died and become dust and bones, will we then be recompensed?

over the alif without an interrogative letter. Al-Kisa'i agreed with him, except that he interrogated the third with two hamzas. Ibn `Amir recited the first and third with two hamzas, and the second with a kasra over the alif without an interrogative letter. The rest recited all of them with an interrogative letter. Then they differed. Ibn Kathir recited an interrogative with one non-lengthened hamza followed by a light, quiescent letter. Abu `Amr recited it with an extended hamza, and `Asim and Hamza recited with two hamzas.

Tafsir al-Baghawi

53. **When we die and become dust and bones, will we then be recompensed?** Rewarded and held accountable. This is a question of denial.

Tafsir al-Baidawi

53- **When we die and become dust and bones, will we then be recompensed?** "Recompensed" means recompense.

Surat al-Saffat 37:54

He said, **Are you aware?**

Tafsir al-Jalalayn

54 - **He said** the one who said to his brothers **Are you aware?** He is going to the Fire so that we may see his condition. They will say, No.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, says: This believer who was admitted to Paradise said to his companions: **Are you looking?** into the Fire, so that I may see my companion who used to say to me: **You are among those who believe that we will be resurrected after death.** And His statement, **So he looked and saw him in the midst of Hellfire,** means: So he looked into the Fire and saw him in the middle of Hellfire. And in the speech there is something omitted, and the evidence of the speech for it sufficed without mentioning it, which is: They said, *Yes.*

Tafsir al-Qurtubi

Are you seeing? It was said that it is from the saying of the believer to his brothers in Paradise: **Are you seeing the Fire so that we may see how that companion is?** It was also said that it is from the saying of the angels. **Are you seeing?** is not an interrogative, but rather it has the meaning of a command, meaning, look out. This was said by Ibn al-A'rabi and others. From this, when the verse about wine was revealed, Umar stood before the Prophet (peace and blessings of God be upon him), then raised his head to the sky, then said: **O Lord, a more conclusive statement than this about wine.** Then this verse was revealed: **Will you then desist?** (al-Ma'idah 5:91). He said: So Umar called out: **We have desisted, O our Lord.** Ibn Abbas read: **Are you seeing?** with a sukoon on the ta', light. *Fatala'a* with a sukoon on the alif, light, meaning: **Are you approaching?** So he approached. An-Nahhas said: *Fatala'a sawahu* has two opinions: One of them is that it is a past tense verb, and *atala'a* and *atala'a* are one and the same. Al-Zajaj said: It is said that *tala'a*, *atala'a*, and *atala'a* have the same meaning. It has been reported that **Hal antum ma'li'un** is pronounced with a kasra on the *nun*, but Abu Hatim and others rejected it. An-Nahhas said: It is an incorrect pronunciation, because it combines the *nun* and the addition. If it were an addition, it would have been **Hal antum ma'li**, although Sibawayh and Al-Farra' reported something similar, and recited:

They are the ones who say good and command it if they fear the one who innovates the matter, who is respected.

Al-Farra' recited: **And the doers.** And Sibawayh alone

recited:

He did not show mercy while people were dying

This is an anomaly outside the speech of the Arabs. What is like this is not used as evidence in the Book of God the Almighty, nor is it included in the eloquent language. It has been said in explaining it: He made the active participle run like the present tense because of its closeness to it, so he made <matl'un>run like yatl'un. Abu al-Fath Uthman ibn Jinni mentioned it and recited:

Have you seen if I brought him a boiled and simmering pot of water and he was wearing a cloak?

I say bring witnesses

So he treated the phrase *Aqilun* as *Ataqulun*. Ibn Abbas said about the verse of God the Almighty: **Are you looking in?** So he looked in and saw it. **In Paradise there are windows through which its people look at Hell and its people.** Ka'b said the same as what Ibn al-Mubarak mentioned. He said: Between Paradise and Hell there are windows, so if the believer wanted to look at an enemy, he would have looked out through some of the windows in this world.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'"** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'"** That is, the believer will say

He said, "Are you aware?"

to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: `Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How**

do you see this house? I bought it for a thousand dinars. He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the hours, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity.** Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire.** He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses** Ibn Jarir said, **This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafah told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, "I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'" He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - **bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them.** O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and**

distributed them among the poor. Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, *No.* He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, *Yes.* So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone. O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, *Yes.* So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him, O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him,

stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes.* He said, **This is my situation and this is your situation.** He said, *Yes.* He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable? Al-Suddi said, We will be held accountable.** He said, **Then the unbeliever went off and left him.** He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?** He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

54- "He said, 'Are you seeing?'" The speaker is the believer in Paradise after he narrated to his companions in it what his companion in this world said to him: That is, are you seeing the people of Hell so that I may show you that companion who said that to me, what his position in Hell will be? Ibn al-A'rabi said:

Surat al-Saffat 37:54

He said, "Are you aware?"

The question is in the sense of a command: that is, see. It was said that the speaker is God, the Most High, and it was said that it is the angels, but the first is more appropriate.

Tafsir al-Baghawi

54. "God Almighty said to the people of Paradise: 'Are you looking forward to the Fire?'" It was said: The believer will say to his brothers from the people of Paradise: "Are you looking forward to the Fire so that we may see what my brother's status is?" The people of Paradise will say: "You know him better than we do.

Tafsir al-Baidawi

~~54-~~ He said," meaning the speaker. "Are you looking" at the people of Hell so that I may show you that companion, and it was said that the speaker is God, the Most High, or some of the angels saying to them: Do you like to look at the people of Hell so that I may show you that companion so that you may know where your status is in relation to their status? And from Abu Amr, "looking", so he looked with the lightening and the kasra of the noon and the damma of the alif, on the basis that he made their looking at the reason for his looking at it, in that the etiquette of sitting prevents tyranny over it, or he addressed the angels by putting the connected in place of the separate like his saying:

They are the ones who command good and do it.

Or the active participle is similar to the present tense.

Surat al-Saffat 37:55

Then he looked and saw him in the midst of Hellfire.

Tafsir al-Jalalayn

55 - **Then the speaker looked out** from one of the windows of Paradise **and saw him** that is, he saw his companion **in the midst of Hell** in the middle of the fire.

Tafsir al-Suyuti

Tafsir al-Tabari

And similar to what we said in the interpretation of His statement, **So he looked and saw him in the midst of Hellfire**, the people of interpretation said.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **in the middle of Hell** means: in the middle of Hell.

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, **In the middle of Hell** meaning: in the middle of Hell.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Ibad ibn Rashid told us, on the authority of al-Hasan, regarding his statement, **in the middle of Hell**, he said: in the middle of Hell.

Ibn Sinan told us: Abd al-Samad told us: Ibad ibn Rashid told us: I heard al-Hasan, and he mentioned something similar.

Ibn Bashar told us, he said: Salman bin Harb told us, he said: Abu Hilal told us, he said: Qatada told us, regarding His statement, **The middle of Hell**, he said: Its middle.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: **Are you seeing?** He said: No. He asked his Lord to see him. He said: **So he looked and saw him in the middle of Hell**. That is, in the middle of Hell.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Khalid al-Asri, he said: If God had not made him know him, he would not have known him. His ink and his skin changed after him. He told us that he looked up and saw the skulls of the people, so he said: "By God, you were almost destroyed. And if it had not been for the grace of my Lord, you would have been among those brought forth."

Tafsir al-Qurtubi

God the Almighty said: **So he looked and saw him in**

the middle of Hellfire meaning in the middle of the fire with thorns around him, as said by Ibn Masoud. It is also said: I got tired until my middle was cut off. Abu Ubaidah said: Isa bin Umar said to me: I used to write, O Abu Ubaidah, until my middle was cut off. Qatada said: Some of the scholars said: If God the Almighty had not made him know him, he would not have recognized him, for his ink and skin had changed.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'"** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not

Then he looked and saw him in the midst of Hellfire.

for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: `Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars.** He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the houis, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said,

How beautiful this is. So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity.** Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire.** He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses Ibn Jarir said, This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafa told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, 'I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'" He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - **bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them.** O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, **No.** He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - **bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone.** O God, I have bought from You with these

thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, *Yes.* So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him, **O God, I propose to You** for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes.* He said, **This is my situation and this is your situation.** He said, *Yes.* He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, *I lent it to you.* He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones,**

will we indeed be held accountable? Al-Suddi said, **We will be held accountable.** He said, **Then the unbeliever went off and left him.** He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?**' He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

55- "So he looked and saw him in the midst of Hellfire" meaning, that believer who was telling his companions in Paradise what his companion had said to him in this world looked at the Fire, and he saw his companion in the middle of Hellfire. Al-Zajaj said: The middle of everything is the middle. The majority of scholars read "Mutla'un **with a stressed ta' and a fatha on the noon**, so Fatal'a is a past tense verb in the active form of to rise". Ibn Abbas read it - and this reading was narrated from Abu Amr - "Mutla'un **with a sukoon on the ta' and a fatha on the noon**, Fatal'a" with a sukoon on the hamza and a kasra on the lam, past tense verb in the passive form. An-Nahhas said: "Fatal'a" has two opinions on this reading. One of them is that it is a future tense verb: meaning, "So I looked", and it is in the accusative case as an answer to the question. The second opinion is that it is a past tense verb. Hammad ibn Abi Ammar read "Mutla'un **with a soft ta' and a kasra on the noon**, Fatal'a" is a passive form. Abu Hatim and others rejected this reading. Al-Nahhas said: It is a mistake, because it is not permissible to combine the letter *nun* with the addition. If it was an addition, he would have said: **Are you my followers?**

Surat al-Saffat 37:55

Then he looked and saw him in the midst of Hellfire.

Although Sibawayh and Al-Farra' had narrated something similar and recited:

They are the ones who say good and command it when they fear the great innovator of the age.

But it is an anomaly outside the Arabic language.

Tafsir al-Baghawi

55. **So he looked out**, Ibn Abbas said: There are windows in Paradise through which its people look into Hell. So this believer looked out, **and saw himself in the middle of Hell**, so he saw his companion in the middle of Hell. The middle of something is called **the middle** because its sides are even.

Tafsir al-Baidawi

55- "He looked" at them. "He saw him" meaning his companion. "in the midst of Hell" in its midst.

Surat al-Saffat 37:56

He said, **By God, you almost destroyed me.**

Tafsir al-Jalalayn

56 - He said to him gloatingly **By God, if** if is a lightened form of the heavy **you almost** came close to **destroying** me with your seduction

Tafsir al-Suyuti

Tafsir al-Tabari

Ibn Bashar told us: Ibrahim bin Abi Al-Wazir told us: Sufyan bin Uyaynah told us, on the authority of Saeed bin Abi Arubah, on the authority of Qatada, on the authority of Mutraf bin Abdullah, regarding his statement, **Then he looked and saw him in the midst of Hellfire**, he said: By God, if he had not recognized him, he would not have recognized him. The fire has changed his ink and his skin.

Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **Are you seeing?** He said: Ibn Abbas used to recite it, **Are you seeing me?** So he looked and saw him in the middle of Hell. He said: In the middle of Hell.

This reading which Al-Suddi mentioned, on the authority of Ibn Abbas, that he used to read in *Mutla'un* if it was preserved from him, then it is from the irregular letters, and that is because the Arabs do not affect the possessive of nouns if they are connected to an agent in the plural or singular. They hardly say **you are speaking to me** nor **you two are speaking to me** nor **you all are speaking to me** nor **you all are speaking to me** nor **you all are speaking to me** but rather they say **you are speaking to me** and **you two are speaking to me** and **you all are speaking to me**. And if one of them said that, he said it by mistake, imagining it: **you speak to me** and **you two are speaking to me** and **you all are speaking to me**, as the poet said:

I do not know, and my suspicion is that they handed me over to my people.

He said: Muslim me. This is not the proper way of speaking, rather the proper way of speaking is Muslim me. But if the speech is apparent and not connected to the subject, then they may add, and they may not, so it is said: This one is speaking to your brother, and the one speaking to your brother, and these two are speaking to your brother, and the two speaking to your brother, and these are speaking to your brother, and the ones speaking to your brother? And the addition is chosen in the implied word connected to the subject because the two letters become connected to one another, like a single letter.

And his saying, **By God, you almost destroyed me**, means: When he saw his companion in the fire, he said, **By God, you almost destroyed me in this world by turning me away from belief in resurrection, reward,**

and punishment.

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

Who said that?

Muhammad bin Al-Hussein told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his saying: **You almost destroyed me**. He said: To destroy me. It is said from this: So-and-so destroyed so-and-so: if he destroyed him, and so-and-so was destroyed: if he perished, as Al-A'sha said.

In the flood, I feared death, while many have been returned to their families without being thrown

He means by his saying: How many were returned: How many were lost.

Tafsir al-Qurtubi

Then he says: **By God, you almost led us astray.** <in>is a lightened form of the heavy form, and it is added to kada just as it is added to kana. And similar to it is <in kada li-dalilna>and the lam is the distinguishing factor between it and the negative.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'"** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b

He said, "By God, you almost destroyed me."

Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhaharani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Aaban told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left

him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars.** He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the houis, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity.** Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire.** He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses Ibn Jarir said, This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafa told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, "I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'" He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - **bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave**

them. O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, *No.* He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, *Yes.* So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone. O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, *Yes.* So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him, O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him,

then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes.* He said, **This is my situation and this is your situation.** He said, *Yes.* He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable?** Al-Suddi said, **We will be held accountable.** He said, **Then the unbeliever went off and left him.** He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?**' He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

56- He said, **'By God, you almost led me astray'** meaning, the one from the people of Paradise said when he looked at his companion and saw him in the

Surat al-Saffat 37:56

He said, "By God, you almost destroyed me."

Fire: **By God, you almost led me astray** meaning, you almost destroyed me by misleading me. Al-Kisa'i said: **You were going to destroy me**, and *restraint* means destruction. Al-Mubarrad said: If it had been said, **You were going to throw me into the Fire**, it would have been permissible. Muqatil said: The meaning is, **By God, you almost led me astray, so place me in your position**. The meanings are close, for whoever misleads a person has destroyed him.

Tafsir al-Baghawi

56. "He said," to him: "By God, you almost led me astray," and by God, you almost killed me. Muqatil said: By God, you almost led me astray, and whoever leads a person astray has destroyed him.

Tafsir al-Baidawi

56- He said, **By God, you almost led me astray by seduction**. It was read as **to lead astray**, and *in* is the lightened one, and *lam* is the distinguishing one.

Surat al-Saffat 37:57

And had it not been for the grace of my Lord, I would have been among those brought to account.

Tafsir al-Jalalayn

57 - **And had it not been for the grace of my Lord** upon me through faith **I would have been among those brought** with you to the Fire. And the people of Paradise will say:

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And had it not been for the grace of my Lord, I would have been among those brought forth.** He says: And had it not been for God's blessing upon me with His guidance and the success in believing in the resurrection after death, I would have been among those brought forth with you in God's punishment.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatadah, **I would have been among those brought forth:** meaning in the punishment of God.

Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, **I would have been among those brought forth,** he said: Among those being punished.

Tafsir al-Qurtubi

And had it not been for the grace of my Lord, I would have been among those brought forth into the Fire. Al-Kisa'i said: **To destroy me** means to ruin me, and ruin is destruction. Al-Mubarrad said: If it had been said **To destroy me,** it would have been permissible. **And had it not been for the grace of my Lord** means His protection and guidance in holding fast to the bond of Islam and disavowing the bad companion. What comes after *lawla* is nominative as a subject according to Sibawayh and the predicate is omitted. **To be among those brought forth** Al-Farra' said: meaning I would have been present with you in the Fire. *Adhar* is not used except to indicate evil, as Al-Mawardi said.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other

things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'"** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then

And had it not been for the grace of my Lord, I would have been among those brought to account.

they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars.** He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the hours, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity.** Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire.** He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses** Ibn Jarir said, **This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah.

Ibn Abi Hatim said, "Al-Hasan ibn Arafat told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, "I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'" He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - **bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them.** O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, **No.** He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - **bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone.** O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - **he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him,** O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and

divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, Yes. He said, **This is my situation and this is your situation.** He said, Yes. He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable?** Al-Suddi said, **We will be held accountable.** He said, **Then the unbeliever went off and left him.** He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is

said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?** He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

57- **And had it not been for the grace of my Lord, I would have been among those brought forth.** That is, had it not been for the mercy of my Lord and His blessing upon me with Islam, and His guidance to the truth and His protection from misguidance, I would have been among those brought forth with you to the Fire. Al-Farra' said: That is, I would have been brought forth with you to the Fire. Al-Mawardi said: **And brought forth is only used to indicate evil.**

Tafsir al-Baghawi

57. **And had it not been for the grace of my Lord,** His mercy and His blessing upon me through Islam, **I would have been among those brought forth,** with you in the Fire.

Tafsir al-Baidawi

57-"And had it not been for the grace of my Lord" with guidance and protection. "I would have been among those brought forth" with you in it.

Surat al-Saffat 37:58

Are we not to die?

Surat al-Saffat 37:58

Are we not to die?

Tafsir al-Jalalayn

58 - **Are we not to die?**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what this believer said to whom God gave him what He gave him of His honor in His Paradise, out of His pleasure with what He gave him in it: **Are we not to die?**

Tafsir al-Qurtubi

The Almighty said: **Are we not to die?** It was read as **two hundred** and the hamza in **are we not** is for interrogation and entered on the *fa* of conjunction, and the conjunction is omitted and its meaning is are we immortal and in bliss? So we are not to die nor will we be punished.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'"** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When**

we have died and become dust and bones, will we then be recompensed? Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners, and eight thousand dinars were collected for them.

One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars.** He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the hours, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity.** Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire.** He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses** Ibn Jarir said, **This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafah told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, 'I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'' He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever

partner - bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them. O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, **No.** He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone. O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, 'What did you do with your wealth? Used it for something or traded with it?' He said, 'No. So what did you do?' He said, 'My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her.'" So the believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him, O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes,

approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes*. He said, **This is my situation and this is your situation**. He said, *Yes*. He said, **Tell me what you did with your money**. He said, **Do not ask me about it**. He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out**. He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money**. He said, **I lent it to you**. He said, *Who?* He said, **The wealthy and faithful**. He said, *Who?* He said, **God is my Lord**. He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable?** Al-Suddi said, **We will be held accountable**. He said, **Then the unbeliever went off and left him**. He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?**' He said, **Paradise is high and Hell is deep**. Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

And when he had finished speaking to that companion who was in the Fire, he returned to addressing his companions from the people of Paradise and said: 58- **Then are we not to die?** The hamza is for the confirmation of the regret and it contains the meaning of astonishment, and the fa is for connecting to something omitted as in its counterparts: that is, are we to be immortal and in bliss, so we are not to die.

Tafsir al-Baghawi

58. "Are we not to die?"

Tafsir al-Baidawi

58- Are we not to die?" This is in apposition to something omitted, meaning are we immortal and blessed? We are not to die, meaning like those whose destiny is death. It was read as two hundred.

Surat al-Saffat 37:59

Except our first death, and we will not be punished.

Tafsir al-Jalalayn

59 - **Except our first death** which is in this world **and we will not be punished** is a question of pleasure and speaking of the blessing of God Almighty in supporting life and not being punished

Tafsir al-Suyuti

Tafsir al-Tabari

Except our first death He says: Are we not going to die except for our first death in this world, **and we are not going to be punished** He says: We are not going to be punished after we enter Paradise.

Tafsir al-Qurtubi

Except our first death is an exception not from the first and is a verbal noun because it is described. It is from the saying of the people of Paradise to the angels when death is slaughtered, and it is said: The people of Paradise will have eternity and no death, and the people of Hell will have eternity and no death. It was said: It is from the saying of the believer by way of speaking about the grace of God that they will not die and will not be tormented, meaning this is our state and description. It was said: It is from the saying of the believer as a rebuke to the disbeliever for what he used to deny regarding the resurrection, and that there is nothing but death in this world. Then the believer said, pointing to what he is in.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of

them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'"** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of

Except our first death, and we will not be punished.

Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion**, he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars**. He said, **How beautiful it is**. So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity**. Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars**. He said, **How beautiful this is**. So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the houris, so give a thousand dinars in charity**. Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars**. He said, **How beautiful this is**. So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity**. Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such**. He said, **Then you will have this house, the two gardens, and the woman**. He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire**. He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses** Ibn Jarir said, **This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafah told us, 'Amr ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, 'I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'" He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it**. He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer,

What did you do with your money? Did you spend it on something or trade in something? The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars**. The believer said, **Or did you?** He said, **Yes**. The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them. O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor**. Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, **No**. He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, **Yes**. So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone. O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor**. He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, **Yes**. So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him, O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck,

then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes.* He said, **This is my situation and this is your situation.** He said, *Yes.* He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable?** Al-Suddi said, **We will be held accountable.** He said, **Then the unbeliever went off and left him.** He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?**' He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have

been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

59- "Except our first death" which was in this world. His saying this was in the manner of rejoicing and being happy with what God had bestowed upon them of the bliss of Paradise that never ends and that they are immortal and will never die. His saying, "And we will not be punished" is part of his statement: meaning, we will not be punished as the disbelievers are punished. Then he said, pointing to the bliss they are in.

Tafsir al-Baghawi

59. **Except our first death**, in this world, **and we will not be punished.** Some of them said: The people of Paradise will say this to the angels when death is slaughtered: **Are we not going to die?** The angels will say to them: *No.*

Tafsir al-Baidawi

59- "Except our first death" which was in this world and it includes what is in the grave after being brought back to life for questioning, and its accusative is on the source of the active participle. It was also said that it is on the discontinuous exception. "And we will not be punished" like the disbelievers, and that is the completion of his speech to his companion as a rebuke to him or returning to the conversation with his companions, speaking of the blessing of God, or bragging about it and being amazed by it and exposing the companion to rebuke.

Surat al-Saffat 37:60

Indeed, this is the great attainment.

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Tafsir al-Jalalayn

60 - **Indeed, this** that I have mentioned to the people of Paradise **is the great attainment**

Tafsir al-Suyuti

Tafsir al-Tabari

Indeed, this is the great attainment. He says: This honor that God has given us in Paradise, that we will not be tormented or die, is the great salvation from what we were fearing God's punishment in this world, and the attainment of what we were hoping for in it through our faith and obedience to our Lord.

Tafsir al-Qurtubi

Indeed, this is the great success. <he>is the subject, and what follows it is the predicate, and the sentence is the predicate of *indeed*. <he>may also be a separator.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, "I had a companion who said, 'Are you indeed among the believers?'"** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement,

denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhahrani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our first death?** Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatadah said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners,

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said, **O God, so-and-so** - meaning his unbeliever partner - bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them. O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, **No.** He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone. O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him, O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are

Indeed, this is the great attainment.

truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes*. He said, **This is my situation and this is your situation.** He said, *Yes*. He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable?** Al-Suddi said, **We will be held accountable.** He said, **Then the unbeliever went off and left him.** He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?** He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

60- **Indeed, this is the great attainment.** That is, this great matter, the permanent bliss, and the everlasting eternity in which we are is the great attainment, the value of which cannot be measured and its description cannot be encompassed.

Tafsir al-Baghawi

60. They say: "Indeed, this is the great success." It was said that they say this as a way of speaking of God's blessing upon them in that they will not die or be punished. It was also said that the believer says this to his companion as a way of rebuking him for what he had previously denied.

Tafsir al-Baidawi

60- **Indeed, this is the great triumph.** It is possible that this is their words or that it is the words of God Almighty, confirming His words and pointing to the blessings, eternity, and security from punishment that they have.

Surat al-Saffat 37:61

For the likes of this let the workers work.

Tafsir al-Jalalayn

61 - **For the sake of such things let the workers work** It was said that they are told this and it was said that they say it

Tafsir al-Suyuti

Tafsir al-Tabari

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his statement, **Are we not to die?**...to his statement, **the great success.** He said: This is the statement of the people of Paradise.

And His statement, **For the like of this let the workers work**, God Almighty says: For the like of this which these believers have been given of honor in the Hereafter, let the workers work for themselves in this world, so that they may attain what these people have attained through obedience to their Lord.

Tafsir al-Qurtubi

Let the workers work for the likes of this. This may be from the words of the believer when he saw what God had prepared for him in Paradise and what He had given him. He said, **For the likes of this**, the gift and favor, **let the workers work**. Similar to what the disbeliever said to him, **I am more than you in wealth and stronger in men.** (al-Kahf 18:34). It may also be from the words of the angels. It was also said that it is from the words of God, the Almighty, to the people of this world, meaning, you have heard what is in Paradise of goodness and reward, and **for the likes of this** is the reward. **Let the workers work.** An-Nahhas: The interpretation of the statement - and God knows best - is that let the workers work for the likes of this. If someone were to say: The letter *fa* in Arabic indicates that the second comes after the first, so how could what comes after it be intended to bring it forward? The answer is that bringing it forward is like delaying it, because it is the right of the letters of genitive case and what comes after them to come later.

Tafsir Ibn Kathir

God the Almighty tells us about the people of Paradise that some of them will turn to others, asking about their conditions and how they were in this world and what they suffered in it, and that is from their conversation over their drinks, their gathering to drink and their company in their gatherings while they sit on couches and the servants are before them, striving and bringing every great good of food, drink, clothing and other things that no eye has seen, no ear has heard and no

human heart has conceived. **One of them will say, 'Indeed I had a companion.'** Mujahid said, meaning a devil. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, that he is a polytheist who has a companion from among the people of faith in this world. There is no contradiction between the words of Mujahid and Ibn Abbas, may God be pleased with them both, for the devil may be from the jinn and whispers in the soul, and he may be from humans and say words that the ears hear, and both of them cooperate. God the Almighty said, **They inspire to one another decorative speech in delusion.** And each of them whispers, as God the Almighty said, **From the evil of the retreating whisperer * Who whispers in the breasts of mankind * From among the jinn and mankind.** And for this reason, **a speaker said Among them is, 'I had a companion who said, 'Are you indeed among the believers?'** That is, do you believe in the resurrection, the rising, the reckoning, and the reward? He says that in a way that expresses amazement, denial, rejection, disbelief, and stubbornness. **When we have died and become dust and bones, will we then be recompensed?** Mujahid and As-Suddi said, **We will be held accountable.** Ibn Abbas, may God be pleased with them both, and Muhammad ibn Ka'b Al-Qurazi said, **We will be rewarded for our deeds.** Both are correct. God, the Most High, said, **He said, 'Are you looking forward?'** That is, the believer will say to his companions and those sitting with him from among the people of Paradise. **So he looked and saw him in the midst of Hellfire.** Ibn Abbas, may God be pleased with them both, Sa'id ibn Jubayr, Khalid Al-Asri, Qatadah, As-Suddi, and Ata' Al-Khurasani said, **It means in the middle of Hellfire.** Al-Hasan Al-Basri said, **In the middle of Hellfire, like a blazing meteor.** Qatadah said, **It was mentioned to us that he looked and saw the skulls of the people boiling.** It was mentioned to us that Ka'b Al-Ahbar said, "In Paradise there are windows. If one of its people wants to look at his enemy in the Fire, he looks into them and his gratitude increases." **He said, 'By God, you were almost thrown down.'** The believer says, addressing the disbeliever, **By God, you were almost thrown down.** "And were it not for the grace of my Lord, I would have been among those brought forth." That is, were it not for the grace of God upon me, I would have been like you in the midst of Hell, where you are brought forth with you in torment. But He was gracious to me and had mercy upon me, so He guided me to faith and directed me to His Oneness. **And we would not have been guided had God not guided us.** And the Almighty's saying: **Then are we not to die * Except for our first death? And are we not to be punished?** This is from the words of the believer, envying himself for what God has given him of eternity in Paradise and residence in the abode of honor without death or punishment therein. For this reason, the Almighty said: **Indeed, this is the great attainment.** Ibn Abi Hatim said: Abu Abdullah Al-Dhaharani told us, Hafs bin Omar Al-Adani told us, Al-Hakam bin Abaan told us, on the authority of Ikrimah, who said: Ibn Abbas, may God be pleased with him, said regarding the words of God, the Blessed and Exalted, to the people of Paradise: **Eat and drink at ease for what you used to do.** Ibn Abbas, may God be pleased with him, said: The Almighty's saying: **at ease** means they will not die therein. Then they will say: **Then are we not to die * Except for our**

first death? Al-Hasan Al-Basri said: They knew that every pleasure is cut short by death, so they said: **Then are we not to die * Except for our first death, and we are not to be punished?** It was said: **No, indeed this is the great attainment.** And His, the Most High, saying: **For the like of this let the workers work.** Qatada said: This is from the words of the people of Paradise. Ibn Jarir said: It is from the words of God Almighty, and its meaning is for the like of this pleasure and this attainment, so let the workers work in this world to reach it in the Hereafter. They mentioned the story of two men who were partners among the Children of Israel, which falls within the generality of this noble verse. Abu Ja'far bin Jarir said: Ishaq bin Ibrahim bin Habib bin Al-Shahid told us: 'Atab bin Bashir told us, on the authority of Khasif, on the authority of Furat bin Tha'laba Al-Nahrani, regarding His statement: **Indeed, I had a companion,** he said: Two men were partners, and eight thousand dinars were collected for them. One of them had a trade and the other did not. The one who had a trade said to the other: "You do not have a trade. I see myself only leaving you and sharing it with you." So he shared it with him and left him. Then the man bought a house. For a thousand dinars, it belonged to a king who died. So he called his companion and showed him the house. He said, **How do you see this house? I bought it for a thousand dinars.** He said, **How beautiful it is.** So when he left, he said, **O God, my companion bought this house for a thousand dinars, and I ask You for a house from the houses of Paradise, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he married a woman for a thousand dinars, so God invited him and made him food. When he came to him, he said, **I married this woman for a thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion married a woman for a thousand dinars, and I ask You for a woman from the houris, so give a thousand dinars in charity.** Then he stayed as long as God willed it to stay. Then he bought two gardens for two thousand dinars, then he called him and showed him the house. He said, **I bought these two gardens for two thousand dinars.** He said, **How beautiful this is.** So when he left, he said, **O Lord, my companion bought two gardens for two thousand dinars, and I ask You for two gardens in Paradise, so give a thousand dinars in charity.** Then the king came to them and took them both. Then he went with this charitable person and brought him into a house that pleased him, and suddenly a woman appeared. He illuminated what was beneath it of its beauty. Then he entered two gardens and a thing of which God is Knowing. Then he said, **How similar this is to a man whose affair was such and such.** He said, **Then you will have this house, the two gardens, and the woman.** He said, **Then I had a companion who said, 'Are you indeed among those who believe?'** It was said to him, **Then he is in Hellfire.** He said, **Are you seeing?** So he looked and saw him in the depths of Hellfire. Then he said, "By God, you were almost sent back. And were it not for the grace of my Lord, I would have been among those brought forth." **The verses** Ibn Jarir said, **This strengthens the reading of the one who read, 'Are you indeed among those who believe?'** with the shaddah. Ibn Abi Hatim said, "Al-Hasan ibn Arafah told us, 'Amr

ibn 'Abd al-Rahman al-Abar told us, Abu Hafs told us, "I asked Ismail al-Suddi about this verse, 'One of them said, 'Indeed, I had a companion * who said, 'Are you indeed among those who believe?'" He said, **He said to me, 'What reminded you of this?'** I said, **I read it just now and wanted to ask you about it.** He said, "But remember. There were two partners among the Children of Israel, one of them a believer and the other a disbeliever. They parted for six thousand dinars, each of them three thousand dinars. Then they parted." So they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something or trade in something?** The believer said, "No. So what did you do?" He said, **I bought land, palm trees, fruits, and rivers for a thousand dinars.** The believer said, **Or did you?** He said, **Yes.** The believer went back and when it was night he prayed as long as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him and said, **O God, so-and-so** - meaning his unbeliever partner - **bought land, palm trees, fruits, and rivers for a thousand dinars, then he will die tomorrow and leave them.** O God, I have bought from You with these thousand dinars land, palm trees, fruits, and rivers in Paradise." He said, **Then he came in the morning and distributed them among the poor.** Then they stayed as long as God willed them to stay, then they met and the unbeliever said to the believer, **What did you do with your money? Did you spend it on something? Traded it?** He said, **No.** He said, **Then what did you do?** He said, **My estate was becoming too difficult for me, so I bought...** A slave for a thousand dinars, so that they may take care of it and work for me in it. The believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took a thousand dinars and placed them in front of him. Then he said, **O God, so-and-so** - meaning his disbelieving partner - **bought a slave from the slaves of this world for a thousand dinars. He will die tomorrow and leave them alone, or they will die and leave him alone.** O God, I have bought from You with these thousand dinars a slave in Paradise." He said, **Then he came in the morning and distributed them among the poor.** He said, "Then they stayed as long as God willed them to stay, then they met. The disbeliever said to the believer, "What did you do with your wealth? Used it for something or traded with it?" He said, "No. So what did you do?" He said, "My whole affair was settled except one thing: So-and-so's husband died, so I gave her a thousand dinars as a dowry, and she brought them to me and the same amount with her." So the believer said to him, **Did you do it?** He said, **Yes.** So the believer returned, and when it was night, he prayed as much as God willed him to pray. When he finished, he took the remaining thousand dinars and placed them in front of him and said, **O God, so-and-so** Meaning his disbelieving partner - **he married a woman from the wives of this world for a thousand dinars, then he died tomorrow and left her or she died tomorrow and left him,** O God, I propose to You for these thousand dinars a beautiful, beautiful woman in Paradise - he said - then he got up in the morning and divided it among the poor - he said - so the believer

was left with nothing. He said: So he put on a shirt of cotton and a woolen cloak, then he took myrrh and put it around his neck, doing things and digging things with his strength. He said: Then a man came to him and said to him: O servant of God, will you hire yourself to me for a month, month after month, to look after my animals, feed them and sweep their waste? He said: I will. He said: So he hired himself to me for a month, month after month, to look after his animals. He said: The owner of the animals would go out every day to look at his animals, and if he saw a lean one among them, he would take hold of its head and slap its neck, then he would say to it: I stole barley last night. He said: When the believer saw this hardship, he said: Let my disbelieving partner come and I will work in his land, so he can feed me this piece of bread day after day and clothe me with these two garments. If they are worn out, he said, so he went after him. He reached his door and saw a palace built high in the sky. And around it were the doormen. He said to them, **Ask permission for me to see the owner of this palace, for if you do that, he will be pleased.** They said to him, "Go, if you are truthful, and sleep in a corner. When morning comes, approach him." He said, "So the believer went and threw half of his cloak under him and half over him, then he slept. When morning came, he went to his partner and approached him. His unbelieving partner came out riding. When he saw him, he recognized him, stood up and greeted him and shook hands with him. Then he said to him, "Didn't you take the money as I took it?" He said, *Yes.* He said, **This is my situation and this is your situation.** He said, *Yes.* He said, **Tell me what you did with your money.** He said, **Do not ask me about it.** He said, **So what brought you?** He said, **I came to work in this land of yours and you feed me this piece of bread day after day and clothe me with these two garments when they are worn out.** He said, **No, but I will do with you what is better than this, but you will not see any good from me until you tell me what you did with your money.** He said, **I lent it to you.** He said, *Who?* He said, **The wealthy and faithful.** He said, *Who?* He said, **God is my Lord.** He said, while shaking hands with him. Then he pulled his hand away from his hand and He said, **Are you indeed among those who believe? When we die and become dust and bones, will we indeed be held accountable?** Al-Suddi said, **We will be held accountable.** He said, **Then the unbeliever went off and left him.** He said, "When the believer saw him and did not look back, he returned and left him. The believer lives in hardship during a time and the unbeliever lives in ease." He said, "So when the Day of Resurrection comes and God admits the believer into Paradise, he passes by and sees land, palm trees, fruits, and rivers. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this?'" He said, "Then he passes by and sees slaves whose number cannot be counted. He says, 'To whom does this belong?' It is said, 'These belong to you.' He says, 'Glory be to God, or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then he passes by and sees a dome of red ruby, hollowed out in it, with a beautiful, beautiful woman in her eyes. He says, 'To whom does this belong?' It is said, 'This belongs to you.' He says, 'Glory be to God,

or has the bounty of my deeds reached such a degree that I should be rewarded with the like of this.'" He said, "Then the believer remembers his unbelieving partner and says, 'Indeed, I had a companion.' He says, 'Would you To those who believe, **When we die and become dust and bones, shall we then be recompensed?** He said, **Paradise is high and Hell is deep.** Then God Almighty will show him his partner in the middle of Hell from among the people of Hell. When the believer sees him, he will recognize him and say, "By God, you were almost sent back. And had it not been for the grace of my Lord, you would have been among those brought forth. So are we not to die? Except our first death, and we are not to be punished. Indeed, this is the great attainment. For such things let the workers work." He said: The believer remembers the hardships he went through in this world, and he does not remember anything that was more difficult for him than death.

Fath al-Qadir

And His statement: 61- "For the likes of this let the workers work" is from the completion of His statement: meaning for the likes of this great giving and favor let the workers work, for this is the profitable trade, not working for the fleeting worldly life, for it is a losing deal, its pleasures are cut off, its goodness is fleeting, and its owner will soon depart from it. It was said that this is from the statement of God, the Most High, and it was said that it is from the statement of the angels, but the first is more appropriate. The majority read with "with two dead ones **and Zayd ibn Ali read with** with two dead ones **and the accusative of** except our death" as a source, and the exception is empty, and it is permissible for the exception to be discontinuous. Meaning, but the first death that was in this world.

Tafsir al-Baghawi

61. God Almighty said: **For the likes of this let the workers work**, meaning: for the likes of this home and for the likes of this bliss that He mentioned from His saying: **For those there is a known provision, to so let the workers work.**

Tafsir al-Baidawi

61- **For such things let the workers work.** That is, to attain such things, the workers must work, not for worldly fortunes tainted with quickly passing pains. This also includes both possibilities.

Surat al-Saffat 37:62

Is that a better lodging, or the tree of Zaqqum?

Surat al-Saffat 37:62

Is that a better lodging, or the tree of Zaqqum?

Tafsir al-Jalalayn

62 - **Is that** that which is mentioned to them **a better lodging** which is what is prepared for the guest or other **or the tree of Zaqqum** prepared for the people of Hell and it is one of the most evil and bitter trees in Tihamah that God causes to grow in Hell as will come.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Is this what I have given to these believers, whose characteristics I have described, of My honor in Paradise, and the bliss I have provided for them therein better, or what I have prepared for the people of Hell of Zaqqum? By *nuzul* means bounty, and there are two expressions for it: nazul and nazul. It is said about food that has a profit: it is food that has nazul and nazul. And His statement, **Or the tree of Zaqqum** indicates that when God the Almighty revealed this verse, the polytheists said: How can trees grow in fire, while fire burns trees?

Tafsir al-Qurtubi

His saying, **Is that better?** is a subject and predicate, and it is from the statement of God, the Most High, **as a lodging** for clarification, and the meaning is, are the delights of Paradise better as a lodging? **Or the tree of Zaqqum?** "A better lodging. **In the language**, nuzul means ample provision - an-Nahhas - and so is nuzul, except that it is possible for nuzul to be pronounced with a sukoon on the z" in the language, or it is possible that its root is *nuzul*, and from it, their lodging was established for the people, and its derivation is that it is the food that is suitable for them to descend with and stay in. This was mentioned at the end of Surah <Al Imran>. The tree of Zaqqum is derived from *tazaqqum* which means swallowing with difficulty due to its dislike and stench. The commentators said: It is in the sixth chapter, and that it comes to life by the flame of fire just as a tree comes to life by the cold of water, so the people of Hell must descend to it and eat from it, and likewise those who are below it must ascend to it. There is disagreement over whether it is one of the trees of this world that the Arabs know or not, with two opinions: One of them is that it is known from the trees of this world. Those who said this differed concerning it. Qatirib said: It is a bitter tree that grows in Tihamah, one of the worst trees. Another said: Rather, it refers to every deadly plant. The second opinion: It is not known among the trees of the world. When this verse was revealed about the tree of Zaqqum, the infidels of Quraysh said: We do not know this tree. A man from Africa came to them and they

asked him. He said: For us, it is butter and dates. Ibn Az-Zubayri said: May God increase the amount of Zaqqum in our homes. Abu Jahl said to his slave girl: Give us Zaqqum. So she brought him butter and dates. Then he said to his companions: Give us Zaqqum. This is what Muhammad is trying to scare us with. He claims that fire grows trees and fire burns trees!

Tafsir Ibn Kathir

God Almighty says: Is this that He mentioned of the delights of Paradise and what is in it of food, drink, marriage and other pleasures the best hospitality and gift? **Or the tree of Zaqqum**, meaning the one in Hell. It may be possible that what is meant by this is a specific tree, as some of them said that it is a tree whose branches extend to all the places of Hell, just as the Tree of Tuba has no house in Paradise except that it has a branch of it. It may be possible that what is meant by this is a type of tree called Zaqqum, as in His Almighty's saying: **And a tree that emerges from Mount Sinai, which produces oil and a condiment for those who eat**, meaning the olive tree. This is supported by His Almighty's saying: **Then indeed, you, O astray deniers, * will eat from the tree of Zaqqum**, and His Almighty's saying: **Indeed, We have made it a trial for the wrongdoers**. Qatadah said: The tree of Zaqqum was mentioned, so the people of misguidance were tempted by it and they said: Your companion informs you that there is a tree in Hell, and fire eats trees. So God Almighty revealed: **Indeed, it is a tree that emerges at the bottom of Hellfire**. It was nourished. From the fire and from it it was created. Mujahid said, **Indeed, We have made it a trial for the wrongdoers**. Abu Jahl, may God curse him, said, "Zaqqum is only dates and butter. You swallow it." I said, "The meaning of the verse is that We have only informed you, O Muhammad, about the tree of Zaqqum as a test by which We test people to see who among them will tell the truth and who will lie, as God, the Most High, says, "And We have not made the vision which We showed you except as a trial for the people and [also] the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression. **And God, the Most High, says**, Indeed, it is a tree that emerges at the bottom of Hellfire," meaning the bottom of its roots in the depths of the Fire. "Its fruit is like the heads of devils," to make it ugly and abhorrent to mention. Wahb ibn Munabbih said, "The hair of devils is directed toward the sky. He only likened it to the heads of devils, even though it is not known to those addressed, because it has been established in people's minds that devils are ugly to look at. It was also said that what is meant by that is a type of snake with hideous heads, or a type of plant whose fruit is extremely obscene. Both of these possibilities are debatable. Ibn Jarir mentioned them, but the first is stronger and more appropriate. And God knows best." God the Almighty said: "Then they will eat from it and fill their bellies with it." God the Almighty mentioned that they will eat from this tree, the appearance of which is the most hideous and ugly, despite its bad taste, smell and nature. They will be forced to eat from

it because they will not find anything else but it and similar things, as God the Almighty said: "They will have no food except from the thorny plant, which neither nourishes nor avails against hunger." Ibn Abi Hatim **may God have mercy on him** said: My father told us, Amr ibn Marzuq told us, Shu'bah told us, from Al-A'mash, from Mujahid, from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) recited this verse and said: "Fear God as He should be feared. If a drop of Zaqqum were to fall into the oceans of this world, it would ruin the livelihood of the people of the earth, so how about those whose food it is?" Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Shu'bah. Al-Tirmidhi said: It is hasan saheeh. And the Almighty said: **Then for them there will be a mixture of scalding water.** Ibn Abbas, may God be pleased with him, said: It means drinking scalding water on Zaqqum. And in a narration from him, he said: A mixture of scalding water, a mixture of scalding water. And another said: The scalding water will be mixed for them with pus and filth from what flows from their private parts and eyes. And Ibn Abi Hatim told us, my father told us, Haywah ibn Shuraih al-Hadrami told us, Baqiyah ibn al-Walid told us, on the authority of Safwan ibn Amr, and Ubaydullah ibn Busr told me, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he used to say: "Water will be brought near to the people of Hell and they will hate it. When it is brought near, its face will be burned and the scalp will fall into it. When it drinks it, its intestines will be cut until they come out of its anus." And Ibn Abi Hatim said: My father told us, Amr ibn Rafi' told us, Ya'qub ibn Abdullah told us, on the authority of Ja'far and Harun ibn Antara, on the authority of Sa'id ibn Jubayr, who said: When the people of Hell are hungry, they will seek help from the tree of Zaqqum and eat from it, and the skin of their faces will peel off. So if a passerby were to pass by them He knows them by their faces in it. Then thirst is poured upon them, and they cry out for help, and they are helped with water like molten brass, whose heat has reached its peak. When they bring it close to their mouths, the flesh of their faces, from which the skins have fallen, is scorched by its heat, and what is in their bellies melts, and they walk with their intestines flowing and their skins falling off. Then they are beaten with iron clubs, and every limb falls down on its own, calling for destruction. And the Almighty said: **Then their return will surely be to Hellfire.** That is, after this separation, their return will be to a blazing Fire, a blazing Hellfire, and a blazing Blaze. Sometimes in this place and sometimes in that, as the Almighty said: **They will circulate between it and scalding water.** This is how Qatada recited this verse, and it is a good and strong interpretation. Al-Suddi said regarding the recitation of Abdullah **may God be pleased with him: Then their return will surely be to Hellfire.** Abdullah **may God be pleased with him** used to say: "By the One in Whose Hand is my soul, the day will not reach midday on the Day of Resurrection until the people of Paradise have taken their rest in Paradise and the people of Hellfire have taken their rest in Hellfire." Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Al-Thawri narrated from Maysarah from Al-Minhal bin

Amr from Abu Ubaidah from Abdullah **may God be pleased with him** who said: The day will not reach midday on the Day of Resurrection until these people have taken their rest and those have taken their rest. Sufyan said: I think so. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Then their rest will be to Hellfire. I said: According to this interpretation, *then* is a conjunction of one predicate to another. And the Almighty's saying: **Indeed, they found their fathers astray** means that We only punished them with that because they found their fathers astray and followed them in it simply because of that without evidence or proof. That is why He said: **And they hasten in their footsteps.** Mujahid said that it is similar to running, and Saeed bin Jubayr said that it is foolish.

Fath al-Qadir

62- "Is that better as a lodging, or the tree of Zaqqum? **The reference in his saying that**" is to what he mentioned of the pleasures of Paradise. It is a subject and its predicate is "good, **and nuzul**" is a specification. In the language, "nuzul **means the provision that is suitable for them to descend with and reside in, and goodness**" is in relation to what the disbelievers choose over something else. Al-Zajjaj said: The meaning is, "Is that better in terms of the lodging that will keep them as a lodging, or is it the lodging of the people of Hellfire? **This is his saying,** or the tree of Zaqqum," which is something that is disliked to consume. Al-Wahidi said: It is a bitter, unpleasant thing that the people of Hellfire are disliked to consume, so they swallow it. According to this, it is derived from "tazaqqum," which means swallowing with difficulty due to its dislike and stench. There is disagreement over whether it is one of the trees of this world that the Arabs know or not. There are two opinions: One of them is that it is known among the trees of this world. Qatib said: It is a bitter tree that grows in Tihamah and is one of the worst trees. Another said: Rather, it is every deadly plant. The second opinion is that it is not known among the trees of this world. Qatada said: When God mentioned this tree, the oppressors were tempted by it and said: How can it be a tree in the fire?

Tafsir al-Baghawi

62. **Is that**, meaning: that which was mentioned to the people of Paradise, **a better place to stay, or the tree of Zaqqum**, which is the place to stay for the people of Hell. Zaqqum is the fruit of a foul, bitter, and unpleasant-tasting tree. The people of Hell are reluctant to eat it, so they swallow it with intense revulsion. This is the reason for their saying: **He swallows food** if he eats it with revulsion and difficulty.

Tafsir al-Baidawi

62- "Is that better as a lodging, or the tree of Zaqqum?" A tree whose fruit the people of Hell will descend from. The accusative of "nuzlan" is used to distinguish or to

Surat al-Saffat 37:62

Is that a better lodging, or the tree of Zaqqum?

describe. Its mention indicates that what has been mentioned of the bliss for the people of Paradise is like what is said to the one who descends, and they have beyond that what the minds cannot comprehend. Likewise, Zaqqum is for the people of Hell. It is the name of a small, leafy tree that is found in Tihamah, and the tree described was named after it.

Surat al-Saffat 37:63

Indeed, We have made it a trial for the wrongdoers.

Tafsir al-Jalalayn

63 - **Indeed, We made it** with that **a trial for the wrongdoers** the disbelievers of the people of Mecca when they said that fire burns trees, so how can it grow them?

Tafsir al-Suyuti

Tafsir al-Tabari

So God said: **Indeed, We have made it a trial for the wrongdoers**, meaning for those polytheists who said what they said about it. Then He informed them of the description of this tree, saying: **It is a tree that springs forth from the bottom of Hell**.

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, **Is that a better lodging or the tree of Zaqqum?** until he reached **at the bottom of Hellfire**. He said: When he mentioned the tree of Zaqqum, the oppressors were tempted and said: Your companion has informed you that there is a tree in Hellfire, and fire eats trees. So God revealed what you hear: It is a tree that grows at the bottom of Hellfire, nourished by fire and from it it was created.

Tafsir al-Qurtubi

God the Almighty says: **Indeed, We have made it a trial for the wrongdoers**, meaning the polytheists. This is because they said: How can there be a tree in the Fire while it burns other trees? This meaning has already been explained in <Glory>. Their belittling of this is like their saying in God the Almighty's saying: **Over it are nineteen** (al-Muddaththir 74:30). What specifies this number? Some of them even said: I can suffice you against them so-and-so, so suffice me against the rest. God the Almighty said: **And We did not make their number except as a trial for those who disbelieve** (al-Muddaththir 74:31). A trial is a test, and this statement on their part was based on ignorance, as it is not impossible for the mind to create in the Fire a tree of its kind that the Fire would not consume, just as God creates in it shackles, chains, snakes, scorpions, and the keepers of the Fire. It was said: This exclusion that happened to the infidels is what is happening now to the atheists, to the point that they attributed Heaven and Hell to bliss or punishment interspersed with spirits, and they attributed the weight of deeds, the Bridge, the Tablet, and the Pen to meanings they fabricated in their souls, without what the Muslims understood from the sources of the Shari'ah. If the report of a truthful person comes with

something imagined in the mind, then it is obligatory to believe it, even if it is possible for it to have an interpretation. Then the interpretation, in a place where the Muslims agree, is a false interpretation that is not permissible, and the Muslims are unanimous in accepting these things [without referring to the knowledge of the esoteric. It was said that it is a trial, i.e., a punishment for the wrongdoers], as He said: "Taste your trial. This is what you were hastening for." (al-Dhariyat 51:14)

Tafsir Ibn Kathir

God Almighty says: Is this that He mentioned of the delights of Paradise and what is in it of food, drink, marriage and other pleasures the best hospitality and gift? **Or the tree of Zaqqum**, meaning the one in Hell. It may be possible that what is meant by this is a specific tree, as some of them said that it is a tree whose branches extend to all the places of Hell, just as the Tree of Tuba has no house in Paradise except that it has a branch of it. It may be possible that what is meant by this is a type of tree called Zaqqum, as in His Almighty's saying: **And a tree that emerges from Mount Sinai, which produces oil and a condiment for those who eat**, meaning the olive tree. This is supported by His Almighty's saying: **Then indeed, you, O astray deniers, * will eat from the tree of Zaqqum**, and His Almighty's saying: **Indeed, We have made it a trial for the wrongdoers**. Qatadah said: The tree of Zaqqum was mentioned, so the people of misguidance were tempted by it and they said: Your companion informs you that there is a tree in Hell, and fire eats trees. So God Almighty revealed: **Indeed, it is a tree that emerges at the bottom of Hellfire**. It was nourished. From the fire and from it it was created. Mujahid said, **Indeed, We have made it a trial for the wrongdoers**. Abu Jahl, may God curse him, said, "Zaqqum is only dates and butter. You swallow it." I said, "The meaning of the verse is that We have only informed you, O Muhammad, about the tree of Zaqqum as a test by which We test people to see who among them will tell the truth and who will lie, as God, the Most High, says, "And We have not made the vision which We showed you except as a trial for the people and [also] the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression. **And God, the Most High, says**, Indeed, it is a tree that emerges at the bottom of Hellfire," meaning the bottom of its roots in the depths of the Fire. "Its fruit is like the heads of devils," to make it ugly and abhorrent to mention. Wahb ibn Munabbih said, "The hair of devils is directed toward the sky. He only likened it to the heads of devils, even though it is not known to those addressed, because it has been established in people's minds that devils are ugly to look at. It was also said that what is meant by that is a type of snake with hideous heads, or a type of plant whose fruit is extremely obscene. Both of these possibilities are debatable. Ibn Jarir mentioned them, but the first is stronger and more appropriate. And God knows best." God the Almighty said: "Then they will eat from it and fill their bellies with it." God the Almighty mentioned that they will eat from this tree, the appearance of which is the most hideous and ugly, despite its bad

Indeed, it is a tree that emerges from the bottom of Hellfire.

taste, smell and nature. They will be forced to eat from it because they will not find anything else but it and similar things, as God the Almighty said: "They will have no food except from the thorny plant, which neither nourishes nor avails against hunger." Ibn Abi Hatim **may God have mercy on him** said: My father told us, Amr ibn Marzuq told us, Shu'bah told us, from Al-A'mash, from Mujahid, from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) recited this verse and said: "Fear God as He should be feared. If a drop of Zaqqum were to fall into the oceans of this world, it would ruin the livelihood of the people of the earth, so how about those whose food it is?" Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Shu'bah. Al-Tirmidhi said: It is hasan saheeh. And the Almighty said: **Then for them there will be a mixture of scalding water.** Ibn Abbas, may God be pleased with him, said: It means drinking scalding water on Zaqqum. And in a narration from him, he said: A mixture of scalding water, a mixture of scalding water. And another said: The scalding water will be mixed for them with pus and filth from what flows from their private parts and eyes. And Ibn Abi Hatim told us, my father told us, Haywah ibn Shuraih al-Hadrami told us, Baqiyah ibn al-Walid told us, on the authority of Safwan ibn Amr, and Ubaydullah ibn Busr told me, on the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he used to say: "Water will be brought near to the people of Hell and they will hate it. When it is brought near, its face will be burned and the scalp will fall into it. When it drinks it, its intestines will be cut until they come out of its anus." And Ibn Abi Hatim said: My father told us, Amr ibn Rafi' told us, Ya'qub ibn Abdullah told us, on the authority of Ja'far and Harun ibn Antara, on the authority of Sa'id ibn Jubayr, who said: When the people of Hell are hungry, they will seek help from the tree of Zaqqum and eat from it, and the skin of their faces will peel off. So if a passerby were to pass by them He knows them by their faces in it. Then thirst is poured upon them, and they cry out for help, and they are helped with water like molten brass, whose heat has reached its peak. When they bring it close to their mouths, the flesh of their faces, from which the skins have fallen, is scorched by its heat, and what is in their bellies melts, and they walk with their intestines flowing and their skins falling off. Then they are beaten with iron clubs, and every limb falls down on its own, calling for destruction. And the Almighty said: **Then their return will surely be to Hellfire.** That is, after this separation, their return will be to a blazing Fire, a blazing Hellfire, and a blazing Blaze. Sometimes in this place and sometimes in that, as the Almighty said: **They will circulate between it and scalding water.** This is how Qatada recited this verse, and it is a good and strong interpretation. Al-Suddi said regarding the recitation of Abdullah **may God be pleased with him: Then their return will surely be to Hellfire.** Abdullah **may God be pleased with him** used to say: "By the One in Whose Hand is my soul, the day will not reach midday on the Day of Resurrection until the people of Paradise have taken their rest in Paradise and the people of Hellfire have taken their rest in Hellfire."

Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Al-Thawri narrated from Maysarah from Al-Minhal bin Amr from Abu Ubaidah from Abdullah **may God be pleased with him** who said: The day will not reach midday on the Day of Resurrection until these people have taken their rest and those have taken their rest. Sufyan said: I think so. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in rest.** Then their rest will be to Hellfire. I said: According to this interpretation, *then* is a conjunction of one predicate to another. And the Almighty's saying: **Indeed, they found their fathers astray** means that We only punished them with that because they found their fathers astray and followed them in it simply because of that without evidence or proof. That is why He said: **And they hasten in their footsteps.** Mujahid said that it is similar to running, and Saeed bin Jubayr said that it is foolish.

Fath al-Qadir

So God revealed 63- **Indeed, We have made it a trial for the wrongdoers.** Al-Zajaj said: When they were tempted by it and denied its existence. It was said that the meaning of making it a trial for them is that it is a trial for them because they will be tormented by it, and what is meant by the wrongdoers here are the disbelievers or those who commit sins that lead to Hellfire.

Tafsir al-Baghawi

63. **Indeed, We have made it a trial for the wrongdoers,** the disbelievers. This is because they said: How can there be a tree in Hell while Hell burns trees? Ibn al-Zubayr said to the leaders of Quraysh 106: Muhammad is frightening us with Zaqqum. Zaqqum in the Berber language means butter and dates. Abu Jahl brought them into his house and said: O girl, give us butter. So she brought them butter and dates, and he said: Chug some of yourselves, for this is what Muhammad is promising you.

Tafsir al-Baidawi

63- "Indeed, We have made it a trial for the wrongdoers" a trial and torment for them in the Hereafter, or a test in this world. When they heard that it was in the Fire, they said, "How is that possible when the Fire burns the trees?" They did not know that the One who was able to create an animal that lives in the Fire and enjoys it, by creating the tree in the Fire, He saved it from being burned.

Surat al-Saffat 37:64

Indeed, it is a tree that emerges from the bottom of Hellfire.

Tafsir al-Jalalayn

64 - **It is a tree that springs from the bottom of Hell** meaning the bottom of Hell and its branches rise to its lowest levels.

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Qatada who said: Abu Jahl said: Your companion claimed that there is a tree in Hell and Hell consumes trees. By God, we do not know Zaqqum to be anything but dates and foam. So God revealed when they were amazed that there is a tree in Hell: It is a tree that springs forth from the bottom of Hellfire. And he narrated something similar on the authority of Al-Suddi.

Tafsir al-Tabari

Muhammad bin Al-Hussein narrated to us, he said: Ahmad bin Al-Mufaddal narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi, he said: Abu Jahl said: When the verse, **Indeed, the tree of Zaqqum** was revealed, he said: You know it in the speech of the Arabs: I will bring it to you. So he called a slave girl and said: Bring me dates and butter. He said: Here, swallow yourselves, for this is the Zaqqum that Muhammad is frightening you with. So God revealed its interpretation: **Is that better as a lodging or the tree of Zaqqum? Indeed, We have made it a trial for the wrongdoers.** He said: For Abu Jahl and his companions.

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, **Indeed, We have made it a trial for the wrongdoers**, he said: Abu Jahl's statement: **The zaqqum is only dates and butter, I swallow it.**

Tafsir al-Qurtubi

God Almighty says: **It is a tree that springs forth from the bottom of Hellfire.** That is, the bottom of Hellfire, from which it originates, and then it branches out into Hellfire.

Tafsir Ibn Kathir

God Almighty says: Is this that He mentioned of the delights of Paradise and what is in it of food, drink, marriage and other pleasures the best hospitality and gift? **Or the tree of Zaqqum**, meaning the one in Hell. It may be possible that what is meant by this is a specific tree, as some of them said that it is a tree whose branches extend to all the places of Hell, just as the

Tree of Tuba has no house in Paradise except that it has a branch of it. It may be possible that what is meant by this is a type of tree called Zaqqum, as in His Almighty's saying: **And a tree that emerges from Mount Sinai, which produces oil and a condiment for those who eat**, meaning the olive tree. This is supported by His Almighty's saying: **Then indeed, you, O astray deniers, * will eat from the tree of Zaqqum**, and His Almighty's saying: **Indeed, We have made it a trial for the wrongdoers.** Qatadah said: The tree of Zaqqum was mentioned, so the people of misguidance were tempted by it and they said: Your companion informs you that there is a tree in Hell, and fire eats trees. So God Almighty revealed: **Indeed, it is a tree that emerges at the bottom of Hellfire.** It was nourished. From the fire and from it it was created. Mujahid said, **Indeed, We have made it a trial for the wrongdoers.** Abu Jahl, may God curse him, said, "Zaqqum is only dates and butter. You swallow it." I said, "The meaning of the verse is that We have only informed you, O Muhammad, about the tree of Zaqqum as a test by which We test people to see who among them will tell the truth and who will lie, as God, the Most High, says, "And We have not made the vision which We showed you except as a trial for the people and [also] the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression. **And God, the Most High, says**, Indeed, it is a tree that emerges at the bottom of Hellfire," meaning the bottom of its roots in the depths of the Fire. "Its fruit is like the heads of devils," to make it ugly and abhorrent to mention. Wahb ibn Munabbih said, "The hair of devils is directed toward the sky. He only likened it to the heads of devils, even though it is not known to those addressed, because it has been established in people's minds that devils are ugly to look at. It was also said that what is meant by that is a type of snake with hideous heads, or a type of plant whose fruit is extremely obscene. Both of these possibilities are debatable. Ibn Jarir mentioned them, but the first is stronger and more appropriate. And God knows best." God the Almighty said: "Then they will eat from it and fill their bellies with it." God the Almighty mentioned that they will eat from this tree, the appearance of which is the most hideous and ugly, despite its bad taste, smell and nature. They will be forced to eat from it because they will not find anything else but it and similar things, as God the Almighty said: "They will have no food except from the thorny plant, which neither nourishes nor avails against hunger." Ibn Abi Hatim **may God have mercy on him** said: My father told us, Amr ibn Marzuq told us, Shu'bah told us, from Al-A'mash, from Mujahid, from Ibn Abbas **may God be pleased with them both** that the Messenger of God (blessings and peace of God be upon him) recited this verse and said: "Fear God as He should be feared. If a drop of Zaqqum were to fall into the oceans of this world, it would ruin the livelihood of the people of the earth, so how about those whose food it is?" Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah from the hadith of Shu'bah. Al-Tirmidhi said: It is hasan saheeh. And the Almighty said: **Then for them there will be a mixture of scalding water.** Ibn Abbas, may God be pleased with him, said: It means drinking scalding water on Zaqqum. And in a narration from him, he said: A mixture of scalding water, a mixture of scalding water. And another said: The scalding water will be

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Fath al-Qadir

Then the Almighty explained the descriptions of this tree in response to those who deny it, saying: 64- **It is a tree that springs from the bottom of Hellfire**, meaning at its bottom. Al-Hasan said: Its root is at the bottom of Hellfire, and its branches rise to its lowest levels.

Tafsir al-Baghawi

64. God Almighty said: **It is a tree that springs from the bottom of Hellfire**, the bottom of the Fire. Al-Hasan said: Its root is at the bottom of Hellfire and its branches rise to its lowest levels.

Tafsir al-Baidawi

64- "It is a tree that springs from the bottom of Hell." Its roots are at the bottom of Hell and its branches rise to its lowest levels.